

قَالَ and خَافَ and بَاعَ; (Mṣb;) *He was, or became, submissive to him*; (S, O, Mṣb, K;) as also له انطاع; (AO, S, O, Mṣb;) and اطاعة, inf. n. اطاعة, and subst. [i. e. quasi-inf. n.] طاعة: (Mṣb;) or i. q. اطاع; (T, TA;) which is expl. by ISd as meaning *he was, or became, gentle, and submissive*; as also طاع, aor. يطاع: (TA:) [or each of these two verbs may be rendered *he was, or became, obedient*; or *he obeyed*; when by this is meant compliance with another's will or wish, not with a command: but] one says, امره قاطاعه [He commanded him and he obeyed him], with ا, not otherwise; (S;) or امره قاطاع [he commanded him and he obeyed]; for it is said that الطاعة is never otherwise than a consequence of a command; and IF says that when one goes by command of another you say of him اطاعه: (Mṣb;) Er-Rághib says that الطاعة is like الطوع; but is mostly used as meaning *obedience to a command* [or the like; whence the saying, اللهم لا تطعنن لي شامتا]: (TA:) and طاعه, also, signifies *he obeyed him*; like اطاعه: you say, امر على امر طاعه he obeyed him in respect of such an affair. (MA. [But see 3 below.]) — [Hence,] لسانه لا يطوع بكنا + His tongue will not aid, or assist, him with such a thing. (S, O.) See also 2. [And see 3.] — And sometimes (S) one says, اطاع له, (S, O, K,) like له اطاع, (ISk, S, O,) or like اطاعه, (K,) meaning † *The pasturage enabled him to pasture his cattle upon it* (S, O, K, TA) *wheresoever he would*, (TA,) and *was ample to him*; (O, TA;) and *it was not inaccessible to him*. (TA.)

2. تطويغ [primarily] signifies *The making obedient*; or the *causing to obey*. (KL.) — فطوعت له نفسه قتل أخيه, (S, O, Mṣb, K,\*) in the Kur [v. 33], means † *And his soul, or mind, facilitated to him [the slaying of his brother]*; (Akh, S, O, Mṣb, TA;) like طوقته; (Akh, S, O, TA;) and like طاعته, [which is one of the explanations in the O and K, and] which means the same; (Mṣb;) and accord. to this explanation it is tropical: Mbr says that it is an instance of فعتت from الطوع; and طاعت and طوعت are said to signify alike: (TA:) or the meaning is, *aided him, or assisted him*; (Fr, O, K;) accord. to which explanation, and that of Mbr, في is said by Az to be suppressed; the meaning being, *في قتل أخيه*; or *لقتل أخيه*; and he prefers the explanation of Akh: (TA:) or the meaning is, (O, K,) accord. to Mujáhid, (O,) *encouraged him*, and (O, K) A'Obeyd says that by this Mujáhid meant (TA) *aided him, and complied with his wish*. (O, K, TA.)

3. مطاوعة, (IF, Mṣb, K, TA,) inf. n. مطاوعة, (S, O, TA,) and quasi-inf. n. طواعية, (TA,) i. q. وافقه [as meaning *He complied with him*]. (IF, S, O, Mṣb, K, TA.) You say, طاعت المرأة زوجها, quasi-inf. n. طواعية, *The woman complied with her husband*. (TA.) It is said that طاعه

differs from اطاعة. (Mṣb, TA.) But see 1, latter half, in two places. — See also 2. — One says also, طاع له المراد † *The thing wished, or desired, or sought after, [was, or became, easy of attainment to him; or] came to him easily*. (TA.)

4. اطاع, inf. n. اطاعة, and quasi-inf. n. طاعة: see 1, in four places. It also signifies *He consented; or complied with what was desired of him*; and so استطاع. (TA.) — [Hence,] اطاع له المرتع: see 1, last sentence. One says also, اطاع التخل, (S, O,) and الشجر, (S, O, K,) † *The palm-trees, (S, O, TA,) and the trees, (S, O, K, TA,) had ripe fruit, that might be gathered*. (S, O, K, TA.) And اطاع التمر † *The dates attained, or were near, to the time, or season, for their being cut off*. (TA.)

5. تطوعه and تطوع للشيء. *He desired the thing; or sought it; or sought it by artful, or skilful, management: or he constrained himself to do it: or he took it, or imposed it, upon himself submissively*. (TA.) You say, تطوع لهذا الأمر حتى, (S,) and تطوع, (S, K,\*) *Constrain thyself to acquire ability to perform this affair until thou shalt be able to perform it*. (S.) And تطوع بالشيء *He did the thing without its being incumbent, or obligatory, on him*; syn. به تبرع. (S, O, Mṣb.) مَنْ تطوع خيراً, in the Kur ii. 153 [and 180], means *Whoso does good that is not obligatory on him: (Jel:) or does good in obedience, whether obligatory or supererogatory: or does good beyond what is obligatory on him: (Bd:) being for بخير: (Bd, Jel:) or it is an epithet qualifying an inf. n. suppressed: or the verb is made trans. as implying the meaning of فعل or أتى: (Bd:) and the Koofees, except 'Ásim, read يطوع, for يتطوع. (Az, O, TA.)\** [Hence,] صلاة التطوع *The supererogatory prayer*; syn. انثافة. (O, K.) And Az says that تطوع signifies *A thing that one does spontaneously, not made obligatory on him by an ordinance of God*; as though it were made a subst. (TA.)

6: see the next preceding paragraph.

7: see 1, first sentence.

10. استطاع, (S, O, Mṣb, K,) inf. n. استطاعة, (S, O, Mṣb,) originally استطواع, (O, B, TA,) i. q. أطاق [meaning *He was able; and he was able to do, or accomplish, a thing, and to acquire or obtain it, and to have it, &c.*]; (K, TA; [in the CK, erroneously, أطاع, which, however, correctly explains one meaning of استطاع, as will be seen by what follows;]) the inf. n. being syn. with إطاعة, (S, O, TA,) or طاعة, (Mṣb,) and قدرة: (Mṣb, TA:) but it is said peculiarly of a human being [or a rational creature], whereas اطاق is used in a general manner: (IB, TA:) and the application of the former requires a peculiar constitution of the agent, and the conception of the act, and the fitness of the object to be acted upon

or effected, and the possession of an instrument when the action is instrumental as in the case of writing: (Er-Rághib, TA:) and one says also, استطاع, (K,) or sometimes they said, (S, O, Mṣb,) استطاع, (S, O, Mṣb, K,) aor. يستطيع, (S, O, Mṣb,) with fet-h [to the first letter]; (Mṣb;) rejecting the ت, deeming it difficult of utterance with the ط, and disliking to incorporate it into the ط because the س would then become movent, which it never is: Hamzeh (i. e. Ez-Zeiyát, TA, not Khallád, O, K, TA) read, [in the Kur xviii. 96,] فما استطاعوا, with idghám, combining two quiescent letters: (S, O, K:) this reading is said by Zj, as on the authority of Kh and Yoo and Sb and others, to be incorrect; but Abu-l-Abbás Ahmad Ibn Moḥammad Ibn-Abd-El-Ghaneé Ed-Dim'yátee, who died in the year [of the Flight] 1f16, and Ibn-El-Jezeree, and El-Háfídh Abou-Ámr, contradict him, affirming it to be allowable: (TA:) and Akh says, (S, O,) and some of the Arabs say استاع, aor. يستيع, (S, O, K,) rejecting the ط; (S, O;) which Zj holds to be not allowable in reading [the Kur-án]: (TA:) and some of the Arabs say استطاع, aor. يستطيع, [in the CK, erroneously, يستطيع,] with the disjunctive ا [in the former], meaning أطاع, aor. يطيع, (Akh, S, O, K,) making the س to be a substitute for the suppressed vowel of the medial radical letter of the verb [اطاع], (Akh, S, O,) for, as is said by Kh and Sb, أطوع is originally أطوع; (TA;) or, as AZ says, the verb in this case, with damm to the aor., is likened to أفعال, aor. يفعل, inf. n. إفعال: (Mṣb;) but Zj says that he who reads استفعال errs; for the س of استفعال is never movent: and Sb mentions استيع; holding it to be an instance of substitution. (TA.) — See also 4. Some say that هل يستطيع ربك أن ينزل علينا مائدة من السماء, in the Kur [v. 112], means هل يجيب [i. e. *Will thy Lord consent, or comply with the desire, that He should send down to us a table with food upon it from Heaven?*]: (Er-Rághib, TA:) — and Ks read هل تستطيع ربك, meaning *Wilt thou demand of thy Lord that He consent, or comply with the desire?* (O, TA:) for استطاع signifies also *He demanded his obedience, and his consent, or compliance with what he desired of him*. (TA.)

طاع accord. to the copies of the O and K; but some say طاع accord. to the O: see طانع, in three places.

طوع: see طانع, in seven places.

طاعة [quasi-inf. n. of 4: as a simple subst., sometimes meaning *Submission, or submissiveness*: but mostly, *obedience to a command*]: see 1, in three places; and see also طواعية. — [See also طائع, of which it is a pl.]

طواعية: see what next follows.

طاعة i. q. طاعة: (S, O, K:) so in the say-