

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 ادْنَاهُ, (M, K), inf. n. تَدْنِيَةٌ. (K). — [Hence,] اُدْنَتْ ثَوْبَهَا عَلَيْهَا *She (a woman) let down her garment upon her, and covered, or veiled, herself with it.* (Mgh.) And اُدْنِيتُ السَّيْرَ *I let down the veil, or curtain, [for the purpose of concealment.]* (Mshb.) It is said in the Kur. [xxxiii. 50], يَذْنِبْنَ عَلَيْهِمْ مِنْ جَلَابِيبِهِمْ [*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,] اُدْنَتْ, said of a she-camel, (S, TA,) and of a woman, (TA,) *She was, or became, near to bringing forth.* (S, TA.) And اُدْنَتْ عَلَى رَأْسِ اُضْرَعَتْ عَلَى رَأْسِ الْوَلَدِ [a phrase similar to اُضْرَعَتْ عَلَى رَأْسِ الْوَلَدِ q. v.]. (Occurring in a verse cited in the TA in art. فَكَّهُ.) — And ادْنَى *He lived a strait life*, (IAqr, T, K), *after easiness and plenty.* (IAqr, T,

5. تدنی *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,] **تَدَانِي** *It (a thing) drew together, or contracted; or became drawn together or contracted.* (M* and L in art. **قُلُوص**.) — And **تَدَانَتْ إِبِلُ الرَّجُلِ** *The camels of the man became few and weak.* (M.)

8. اِدْنَى, inf. n. اِدْنًا: see 1.

10. اسْتَدْنَاهُ *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.) = أَدْنَى دَنَا
see ادنى.

دُنْيَا and دُنْيَا and دُنْيَا and هُوَ ابْنُ عَمِّ دُنْيَا mean [*He is a son of a paternal uncle*] closely related; syn. لَحًا [q. v.]: when you pronounce the د with ḍamm, 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 عَمِّ to a determinate noun, دُنْيَا may not be in the gen. case: for instance, you say, هُوَ ابْنُ عَمِّ 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 (§:) 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 Abou Şafwān, but all except the first and second are unknown to Ks and to Aṣ, (M,) followed by دُنْيَا and دُنْيَا and دُنْيَا and 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 عَمُّ 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 عَمَّتِي and عَلِيَّة: 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 female of أَذْنَى. (M.) You say also, مَرْحَلُهُ دُنْيَا, They are his people, and his tribe, closely related (§ and TA in art. رَهْط.)

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

دُنْيَا fem. of اُدْنَى [q. v.].

دُنْيَا: } see what next follows.
 دُنْيَا: }

دُنْيَاوِي ^۵ [Of, or relating to, the present world, or state of existence; worldly:] a rel. n. from الدُّنْيَا; (T, S;) as also دُنْيَوِي ^۶ and دُنْيِي ^۷. (S.)

دُنَى 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. خُلَصَانٌ. (T.) It has these significations (of كَلَّ دُنَى دُونَهُ دُنَى in the prov. [app. meaning *There is a relation, or a friend, nearer than every other relation, or friend*; like another prov., namely, دُونَ كَلَّ 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, “Proverbii sensus esse videtur: Quilibet propinquus seu amicus unicus non est; sed præter eum est alius”]: (T, Meyd:) so says AZ. (Meyd.) — See also اُدْنَى. = 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 [دُنَى:] with ء: (S:) the pl. is اُدْنَى. (T, M.) [In the CK, by a mistranscription mentioned above (voce دُنَى), دُنَى is made to signify the same.]

دَنِيَّةٌ *A low, or base, quality, property, natural disposition, habit, practice, or action; syn. نَقِيصَةٌ; (Mgh;) or such as is blamed; originally دَنْيَةٌ: (TA:)* pl. دَنَائِبٌ. (Har p. 327.) Hence the saying of Ibn-Hārithch, **لَا الدَّنِيَّةَ**, meaning *I choose death rather than, or not, disgrace.* (Har ubi suprà.)

دَانِ [Being, or becoming, near; drawing near, or approaching: and hence, near; like دَنِ:]
act. part. n. of دَنَا مِنْهُ. (Msb.)

أَقْصَى *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 بُقُوِي:) [the pl. of the masc. is أَذُنُونَ and أَذَانٍ; the latter in the accus. and gen. أَذُنَيْنِ; and] the pl. of the fem., دُنْيَى, (S, K, TA,) like كُبْرَى pl. of كُبْرَى, and صُغْرَى pl. of صُغْرَى; (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 غَلَبَتِ الرُّومُ فِي أَدْنَى الدُّنْيَا, in the K̄ur xxx. 1 and 2, *The Greeks have been overcome in the nearer, or nearest, part of the land.* (Bd, Jel.) And الحَبْرَةُ الدُّنْيَا [The nearest heap of pebbles;] the heap of pebbles nearest to Minè. (TA. [See art. حَبْر.] And