

some say, in respect of place also, which may perhaps be here meant]. (Fr, T, TA.) — It signifies also *Nearer than another thing*: (S, Mṣb, K:) so in the phrase **هَذَا دُونَ ذَلِكَ** [This is nearer than that]; (S, Mṣb;) or **هَذَا دُونَهُ** [this is nearer than he, or it]. (K.) [Hence,] one says also, **أَدُنْ دُونَكَ** meaning *Draw thou near in the space that is between me and thee*: (AHeyth, T:) [or *approach thou nearer to me*:] or *draw thou near [or nearer] to me*. (IAḡr, T, M, K.) And **يَزِيدُ يَغْضُ الطَّرْفَ دُونِي**, a saying of a poet, means *Yezeed lowers the eye towards a spot between me and him*. (AHeyth, T.) **خَشَعَتْ خَاوَاتِ طَرْفَهُ**, also, has a similar meaning: see 1 in art. **خَشَع**. So, too, has the phrase, **خَاوَاتِ طَرْفَهُ**, see 3 in art. **خَوَات**. And hence,] one says, **دُونَ النَّهْرِ جَمَاعَةٌ** [In the way of, or to, the river, or on this side of the river, or nearer than the river, is a company of men; or] before thy reaching the river [there is to be found, or encountered, a company of men]. (K.) And **دُونَ قَتْلِ الْأَسَدِ أَهْوَالٌ** [In the way of, or to, the slaying of the lion, or] before thine attaining to the slaying of the lion, terrors [are to be encountered]. (T, TA.) [And **دُونَهُ خَرَطَ الْقِتَادَ**: see 1 in art. **خَرَط**.]

And **حَالَ دُونَ الشَّيْءِ** [It intervened as an obstacle in the way to the thing; or] it prevented from attaining the thing. (W p. 71.) [And **لَيْسَ دُونَهُ شَيْءٌ** There is nothing intervening as an obstacle in the way of, or to, him, or it.] And [hence,] **قَتَلَ دُونَ مَالِهِ**, and **نَفْسِهِ**, and **أَخِيهِ**, and **جَارِهِ**, *He was slain in defence of his property, and of himself, and of his brother, and of his neighbour*. (Occurring in a trad. commencing with the words **الغريقُ شَيْدٌ**, in the “*Jāmi' es-Ṣagheer*,” and thus explained in the margin of a copy of that work.) [And **نَبَحَ دُونَهُ** is a modern phrase meaning † *He defended him as though by barking in the way to him*.] — [Hence,] also *i. q.* **عَلَى** [as meaning *Against*; denoting defence by means of intervention: see an ex. in a verse cited voce **شَخْصٌ**. (Fr, T, TA.) — And *i. q.* **عِنْدَ** [meaning *At, near, nigh, by, or near by; with, or present with; &c.*]. (Fr, T, Ibn-Es-Seed.) Accord. to Ez-Zowzaneh, it has this meaning in the saying of Imra-el-Kays, [describing a horse,]

فَأَلْحَقْنَا بِالْبَاهِدِيَّاتِ وَدُونَهُ
جَوَاحِرَهَا فِي صِرَةٍ لَمْ تُزَيَّلِ

(TA, but only the former hemistich is there given,) *i. e.* *And he made us to overtake the foremost of the wild animals, while near to him were those that lagged behind, in a herd, not dispersed*. (EM p. 48.) — And *i. q.* **غَيْرَ** [as meaning *Other than, beside, or besides, exclusively of, or not as used before a substantive or an adjective*]. (K.) Hence, in the *Kur* [xxi. 82], **وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ** [And who should do work other than, or beside, that]. (Fr, TA.) And in the same [iv. 51 and 116], **وَيَغْفِرُ مَا دُونَ ذَلِكَ** But He will forgive what is other than that: or, as some say, *what is less than that*. (Er-Rāghib, TA.) And so, it is said, in the trad., **لَيْسَ فِيمَا دُونَ خَمْسِ أَوْاقٍ**

صَدَقَةٌ [There is no poor-rate to be exacted in the case of what is other than, or not, or, rather less than, five ounces]. (K.) So, too, it is said to mean in the trad., **أَجَازَ الْخَلْعَ دُونَ عِقَاصِ رَأْسِهَا** [He allowed the divorcing a wife for a gift, or compensation, other than the *عِقَاصِ* (q. v.) of her head: in the *CK*, in which **الْخَلْعُ** is erroneously put for **الْعِقَاصُ**, this is given as an ex. of **دُونَ** in the sense of **سِوَى**, which is syn. with **غَيْرَ**: or the meaning is, *for anything, even for the *عِقَاصِ* of her head*. (K, TA.) — It is also used (M, K, TA) as a subst. (M, TA) with **مِنْ** prefixed to it, [very often in this case, in the *Kur* and elsewhere, as meaning *غَيْرَ*, and sometimes in other senses explained above,] and likewise with **بِ**, (M, K, TA,) though rarely. (K.) One says, **هَذَا دُونَكَ** and **هَذَا مِنْ دُونِكَ** [This is below thee, or above thee: &c.]. (M, TA.) And it is said in the *Kur* [xxviii. 23], **وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ** And he found in a place below them two women: (Bd:) or beside them, or exclusively of them. (Jel.) One says also, **دُونَكَ لِي** or **دُونَكَ لِي** [meaning *This belongs to me exclusively of thee*]; *i. e.* *thou hast no right nor share [with me] in this*. (Kull p. 186.) The phrase **مِنْ لَيْسَ فِيمَهُمُ مِنْ لَيْسَ** [app. as meaning *Among whom was such as was not below him* in respect of knowledge of poetry] is used by Akh in his book on rhymes. (M, TA.) — It also denotes a command, (T, K,) and an incitement (Fr, T, S, K) to do a thing. (S.) Using it in the former sense, you say, **دُونِكَ الدَّرْهَمَ**, meaning *Take thou the dirhem*; (T;) or **دُونِكَ الشَّيْءَ** and **دُونِكَ الشَّيْءَ**, meaning *Take thou the thing*: (M:) and using it in the latter sense, you say, **دُونِكَ**, (S, K, TA,) meaning *Keep thou, cleave thou, cling thou, or hold thou fast, to him; and take care of him*: (TA:) or **دُونِكَ زَيْدًا** *Keep thou, &c., to Zeyd, taking care of him*. (T.) Temeem [meaning a party of the tribe so named] said to El-Hajjāj, when he had slain, *i. e.* crucified, **Ṣālih Ibn-'Abd-er-Rahmān**, “*Permit us to bury Ṣālih*,” and he replied, **دُونِكُمْ** [Take ye him]. (S, TA.) — And it also denotes a threat. (T, K.) So in the sayings **دُونِكَ صِرَاعِي** [Beware thou of wrestling with me] and **دُونِكَ قَمَرَسِي** [Beware thou, and then set thyself against me to do evil if thou canst]. (T, TA.) — It is said that no verb is derived from it: (T, S, M, Mṣb:) but some assert that **دَانَ** and **أَدِينُ** [mentioned in the first paragraph of this art.] are derived from it. (S.) — The dim. of **دُونَ** is **دُونِي**: (Ḥam p. 404:) and **دُونِيَّةٌ** occurs as a dim. in a verse of a post-classical poet; but, [ISd says,] of what word I know not, unless they said **دُونِيَّةٌ** [for **دُونَ**]. (M.)

دُونَةٌ: }
دُونِي: } see the next preceding sentence.
دُونِيَّةٌ: }
دِيَوَانٌ: see the next paragraph.

دِيَوَانٌ, an arabicized word, (AO, M, Mṣb, &c.,) from the Pers. [دِيَوَان]; (AO, M, &c.;) [though

some hold it to be of Arabic origin:] J says, (TA,) it is originally **دِيَوَانٌ**, but **ي** is substituted for one of the **و**s; as is shown by its pl., (S, Mṣb,) which is **دِيَاوِينٌ**; (S, M, Mṣb, K;) for if the **ي** were radical, they would say **دِيَاوِينٌ**; (S;) but accord. to IDrd and IJ, (IB, TA,) it has this latter pl. also: (M, IB, K, TA:) Sb says that the **و** in **دِيَوَانٌ**, though after **ي**, is not changed into **ي**, as it is in **سَيْدٌ**, because the **ي** in the former word is not inherent; that word being of the measure **فَعَالٌ**, from **دَوَّنتُ**; (M;) [i. e.] it is from **دَوَّنَ** meaning “*he collected the writings*,” as is shown by their saying **دِيَاوِينٌ**, (M,) which is the dim.: (Mṣb:) ISk says that **دِيَوَانٌ** is with **كسر** only [to the **د**]; (M;) but one says **دِيَوَانٌ** also, (K,) which is mentioned by Ks, as post-classical, and by Sb; like **بَيْطَارٌ**: (M:) the meaning is *A دفتر* [or register]: (Shifā el-Ghaleel, TA:) or *a collection of written leaves or papers [forming a book, generally for registration]*: (ISk, M, Mgh, * K:) or *a register of accounts; an account-book*: (Mṣb:) and *a register of soldiers and pensioners [and others]*: (IAth, K:) the first who instituted, or appointed, or arranged, such a book, (Mgh, Mṣb, K,) among the Arabs, (Mṣb,) for the prefects, or administrators, (Mgh, Mṣb,) and the **Ḳādees**, (Mgh,) is said to have been 'Omar: (Mgh, Mṣb, K:*) accord. to El-Māwardeeh, it is *a register of what concerns the rights, or dues, of the state, relating to the acts of the government, and the finances, and the military and other administrators thereof*: (TA:) then any book was thus called: and especially the *poetry of some particular poet*; so that this meaning became [conventionally regarded as] a proper signification thereof; (Shifā el-Ghaleel, TA;) *i. e.* *a collection of poetry [of a particular poet]*. (TA.) [Hence,] one says, **فَلَانٌ مِنْ أَهْلِ الدِّيَوَانِ**, meaning *Such a one is of those whose names are written in the register*. (Mgh.) [Also *Such a one is of the keepers of the register; or, is of the registrars*. (And sometimes it has another meaning, which see below.) And hence the saying] **الشَّعْرُ دِيَوَانٌ** [Poetry is the register of the Arabs]: because they used to refer to it on their differing in opinion respecting genealogies and wars or fights and the appointing of stipends or allowances from the government-treasury, like as the people of the **دِيَوَانِ** [properly so called] refer to their **دِيَوَانِ** in a case that is doubtful to them; or because it was the depository of their sciences, and the preserver of their rules of discipline, and the mine of their histories. (Ḥar p. 263.) — Afterwards, also, it was applied to signify *An account, or a reckoning*. (Mṣb, TA.) — And *Writers [of accounts or reckonings]*. (TA.) — And *A place of account or reckoning*, (Mṣb, TA,) and *of writers [of accounts or reckonings]*. (TA.) — [Also *A council, court, or tribunal*: see **دَسْتُ**. Hence **أَهْلُ الدِّيَوَانِ** sometimes means *The people of the council, court, or tribunal*. — And also, in the present day, *A long seat, formed of a mattress laid against the side of a room, upon the floor or upon a raised structure or frame, with cushions to lean against; or two or more of such mattresses &c. similarly placed.*]