

2: see 1: and 4. — It is said in a trad., **إِذَا أَكَلْتُمْ 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. سَمَتُ) and] make your words to be near together in praising God. (M.)* And in another trad., **إِذَا أَكَلْتُمْ فَسَمُوا اللَّهَ وَدَنُوا**, i. e. [*When ye eat, pronounce the name of God, and] eat of that which is near you: (M:) or 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 **دَتَى 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. **دَانِي**, 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 دَيْمُومَةِ قَدَفٍ** \*  
\* **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. قَارَبْتُ: (T, S, Mshb:) or I made the two affairs, or events, to be connected; syn. جَمَعْتُ. (M.)*

4. **ادْنَاهُ** *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 السَّرَّارَ** *I let down the veil, or curtain, [for the purpose of concealment.] (Mshb.)* It is said in the **Kur** [xxxiii. 59], **يُدْنِينَ عَلَيْنَ مِنْ جَلَابِيهِمْ** [*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.)* — **ادْنَى** 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 **رَأْسِ الْوَالِدِ**, q. v.]. (Occurring in a verse cited in the TA in art. نَكَهَ.) — And **ادْنَى** *He lived a strait life, (IAqr, T, K,) after easiness and plenty. (IAqr, T.)*

5. **تَدْنَى** *He (a man, S) drew near, or approached, by little and little. (S, K.)*  
6. **تَدَانُوا** *They drew near, or approached, one to another. (S, K.)* — [Hence,] **تَدَانَى** *It (a thing) drew together, or contracted; or became drawn together or contracted. (M\* and L in art. قَلَصَ.)* — And **تَدَانَتْ إِبِلُ الرَّجُلِ** *The camels of the man became few and weak. (M.)*

8. **ادْنَى**, inf. n. **ادْنَاةٌ**: 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.]*

**أَدْنَى دَنَا**: inf. n. of **دَنَى**, q. v. (T, M, K.) = **ادْنَى**: see **ادْنَى**.

**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 خَالِي**, or **ابن عَمَّتِي**, or **ابن خَالَتِي**, or **ابن أُخْتِي**, or **ابن أُخْتِي**, (M, K,) all mentioned by Lh, the last two as on the authority of Aboo-Safwán, 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 **دُنْيَا** and **هُوَ عَمُّ دُنْيَا** and **دُنْيَا** and **دُنْيَا** [*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 **أَدْنَى**. (M.) You say also, **هُمُ رَهْطُهُ دُنْيَا** *They are his people, and his tribe, closely related. (S and TA in art. رَهْطُ.)*

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

**دُنْيَا** fem. of **أَدْنَى** [q. v.].

**دُنْيَا**: } see what next follows.  
**دُنْيَا**: }  
**دُنْيَاوِي** [*Of, or relating to, the present world, or state of existence; worldly:*] a rel. n. from **الدُّنْيَا**; (T, S;) as also **دُنْيَاوِي** and **دُنْيَاوِي**. (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 دَانٍ:) and a relation:*] (T, S:) and a friend; or a sincere, or secret, or particular, friend; syn. **خُلَصَانٌ**. (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, دُونُ كُلِّ قَرِيبِي قَرِيبِي*, for the meaning and application of which see art. قَرِبَ: 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 **أَدْنَى**. = 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 **دُونٌ**, it is [**دُنْيَا**], with **ء**: (S:) the pl. is **أَدْنِيَاءٌ**. (T, M.) [In the CK, by a mistranscription mentioned above (voce **دُنْيَا**), **دُنْيَا** is made to signify the same.]

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

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

**أَدْنَى** *Nearer, and nearest; opposed to أَقْصَى: (TA:) fem. دُنْيَا; (M, TA;) in which the [radical] و is changed into ي, as in عَلِيًّا and قُصِيًّا: (ISd, TA voce بَقُوِي:) [the pl. of the masc. is أَدْنَانٌ and أَدْنُونٌ; 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 **الدُّنْيَى** for **الدُّنْيَا**, [not as a pl.,] suppressing the **ي** by poetic license. (TA.) [Hence,] **غَلَبَتِ الرُّومُ فِي أَدْنَى** [the **أَدْنَى** in the **Kur** xxx. 1 and 2, *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 Miná. (TA. [See art. جَمْرُ.)* And*