

ing *فَلَانٌ حَسَنُ الطَّوَاعِيَةِ لَكَ* [Such a one is good in obedience to thee]: (§, O, TA:) or it is a subst. from 3 [q. v.]; and so *طَوَاعَةٌ* [app. *طَوَاعَةٌ*]. (L, TA.)

*طَائِعٌ* (§, O, Mṣb, K) and *طَاعٌ*, (O, K,) and some say *طَاعٌ*, formed from *طَائِعٌ* by transposition, (O,) and *طَاعٌ*, signify the same, (§, O, Mṣb, K,) i. e. *Being, or becoming, submissive*; [or, simply, *submissive*; and *obeying*; or *obedient*]; (Mṣb;) and *طَوَّعٌ*, originally an inf. n., is likewise used as syn. with *طَائِعٌ*: (Ḥam p. 408:) the pl. is *طَوَّعٌ*, (§, O, K,) i. e. pl. of *طَائِعٌ*, (§, O,) and *طَاعَةٌ* is [also a pl. of *طَائِعٌ*, like as *بَاعَةٌ* is of *بَائِعٌ*; or] *syn. with مُطِيعُونَ*: (TA in art. *سوع*:) [whence one says, *دَخَلَ فِي طَاعَتِهِ*, and *خَرَجَ مِنْ طَاعَتِهِ*, *He entered among, and he quitted, his obeyers, or those who obeyed him*; i. e. *he became obedient, and he became disobedient, to him*:] and *مُطَوَّعٌ*, (§, O, K,) pl. *مُطَوَّعُونَ*, (TA,) is [app., agreeably with analogy, an intensive epithet, meaning *very submissive or obedient*, but is said to be, in like manner,] *syn. with مُطِيعٌ*, (§, O, K,) applied to a man: (§, O:) and *مُطَوَّعَةٌ*, applied to a man, [is app. a doubly intensive epithet; or] is *syn. with مُطَوَّعٌ*: (TA:) and is applied to a pl. number, as meaning *compliant and submissive*. (Ḥar p. 237.) One says, *جَاءَ فُلَانٌ طَائِعًا* *Such a one came [submissively, or obediently, or willingly,] not being compelled against his will.* (§, O.) And a poet says,

- حَلَفْتُ بِالْبَيْتِ وَمَا حَوْلَهُ
- مِنْ عَائِدِ الْبَيْتِ أَوْ طَاعٍ

[I swore, or have sworn, by the House of God (i. e. the Kaʿbah), and what are around it, of such as betakes himself for refuge to the House or of such as renders obedience by visiting it]. (O.) And one says also, *جَاءَ طَائِعًا* [He came of his own accord, or willingly]. (M and TA voce *ذو*.) And *طَائِعٌ* † A man chaste, or eloquent, in speech. (TA.) And *طَائِعَةٌ* † A she-camel that is gentle; [or tractable;] that does not contend with her leader. (TA.) And *طَائِعٌ* † A tractable horse. (§, O, K, TA.) And *طَائِعٌ* † *Such a one is submissive to thy hand.* (§, O, K, TA.) And *طَائِعَةٌ* † *A woman submissive to the bedfellow.* (TA.) And *طَائِعٌ* † *Such a one is submissive to misfortunes, [being] subject thereto.* (T, TA.) [See also an ex. of *طَائِعٌ* in a verse cited in art. *شميت*, voce *شاميتة*.] *طَائِعٌ* † *He is one to whom the spear-head is subservient, howsoever he will.* (K in art. *سن*.)

*طَاعٌ*: see the next preceding paragraph, in four places.

*أَطْوَعُ* [as signifying *More, and most, submissive or obedient* is regularly formed from *طَاعٌ*; or] is from *الطَّاعَةُ* [i. e. from *أَطَاعَ*], and similar to *أَجُوبُ* [from *أَجَابَ*, and therefore anomalous]. (M and L in art. *جوب*.) *أَطْوَعُ مِنْ فَرَسٍ*, and *مِنْ كَلْبٍ*, [More submissive, or obedient, than a horse, and than a dog,] are provs. (Meyd.) — [It app. signifies also *Very submissive or obedient*: see an ex. in a verse cited voce *تبدع*. — And it is also a simple epithet, like *أَهْوَنُ* &c.:] see *طَائِعٌ*, last sentence.

*شَحُّ مَطَاعٍ* means *A niggardliness that is obeyed by him who is characterized thereby, by the refusing rights, or dues, (O, K,) which God has rendered obligatory on him, in respect of his property*: occurring in a trad. of the Prophet. (O.) And *النُّطَاعُ*, as a name of the Prophet, means *He whose prayer is answered; whose intercession for his people is accepted.* (TA.)

*مُطَوَّعٌ*: see *طَائِعٌ*, first sentence.

*مُطَوَّعَةٌ* [an epithet of a very rare form, like *مِعْرَابَةٌ*, q. v.]: see *طَائِعٌ*.

*مُطَوَّعٌ* an epithet applied by the grammarians to † A verb that is intransitive [such as I term *quasi-passive*; expl. as meaning a verb whose (grammatical) agent receives the effect of the action of the agent of another verb (*فِعْلٌ يَقْبَلُ فِعْلَ*)]. (§, O, TA.)

*الْمُطَوَّعِينَ* and *الْمُطَوَّعَةَ*: see what follows.

*مُتَطَوِّعٌ* A supererogator in any good act. (O, K.) One says, *فَعَلَهُ مُتَطَوِّعًا* [He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unasked, or unbidden: or disinterestedly; not seeking, or desiring, a compensation: syn. *مُتَبَرِّعًا*]. (§ and K in art. *برع*.) And *الْمُطَوَّعَةُ* means *Those who exceed what is obligatory on them in fighting, or warring, against unbelievers or the like*; (§, O, Mṣb;) originally *الْمُتَطَوِّعَةُ*: (Mṣb:) hence *الْمُطَوَّعِينَ* in the Kur ix. 80; originally *الْمُتَطَوِّعِينَ*. (§, O.)

### طوف

1. The inf. n. *طَوَّفَ* primarily signifies, accord. to Er-Rāghib, The act of going, or walking, in an absolute sense: or the going, or walking, around, or otherwise. (MF, TA.) [Hence,] *طَافَ حَوْلَ الشَّيْءِ*, (S,) or *بِالشَّيْءِ*, (Mṣb,) or *حَوْلَ الكَعْبَةِ*, (O, K,) and *بِهَا*, (K,) aor. *يَطُوفُ*, (§, O, Mṣb,) inf. n. *طُوفٌ*, (§, O, Mṣb, K) and *طَوَّافٌ*, (O, Mṣb, K,) and mentioned also in the § but not there said to be an inf. n.) and *طَوَّفَانٌ*, (§, O, K,) [and perhaps *طَوَّفَانٌ*, q. v.,] *He went round or round*

*about, circuted, or circuted around, or compassed, (Mṣb, TA,) the thing, (S, Mṣb,) or the Kaʿbah; (O, K;) and so طَافَ, aor. يَطُوفُ; (Mṣb; [but this I think doubtful;]) and تَطَوَّفَ, (S, Mṣb, K,) and أَطَوَّفَ, a variation of that next preceding, (Mṣb, TA,) inf. n. أَطْوَافٌ; (TA;) and أَطَوَّفَ, (S, Mṣb, K,) as also أَطَوَّفَهُ; (TA;) and طَوَّفَ, inf. n. تَطْوِيفٌ; (K;) or this last signifies he did so much, or often. (§, TA.) And طَافَ بِالْقَوْمِ, aor. يَطُوفُ, inf. n. طُوفٌ and طَوَّفَانٌ, *He went round about [or round about among] the people, or party; as also أَطَافَ: the aor. of the former verb occurs in the Kur lvi. 17 and lxxvi. 19, trans. by means of عَلَى. (TA.) And طَفَّتْ بِهِ عَلَى الْبَيْتِ [I went round the House of God, i. e. the Kaʿbah, with him; or] I made him to go round, or to circuit, or compass, the House. (Mṣb. [The vulgar in the present day say طَوَّفْتُهُ: and they apply the appellation مُطَوِّفٌ to One who makes the circuits round the Kaʿbah with a pilgrim, and serves to conduct him round about to the other sacred objects, or places.]) You say also, طَافَ فِي الْبِلَادِ, inf. n. طُوفٌ and تَطَوَّافٌ, *He journeyed [or journeyed round about] in the countries, or tracts of country; and so [or as meaning he did so much or often] طَوَّفَ, inf. n. تَطْوِيفٌ and تَطَوَّافٌ. (TA. [In one place in the TA, the latter inf. n. is said to be with kesr, so that it is like تَبَيَّنَ; but see this latter, which is very extr.: see also تَطَوَّافٌ below.]) — لَأَطُوفَنَّ لَأَطُوفَنَّ [app. I will assuredly practise circumvention like his practising thereof]. (Fr, O and K in art. *سعر*, q. v.) — See also 4, in two places. = طَافَ, (§, Mgh, O, Mṣb, K,) aor. as above, (§, O, Mṣb,) inf. n. طُوفٌ, (§, Mgh, O, Mṣb,) from طُوفٌ signifying غَانَطٌ; (§, O;) as also أَطَافَ, (IAṣr, S, K, TA, [in the CK, erroneously, أَطَافَ,]) *He voided his excrement, or ordure; (Mgh, Mṣb;\*) or he went away (§, O, K) to the field, or open tract, (§, O,) to void his excrement, or ordure. (§, O, K.)****

2: see 1, in three places. — You say also, *طَوَّفَ النَّاسُ*, and *الْجَرَادُ*, *The men, or people, and the locusts, filled the land like the طَوَّفَانُ [or flood]. (TA.)*

4: see 1, in two places. — *اطَافَ بِالشَّيْءِ* signifies also *He, or it, surrounded, or encompassed, the thing. (Mṣb.)* — And *اطَافَ بِهِ* *He came to him; visited him; or alighted at his abode as a guest; syn. أَتَى بِهِ: and he approached him; or drew, or was, or became, near to him; syn. قَارَبَهُ. (S, K.) [And] طَافَ بِالنِّسَاءِ, aor. يَطُوفُ; and اطَافَ; He came to women, or the women; visited them; or alighted at their abodes as a guest; syn. أَتَى. (Mṣb.) And اطَافَ بِهِ and عَلَيْهِ *He came to him by night: and sometimes improperly used as meaning by day: a poet says,**