

مُدْحَاة (mentioned in this art. in the  $\aleph$ ): see art. دحو.

المُدْحِيَات: see دحاج, in art. دحو.

## دخدر

Q. 1. دَخْدَرُ *He gilded an earring*: ( $\aleph$ ): from the noun following. (TA.)

دَخْدَارُ *A white*, ( $\aleph, \aleph$ ), or *black*, ( $\aleph$ ), *garment, or piece of cloth*, ( $\aleph, \aleph$ ), *which is laid up, or preserved [in a chest, or wardrobe, whence its name]*: ( $\aleph$ ): an arabicized word, originally *تَخْت دَار*, ( $\aleph, \aleph$ ), which is Persian, and means *دُو تَخْت*, i. e. *دُو تَخْت*. ( $\aleph$ ). [Golius, app. misled by the words *دار است* in the KL of Ibn-Maṣrūf, probably corrupted in the copy of that work used by him, adds to the explanation "pannus albus" &c., as from the work above mentioned, "qui throno Regis Persici quondam insterni solebat: inprimis Darii." — Also *Gold*; ( $\aleph$ ;) because preserved in chests. (TA.)

## دخو

1. دَخِرَ, ( $\aleph, A, M\text{ṣb}, \aleph$ ), aor.  $\text{ـ}$ ; ( $M\text{ṣb}, \aleph$ ;) and دَخِرُ, aor.  $\text{ـ}$ ; ( $\aleph$ ;) inf. n. of the former, دَخُو, ( $\aleph, A, M\text{ṣb}, \aleph$ ), and (of the latter, TA) دَخِرَ; ( $\aleph, TA$ ; in the  $\aleph$ ;) *He was, or became, abject, mean, contemptible, or despicable.* ( $\aleph, A, M\text{ṣb}, \aleph$ .)

4. ادخره *He (God, A, or a man, Mṣb) rendered him abject, mean, contemptible, or despicable.* ( $\aleph, A, M\text{ṣb}, \aleph$ .)

8. ادخرو: see art. دخرو.

دَاخِرُ, applied to a man, *Abject, mean, contemptible, or despicable.* ( $\aleph, TA$ .)

مُدْخِرُ: see art. دخرو.

## دخوص

دِخْوِصُ, and with  $\text{ة}$ : see what follows.

دِخْرِيسَةُ (T,  $\aleph$ , Mgh, Mṣb,  $\aleph$ ) and دِخْرِيسُ (TA voce دِخْرِيسُ) or دِخْرِيسُ and دِخْرِيسَةُ (AA, TA,) or the last two are sometimes used, (Mgh,) and are dial. vars. of the first, (Mṣb,) [A *gore* of a shirt, ( $\aleph$ , Mgh, TA,) and of a coat of mail, (TA,) or [any] garment; (Mṣb;) a *piece with which it is widened*; (Mgh;) *that with which the body thereof is joined together to widen it*; (TA;) i. q. دِخْرِيسُ, ( $\aleph$ ), which is a dial. var.; (TA;) arabicized, (Lth, T, Mṣb,) from دِخْرِيسُ, (Lth,  $\aleph$  voce دِخْرِيسُ,) which is Persian; (Lth;) *called by the Arabs [in their proper language] بَنِيقَةُ* [q. v.]: (A 'Obeyd, IAḡr, Mṣb, TA:) or, as some say, Arabic: (Mṣb:) pl. دِخْرِيسُ. (AA,  $\aleph$ , Mgh, Mṣb.)

## دخل

1. دَخَلَ, ( $\aleph, \aleph$ , &c.), aor.  $\text{ـ}$ , (TA,) inf. n. دَخُولُ ( $\aleph, M\text{ṣb}, \aleph$ ) and مَدْخَلُ ( $\aleph, \aleph$ ), *He, or*

*it, entered; or went, came, passed, or got, in; contr. of خَرَجَ*; ( $\aleph$ ;) as also دَخَلَ, of the measure اِفْتَعَلَ, and دَخَلَ, ( $\aleph, \aleph$ ), this last occurring in poetry, but not chaste, ( $\aleph$ ), and دَخَلَ, ( $\aleph$ ), or this signifies *it (a thing) entered by little and little.* ( $\aleph, O$ .) You say, *دَخَلْتُ مَدْخَلًا حَسَنًا*, [like *دَخُولًا حَسَنًا I entered with a good entering*]. ( $\aleph$ .) And دَخَلْتُ الْبَيْتَ ( $\aleph$ ) or الدَّارَ, i. e. [*I entered the house, or I became within the house, and the like*, (Mṣb,) correctly meaning *إِلَى الْبَيْتِ* [&c., or *فِي الْبَيْتِ* &c., i. e. *I entered into the house, &c.*], the prep. being suppressed, and the noun put in the accus. case after the manner of an objective complement: for nouns of place are of two kinds, vague and definite; the vague being such as the six relative locations, خَلْفَ, and قُدَّامَ, and يَمِينَ, and شِمَالَ, and فَوْقَ, and تَحْتَهُ, and the like, such as أَمَامَ, and وَرَاءَ, and أَعْلَى, and أَسْفَلَ, and عِنْدَ, and لَدُنْ, and وَسَطَ in the sense of بَيْنَ, and قِبَالَهُ, all which, and similar nouns of place, may become adverbs, because indefinite; for dost thou not see that what is خَلْفَ to thee may be قُدَّامَ to another? but that which is definite, having make, and corporeal substance, and tracts that comprehend it, as a mountain and a valley and a market and a house and a mosque, the noun signifying such a thing cannot become an adverb; for you may not say, قَعَدْتُ الدَّارَ, nor قُمْتُ الْوَادِيَّ, nor نِمْتُ الْجَبَلَ, nor صَلَّى السَّجْدَ; the phrases of this kind that occur being instances of the suppression of a prep.; as دَخَلْتُ الْبَيْتَ, and نَزَلْتُ الْوَادِيَّ, and صَعَدْتُ السَّجْدَ. ( $\aleph, O, TA$ .) You say also, *دَخَلْتُ عَلَى زَيْدٍ الدَّارَ*, meaning *I entered the house after Zeyd, he being in it.* (Mṣb.) [And simply *دَخَلَ عَلَيْهِ He came in upon him*: and also *he came upon him*; i. e. *invaded him*.] And دَخَلَ بِأَمْرَاتِهِ, (Mṣb, TA,) and دَخَلَهَا, (MA,) inf. n. دَخُولُ, (Mgh, Mṣb,) [like *دَخَلَ بِأَهْلِهِ*, and *عَلَيْهَا*, (see أَهْلُ), i. e. *He went in to his wife or woman*,] is a metonymical phrase, denoting الْجَمَاعَ, (Mṣb, TA,) i. e. الْوَطْءَ, (Mgh, Mṣb, TA,) whether it be such as is allowed by the law or such as is forbidden, (Mgh,) generally such as is lawful. (Mṣb, TA.) [See what is said in explanation of the term خَلْوَةٌ in the first paragraph of art. خلو.] And دَخَلَ بَعْضُهُ فِي بَعْضٍ, i. q. تَدَاخَلَ [q. v.]. (TA in art. قصر, &c.) [For ex.,] you say, *دَخَلَ بَعْضُ النُّجُومِ فِي بَعْضٍ*, [*The stars became confused together*]. (Mgh and TA in art. شبك: in the former coupled with اِخْتَلَطَتْ.) And دَخَلَ فِيهِمْ [*He entered among them, so as to become a member of their community, confraternity, party, sect, or the like*;] said of a stranger. ( $\aleph$ .) [And *دَخَلَ فِي طَاعَتِهِ*: see طَاعِغَ, in art. طوع.] When دَخَلَ is said of income, or revenue, [meaning *It came in, accrued, or was received*,] the aor. is as above, and the inf. n. دَخُلُ: (Mṣb:) and you say, *يَدْخُلُ عَلَيَّ الْإِنْسَانُ* [*It comes in, or accrues, to the man*].

(Mṣb,  $\aleph$ .) \* دَخَلَ بِهِ [lit. *He entered with him, or it*]: see 4. — [Hence, *دَخَلَ فِيهِ* meaning *It became included, comprehended, or comprised, in it*. And hence,] *دَخَلَ فِي دِينِ الْإِسْلَامِ* [*He entered within the pale of the religion of El-Islām; he entered the communion of that religion; he entered into, embraced, or became a proselyte to, that religion*]. (Mṣb in art. سلم, &c. [See  $\aleph$  Kur cx. 2.]) And *دَخَلَ فِي الْأَمْرِ*, inf. n. دَخُولُ, *He entered upon, began, or commenced, the affair.* (Mṣb.) [And *دَخَلَ فِي أَمْرِ غَيْرِهِ*, and *دَخَلَ فِي أَمْرِ غَيْرِهِ*, and *تَدَاخَلَ*, and *تَدَاخَلَ* *He entered into, or mixed himself in, another's affair, and another's affairs.*] — [Hence also, *دَخَلَ عَلَيْهِ* said of night, &c., *It came upon him, or invaded him*. And said of a word, such as a prep. &c., *It was, or became, prefixed to it, preposed to it, or put before it.*] — *دَخَلَنِي مِنْهُ* seems (from an instance in art. بضع in the  $\aleph$ ) to mean *An evil opinion of him entered my mind*; from دَخَلَ as signifying "a thing that induces doubt, or suspicion, or evil opinion." — *دَخَلَ*, ( $\aleph, \aleph$ ), like *عَنِي*; ( $\aleph$ ;) and *دَخَلَ*, aor.  $\text{ـ}$ ; inf. n. [of the former] *دَخُلُ* and [of the latter] *دَخُلُ*; ( $\aleph$ ;) *He had an unsoundness* (*دَخُلُ*,  $\aleph, \aleph$ , i. e. *فَسَادَ*,  $\aleph$ ) *in his intellect*, ( $\aleph, \aleph$ ), or *in his body*, ( $\aleph$ ), or *in his grounds of pretension to respect*. (TA in explanation of the former verb.) And *دَخَلَ أَمْرُهُ*, aor.  $\text{ـ}$ , ( $\aleph$ ), inf. n. *دَخُلُ*, (TA,) *His affair, or case, or state, was, or became, intrinsically bad or corrupt or unsound.* ( $\aleph$ .) — *دَخَلَ الطَّعَامُ* *The corn, or food, became eaten by worms or the like.* (JK.) — *دَخَلَ عَلَيْهِ* *He was led into a mistake, or an error, respecting a thing, without knowing it, by his having preconceived it.* (Mṣb.)

2. دَخَلَ, inf. n. تَدْخِيلُ, *He put dates into a دَخْلَهُ* [q. v.]. (TA.) [In the present day, *دَخْلَهُ* is used in the first of the senses assigned below to *أَدْخَلَهُ*; but for this I have not found any classical authority.]

3. مَدْخَلَةٌ [inf. n. of داخل] signifies *The entering [with another] into a place*: or *into an affair*. (KL.) You say, *دَاخَلَهُ فِي أَمْرِهِ* [*He entered with him into, or mixed with him in, his affairs*]. (JK,  $\aleph$ .) And *دَاخَلَهُمْ* [*alone He entered with them into, or mixed with them in, their affairs: he mixed with them in familiar, or social, intercourse: he conversed with them; or was, or became, intimate with them*]. (Lḡ, TA in the present art. and in art. خلط.) [See 3 in art. خلط.] And *دَاخَلَهُ فِسَادٌ فِي عَقْلِ أَوْ جَسَدِهِ* [*Unsoundness in intellect, or body, infected him, as though commingling with him; like خَالَطَهُ*]. ( $\aleph$ .) *دَخَالَ* [also is an inf. n. of داخل]: see 6, in two places. — [See also *دَخَالَ* below.]

4. ادخله, inf. n. إِدْخَالُ and مُدْخَلُ ( $\aleph, \aleph$ ), *He made, or caused, him, or it, to enter; or to go, come, pass, or get, in; he put in, inserted, brought in, or introduced, him, or it; as also* *دَخَلَ بِهِ* [lit. *he entered with him, or it*], ( $\aleph$ ), TA,) inf. n. دَخُولُ. (TA.) You say, *دَخَلْتُ*