

السَّمَاءُ الدُّنْيَا [The nearest heaven; i. e. the lowest;] the heaven that is the nearest to us: (T, TA:) also called السَّمَاءُ الدُّنْيَا [which means the heaven of the present world; as will be seen from what follows]. (TA.) See also exs. of the fem. in the paragraph commencing with the words هُوَ أَتَمُّ, in four places. — Also *Former*, and *first*; and *fore*, and *foremost*; opposed to *آخر*. (TA.) [Hence,] نَفِثَةُ أَدْنَى دَنِي (S, K, TA) and أَدْنَى دَنِي (K, TA, [in the CK, erroneously, ادنى دنى and ادنى دنى]) i. e. *I met him the first thing*. (S, K.) [And أَدْنَى الْفَمِ The fore, or foremost, part of the mouth.] And الدُّنْيَا [for الدَّارُ الدُّنْيَا, and الْحَيَاةُ الدُّنْيَا, The former dwelling, or abode, and life; i. e. the present world, and life, or state of existence]; contr. of الآخِرَةُ: (M, K:) [or] it is so called because of its nearness: (T, S:) [and may be rendered the sub-lunary abode, &c.: and the inferior abode, &c.] It also signifies *The enjoyments, blessings, or good, of the present world, or life; worldly blessings or prosperity, &c.* And sometimes it is with *tenween*, (K, TA,) when used indeterminately: (TA:) [thus,] IʿAṣ mentions the saying أَدْنَى مَا لَهُ دُنْيَا وَلَا آخِرَةٌ [as meaning *He has none of the enjoyments, or blessings, of the present world, nor in prospect any enjoyments, or blessings, of the world to come*]; with *tenween*. (M, TA.) And you say, بَاعَ دُنْيَاهُ بِآخِرَتِهِ [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]. (Z, TA in art. بَاعَ.) And ابْنُ الدُّنْيَا means *The rich man*. (Mṣb in art. ابْنِ.) — Also *More*, and *most*, *apt*, *fit*, or *proper*: thus in the Kur [xxxiii. 59], in the phrase ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ [That will be more, or most, apt, fit, or proper, that they may be known]; (Ksh, Mgh;) i. e., that they may be known to be free women, as distinguished from female slaves, who did not cover their faces. (Jel.) — Also *Less* [in number or quantity &c.], and *least* [therein]; opposed to أَكْثَرُ. (TA.) وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ, in the Kur [lviii. 8], means *Nor less in number than that, nor more in number*. (Bd.) And وَلَنَذِيقَنَّ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ, in the Kur [xxxii. 21, lit. And we will assuredly make them to taste of the smaller punishment besides the greater punishment], means, accord. to Zj, whatever punishment is inflicted in the present world and the punishment of the world to come. (M.) — Also *Worse*, [or *inferior* in quality,] and *worst*; or *more*, and *most*, *low*, *ignoble*, *base*, *vile*, *mean*, or *weak*; opposed to خَيْرٌ. (TA.) It is said in the Kur [ii. 58], أَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ [Will ye take in exchange that which is worse, or inferior, for that which is better? or], accord. to Zj, meaning *that which is less in value [for that which is better]? ادنى* being thus, without *ء*: Fr says that it is here from الدَّنَاءَةُ: and Zuheyr El-Kurkubee [or (accord. to some) El-Furkubee] read أَدْنَى. (T.)

أَدْنَى, applied to a she-camel, (M,

K,) and to a woman, (M,) *Near to bringing forth*. (M, K.)

مَدْنٌ, applied to a man, *Weak*; (S, TA;) contemptible (خَسِيسٌ); not profitable to any one; who falls short in everything upon which he enters; [like دَنِي]; (TA;) or falling short of accomplishing that which it behooves him to do: (AHeyth, T:) also, for the sake of rhyme, [by poetic license,] written مَدْنٌ. (T.)

## ده

R. Q. 1. دَهْدَه, (JK, S, K,) inf. n. دَهْدَمَةٌ, (JK,) *He rolled a stone down*; (S, K, TA;) as also دَهْدَى, (S, K,) inf. n. دَهْدَاةٌ and دَهْدَا: (S:) or he cast stones, or a thing, from a higher to a lower place. (JK.) — And *He turned over a thing, one part upon another*; (K;) as also دَهْدَى. (TA.) — And *He collected together camels to drive them*. (JK.)

R. Q. 2. تَدَهَّدَ, said of a stone, (S, K,) &c., (S,) *It rolled down*; (S, K, TA;) as also تَدَهَّدَى. (S, K.) — And hence, *He, or it, was quick*. (Ḥar p. 108.)

إِلَّا دَهْ فَلَا دَهْ, (JK, and so in some copies of the K,) or إِلَّا دَهْ فَلَا دَهْ, (Aṣ, IʿAṣ, S, TA, and so in copies of the K,) a saying of the Arabs, meaning *If this thing be not now, it will not be after the present time*: (Aṣ, S, K:) Aṣ says, I know not its origin, but I think it to be Pers., and to mean, *if thou strike not him, or it, now, thou wilt not strike him, or it, ever*: (S:) accord. to IʿAṣ, it is said to a man when he is at the point of accomplishing his want in respect of a creditor of his, or in respect of his blood-revenge, or in respect of paying honour to a friend of his; (TA;) and means *if thou seize not the opportunity now, thou wilt never meet with it*: (K, TA:) accord. to Lth, (TA,) it means, *if thou avenge not his blood, or if thou slay him not in blood-revenge, now, thou wilt never do so*. (JK, TA.) Accord. to Aṣ, one says also, لَا دَهْ فَلَا دَهْ, meaning *I will not accept either of the two actions proposed*. (TA.) Az says that this saying shows ده to be Pers., and to mean *The act of striking*: you say to a man, دَهْ, meaning *Strike thou*: and he says, I have seen it written with *kesr* in the book of AZ. (TA.) دَهْ in Pers. means *Give thou*: and metonymically, the act of striking. (TA.)

دَهْ دَهْ A cry by which camels are chidden; (IʿAṣ, TA;) a cry by which camels are called to their young ones. (K in art. دَوَهْ.) دَهْ دَرَيْنَ, or دَهْ دَرَيْنَ: see art. دَهْدَر.

دَهْ: see دَهْ, last two sentences.

دَهْدَه A hundred camels, and more; (JK, K;) as also دَهْدَهَانٌ and دَهْدِهَانٌ: (K:) or the second of these three words signifies many camels. (JK, S.)

دَهْدَهَانٌ: see what next precedes, in two places: and what next follows.

دَهْدَاهُ Small, or young, camels: (JK, S, K:) pl. دَهْدَاهُ. (S, K.) A rájiz says,

• قَدْ رَوَيْتُ إِلَّا دَهْدِهَيْنَا • قَلِيصَاتٍ وَأَبْيَكِرِينَ •

[They had satisfied their thirst, except some small, or young, camels; little young she-camels and little young he-camels]: as though he formed from دَهْدَاهُ the pl. دَهْدَاهُ; and from this, the dim. دَهْدِيَّةٌ; and from this, the pl. دَهْدِهَيْنَ [in the nom. case دَهْدِهَيُونِ]: (S, TA:\*) and in like manner, أَبْيَكِرِينَ as pl. of أَبْيَكِرٌ, dim. of أَبْيَكِرٌ. (S.) [Accord. to a passage imperfectly written in the TA, it seems to signify also *Many small, or young, camels*; and so, as there written, دَهْدَهَانٌ, app. for دَهْدَهَانٌ.] — One says also, الدَهْدَاهُ مَا أَدْرَى أَتَى الدَهْدَاهُ هُوَ الدَهْدَاهُ, the last on the authority of Ks, meaning *I know not what one of men he is*. (S, TA.)

دَهْدَوَةٌ, (K,) [accord. to the TA دَهْدَوَةٌ, but this is a mistake,] or دَهْدَوَهَةٌ, (IB,) *The thing which the جَعَل [or species of black beetle called cantharus] rolls*, (IB, K, TA,) consisting of dung which it collects, (IB, TA,) in a round form: (TA;) and so دَهْدَوَةٌ and دَهْدِيَّةٌ, [the last of these, for alleviation of the utterance,] also without *teshdeed*. (IʿAṣ, K.)

دَهْدَهَانٌ: see دَهْدَه.

دَهْدِهَانٌ: see دَهْدَاهُ.

## دهدر

دَهْدَرٌ a noun signifying *What is false, or rain*; a lie; syn. كَذِبٌ and بَاطِلٌ: as also دَهْدَرَيْنَ, (K,) its dual, (TA,) or دَهْ دَرَيْنَ, or دَهْ دَرَيْنَ: (as in different copies of the S:) whence دَهْدَرَيْنَ and دَهْدَرِيَّةٌ are epithets applied to a liar; or a great or habitual liar: and accord. to AZ, the Arabs used to say, دَهْدَرَانٌ لَا يُغْنِيَانِ عَنْكَ شَيْئًا [Lies will not avail thee aught]: and دَهْدَرَيْنَ signifies the same as دَهْدَرٌ. (TA.) — دَهْدَرَيْنَ is also a noun, (K,) i. e. a verbal noun, (TA,) signifying *He was, or has become, unoccupied, or without work*; syn. بَطَلٌ; (K;) like سَرَعَانٌ for سَرَعَ, and هَبَّاتٌ for هَبَّ. (TA.) Hence the prov., دَهْدَرَيْنَ سَعَدَ الْقَيْنَ, (Aṣ, K,) without the conjunction وَ [after the first word], and دَهْدَرَيْنَ being written as one word, (TA,) meaning *Saʿad the blacksmith became, or has become, unoccupied, or without work*; not being employed because of the people's being diverted from other things by drought (Aṣ, K) and distress. (TA.) Some say سَعِدَ الْقَيْنَ: and Aboo-'Obeydeh Maqmar Ibn-El-Muthennā relates it thus: دَهْدَرَيْنَ سَعَدَ الْقَيْنَ, with سَعَد in the accus. case, and says that دَهْدَرَيْنَ is governed in the accus. case by a verb understood; apparently meaning that it is a noun signifying البَاطِلُ, dual of دَهْدَرٌ, not a verbal noun, as though the prov. meant *Cast ye away what is false, or rain, and Saʿad the blacksmith*: but what he says is not correct. (TA.) Or a certain blacksmith asserted his name to be Saʿad