

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

2. دتق, (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 تَدْتَفُوا فَيْدَتِقْ 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 دَتَّقَ دَتَّقَ بِهٖ, (TA,) or وَمَنْ دَتَّقَ بِهٖ, (Mgh,) [May God curse the داتق 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 دَتَّقَ الدَّائِقَ [and the first who innovated the داتق], meaning El-Hajjáj. (Mgh.) — [Hence,] دَتْنِيْقُ, 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, دَتَّقَ دَتَّقَ إِلَيْهِ النَّظَرَ, (S,) [meaning He continued looking at it]. (S.) [See دَتَّقَ.] And in like manner, The looking weakly. (S, TA.) And دَتَّقَ بَصْرَهُ He looked hard, and sharply, or intently. (JK.) — Also †The approaching of the sun to setting. (S, K, TA.) You say, دَتَّقَتِ الشَّمْسُ †The sun became near to setting. (JK, TA. [See also دَتَّقَتِ.]) — And دَتَّقَ †He (a man) died: (JK, TA:) or †he was near to dying; inf. n. as above. (TA.) — And دَتَّقَتِ عَيْنُهُ, (JK, K, TA, [accord. to the CK دَتَّقَتِ, 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 دَتَّقَ وَجْهَهُ, (Lth, K, TA, [in the CK, erroneously, دَتَّقَ,]) 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 (IAqr, K, TA) and themselves. (IAqr, TA.)

دَنِيْقُ 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-Mekárim: and so كَيْصُ and كَيْصُ. (TA.)

دَاتِقُ: see the next paragraph.

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

and tottering; expl. by مَهْرُوْلٌ 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 دَاتِقُ, (JK, S, Mgh, Mṣb, K,) the former, accord. to some, the more chaste, arabicized [from the Pers. دَانَكُ or دَانَكُ], (Mṣb,) and دَاتِقُ, (JK, S, K,) like as they said دَرَهْمٌ and دَرَهْمٌ, (S,) [but دَاتِقُ 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 خَرْنُوْبُ [or carob], with the ancient Greeks, for the dirhem with them was twelve grains of the خَرْنُوْبُ; but the داتق of the Muslims is two grains of the خَرْنُوْبُ and two thirds of a grain of the خَرْنُوْبُ, for the dirhem of the Muslims is sixteen grains of the خَرْنُوْبُ: (Mṣb:) and the sixth part of the deenár: (TA: [but this I find nowhere else: see دَيْنَارٌ: and see also رَطْلٌ:]) the pl. of دَاتِقُ is دَوَاتِقُ and دَوَاتِيْقُ; (Mgh, TA;) the former is said by Az to be pl. of دَاتِقُ; and the latter, of دَاتِقُ; and it is said that every pl. of the measure فَوَاعِلُ or مَفَاعِلُ may be lengthened with ي, so that one may say فَوَاعِيْلُ and مَفَاعِيْلُ: (Mṣb:) or, accord. to Sb, دَوَاتِيْقُ is pl. of دَاتِقُ; though this be not in their speech. (TA.) [Also A small silver coin, the sixth part of the coin called دِرْهَمٌ.] The dim. is دَوَيْبِيْقُ. (TA.)

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

دَوَاتِيْقُ [rel. n. from دَوَاتِقُ pl. of دَاتِقُ], (El-Mekeen, "Hist. Sarac." p. 104,) or دَوَاتِيْقِي [rel. n. from دَوَاتِقُ pl. of دَاتِقُ], (TA,) [Of, or belonging or relating to, dáníks: and hence,] a surname of the 'Abbásee Khaleefeh Aboo-Ja'far El-Manṣoor; (El-Mekeen, TA;) because of his extreme niggardliness. (El-Mekeen.)

دَوَاتِقُ: see دَوَاتِيْقُ, last sentence.

مُدَّتِقُ One who examines minutely into his dealings and expenses: used in this sense by the people of El-'Irák. (TA.) — عَيْنٌ مُدَّتِقَةٌ 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. دَنُوْتُ, (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 تَدْنِيَّةٌ, (IAqr, T;) and دَانِيٌّ, inf. n. مَدَانَةٌ, (KL, but only the inf. n. is there mentioned;) and ادْنَى, inf. n. ادْنَاءٌ: (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, Mṣb,) and دَنُوْتُ مِنْهُ, (T, S,) and إِلَيْهِ, (M, Mṣb,) 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, Mṣb:) [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 قُرْبَى: (M, K:) you say, بَيْنَهُمَا دَنَاوَةٌ meaning [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 rájiz says,

* مَا بِي أَرَاهُ دَالِفًا قَدْ دَنَى لَهٗ *

meaning دَنَى لَهٗ [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 دَنَى except in this instance; and Aṣ 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, دَنَتِ الشَّمْسُ لِلْغُرُوبِ and أَدْنَتْ [The sun was, or became, near to setting]. (M.) مَا كَانَ دَنِيًّا وَلَقَدْ دَنَا is erroneously put for مَا كَانَ دَنِيًّا وَلَقَدْ دَنَا (T, M, K, TA, [in the CK, دَنِيٌّ,]) like دَانِيٌّ, (TA,) aor. يَدْنُو, (T,) inf. n. دَنْوُ, (T, M, K) and دَنَايَةٌ, (T, K, TA,) or دَنَايَةٌ; (M, accord. to the TT; and so in the CK; [app. a mistranscription occasioned by a misunderstanding of what here follows;]) the ي [in دَنِيٌّ] being substituted for و because of the nearness of the kesreh; all on the authority of Lh; (M;) and دَنُو, aor. يَدْنُو, without ء, inf. n. دَنَاوَةٌ, with ء, (ISk, T,) and دَنُو; (T;) or دَنَا, aor. يَدْنُو, inf. n. دَنْوُ, (T, M, Mṣb, K;) and دَنِيٌّ; (Mṣb;) meaning weak; contemptible (خَسِيْسٌ); not profitable to any one; who falls short in everything upon which he enters: (T: [like مُدَّتِقُ:]) 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, (لَتِيْمٌ) in his actions, or conduct; bad, evil, or foul; accord. to the explanation of دَنَا by Es-Sarakustee: but some distinguish between دَنِيٌّ and دَنِيٌّ; making the former to signify "low, ignoble, or mean;" and the latter, خَسِيْسٌ [app. as meaning contemptible]. (Mṣb, and so the latter is explained in the Mgh.)