

(S, Mgh, Mṣb. [See also 8.]) You say, ضنٌ عَلَيْهِ *He was, or became, niggardly, &c., to him, of such a thing.* (Mgh.) And إِنَّمَا يَضُنُّ بِالضَّانِنِ *[Only he who clings is to be clung to]: a prov., meaning that you should cling to fraternizing [only] with him who clings to fraternizing with you.* (Meyd, and Har p. 42.) And ضَنْنْتُ بِالْمَنْزِلِ, inf. n. ضُنٌّ and ضَانَةٌ, *[I kept tenaciously to, or] I did not quit, or relinquish, the place of alighting, or abode.* (TA.)

8. اضْطَنَّ (originally اَضَنَّ, TA) *He (a man, TA) was, or became, niggardly, tenacious, stingy, or avaricious.* (K.) [See also 1.]

ضُنٌّ an inf. n. of 1 [q. v.]. (S &c.) — Also *A thing highly esteemed, of which one is tenacious.* (TA.) — [Hence] one says, هُوَ ضُنِّي *He is the person of whose affection I am tenacious; as also* ضُنِّي and ضُنِّي: (TA.) or *he is my particular, or special, friend,* (K, TA,) *من بين إخواني* [chosen from among my brethren]; (S, TA;) as though I appropriated him specially to myself, and were tenacious of him because of the place that he held in my estimation: as is said in the S, it is like special appropriation [of the person to oneself]. (TA.) [And as ضُنٌّ is originally an inf. n., it is used as an epithet applied to a pl. number:] it is said in a trad., إِنَّ لِلَّهِ ضُنًّا مِنْ خَلْقِهِ يُخَيِّمُ فِي عَافِيَةٍ وَيُجَيِّمُ فِي عَافِيَةٍ or ضَانِنٌ *من خلقه* (K, TA,) accord. to different relations thereof, (TA,) i. e. [*Verily God has*] *specially-distinguished individuals [of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.]:* (K, TA.) the sing. of ضَانِنٌ is ضَنِيبَةٌ, of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ, and meaning *a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation.* (TA.)

ضِنَّةٌ an inf. n. of ضُنٌّ: (Mṣb:) or a subst. therefrom signifying *Niggardliness, tenaciousness, stinginess, or avarice:* (Mgh:) or *vehement niggardliness &c.;* as also مَضِنَّةٌ. (TA.) — See also ضُنٌّ.

ضَنَّ *Courageous, brave, or strong-hearted.* (K.)

ضَنِيبٌ *Niggardly, tenacious, stingy, or avaricious,* (S, Mgh, Mṣb, K,) بِشْيٍ *[of a thing],* (S,) or بِشْيٍ نَفِيسٍ *[of a thing held in high estimation].* (TA.) وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيبٍ, in the Kur [lxxx. 24], as some read it, others reading بِظَنِينٍ [q. v.], is expl. by Zj as meaning, *And he is not a tenacious concealer of that which has been revealed to him: and if عَن or ب were substituted for عَلَى, it would be correct.* (TA.) — See also 1. — And see ضُنٌّ.

ضَانَةٌ an inf. n. of 1 [q. v.]. (S &c.) — [Hence,] one says, هَجَمَتْ عَلَى الْقَوْمِ بِضَانَتِهِمْ, meaning *[I came suddenly upon the people, or party, in their close state, i. e.,] when they had not dispersed themselves.* (TA.) And أَخَذْتُ الْأَمْرَ بِضَانَتِهِ *[I took to the affair] in its fresh state.* (TA.)

ضَنِيبَةٌ; and its pl. ضَانِنٌ: see ضُنٌّ.

مَضِنَّةٌ and هَذَا عَلَيَّ مَضِنَّةٌ — مَضِنَّةٌ: see ضِنَّةٌ. — [the former mentioned after the latter in the S] *This is a thing held in high estimation, of which one is tenacious, (S, K, TA,) and for which people vie in desire.* (TA.) [See also عَرَّقٌ, last sentence.]

المَضْنُونُ a name of [*The compound of perfumes commonly called*] الغَالِيَةُ; (Ez-Zejjajee, S, K, TA;) as also المَضْنُونَةُ; (Ez-Zejjajee, S, TA;) which latter is said by Aṣ to be a sort of perfume; and so is the former in the A: in the M the former is said to be the oil of ben: it is thus called because one is tenacious of it. (TA.) — Also, (IKh, TA,) or المَضْنُونَةُ, (K, TA,) a name of *The well Zemzem.* (K, TA.)

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

ضنا

1. ضَنَاتٌ, aor. ضَنُّ, (S, M, O, Mṣb, K,) inf. n. ضُنٌّ and ضُنُوٌّ; (S, M, O, K;) and accord. to the K, ضَنْنْتُ, but MF says that this latter is unknown, i. e., it is not mentioned in the other lexicons in the sense here assigned to it in the K; (TA;) and ضَانَاتٌ; (S, M, O, K;) *She (a woman) had many children:* (S, M, O, Mṣb, K;) [and so ضَنْنْتُ and ضَنْنَتْ, as mentioned in art. ضنو:] and in like manner one says of cattle; (M;) [i. e.] one says, ضَنَّ الْمَالُ (S, O, K) and ضَنْنْتُ, (O, K,) and ضَانَاتِ الْمَاشِيَةِ and ضَنْنْتُ, (TA,) [and ضَانَاتٌ and ضَانَاتٌ as is implied in the M,] *The cattle multiplied, or became numerous or many.* (S, O, K, TA.) And ضَانَاتٌ is said to signify *She brought forth.* (TA.) — And ضَنَّ الْأَرْضَ (M, K,) inf. n. ضُنٌّ and ضُنُوٌّ [as above], (M, TA,) *He hid, or concealed, himself in the land, or country:* (M:) or *he went away in the land, or into the country, and hid, or concealed, himself [therein]:* (K:) like ضَبَّأَ. (TA.)

4: see above, in two places. — اَضْنُوا signifies *Their cattle multiplied, or became numerous or many.* (S, O, K.)

8. اضْطَنَّ لَهُ and اضْطَنَّ لَهُ *He was abashed at, or shy of, and he shrank at, or from, him, or it.* (M, K. [See also اضْطَبَّأَ.]) Et-Tirmidh uses يَضْطَنِّي [or اضْطَنَّنِي in this sense,] and اضْطَنَّ: meaning اضْطَنَّ [and يَضْطَنِّي]: or as being derived from الضَّنْيُ meaning “disease.” (M.)

ضُنٌّ *Children, or offspring;* as also ضُنٌّ; (S, M, O, K;) [and so ضُنُوٌّ and ضُنُوٌّ, as mentioned in

art. ضنو;] the former accord. to El-Umawee, and both accord. to AA: (S, O:) the former signifies the *offspring* of anything: (TA:) and also, (K, TA, [in a copy of the M] the latter, but this is app. a mistranscription,) *multitude of offspring:* it is like نَفَرٌ (M, K) and رَهْطٌ, (M,) having no n. un.: the pl. is ضُنُوٌّ. (M, K.)

أَصْلُ: Origin, root, race, or stock; syn. مَعْدِنٌ: (El-Umawee, S, M, O, K:) and the place in which a thing originates; syn. مَعْدِنٌ. (El-Umawee, S, O, K.) One says, فَلَانٌ فِي ضِنِّهِ *[Such a one is of an excellent origin or race or stock],* (S, O, L,) and فِي ضِنِّهِ سَوْءٌ *[of a bad origin &c.].* (L.) — See also ضُنٌّ, in two places.

ضِنَاءٌ (M, O, K) and ضِنَاءَةٌ (O, K) *Necessity, need, or want; or difficulty, or distress; ضَارُورَةٌ, M, O, or ضَرُورَةٌ, K; [both meaning the same;] that befalls a man:* (O:) so in the saying قَعَدَ فِي مَقْعَدِ ضِنَاءَةٍ (M, K) and ضِنَاءَةٌ (K) [lit. *He sat in the sitting-place of necessity, &c.;* meaning *he was, or became, in an abject condition*]: the phrase denotes disdain, or scorn; and is thought by AM to be from اضْطَنَّ meaning “he was abashed, &c.” (TA.)

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

ضَانِيٌّ (S, O, K) and ضَانِيَةٌ (Ks, S, O, Mṣb, K) *A woman having many children:* (S, O, Mṣb, K:) and in like manner, the latter, cattle (مَاشِيَةٌ) *having numerous offspring.* (TA.)

ضنك

1. ضَنَّكَ, aor. ضَنَّكَ, inf. n. ضَنَّكَ and ضَنَّكَ and ضَنَّكَ, (O, K,) the first and third of these, (O,) or the first and second, (TA,) accord. to IDrd, used in relation to a place, and the second and third in relation to life, or sustenance, or means of subsistence, (O, TA,) *It was, or became, narrow, or strait.* (O, K, TA.) — And ضَنَّكَ said of a man, inf. n. ضَنَّكَ, *He was, or became, weak in his judgment, and in his body, and in his soul, and in his intellect.* (K.) — And ضَنَّكَ السَّحَابُ *The clouds became thick, collected together, and dense.* (O, TA.) — ضَنَّكَ, like عَنِي, *He was, or became, affected with a coryza, or defluxion from the head and nose.* (K.)

4. اضْطَنَّكَ *He (God) caused him to be affected with a coryza, or defluxion from the head and nose.* (TA.)

ضَنَّكَ an inf. n. of ضَنَّكَ: (O, K:) its primary signification is *Narrowness, or straitness, and hardship.* (Abou-Is-hák, TA.) — And *Narrow, or strait;* syn. ضَيْقٌ; (S, M, O, K;) [in the CK, and in a copy of the S, ضَيْقٌ, which is also a correct explanation, as shown above; but not what is here meant, as appears from what follows;] applied to anything, (M, K,) masc.