

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

2. دَنْق, (S, Mgh, TA,) inf. n. تَدْنِيقُ, (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 تَدْتَقُوا فِدْتَقُ عَلَيْنَا [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 الدَّانِقَ وَمَنْ دَنْقَ, (TA,) or وَمَنْ دَنْقَ بِهِ, (Mgh,) [May God curse the دانق 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, وَأَوَّلَ مَنْ دَانَقَ [and the first who innovated the دانق], meaning El-Hajjāj. (Mgh.) — [Hence,] دَنْق, metonymically, signifies †The being niggardly, stingy, or avaricious. (Az, TA.) — Also The continuing to look at a thing; (S, K;) as also تَرْنِيقُ: [or rather each has this signification elliptically; for] you say, دَنْقَ إِلَيْهِ النَّظَرُ and رَتَقَ [meaning *He continued looking at it*]. (S.) [See رَتَقَ.] And in like manner, The looking weakly. (S, TA.) And دَنْقَ بَصَرَهُ *He looked hard, and sharply, or intently.* (JK.) — Also †The approaching of the sun to setting. (S, K, TA.) You say, دَنْقَتِ الشَّمْسُ †The sun became near to setting. (JK, TA. [See also رَتَقَتِ.]) — And دَنْقَ †He (a man) died: (JK, TA:) or †he was near to dying; inf. n. as above. (TA.) — And دَنْقَتِ عَيْنُهُ, (JK, K, TA, [accord. to the CK دَنْقَتِ, which is wrong,]) inf. n. تَدْنِيقُ, (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 دَنْقَ وَجْهَهُ, (Lth, K, TA, [in the CK, erroneously, دَنْقَ,]) inf. n. تَدْنِيقُ, (Lth, TA,) †His face exhibited emaciation, arising from fatigue or disease. (Lth, K, TA.)

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

دَنْقُ 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 IAqr, on the authority of Abul-Mekārim: and so كَيْصُ and ضَوْصُ. (TA.)

دَانِقُ: see the next paragraph.

دَانِقُ Foolish; stupid; having little, or no, intellect, or understanding: (K:) and so دَانِقُ. (TA.) — †A thief. (JK, Ibn-'Abbād, 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 †دَانِقُ, (JK, S, Mgh, Mṣb, K,) the former, accord. to some, the more chaste, arabicized [from the Pers. دَانَكُ or دَانَكُ, (Mṣb,) and †دَانَقُ, (JK, S, K,) like as they said دَرْهَمُ and دَرْهَمُ, (S,) [but دَانَقُ seems to have been disallowed by Sb, either as unused or as post-classical,] The sixth part of a dirhem (or drachm); (S, Mṣb, 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 دانق 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: (Mṣb:) and the sixth part of the deenār: (TA: [but this I find nowhere else: see دِينَارُ: and see also رَطْلُ:]) the pl. of دانق is دَوَانِقُ and دَوَانِيقُ; (Mgh, TA;) the former is said by Az to be pl. of دانق; and the latter, of دَانِقُ; and it is said that every pl. of the measure فَوَاعِلُ or مَفَاعِلُ may be lengthened with ي, so that one may say فَوَاعِيلُ and مَفَاعِيلُ: (Mṣb:) or, accord. to Sb, دَوَانِيقُ is pl. of †دَانَقُ, though this be not in their speech. (TA.) [Also A small silver coin, the sixth part of the coin called دِرْهَمُ.] The dim. is †دَوْنِيقُ. (TA.)

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

دَوَانِيقُ [rel. n. from دَوَانِقُ pl. of دَانِقُ], (El-Mekeen, "Hist. Sarac." p. 104,) or دَوَانِيقُ [rel. n. from دَوَانِيقُ pl. of دَانِقُ], (TA,) [Of, or belonging or relating to, dāniqs: and hence,] a surname of the 'Abbāsee Khaleefeh Abū-Ja'far El-Manṣoor; (El-Mekeen, TA;) because of his extreme niggardliness. (El-Mekeen.)

دَوْنِيقُ: see دَانِقُ, last sentence.

مُدَنْقُ One who examines minutely into his dealings and expenses: used in this sense by the people of El-'Irāk. (TA.) — عَيْنُ مُدَنْقَةٍ 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, Mṣb, K, &c.,) first pers. دَنْوُ, (T, S,) aor. يَدْنُو, (T, Mṣb,) inf. n. دَنْوُ, (T, S, M, Mṣb, K,) and دَنَاوَةٌ, (M, K,) *He, or it, was, or became, near; drew near, or approached;* (T, M, Mgh, Mṣb, K;) as also †ادْنَى; (IAqr, T, K;) and †دَنْيَ, inf. n. تَدْنِيَّةُ; (IAqr, T;) and †ادْنَى, inf. n. مُدَانَاةُ; (KL, but only the inf. n. is there mentioned;) and †ادْنَى, inf. n. اِدْنَاةُ; (TA:) it is either in person, or substance, or in

respect of predicament, and in place, and in time: (El-Harāllee, TA:) you say, دَنَا مِنْهُ, (M, Mgh, Mṣb,) and دَنْوْتُ مِنْهُ, (T, S,) and إِلَيْهِ, (M, Mṣb,) and لَهُ, (TA,) and عَلَيْهِ occurs in a verse of Sā'idah as meaning مِنْهُ, (M,) *He, or it, and I, was, or became, near, &c., to him, or it:* (T, M, Mgh, Mṣb:) [and in like manner you use the other verbs mentioned above, except †دَانَى, 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 قُرْبَى: (M, K:) you say, دَنَاوَةً بَيْنَهُمَا meaning قَرَابَةٌ [i. e. *Between them two is relationship*]; (S;) and مَا تَزْدَادُ مِنَّا إِلَّا قُرْبًا وَدَنَاوَةً [Thou increasest not save in nearness and relationship to us]. (ISk, T, S.) A rājis says,

مَا لِي أَرَاهُ دَالِفًا قَدْ دَنْيَ لَهْ

meaning دَنْيَ 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 دَنْوْتُ, 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 دَنْيَ except in this instance; and Aq used to say of the poem in which this occurs, This rejez is not ancient: it is app. of Khalaf El-Aḥmar or some other of the Muwelleds. (M.) One says also, دَنْتِ الشَّمْسُ لِلْغُرُوبِ and أَدْنَتْ [The sun was, or became, near to setting]. (M.) مَا كَانَ دَنْيًا وَلَقَدْ is erroneously put for مَا كَانَ دَنْيًا وَلَقَدْ, (T, M, K, TA, [in the CK, دَنْيَ,]) like رَضِيَ, (TA,) aor. يَدْنَى, (T,) inf. n. دَنْيَا; (T, M, K,) and دَنْيَا, (T, K, TA,) or دَنْيَا; (M, accord. to the TT; and so in the CK; [app. a mistranscription occasioned by a misunderstanding of what here follows;]) the ي [in دَنْيَا] being substituted for و because of the nearness of the kesreh; all on the authority of Lh; (M;) and دَنْوُ, aor. يَدْنُو, without ة, inf. n. دَنْوَةٌ, with ة, (ISk, T,) and دَنْوُ; (T;) or دَنَا, aor. يَدْنُو, inf. n. دَنْوُ; i. q. دَنَا and دَنْوُ; (Mṣb;) [i. e.] *He (a man, T, M) was, or became, such as is termed †دَنْيَ; (T, M, Mṣb, K;) and †دَنْيَ; (Mṣb;) meaning weak; contemptible (خَسِيسٌ); not profitable to any one; who falls short in everything upon which he enters:* (T: [like مُدَنْقُ:]) 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, (تَيْمِ) in his actions, or conduct; bad, evil, or foul; accord. to the explanation of دَنَا by Es-Sarakustee: but some distinguish between دَنْيَ and دَنْيَ; making the former to signify "low, ignoble, or mean;" (تَيْمِ) and the latter, خَسِيسٌ [app. as meaning contemptible]. (Mṣb, and so the latter is explained in the Mgh.)