بَرِيْدًا الدَّارِ, [for في الدَّارِ, I made, or caused, Zeyd to enter the house, or I brought, or introduced, Zeyd into the house,] inf. n. مُدخُل. (Meb.) Hence, in the Kur [xvii. 82], رَبِّ أَدْخُلْنِي رمدق (8,* TA) O my Lord, cause me to enter El-Medeeneh in a good, or an agreeable, manner: (Jel: [see also various similar explanations in Bd :]) [or مُدْخُل * may be here a n. of place, or of time: see, in art. خرج, what is said of the words of the Kur that follow, أخرجني أَدْخُلْتُ الخُفَّ فِي One says also, مُخَرْجَ صِدْقِ أَدْخَلْتُ رِجْلِي فِي for القَلْنُسُوَةَ فِي رَأْسِي and رِجْلِي I put, or inserted, رَأْسِي فِي القَلَنْسُوةِ my leg, or foot, into the boot and my head into the cap]. (Ham p. 43.) - Hence the saying, [He brings] يُدْخِلُ عَلَى قَوْمِهِ مَكْرُوهًا يَلْطَخُهُمْ بِهِ against his people an abominable, or evil, charge, aspersing them with it]. (S in art. 2.)

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5: see 1, first sentence: and again in the latter half of the paragraph.

6. دَخُلَ بُعْضُهُ فِي بَعْضِ signifies تداخل [One part of it entered into another, or parts of it into others; meaning it became intermixed, intermingled, commixed, or commingled; it intermixed; it became confused: and hence it often means it became compact, or contracted]. (TA in art. تَدَاخُلُ (Hence, تَدَاخُلُ signifies The entering of joints one into another; (M;) as also المخال الله (JK, M, K) and دُخَالُ الله (K;) but this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints here mentioned are those of a coat of mail; for it is said immediately before in the JK that in coats of mail signifies firmness, or compactness, of make. Hence also,] تَدَاخُلُ [The intermixture, or commixture, of تُدَاخُلُ الأُمُور And (نوع Mz 17th). And + The dubiousness and confusedness of affairs; as also دخال الأمور (TA.) _ See also 1, in the latter half of the paragraph. = [It is also trans.] [Something thereof, تَدَاخَلُني منْهُ شَيْ ! You say, or therefrom, crept into me, i.e., into my mind]. (S, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And الأَمْرِ رَمَضْ +[Distress and disquietude, or grief, crept into me from, or in consequence of, this thing]. (A and TA in art. رمض).)

7: see 1, first sentence.

8. اِدْخَلُ عَلَى : see 1, first sentence. الرّخَل عَلَى : app. He encroached upon me]. (TA in art. عيف : see 1 in that art.)

10. استدخل He wished, desired, ashed, or begged, to enter. (KL.)—And He entered a [or covert of trees &c., or some other place of concealment]: said of one lurking to shoot, or cast, at objects of the chase. (TA.)

Income, or revenue, or profit, that comes in, or accrues, to a man from his immovable properly, such as land and houses and palm-trees

&c., (T, Msb, K,) and from his merchandise; مَدْخُولُ ♥ (Mṣb;) contr. of خُرْج ; (Ṣ;) as also [for مَدْخُولٌ به]: (TA:) the former is originally an inf. n., of which the verb is رُخُلُ, aor. 4. (Mṣb.) You say, دَخُلُهُ أَكْثَرُ مِنْ خَرْجِهِ [His income is more than his outgoings, or expenditure]. (Msb.) = See also زُخُلُة __ A disease ; (Ķ;) as also دُخُلُّ : (Ķ, TA; but not decisively shown to have this meaning in the CK:) a vice, fault, defect, or blemish; (S, K;) and particularly in one's grounds of pretension to respect, (Az, TA,) as also, thus restricted, ادخل : (K TA:) and a thing that induces doubt, or suspicion, or evil opinion; as also رُخُلُ [app. in all the senses explained in this sentence: each originally an inf. n. : see رُخُلُ and رُخُلُ]. (Ş, K.) Hence the saying, (S, TA,) of 'Athmeh Bint-Matrood, (TA,)

* تَرَى الفِتْيَانَ كَالنَّخْلِ * وَمَا يُدْرِيكَ بِالدَّخْلِ *

[Thou seest the youths, or young men, like palmtrees; but what will acquaint thee with the vice, &c., that is, or may be, in them]: (Ṣ,O,TA:) applied in relation to him who is of pleasing aspect, but devoid of good. (O,TA. [See also another reading of this verse voce عَالَى := and دَخَالُ.

دُخْلُ [A species of millet;] i.q. دُخْلُ as also دُخْنُ. (TA.)

دُخْلَةُ soe : دِخْلُ

primarily signifies A thing that enters into another thing and is not of it. (Bd in xvi. 94.) See رخل, in three places. Also Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; (S in art. دغل, and Ķ;) in intellect or in body [&c.]. (K.) You say, في عَقْلِهِ دُخُلُ [In his intellect is an unsoundness]. (S, K.) And هُذَا الأُمْرُ فيه دُخُلُ and دُغُل [This affair, or case, in it is an unsoundness]: both signify the same. (S.) __ Rottenness in a palm-tree. (TA.) __ Leanness, or emaciation. (TA.) _ Perfidiousness, faithlessness, or treachery: (K and TA; but not in the CK:) deceit, guile, or circumvention. (S, K.) Hence, وَلَا تَتَّخَذُوا أَيْهَانَكُمْ دَخَلًا, [xvi. 96] in the Kur [xvi. 96] [And make ye not your oaths to be a means of] deceit, or guile, or circumvention, between you. (S, TA. [And in the same sense it is used in verse 94 of the same ch.]) = Also People, or persons, who assert their relationship to those of whom they are not: (K:) in this sense thought by ISd to be a quasi-pl. n. [app. of رخيل (q. v.), like as شُرَفٌ is of شَرِيْفُ]. (TA.) You say, They are, among the sons أَهُمْ دَخُلٌ فِي بَنِي فُلاَنِ of such a one, persons who assert their relationship to them not being of them. (S, K.) [But Freytag asserts, though without naming any authority, evidently taking it from the TK, in which I find it, that one says, همر دخل لهم, and also هو; thus applying it to a single person (which is questionable) as well as to a plurality.] __And Tangled, or luxuriant, or abundant and dense, trees; (K;) as also دغل. (TA.)

and أَ دُخُلُ occurs in the same sense at the end of a verse: this may be a contraction of the former, or it may be for دُخُلُ (TA.)

A place in which bees, (K,) or wild bees, (AA, TA,) deposit their honey. (AA, K, TA.)

See also the next paragraph.

The night of the ceremony of conducting دُخْلُةٌ a bride to her husband. (TA.) [In the present day, this night is commonly called ; نَيْلَةُ الدُّخْلَة vulgarly اَیْلَة اَلدَّخْلَه.] == † The inward, or intrinsic, state, or circumstances, of a man; as مِخْلَةٌ * and رَخْلَةٌ * also (\$:) or, as also مُخْلَلٌ * and كُخُلُلٌ * and رَخيلٌ * and رَخيلُةٌ * and , دخَالٌ ♦ and رُخَّلٌ ♦ and رَاخَلَةٌ ♦ and رُخَيلاً: ♦ (K,) or, accord. to Lth, أَدْخَالُ , (TA,) and -nan's i دُخُلُ ♦ and دُخُلُ ♦ and وُخُلُ ♦ and وُخُيْلَى ♦ tention: his way of acting, or his opinion: his whole case or circumstances: his mind, or heart: and his secret. (K.) You say, هُو عَالَم بِدَخُلته +He is acquainted with his inward, or intrinsic, state or circumstances. (S.) And every one of the foregoing fourteen syn. words is prefixed to the word, &c., meaning عَرَفْتُ رُخْلَةَ أَمْرِه , so that you say † I knew the whole [of the inward, or intrinsic, فَرَشْتُهُ دِخْلُةً ♦ (TA.) وَرَشْتُهُ دِخْلُةً ♦ is a post-classical , فَرَشْتُ لَهُ دِخْلَةَ أَمْرِي or ,أَمْرِي prov., meaning + I laid open to him the inward, or intrinsic, and true, or real, state of my case. (Har p. 306.) One says also, أَهُوَ حَسَنُ الدَّخُلَة لا and المُدْخُل ♦ He is good in his way of acting in his affairs: (K,TA:) and فُلَانْ حَسنُ المَدْخُلِ الْ † Such a one is good, and laudable, in his way of acting, or conduct. (TA.)

see the next preceding paragraph, in three places: __ and see مُخُلُلُ . __ Also A mixture of colours in a colour. (T, M, K.)

and see also ذُخُلُلُ: = and see also دُخُلُلُ: = and the paragraph here next following.

† A companion, [such as is] a confidant, and special friend; as also گخيل (KL) and ﴿ ﴿ لَا لَهُ لِهُ ﴿ إِضَاحِبُ دُخِيلَةِ app. for دُخِيلَةٌ ﴿ [app. for دُخِيلَةٌ ﴿ : [صَاحِبُ دِخُلَةِ app. for دِخُلَةٌ * and (وَلِيجَةٌ signifies دُخُلُلُونَ [the pl.] (: وَليجَةُ L voce special, or particular, and choice, or select, friends : (Az, TA :) or دُخْلُلْ signifies, as also one mho enters ,مُدَاخَلٌ ♦ and رَحْيَلٌ ♦ and رَخْلُلٌ ♦ with another into the affairs of the latter: (K, signify the دُخْلُلُهُ and دُخْيِلُ ♥ الرَّجُل signify the man's particular, or special, intimate, who enters with him into his affairs. (S.) You say, بينهما meaning + Between them two رخْلُلُ * and دُخْلُلُ is a particular, or special, intimate, who enters with them into their affairs: so says Lh: but ISd says, I know not what it is: accord. to the T, on the authority of AO, the meaning is, between them is brotherhood, or fraternization, and love, or affection: and accord. to ISd and the K,