

ing *فَلَانٌ حَسَنٌ الطَّوَاعِيَّةِ 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*: (Ham 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 مَطِيعُونَ*: (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 *مَطَوَّعٌ*, (§, O, K,) pl. *مَطَاوِيعٌ*, (TA,) is [app., agreeably with analogy, an intensive epithet, meaning *very submissive or obedient, but is said to be, in like manner,*] *syn. with مَطِيعٌ*, (§, O, K,) applied to a man: (§, O:) and *مَطَوَّعَةٌ*, applied to a man, [is app. a doubly intensive epithet; or] is *syn. with مَطَوَّعٌ*: (TA:) and is applied to a pl. number, as meaning *compliant and submissive*. (Har p. 237.) One says, *جَاءَ فَلَانٌ طَائِعًا* *Such a one came [submissively, or obediently, or willingly,] not being compelled against his will.* (§, O.) And a poet says,

- *حَدَّثْتُ بِالْبَيْتِ وَمَا حَوْتَهُ*
- *مِنْ عَائِدٍ بِالْبَيْتِ أَوْ طَاعٍ*

[*I swore, or have sworn, by the House of God (i. e. the Kaʿbeh), 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 *دُو*.) And *اللسان طَائِعٌ* † *A man chaste, or eloquent, in speech.* (TA.) And *القِيَادُ طَائِعَةٌ* † *A she-camel that is gentle; [or tractable;] that does not contend with her leader.* (TA.) And *العنان طَائِعٌ* † *A tractable horse.* (§, O, K, TA.) And *فَلَانٌ طَائِعٌ بِدَيْكٍ* † *Such a one is submissive to thy hand.* (§, O, K, TA.) And *امْرَأَةٌ طَائِعَةٌ* † *A woman submissive to the bedfellow.* (TA.) And *فَلَانٌ طَائِعٌ* † *Such a one is submissive to misfortunes, [being] subject thereto.* (T, TA.) [See also an ex. of *طَوَّعٌ* in a verse cited in art. *شمت*, voce *شَامِتَةٌ*.] *هُوَ 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.

*أَطْوَعٌ* [as signifying *More, and most, submissive or obedient* is regularly formed from *طَاعٌ*; or] is from *الطَّاعَةُ* [i. e. from *أَطَاعَ*], and similar to *أَجُوبٌ* [from *أَجَابَ*, and therefore anomalous]. (M and L in art. *جوب*.) *أَطْوَعُ مِنْ فَرَسٍ* [*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 *تَبَدَّعَ*. — 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 *المطاع*, as a name of the Prophet, means *He whose prayer is answered; whose intercession for his people is accepted.* (TA.)

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

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

*مَطَاوِيعٌ* 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 (فَعْلٌ يَقْبَلُ) (فَاعِلُهُ أَثَرُ فَعْلٍ فَاعِلٍ فَعْلٍ آخَرَ)].* (§, O, TA.)

*المطووعين والمطووعة*: 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 *المطووعة* means *Those who exceed what is obligatory on them in fighting, or warring, against unbelievers or the like;* (§, O, Mṣb;) originally *المُتَطَوِّعَةُ*: (Mṣb:) hence *المطووعين* in the Kur ix. 80; originally *المُتَطَوِّعِينَ*. (§, O.)

طوف

1. The inf. n. *طَوَّافٌ* 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* *طَافَ حَوْلَ الشَّيْءِ*, (§,) or *بِالشَّيْءِ*, (Mṣb,) or *الكعبة* (O, K,) and *بِهَا*, (K,) aor. *يَطُوفُ*, (§, O, Mṣb,) inf. n. *طَوَّافٌ* (§, O, Mṣb, K) and *طَوَّافٌ* (O, Mṣb, K, and mentioned also in the § but not there said to be an inf. n.) and *طَوَّافَانٌ*, (§, O, K,) [and perhaps *طَوَّافَانٌ*, q. v.,] *He went round or round*

*about, circuited, or circuited around, or compassed,* (Mṣb, TA,) *the thing,* (§, Mṣb,) or *the Kaʿbeh;* (O, K;) and so *طَافَ*, aor. *يَطِيفُ*; (Mṣb; [but this I think doubtful;]) and *تَطَوَّفَ*, (§, Mṣb, K,) and *أَطَوَّفَ*, a variation of that next preceding, (Mṣb, TA,) inf. n. *أَطْوَافٌ*; (TA;) and *استطاف*, (§, Mṣb, K,) as also *استطافه*; (TA;) and *اطاف*, (Mṣb,) or *عليه*; (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. *طَوَّافٌ* and *طَوَّافَانٌ*, *مَطَافٌ*, *He went round about [or round about among] the people, or party; as also* *اطاف*: the aor. of the former verb occurs in the Kur lvi. 17 and lxxvi. 19, trans. by means of *على*. (TA.) And *طَفْتُ بِهِ عَلَى الْبَيْتِ* [*I went round the House of God, i. e. the Kaʿbeh, with him; or] I made him to go round, or to circuit, or compass, the House.* (Mṣb. [The vulgar in the present day say *طَوَّئْتُهُ*: and they apply the appellation *مَطَوِّفٌ* *One who makes the circuits round the Kaʿbeh 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. *طَوَّافٌ* 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.]) — *لَا تُطَوِّفَنَّ* — *لَا تُسَعِّرَنَّ سَعْرَهُ* [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. *طَوَّافٌ*, (§, Mgh, O, Mṣb,) from *طَوَّفَ* signifying *غَانَطَ*; (§, O;) as also *اطاف*, (IAqr, §, K, TA, [in the CK, erroneously, *اطَافَ*]) *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 النَّاسَ*, and *الجراد طَوَّفَ*, *The men, or people, and the locusts, filled the land like the طَوَّافَانُ [or flood].* (TA.)

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