

2: see 1: and 4. — It is said in a trad., إِذَا أَكْتَمَرْتُمْ فَمَسُوا اللَّهَ وَسَمُوا وَدَنُوا, i. e. [Pronounce ye the name of God, (i. e. say, In the name of God,) and invoke a blessing upon him at whose abode or table ye eat, (see art. سَمَت,) and] make your words to be near together in praising God. (M.) And in another trad., إِذَا أَكْتَمَرْتُمْ فَمَسُوا اللَّهَ وَدَنُوا, i. e. [When ye eat, pronounce the name of God, and] eat of that which is near you: (M:) or إِذَا أَكْتَمَرْتُمْ فَدَنُوا, i. e. [When ye eat,] eat of that which is next you. (S.) — دَنَى, (T, M,) inf. n. تَدْنِيَة, (T,) also signifies He (a man) sought after mean, paltry, or contemptible, things. (Lh, T, M.) And دَنَى فِي الْأُمُورِ, (inf. n. as above, S, K,) He pursued small matters, and mean, paltry, or contemptible: (T, S, TA:) in the K, erroneously, and great. (TA.) — Also He was, or became, weak; syn. ضَعَفَ. (S and TA in art. دُونَ.)

3. دانى, inf. n. مُدَانَاةٌ: see 1, in two places. You say also, دَانَيْتُ الْأَمْرَ I was, or became, near to [doing, or experiencing,] the affair, or event. (M.) — دَانَيْتُ الْقَيْدَ لِلْبَعِيرِ I made the shackles, or hobbles, strait, or contracted, to the camel. (M, K.) And دَانَى الْقَيْدَ قَيْدِي الْبَعِيرِ The shackles, or hobbles, straitened, or contracted, [the two parts of the camel that were the places thereof.] (TA.) Dhu-r-Rummeh says,

* دَانَى لَهُ الْقَيْدُ فِي دِيَوْمَةِ قَدِيفٍ *
 * قَيْدِيهِ وَأَحْسَرَتْ عَنْهُ الْأَنْعَامُ *

[The shackles, or hobbles, straitened to him, in a far-extending, wide desert, the two parts of him that were the places thereof, and enjoyments became removed from him]. (M.) And you say also, دَانَيْتُ بَيْنَ الْأَمْرَيْنِ I made the two affairs, or events, to be nearly uninterrupted; syn. قَارَيْتُ: (T, S, Mshb:) or I made the two affairs, or events, to be connected; syn. جَمَعْتُ. (M.)

4. ادناه He made him, or it, to be, or become, near; to draw near, or to approach; he drew near, or brought near, him, or it; (S, M, Mgh, K;) as also دَنَاهُ, (M, K,) inf. n. تَدْنِيَة. (K.) — [Hence,] أَدْنَتْ ثَوْبَهَا عَلَيْهَا She (a woman) let down her garment upon her, and covered, or veiled, herself with it. (Mgh.) And أَدْنَيْتُ السُّتْرَ I let down the veil, or curtain, [for the purpose of concealment.] (Mshb.) It is said in the Kur [xxxiii. 59], يَدْنِينَ عَلَيْنَ مِنْ جَلَابِيبِهِنَّ [They shall let down upon them a portion of their outer wrapping-garments]; (Mgh;) meaning they shall let down a portion of their outer wrapping-garments over their faces, when they go forth for their needful purposes, except one eye. (Jel.) = ادنى is also intrans.: see 1, in two places. — [Hence,] أَدْنَتْ, said of a she-camel, (S, TA,) and of a woman, (TA,) She was, or became, near to bringing forth. (S, TA.) And أَدْنَتْ عَلَى رَأْسِ الْوَالِدِ [a phrase similar to أَدْنَتْ عَلَى رَأْسِ الْوَالِدِ, q. v.]. (Occurring in a verse cited in the TA in art. نَكَه.) — And ادنى He lived a strait life, (IAqr, T, K,) after easiness and plenty. (IAqr, T.)

5. تدنى He (a man, S) drew near, or approached, by little and little. (S, K.)

6. تدانوا They drew near, or approached, one to another. (S, K.) — [Hence,] تدانى It (a thing) drew together, or contracted; or became drawn together or contracted. (M* and L in art. قَلَصَ.) — And تدانت إبل الرجل The camels of the man became few and weak. (M.)

8. ادنى, inf. n. ادْنَاءٌ: see 1.

10. استدناه He sought, desired, or demanded, of him, nearness, or approach; (M, K, TA;) he sought, or desired, to make him draw near, or approach: and he drew him near, or caused him to approach. (MA. [See also 4.]

ادنى inf. n. of دَنَى, q. v. (T, M, K.) = ادنى دنا: see ادنى.

دُنْيَا and دُنْيَا and دُنْيَا and هُوَ ابْنُ عَمِّ دُنْيَا mean [He is a son of a paternal uncle] closely related; syn. لَحَا [q. v.]: when you pronounce the د with damm, you do not make the word perfectly decl.: when you pronounce it with kesr, you make it either perfectly or imperfectly decl.: but when you prefix عَمْر to a determinate noun, دُنْيَا may not be in the gen. case: for instance, you say, هُوَ ابْنُ عَمِّهِ دُنْيَا, i. e. [He is the son of his paternal uncle] closely related; as also دُنْيَا; because دُنْيَا, being indeterminate, cannot be an epithet applied to that which is determinate: (S:) and [in like manner] you say, هُوَ ابْنُ عَمِّي, or ابن خالتي, or ابن عمتي, or ابن خالي, or ابن أخي, (M, K,) all mentioned by Lh, the last two as on the authority of Aboo-Safwān, but all except the first and second as unknown to Ks and to As, (M,) followed by دُنْيَا, (M, K, TA,) the last two without tenween, (TA; [and so written in the M; but in the CK and my MS. copy of the K, in the place of these two is put دُنْيَا, which is disallowed by J;]) meaning [He is the son of my paternal uncle, and the son of my maternal uncle, &c.,] closely related: (M, K:) and دُنْيَا and دُنْيَا and هُوَ عَمُّهُ دُنْيَا and [He is his paternal uncle closely related]: (Ks, T:) Lh says that the و is changed into ي in دُنْيَا and دُنْيَا because of the nearness of the kesreh and the weakness of the intervening letter, as is the case in عَلِيَّةٌ and فَتِيَّةٌ: but it seems that these words are originally دُنْيَا, i. e., by a relationship, or uterine relationship, nearer to me than others; and that the change of the letter is made only to show that the ي is that of the fem. of ادنى. (M.) You say also, هُمُ رَهْطُهُ دُنْيَا They are his people, and his tribe, closely related. (S and TA in art. رَهْط.)

دُنْيَا: see the next preceding paragraph, in five places.

ادنى fem. of ادنى [q. v.].

دُنْيَا: } see what next follows.
 دُنْيَا: }

دُنْيَا [Of, or relating to, the present world, or state of existence; worldly:] a rel. n. from الدُنْيَا; (T, S;) as also دُنْيَا and دُنْيَا. (S.)

دُنْيَا i. q. قَرِيبٌ [as meaning Near, in person, or substance, or in respect of predicament, and in place, and in time: (see 1, first sentence: and see also دَانَ:) and a relation]: (T, S:) and a friend; or a sincere, or secret, or particular, friend; syn. خُلْصَانٌ. (T.) It has these significations (of كُلُّ دُنْيَا دُونَهُ دُنْيَا in the prov. كُلُّ دُنْيَا دُونَهُ دُنْيَا [app. meaning There is a relation, or a friend, nearer than every other relation, or friend; like another prov., namely, دُونَ كُلِّ قُرْبَى قُرْبَى, for the meaning and application of which see art. قَرَب: Freytag renders it, "Quod attinet ad quemlibet propinquum (amicum), præter eum est propinquus:" (Arab. Prov. ii. 357:) and he adds, "Proverbia sensus esse videtur: Quilibet propinquus seu amicus unicus non est; sed præter eum est alius": (T, Meyd:) so says AZ. (Meyd.) — See also ادنى. = As an epithet applied to a man, signifying Weak; contemptible; &c.: see 1, near the end of the paragraph: [but J says that] as meaning دُونَ, it is [دُنْيَا] with ء: (S:) the pl. is ادْنِيَاءٌ. (T, M.) [In the CK, by a mistranscription mentioned above (voce دُنْيَا), ادنى is made to signify the same.]

دُنْيَا A low, or base, quality, property, natural disposition, habit, practice, or action; syn. نَقِصَةٌ; (Mgh;) or such as is blamed; originally دُنْيَا: (TA:) pl. ادْنِيَاءٌ. (Har p. 327.) Hence the saying of Ibn-Hārith, الْمَيَّةُ لَا الدُّنْيَا, meaning I choose death rather than, or not, disgrace. (Har ubi supra.)

دان [Being, or becoming, near; drawing near, or approaching: and hence, near; like دُنْيَا:] act. part. n. of دَنَا. (Mshb.)

ادنى Nearer, and nearest; opposed to اَقْصَى: (TA:) fem. دُنْيَا; (M, TA;) in which the [radical] و is changed into ي, as in عَلِيًّا and قُصِيًّا: (ISd, TA voce بَقْوَى:) [the pl. of the masc. is ادْنُونَ and ادَان; the latter in the accus. and gen. and] the pl. of the fem., دُنْيَا, (S, K, TA,) like كُبْرَى pl. of كُبْرَى, and صَغْرَى pl. of صَغْرَى; (S, TA;) said by some to be extr. and strange [in respect of usage]; and El-Mutanabbee has been blamed for using it; (MF, TA;) but in the case referred to he has used الدُنْيَا for الدُنْيَا, [not as a pl.,] suppressing the ي by poetic license. (TA.) [Hence,] غَلَبَتِ الرُّومُ فِي ادْنَى The Greeks have been overcome in the nearer, or nearest, part of the land. (Bd, Jel.) And الْجَمْرَةُ الدُّنْيَا [The nearest heap of pebbles;] the heap of pebbles nearest to Minè. (TA. [See art. جَمْر.] And