, زَيْدًا الدَّارْ Zeyd to enter the house, or I brought, or introduced, Zeyd into the house,] inf. n. مُدْغَلْ. (Mṣb.) Hence, in the Ķur [xvii. 82], ربّ أُوْمِلْنِّى
 enter El-Medeench in a good, or an agreeable, manner: (Jel: [see also various similar explanations in Bḍ:]) [or همْلُ of place, or of time: see, in art. said of the words of the Kur that follow, أَغْرِبْنىى


 my leg, or foot, into the boot and my head into the cap]. (Ham p. 43.) - Hence the saying, [IIe brings against his people an abominable, or evil, charge, aspersing them with $i t]$. (Ṣ in art. عر.)
5: see 1, first sentence: and again in the latter half of the paragraph.
6. 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. قصر.) [Hence,] تَرَاخُلْ signifies The entering of joints one into another; ( M ;) as
 this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints (مَغَامِل) here mentioned are those of a coat of mail; for it is said immediately before in the JK that $\mathbf{y}$ in coats of mail signifies firmness, or compactness, of make. Hence also,] تَدَاحُلُ [The intermixture, or commixture, of
 + The dubiousness and confusedness of affairs; as also دِّارَ الأْوُور. (TA.)_See also 1, in the latter half of the paragraph. $=[\mathrm{It}$ is also trans. $]$ You say, تَاْمَلْنِى بِنْهُ شَىْء: [Something thereof, 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 disquietude, or grief, crept into me from, or in consequence of, this thing]. (A and TA in art. رمض.)

7: see 1, first sentence.
 [app. $\mathrm{He}^{\prime}$ encroached upon me]. (TA in art. ميض: see 1 in that art.)
10. الستدهل He nished, desired, asked, 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.)
j Income, or revenue, or profit, that comes in, or accrues, to a man from his immovable property, such as land and houses and palm-trees

Sc., (T, Msb, K,) and from his merchandise; (Mg̣b ;) contr. of (S ; ) as also "


 income is more than his outgoings, or expen-

 shown to have this meaning in the CK :) a vice, fun!t, defect, or blemish ; (S, $\mathbf{K}$;) and particularly in one's grounds of pretension to respect,
 TA:) and a thing that induces doubt, or suspicion, or evil opinion; as also "زَ $\quad$ [app. in all the senses explained in this sentence: each
 K.) Hence the saying, (Ṣ', TA,) of 'Athmeh Bint-Maṭrood, (TA,)

* ت تَرَى الفِنْاَنَ كَالنَّْلِ * وْمَا يُدْرِيكَ بِالَّغْلِ
[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] : (S, O, TA :) applied in relation to him who is of pleasing aspect, but devoid of good. (O,TA. [See also


;' [A species of millet; ] i. q. بُمْن ; as also دُخْنُ. (TA.)
وُخْلَةُ soe : دِهُلو
primarily signifies $A$ thing that enters into another thing and is not of it. (Bḍ in xvi, 94.) See $\mathbf{y}$, in three places. Also Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; ( S in art. دغل, and $\mathbf{K} ;$ ) in intellect or in body [\&c.]. (K.) You say, فِى عَقْلِ ذَهَلْ In his intellect is
 and زَغْ [This affuir, or case, in it is an unsoundness]: both signify the same. (Ṣ.) -Rottenness in a palm-tree. (TA.) - Leanness, or emaciation. (TA.) - Perfidiousness, faithlessness, or treachery: ( $\mathbf{K}$ and TA; but not in the CK :) deceit, guile, or circumvention. (S, K.) Hence, in the Kur [xvi. 96], ولَّ تُتَّهِذُوا أَيْهَانَكْمْ ذَهَلًا [And mahe 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: ( $\mathbf{K}$ :) in this sense thought by ISd to be a quasi-pl. n. [app. of زَمِلز (q. v.), like as شَرْفَ is of شُرِيغُ]. (TA.) You say, They are, among the sons 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


زَ Intrinsically bad or corrupt or unsound: and $\geqslant$ زَغْ occurs in the same sense at the end of a verse: this may be a contraction of the former, or it may be for زُو زَخْل. (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 a bride to her husband. (TA.) [In the present day, this night is commonly called تَبْلَةُ الدُّهْلَة ; vulgarly trinsic, state, or circumstances, of a man; as
 and $\downarrow$ زَ
 ( $\mathbf{K}$, ) or, accord. to Lth, " $\boldsymbol{\prime}$, (TA,) and
 tention: his way of acting, or his opinion: his whole case or circumstances : his mind, or heart:
 is acquainted with his invard, or intrinsic, state or circumstances. (Ṣ.) And every one of the foregoing fourteen syn. words is prefixed to the word 1 , so that you say, عَرفْتُ رُخْلَةُ أَمْرِه \&c., meaning $\dagger$ I knew the whole [of the invard, or intrinsic, circumstances] of his case. (TA.) فرَشْتُهُ دِخْلَةُ , أَمْرُشْى , or a post-classical prov., meaning $+I$ laid open to him the invard, or intrinsic, and true, or real, state of my case.


 + Such a one is good, and laudable, in his nay of acting, or conduct. (TA.)

دِمْلةُ : see the next preceding paragraph, in three places: _ and see ’ُ . Also A mixture of colours in a colour. ( $\mathrm{T}, \mathrm{M}, \mathrm{K}$.)
 and the paragraph here next following.
; + A companion, [such as is] a confidant, and special friend; as also ${ }^{\prime}$ (KL) and voce (وَلْيبَةٍ ) and
 special, or particular, and choice, or select, friends : ( $\mathrm{Az}, \mathrm{TA}$ :) or 'ُغْلُن signifies, as also
 with another into the affairs of the latter: (K,
 man's particular, or special, intimate, nho enters
 , وِضْلُّ ${ }^{\text {, }}$, meaning + Between them two 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, betreen them is brotherhood, or fraternization, and love, or affection: and accord. to ISd and the K,

