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

(S, O, Msb, K) and أماع (O, K,) and some say ألماع , formed from طاع by transposition, (O,) and أيع , signify the same, (S, O, Msb, K,) i. e. Being, or becoming, submissive; [or, simply, submissive; and obeying; or obedient;] (Msb;) and طوع , originally an inf. n., is likewise used as syn. with : (Ham p. 408:) the pl. is مُعَاتِع , (Ṣ, O, Ķ,) i. e. pl. of طُوع , (Ṣ, O,) and عَاعَة is [also a pl. of طَاعُع , like as عَاعَة s of (: سوع .TA in art : مُطِيعُونَ syn. with : (TA in art خَرَجَ مِنْ and دَخَلَ فِي طَاعَتِهِ , and die, 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 , (TA,) is [app., مطاويع , (Ş, O, K,) pl. مطواع ♥ agreeably with analogy, an intensive epithet, meaning very submissive or obedient, but is said to be, in like manner,] syn. with مطيع, (S, O, K,) applied to a man : (S, O :) and مطواعة ب applied to a man, [is app. a doubly intensive epithet; or] is syn. with مطواع : (TA:) and is applied to a pl. number, as meaning compliant and submissive. (Har p. 237.) One says, خَاءَ فَلَانَ طَائعًا Such a one came [submissively, or obediently, or willingly,] not being compelled against his will. (S, O.) And a poet says,

> حَلَفْتُ بِالبَيْتِ وَمَا حَوْلَهُ مِنْ عَائِدٍ بِالبَيْتِ أَوْطَاعِ\*

[I swore, or have sworn, by the House of God (i. e. the Kaabeh), 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, ا جأة طيعًا (He came of his own accord, or willingly]. (M and TA voce مُلِيِّعُ لا اللِّسَانِ And طَيِّعُ Aman chaste, or نَاقَةٌ طَيْعَةُ \* القياد And القياد eloquent, in speech. (TA.) and طُوعُ القياد + A she-camel that is gentle ; [or tractable; ] that does not contend with her leader. (TA.) And الْعِنَانِ A traciable لُونْ طَوْءُ لَا يَدِكَ horse. (Ş, O, K, TA.) And فُلَانْ طَوْءُ لَا يَدِكُ 1 Such a one is submissive to thy hand. (S, O, A noman إمْرَأَةُ طَوْعُ \* الصَّحِيعِ A noman submissive to the bedfellow. (TA.) And + Such a one is submissive to misfortunes, [being] subject thereto. (T, TA.) [See also an ex. of \* طُوع in a verse cited in art. voce مُو أَطُوعُ \* السِّنَانِ [.شَامِتُهُ means + He is one to whom the spear-head is subservient, howsoever he will. (K in art. سن.)

see the next preceding paragraph, in four about, circuited, or circuited around, or complaces.

[as signifying More, and most, submissive or obedient is regularly formed from خَاعُ ; or] is from خَاعُ [i. e. from أَطُوعُ عَنْ أَرُسُ [i. e. from أَطُوعُ مِنْ أَرُسُ (M and L in art. أَجُوبُ, and therefore anomalous]. (M and L in art. مِنْ حَلْبُ مِنْ فَرْسُ (.جوب, and أَطُوعُ مِنْ فَرْسُ (.جوب, and 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 مَنْ عُدُرُسُ (.:] see عَالَمُ اللّهُ عَنْ أَلُمُونَ عُلْمُ لَا اللّهُ عَنْ أَلُمُونَ لَا اللّهُ الللّهُ اللّهُ اللّهُ

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 العَمَاء , as a name of the Prophet, means He whose prayer is answered; whose intercession for his people is accepted. (TA.)

see طُواع, first sentence.

an epithet of a very rare form, like [an epithet of a very rare form, like مِطْوَاعَةُ

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 (فاعله أَثَرُ فعل فعل أَعل فعل آخر أَعل فعل أَعل فعل آخر أَعل فعل أَعل

and المُطّوّعين: see what follows.

A supererogator in any good act. (O, K.) One says, افتطوع [He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unashed, or unbidden: or disinterestedly; not seeking, or desiring, a compensation: syn. [S and K in art. مراها المطوعة المواقعة الموا

## طوف

1. The inf. n. طَوَاكُ primarily signifies, accord. to Er-Rághib, The act of going, or walking, in an absolute sense: or the going, or walking, around, or otherwise. (MF, TA.) [Hence,] طَاكَ حُولُ النَّعْبَة (Mṣ, TA.) (Mṣb.) or مَوْلُ النَّعْبَة (O, K,) and بالشَّى، (Ṣ, O, Mṣb.) inf. n. يَطُوكُ (Ṣ, O, Mṣb, K) and طُوكُ (O, Mṣb, K, and mentioned also in the Ṣ but not there said to be an inf. n.) and مُونَانُ (Ṣ, O, K,) [and perhaps , q. v.,] He went round or round

passed, (Msb, TA,) the thing, (S, Msb,) or the Kaabeh; (O, K;) and so طَافَ, aor. يُطيفُ; (Msb; [but this I think doubtful;]) and أنطوف , (S, Msb, K,) and اطُوفُ , a variation of that next preceding, (Msb, TA,) inf. n. اطواف; (TA;) and (TA; استطافهُ \* S, Msb, K,) as also) استطاف \* and مِطْوَف لا (Mab,) or عَلَيْه ; (TA;) and وطوّف الله والله الله عليه عليه عليه الله عليه عليه عليه عليه ال inf. n. \* تَطُويفٌ ; (K;) or this last signifies he did so much, or often. (S, TA.) And مطاف بالقُوم , , مَطَافًى and طَوْفَانٌ and طُوفًى and ريطُوفُ and He went round about [or round about among] the people, or party; as also أطاف : the sor. of the former verb occurs in the Kur lvi. 17 and lxxvi. 19, trans. by means of عُلَى. (TA.) And [I went round the House of God, i.e. the Kaabeh, with him; or] I made him to go round, or to circuit, or compass, the House. (Msb. [The vulgar in the present day say \* طُوَّفُتُهُ: and they apply the appellation to One who makes the circuits round the Kaabeh with a pilgrim, and serves to conduct him round about to the other sacred objects, or places.]) You say also, طاف في البِلَاد , inf. n. طَوْف and He journeyed [or journeyed round about] , تطواف in the countries, or tracts of country; and so for as meaning he did so much or often] , inf. n. and تَطُوافٌ (TA. [In one place in the TA, the latter inf. n. is said to be with kesr, so that it is like تَبْيَانُ; but see this latter, which is very extr. : see also تَطُواَفُ below.]) \_ الْأَطُوفَنَّ \_\_ app. I will لَأَسْعَرَنَّ سَعْرَهُ means the same as طَوْفَهُ assuredly practise circumvention like his practising thereof ]. (Fr, O and K in art. , q. v.) \_\_\_ Sec also 4, in two places. — مُنافَ, (S, Mgh, O, Msb, K,) aor. as above, (S, O, Msb,) inf. n. طُوف, (Ş, Mgh, O, Mşb,) from طُونُ signifying غَائطُ (S, O;) as also اطَّافَ (IAar, S, K, TA, fin the CK, erroneously, الطَّافَ ,]) He voided his excrement, or ordure; (Mgh, Msb;\*) or he went away (S, O, K) to the field, or open tract, (S, O,) to void his excrement, or ordure. (S, O, K.)

2: see 1, in three places. — You say also, راكبَرَادُ and الجَرَادُ, The men, or people, and the locusts, filled the land like the طُوفَان [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. المرة. (s, K.) (s, K.) قاربه aor. قاربه and he approached him; or drew, or was, or became, near to him; syn. قاربه aor. قاربه and اطاف بالسّاء (he came to women, or the women; visited them; or alighted at their abodes as a guest; syn. المرة. (Mṣb.) And عليه and sometimes improperly used as meaning by day: a poet says,