

Z, K. [See also 2.] [Two other significations assigned to دنق in the CK and in the Lexicons of Golius and Freytag belong to دنق.]

2. دنق (S, Mgh, TA,) inf. n. تَدْنِيْقُ (Mgh, K,) *He went to the utmost point [in his dealings &c.]:* (S, K, TA:) *he was minute, observant of small things, nice, or scrupulous:* (Mgh:) *he examined minutely into his dealings and expenses.* (So accord. to an explanation of the act. part. n. in the TA.) Hence the saying, لَا تُدْتَقُوا فَيْدَتَّقْ عَلَيْهِمْ [Go not ye to the utmost point against others, for in that case the utmost point may be gone to against you]. (S, TA.) And the saying of El-Hasan, (Mgh, TA,) لَعَنَ اللَّهُ الدَّائِقَ وَمَنْ دَاتِقَ بِهِ دَاتِقٌ (TA,) or وَمَنْ دَاتِقَ بِهِ دَاتِقٌ (TA,) *and him who has been minute, &c., in his dealings, or and him who has been minute, &c., therewith;* as though he meant to forbid the considering and examining a paltry or contemptible thing: (TA:) or, as some relate it, وَأَوَّلُ مَنْ دَاتِقٌ [and the first who innovated the دَاتِقُ], meaning El-Hajjáj. (Mgh.) — [Hence,] تَدْنِيْقُ, metonymically, signifies † *The being niggardly, stingy, or avaricious.* (Az, TA.) — Also *The continuing to look at a thing;* (S, K;) as also تَرْتِيْقُ: [or rather each has this signification elliptically; for] you say, رَتِقَ دَاتِقٌ إِلَيْهِ النَّظَرَ and رَتِقَ [meaning *He continued looking at it.*] (S.) [See رَتِقَ.] And in like manner, *The looking weakly.* (S, TA.) And دَاتِقٌ بَصْرَهُ *He looked hard, and sharply, or intently.* (JK.) — Also † *The approaching of the sun to setting.* (S, K, TA.) You say, دَاتِقَتِ الشَّمْسُ † *The sun became near to setting.* (JK, TA. [See also دَاتِقَتِ.]) — And دَاتِقٌ † *He (a man) died:* (JK, TA:) or † *he was near to dying;* inf. n. as above. (TA.) — And دَاتِقَتِ عَيْنُهُ (JK, K, TA, [accord. to the CK دَاتِقَتِ, which is wrong,]) inf. n. تَدْنِيْقُ (S, TA,) † *His eye sank, or became depressed, in his head:* (JK, S, K, TA:) or, accord. to Az, the more correct explanation is, *the ball, or globe, of his eye became prominent, and apparent.* (TA.) — And دَاتِقٌ وَجْهَهُ (Lth, K, TA, [in the CK, erroneously, دَاتِقُ,]) inf. n. تَدْنِيْقُ (Lth, TA,) *His face exhibited emaciation, arising from fatigue or disease.* (Lth, K, TA.)

دُنُوْقُ [a pl. of which the sing. is not mentioned] *Persons niggardly, or parsimonious, in expenditure, towards their households (IAḡr, K, TA) and themselves.* (IAḡr, TA.)

دَنِيْقٌ *One who alights by himself, (TA,) and eats by himself in the daytime, and in the moonlight by night, lest the guest should see him:* (K, TA:) mentioned by IAḡr, on the authority of Abul-Mekárim: and so كَيْصٌ and صَوْصٌ. (TA.)

دَاتِقٌ: see the next paragraph.

دَاتِقٌ *Foolish; stupid; having little, or no, intellect, or understanding:* (K:) and so دَاتِقٌ (TA.) — † *A thief.* (JK, Ibn-'Abbád, K, TA.) — *Emaciated and falling down, or emaciated*

and tottering; expl. by مَهْزُولٌ سَاقِطٌ (AA, S, K:) or falling down, or tottering, (سَاقِطٌ,) by reason of emaciation: (JK:) applied to a man (AA, K) and to a she-camel. (K.) — *Having a constant, or chronic, disease, and oppressed thereby so as to be at the point of death.* (AA, TA.) — Also, and دَاتِقٌ (JK, S, Mgh, Mḡb, K,) the former, accord. to some, the more chaste, arabicized [from the Pers. دَانَكُ or دَانَكُ (Mḡb,) and دَانَاتِقُ (JK, S, K,) like as they said دَرَهْمٌ and دَرَهْمَةٌ (S,) [but دَانَاتِقُ seems to have been disallowed by Sb, either as unused or as post-classical,] *The sixth part of a dirhem (or drachm);* (S, Mḡb, K;) [i. e.] *two carats;* (Mgh;) [i. e.] *two grains of the خَرْنُوبُ [or carob], with the ancient Greeks, for the dirhem with them was twelve grains of the خَرْنُوبُ; but the دَاتِقُ of the Muslims is two grains of the خَرْنُوبُ and two thirds of a grain of the خَرْنُوبُ, for the dirhem of the Muslims is sixteen grains of the خَرْنُوبُ:* (Mḡb:) and the *sixth part of the deenár:* (TA: [but this I find nowhere else: see دِينَارٌ: and see also رِطْلٌ:]) the pl. of دَاتِقٌ is دَوَانِيقٌ and دَوَانِيْقٌ; (Mgh, TA;) the former is said by Az to be pl. of دَاتِقٌ; and the latter, of دَاتِقٌ; and it is said that every pl. of the measure فَوَاعِلٌ or مَفَاعِلٌ may be lengthened with ي, so that one may say فَوَاعِيْلٌ and مَفَاعِيْلٌ: (Mḡb:) or, accord. to Sb, دَوَانِيقٌ is pl. of دَانَاتِقُ, though this be not in their speech. (TA.) [Also *A small silver coin, the sixth part of the coin called دِرْهَمٌ.*] The dim. is دَوِيْنِيْقٌ. (TA.)

دَانَاتِقٌ: see the next preceding paragraph, in two places.

دَوَانِيْقِيٌّ [rel. n. from دَوَانِيقٌ pl. of دَاتِقٌ], (El-Mekeen, "Hist. Sarac." p. 104,) or دَوَانِيْقِيٌّ [rel. n. from دَوَانِيقٌ pl. of دَانَاتِقُ], (TA,) [Of, or belonging or relating to, dáníqs: and hence,] a surname of the 'Abbásee Khaleefeh Abou-Jaḡfar El-Manḡoor; (El-Mekeen, TA;) because of his extreme niggardliness. (El-Mekeen.)

دَوِيْنِيْقِيٌّ: see دَاتِقٌ, last sentence.

مُدْتَقٌ *One who examines minutely into his dealings and expenses:* used in this sense by the people of El-'Iráq. (TA.) — *An eye of which the ball, or globe, is prominent, and apparent:* so accord. to AZ; and Az holds this to be the correct explanation, rather than *an eye sunk, or depressed, in the head.* (TA.)

دنو

1. دَنَا (T, M, Mgh, Mḡb, K, &c.,) first pers. دَنُوْتُ (T, S,) aor. يَدْنُو (T, Mḡb,) inf. n. دَنُوْتُ (T, S, M, Mḡb, K) and دَنَاوَةٌ (M, K,) *He, or it, was, or became, near; drew near, or approached;* (T, M, Mgh, Mḡb, K;) as also دَانِيٌّ (IAḡr, T, K;) and دَانِيٌّ, inf. n. تَدْنِيْقَةٌ (IAḡr, T;) and دَانِيٌّ, inf. n. مَدَانَةٌ (KL, but only the inf. n. is there mentioned;) and دَانِيٌّ, inf. n. اِدْنِيٌّ (TA:) it is either *in person, or substance, or in*

respect of predicament, and in place, and in time: (El-Harállee, TA:) you say, دَنَا مِنْهُ (M, Mgh, Mḡb,) and دَنُوْتُ مِنْهُ (T, S,) and إِلَيْهِ (M, Mḡb,) and لَهُ (TA,) and عَلَيْهِ occurs in a verse of Sá'ideh as meaning مِنْهُ (M,) *He, or it, and I, was, or became, near, &c., to him, or it:* (T, M, Mgh, Mḡb:) [and in like manner you use the other verbs mentioned above, except دَانِيٌّ, which is immediately trans.: or دَنَا مِنْهُ with دَنَاوَةٌ for its inf. n. means, or means also, *He was near to him in respect of kindred; was related to him: for*] دَنَاوَةٌ is syn. with قَرَابَةٌ (S, M, K) and قَرَابَةٌ (M, K:) you say, قَرَابَةٌ بَيْنَهُمَا دَنَاوَةٌ meaning قَرَابَةٌ [i. e. *Between them two is relationship*]; (S;) and مَا تَزْدَادُ مِنَّا إِلَّا قُرْبًا وَدَنَاوَةً (S;) [Thou increasest not save in nearness and relationship to us]. (ISk, T, S.) A rájiz says,

* مَا لِي أَرَاهُ دَالِغًا قَدْ دُنِيَ لَهْ *

meaning دُنِيَ لَهْ [i. e. *What hath happened to me that I see him walking gently or with short steps, or rendered lowly by age, having been approached by death?*]: it is from دَنُوْتُ, but the و is changed into ي because of the kesreh before it, and then the ن is made quiescent: and there are similar instances of contraction of verbs: but [ISd says,] I know not دُنِيَ except in this instance; and Aḡ used to say of the poem in which this occurs, This rejez is not ancient: it is app. of Khalaf El-Aḡmar or some other of the Muwelleds. (M.) One says also, دَنَتِ الشَّمْسُ لِلْغُرُوبِ and أُدْنِتُ [The sun was, or became, near to setting]. (M.) — مَا كَانَ دَنِيًّا (T, M, K, TA, [in the CK, دَانِيًّا]) like رَضِيَ (TA,) aor. يَدْنِي (T,) inf. n. دَانِيٌّ (T, M, K) and دَانِيَّةٌ (T, K, TA,) or دَانِيَّةٌ (M, accord. to the TT; and so in the CK; [app. a mistranscription occasioned by a misunderstanding of what here follows;]) the ي [in دَانِيٌّ] being substituted for و because of the nearness of the kesreh; all on the authority of Lḡ; (M;) and دَنُوْتُ, aor. يَدْنُو, without و, inf. n. دَنَاوَةٌ, with و, (ISk, T,) and دُنُوْتُ (T;) or دَنَا, aor. يَدْنُو, inf. n. دَانِيٌّ; (T, M, Mḡb, K;) and دَانِيٌّ (Mḡb;) meaning *weak; contemptible (خَسِيْسٌ); not profitable to any one; who falls short in everything upon which he enters:* (T: [like مَدْنٌ:]) or *low, ignoble, or mean;* (سَاقِطٌ;) *weak;* (M, K;) *such as, when night affords him covert, will not quit his place, by reason of weakness:* (M:) or *low, ignoble, or mean, (تَيْمِيْرٌ,) in his actions, or conduct; bad, evil, or foul;* accord. to the explanation of دَنَا by Es-Sarāḡustee: but some distinguish between دَانِيٌّ and دَانِيٌّ; making the former to signify "low, ignoble, or mean;" (تَيْمِيْرٌ;) and the latter, خَسِيْسٌ [app. as meaning *contemptible*]. (Mḡb, and so the latter is explained in the Mgh.)