زَيْدًا الدَّارَ, [for فِى الدَّارِ, *I made*, or *caused*, *Zeyd to enter the house*, or *I brought*, or *introduced*, *Zeyd into the house*,] inf. n. مُدْخَلٌ. (Mṣb.) Hence, in the Ḳur [xvii. 82], رَبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ (Ṣ,* TA) *O my Lord, cause me to enter* El-Medeench *in a good*, or *an agreeable, manner:* (Jel: [see also various similar explanations in Bḍ:]) [or ▼ مُدْخَل may be here a n. of place, or of time: see, in art. خرج, what is said of the words of the Ḳur that follow, أَخْرِجْنِى مُخْرَجَ صِدْقٍ.] One says also, أَدْخَلْتُ الخُفَّ فِى رِجْلِى and أَدْخَلْتُ رِجْلِى فِى [for القَلَنْسُوَةَ فِى رَأْسِى] الخُفِّ and رَأْسِى فِى القَلَنْسُوَةِ *I put*, or *inserted*, *my leg*, or *foot*, *into the boot* and *my head into the cap*]. (Ḥam p. 43.) — Hence the saying, يُدْخِلُ عَلَى قَوْمِهِ مَكْرُوهًا يَلْطَخُهُمْ بِهِ [*He brings against his people an abominable*, or *evil, charge, aspersing them with it*]. (Ṣ in art. عر.)

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

6. تداخل signifies دَخَلَ بَعْضُهُ فِى بَعْضٍ [*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,] تَدَاخُلٌ signifies The *entering* of joints *one into another;* (M;) as also ▼ دِخَالٌ (JK, M, Ḳ) and ▼ دَخِيلٌ; (Ḳ;) but this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints (مَفَاصِل) here mentioned are those of a coat of mail; for it is said immediately before in the JK that دِخَالٌ in coats of mail signifies *firmness*, or *compactness, of make*. Hence also,] تَدَاخُلُ اللُّغَاتِ [*The intermixture*, or *commixture, of dialects*]. (Mz 17th نوع.) And تَدَاخُلُ الأُمُورِ † *The dubiousness and confusedness of affairs;* as also ▼ دِخَالُ الأُمُورِ. (TA.) — See also 1, in the latter half of the paragraph. ═ [It is also trans.] You say, تَدَاخَلَنِى مِنْهُ شَىْءٌ [*Something thereof*, or *therefrom, crept into me*, i. e., *into my mind*]. (Ṣ, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And تَدَاخَلَنِى مِنْ هٰذَا الأَمْرِ رَمَضٌ † [*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. ادَّخَلَ: see 1, first sentence. ادّخل عَلَىَّ [app. *He encroached upon me*]. (TA in art. هيض: see 1 in that art.)

10. استدخل *He wished, desired, asked*, or *begged, to enter*. (KL.) — And *He entered a* خَمَر [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.)

دَخْلٌ *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 &c.*, (T, Mṣb, Ḳ,) *and from his merchandise;* (Mṣb;) *contr. of* خَرْجٌ; (Ṣ;) as also ▼ مَدْخُولٌ [for مَدْخُولٌ بِهِ]: (TA:) the former is originally an inf. n., of which the verb is دَخَلَ, aor. ـُ. (Mṣb.) You say, دَخْلُهُ أَكْثَرُ مِنْ خَرْجِهِ [*His income is more than his outgoings*, or *expenditure*]. (Mṣb.) ═ See also دُخْلَةٌ. — *A disease;* (Ḳ;) as also ▼ دَخَلٌ: (Ḳ, TA; but not decisively shown to have this meaning in the CḲ:) *a vice, fault, defect*, or *blemish;* (Ṣ, Ḳ;) and particularly *in one's grounds of pretension to respect*, (Az, TA,) as also, thus restricted, ▼ دَخَلٌ: (Ḳ, TA:) and *a thing that induces doubt*, or *suspicion*, or *evil opinion;* as also ▼ دَخَلٌ [app. in all the senses explained in this sentence: each originally an inf. n.: see دُخْل and دَخَل]. (Ṣ, Ḳ.) Hence the saying, (Ṣ, TA,) of 'Athmeh Bint-Maṭrood, (TA,)

* تَرَى الفِتْيَانَ كَالنَّخْلِ * وَمَا يُدْرِيكَ بِالدَّخْلِ *

[*Thou seest the youths*, or *young men, like palm-trees; 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 رَقْلَةٌ.]) ═ See also دِخَالٌ: ═ and دَخِلٌ.

دُخْلٌ [*A species of millet;*] *i. q.* جَاوَرْسٌ; as also دُخْنٌ. (TA.)

دِخْلٌ: see دُخْلَةٌ.

دَخَلٌ primarily signifies *A thing that enters into another thing and is not of it.* (Bḍ in xvi. 94.) See دَخْلٌ, in three places. Also *Badness, corruptness*, or *unsoundness;* or *a bad, a corrupt*, or *an unsound, state* or *quality;* (Ṣ in art. دغل, and Ḳ;) in intellect or in body [&c.]. (Ḳ.) You say, فِى عَقْلِهِ دَخَلٌ [*In his intellect is an unsoundness*]. (Ṣ, Ḳ.) And هٰذَا الأَمْرُ فِيهِ دَخَلٌ and دَغَلٌ [*This affair*, 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:* (Ḳ and TA; but not in the CḲ:) *deceit, guile*, or *circumvention*. (Ṣ, Ḳ.) Hence, in the Ḳur [xvi. 96], وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ [*And make ye not your oaths to be* a means of] *deceit*, or *guile*, or *circumvention, between you*. (Ṣ, 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:* (Ḳ:) in this sense thought by ISd to be a quasi-pl. n. [app. of دَخِيلٌ (q. v.), like as شَرَفٌ is of شَرِيفٌ]. (TA.) You say, هُمْ دَخَلٌ فِى بَنِى فُلَانٍ *They are, among the sons of such a one, persons who assert their relationship to them not being of them.* (Ṣ, Ḳ.) [But Freytag asserts, though without naming any authority, evidently taking it from the TḲ, in which I find it, that one says, هم 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;* (Ḳ;) as also دَغَلٌ. (TA.)

دَخِلٌ *Intrinsically bad* or *corrupt* or *unsound:* and ▼ دَخْلٌ occurs in the same sense at the end of a verse: this may be a contraction of the former, or it may be for ذُو دَخْلٍ. (TA.)

دَخْلَةٌ *A place in which bees*, (Ḳ,) or *wild bees*, (AA, TA,) *deposit their honey*. (AA, Ḳ, TA.) ═ See also the next paragraph.

دُخْلَةٌ The *night of the ceremony of conducting a bride to her husband*. (TA.) [In the present day, this night is commonly called لَيْلَةُ الدُّخْلَةِ; vulgarly لَيْلَةُ الدُّخْلَهْ.] ═ † The *inward*, or *intrinsic, state*, or *circumstances*, of a man; as also ▼ دَاخِلَةٌ: (Ṣ:) or, as also ▼ دِخْلَةٌ and ▼ دَخْلَةٌ and ▼ دَخِيلَةٌ and ▼ دَخِيلٌ and ▼ دُخْلُلٌ and ▼ دُخْلَلٌ and ▼ دُخَيِّلَاءُ and ▼ دَاخِلَةٌ and ▼ دُخَّلٌ and ▼ دِخَالٌ, (Ḳ,) or, accord. to Lth, ▼ دُخَالٌ, (TA,) and ▼ دُخَيْلَى and ▼ دِخْلٌ and ▼ دَخْلٌ † a man's *intention:* his *way of acting*, or his *opinion:* his *whole case* or *circumstances:* his *mind*, or *heart:* and his *secret*. (Ḳ.) You say, هُوَ عَالِمٌ بِدُخْلَتِهِ † *He is acquainted with his inward*, or *intrinsic, state* or *circumstances*. (Ṣ.) And every one of the foregoing fourteen syn. words is prefixed to the word أَمْر, so that you say, عَرَفْتُ دُخْلَةَ أَمْرِهِ &c., meaning † *I knew the whole* [*of the inward*, or *intrinsic, circumstances*] *of his case*. (TA.) ▼ فَرَشْتُهُ دِخْلَةَ أَمْرِى, or فَرَشْتُ لَهُ دِخْلَةَ أَمْرِى, is a post-classical prov., meaning † *I laid open to him the inward*, or *intrinsic, and true*, or *real, state of my case*. (Ḥar p. 306.) One says also, ▼ هُوَ حَسَنُ الدِّخْلَةِ and ▼ المَدْخَلِ ‡ *He is good in his way of acting in his affairs:* (Ḳ, TA:) and ▼ فُلَانٌ حَسَنُ المَدْخَلِ وَالمَخْرَجِ † *Such a one is good, and laudable, in his way of acting*, or *conduct*. (TA.)

دِخْلَةٌ: see the next preceding paragraph, in three places: — and see دُخْلُلٌ. — Also *A mixture of colours* in a colour. (T, M, Ḳ.)

دُخْلُلٌ: see دُخَّلٌ: ═ and see also دُخْلَةٌ: — and the paragraph here next following.

دُخْلُلٌ † *A companion*, [*such as is*] *a confidant*, and *special friend;* as also ▼ دَخِيلٌ (KL) and ▼ دَخِيلَةٌ [app. for صَاحِبُ دَخِيلَةٍ] (Ḳ* and TA voce وَلِيجَةٌ) and ▼ دِخْلَةٌ [app. for صَاحِبُ دِخْلَةٍ]: (L voce وَلِيجَةٌ:) [the pl.] دُخْلُلُونَ signifies *special*, or *particular*, and *choice*, or *select, friends:* (Az, TA:) or دُخْلُلٌ signifies, as also ▼ دِخْلَلٌ and ▼ دَخِيلٌ and ▼ مُدَاخِلٌ, *one who enters with another into the affairs of the latter:* (Ḳ, TA:) [i. e.] دَخِيلُ ▼ الرَّجُلِ and دُخْلُلُهُ signify *the man's particular*, or *special, intimate, who enters with him into his affairs*. (Ṣ.) You say, بَيْنَهُمَا دُخْلُلٌ and ▼ دِخْلَلٌ, 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, *between them is brotherhood*, or *fraternization, and love*, or *affection:* and accord. to ISd and the Ḳ,

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