

2: see 1: and 4. — It is said in a trad., إذا أكلتم فسوموا الله وتدنا، 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. سمت,) and] make your words to be near together in praising God. (M.)* And in another trad., إذا أكلتم فسوموا الله وتدنا، i. e. [*When ye eat, pronounce the name of God, and] eat of that which is near you: (M:)* or إذا أكلتم فدنا، i. e. [*When ye eat,] eat of that which is next you. (S.)* — دنى، (T, M,) inf. n. تدنى، (T,) also signifies *He (a man) sought after mean, paltry, or contemptible, things. (Lh, T, M.)* And دنى في الأمور، (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. ضعف. (S and TA in art. دون.)*

3. دانى، inf. n. مداناة: see 1, in two places. You say also, دانيت الأمر، *I was, or became, near to [doing, or experiencing,] the affair, or event. (M.)* — دانيت القيد للبعير، or hobbles, strait, or contracted, to the camel. (M, K.) And داني القيد قتي البعير، (M, TA) *The shackles, or hobbles, straitened, or contracted, [the two parts of the camel that were the places thereof.] (TA.)* Dhu-r-Rummeh says,

\* دَانِي لَهُ الْقَيْدُ فِي دَيْمُومَةٍ قَدَرٍ \*  
 \* قَيْتِيهِ وَأَخَسَّرَتْ عَنْهُ الْأَنْعَامِ \*

[*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, دانيت بين الأمرين، *I made the two affairs, or events, to be nearly uninterrupted; syn. قاربت: (T, S, Mgh:)* or *I made the two affairs, or events, to be connected; syn. جمعت. (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 دناه، (M, K,) inf. n. تدنيه. (K.) — [Hence,] أدنت ثوبها عليها *She (a woman) let down her garment upon her, and covered, or veiled, herself with it. (Mgh.)* And أدنت الستر، *I let down the veil, or curtain, [for the purpose of concealment.] (Mghb.)* It is said in the Kur [xxxiii. 59], يدنين عليهن من جلابيبهن، [*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,] أدنت، said of a she-camel, (S, TA,) and of a woman, (TA,) *She was, or became, near to bringing forth. (S, TA.)* And أدنت على رأس الولد، [a phrase similar to رأس الولد، q. v.]. (Occurring in a verse cited in the TA in art. فكه.) — 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. قلس.)* — And تدانت إبل الرجل *The camels of the man became few and weak. (M.)*

8. ادنى، inf. n. ادنات: see 1.

10. استداناه *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.]

أدنى دنًا، inf. n. of دنى، q. v. (T, M, K.) = أدنى دنًا: see ادنى.

دنيا and دنيا and دنيا and دنيا and دنيا mean [*He is a son of a paternal uncle*] closely related; syn. لعا [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 عم to a determinate noun, دنى may not be in the gen. case: for instance, you say, هو ابن عمه دنيا، i. e. [*He is the son of his paternal uncle*] closely related; as also دنية; because دنى, being indeterminate, cannot be an epithet applied to that which is determinate: (S:) and [in like manner] you say, هو ابن عمى، or ابن خالى، or ابن عمى، or ابن عمى، or ابن أخى، (M, K,) all mentioned by Lh, the last two as on the authority of Aboo-Safwan, but all except the first and second as unknown to Ks and to As, (M,) followed by دنيا and دنيا and دنيا and دنيا، (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 دنيا, 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: ) دنيا and دنيا and دنيا and دنيا and دنيا and دنيا [He is his paternal uncle closely related]: (Ks, T:) Lh says that the و is changed into ي in دنيا and دنيا because of the nearness of the kesreh and the weakness of the intervening letter, as is the case in دنية and دنية: but it seems that these words are originally دنيا، 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 أدنى. (M.) You say also, هم رهنه دنية، They are his people, and his tribe, closely related. (S and TA in art. رهط.) دنية: see the next preceding paragraph, in five places.

أدنى دنيا، fem. of أدنى [q. v.].

دنى: } see what next follows.  
 دنوى: }

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

قريب دنى i. q. [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 دان:)* and a relation]: (T, S:) and a friend; or a sincere, or secret, or particular, friend; syn. خلصان. (T.) It has these significations (of كل دنى دونه دنى in the prov. خلصان and دنى) [app. meaning *There is a relation, or a friend, nearer than every other relation, or friend; like another prov., namely, دون كل قرىبي قرىبي*, for the meaning and application of which see art. قرب: Freytag renders it, “*Quod attinet ad quemlibet propinquum (amicum), praeter eum est propinquus: (Arab. Prov. ii. 357:)* and he adds, “*Proverbii sensus esse videtur: Quilibet propinquus seu amicus unicus non est; sed praeter eum est alius*”: (T, Mejd:) so says AZ. (Mejd.) — See also أدنى. — 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 *دون*, it is [دنى:] with ء: (S:) the pl. is دنيا. (T, M.) [In the CK, by a mistranscription mentioned above (voce دنى), دنى is made to signify the same.]

دنية *A low, or base, quality, property, natural disposition, habit, practice, or action; syn. نقصة; (Mgh:)* or *such as is blamed; originally دنية: (TA:)* pl. دنايا. (Har p. 327.) Hence the saying of Ibn-Harithih, المنية لا الدنية، meaning *I choose death rather than, or not, disgrace. (Har ubi suprâ.)*

دان [Being, or becoming, near; drawing near, or approaching: and hence, near; like دنى:] act. part. n. of دنانه. (Mghb.)

أقصى *Nearer, and nearest; opposed to أقصى: (TA:)* fem. دنيا; (M, TA;) in which the [radical] و is changed into ي, as in دنيا and دنيا: (ISd, TA voce دنوى: [the pl. of the masc. is أدان and أدون; the latter in the accus. and gen. أدنين: and] the pl. of the fem., دنى, (S, K, TA,) like كبر pl. of كبرى, and صغر pl. of صغرى; (S, TA;) said by some to be extr. and strange [in respect of usage]; and El-Mutaneabee has been blamed for using it; (MF, TA;) but in the case referred to he has used الدنى for الدنى, [not as a pl.,] suppressing the ي by poetic license. (TA.) [Hence,] غلبت الروم فى أدنى، [the pl. of the masc. is أدان and أدون; the latter in the accus. and gen. أدنين: and] the pl. of the fem., دنى, (S, K, TA,) like كبر pl. of كبرى, and صغر pl. of صغرى; (S, TA;) said by some to be extr. and strange [in respect of usage]; and El-Mutaneabee has been blamed for using it; (MF, TA;) but in the case referred to he has used الدنى for الدنى, [not as a pl.,] suppressing the ي by poetic license. (TA.) [Hence,] غلبت الروم فى أدنى، in the Kur xxx. 1 and 2, The Greeks have been overcome in the nearer, or nearest, part of the land. (Bd, Jel.) And الجمرة الدنيا [The nearest heap of pebbles;] the heap of pebbles nearest to Minè. (TA. [See art. حجر.] And