

قَالَ and خَافَ and بَاعَ; (Msb;): *He was, or became, submissive to him*; (S, O, Msb, K;): as also طَاعَ; (AO, S, O, Msb;): and طَاعَهُ, inf. n. اطَاعَةُ, and subst. [i. e. quasi-inf. n.] طَاعَةٌ; (Msb;): or i. q. طَاعَ; (T, TA;): which is expl. by ISd as meaning *he was, or became, gentle, and submissive*; as also طَاعَ, aor. يُطَاعُ; (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, طَاعَهُ أَمْرَهُ قَاتِعَهُ [He commanded him and he obeyed him], with ل, not otherwise; (S;): or طَاعَهُ أَمْرَهُ [he commanded him and he obeyed]; for it is said that طَاعَهُ is never otherwise than a consequence of a command; and IF says that when one goes by command of another you say of him طَاعَهُ; (Msb;): Er-Rághib says that طَاعَهُ is like الطَّوْعُ; but is mostly used as meaning obedience to a command [or the like; whence the saying, شَمْتُ اللّٰهُ لَا تُطِيعُنَّ بِي شَأْمًا, expl. in art. شَمْتُ]; (TA;): and طَاعَهُ, also, signifies *he obeyed him*; like طَاعَهُ: you say, طَاعَهُ عَلَى أَمْرٍ طَاعَهُ he obeyed him in respect of such an affair. (MA. [But see 3 below.]) — [Hence,] طَاعَهُ لَا لِسَانَهُ لَا طَاعَهُ + *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, طَاعَهُ لَهْ طَاعَهُ, (S, O, K;): like طَاعَهُ, (ISK, S, O;): or like طَاعَهُ, (K;): meaning *† The pasture enabled him to pasture his cattle upon it* (S, O, K; TA) *whenever he would*, (TA;): and *was ample to him*; (O, TA;): and *it was not inaccessible to him.* (TA.)

2. تَطَوُّعٌ [primarily] signifies *The making obedient*; or *the causing to obey.* (KL.) — طَعَوْتُ لَهُ نَفْسَهُ قَتْلَ أَخِيهِ, (S, O, Msb, K;): in the Kur [v. 33], means *† And his soul, or mind, facilitated to him [the slaying of his brother]*; (Akh, S, O, Msb, TA;): like طَوَّقَهُ; (Akh, S, O, TA;): and like طَاوَعْتُهُ, [which is one of the explanations in the O and K, and] which means the same; (Msb;): and accord. to this explanation it is tropical: Mbr says that it is an instance of فَعَّلْتُ from الطَّوْعُ; and طَاعَتْ and طَوَّقَتْ 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, طَاعَ is said by Az to be suppressed; the meaning being, *في قَتْلِ أَخِيهِ*; or *لِقَتْلِ أَخِيهِ*; 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. طَاوَعَهُ, (IF, Msb, K, TA;): inf. n. مُطَاوَعَةٌ, (S, O, TA;): and quasi-inf. n. طَوَاعِيَةٌ, (TA;): i. q. طَاعَهُ [as meaning *He complied with him*]. (IF, S, O, Msb, K, TA;): You say, طَاوَعْتُ الْمَرْأَةَ رَوْحَهَا, quasi-inf. n. طَوَاعِيَةٌ, *The woman complied with her husband.* (TA.) It is said that طَاوَعَهُ

differs from اطَاعَهُ. (Msb, TA.) But see 1, latter half, in two places. — See also 2. — One says also, طَاوَعْتُ لَهُ الْمَرْأَةَ; *The thing wished, or desired, or sought after, [was, or became, easy of attainment to him; or] came to him easily.* (TA.)

4. طَاعَهُ, inf. n. اطَاعَةُ, and quasi-inf. n. طَاعَةٌ: see 1, in four places. It also signifies *He consented*; or *complied with what was desired of him*; and so طَاعَهُ. (TA.) — [Hence,] طَاعَهُ لَهْ الْمَرْغَبُ: see 1, last sentence. One says also, طَاعَهُ الشَّجَرُ, (S, O;): and طَاعَهُ الشَّجَرُ, (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 طَاعَهُ الشَّجَرُ + *The dates attained, or were near, to the time, or season, for their being cut off.* (TA.)

5. تَطَوُّعُهُ and تَطَوُّعُ لَشَيْءٍ *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, تَطَوُّعُهُ لِهَذَا الْأَمْرِ حَتَّى تَطَوُّعَ, (S;): and تَطَوُّعُهُ, (S, K;): *Constrain thyself to acquire ability to perform this affair until thou shalt be able to perform it.* (S;): And تَطَوُّعُهُ لَشَيْءٍ *He did the thing without its being incumbent, or obligatory, on him*; syn. تَطَوُّعُهُ بِهِ. (S, O, Msb;): مَنْ تَطَوُّعَ خَيْرًا, 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 تَطَوُّعُهُ: (Bd;): or it is an epithet qualifying an inf. n. suppressed: or the verb is made trans. as implying the meaning of تَطَوُّعُهُ: (Bd;): and the Koofees, except 'Ašim, read تَطَوُّعُهُ, for تَطَوُّعُهُ. (Az, O, TA;): [Hence,] صَلَاةُ التَّطَوُّعِ *The supererogatory prayer*; syn. التَّطَوُّعُ. (O, K;): And Az says that تَطَوُّعُهُ 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. اسْتَطَاعَهُ, (S, O, Msb, K;): inf. n. اسْتَطَاعَةٌ, (S, O, Msb;): originally اسْتَطَوَّاعٌ, (O, B, TA;): i. q. اسْتَطَاعَ [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, اسْتَطَاعَ, which, however, correctly explains one meaning of اسْتَطَاعَ, as will be seen by what follows;] the inf. n. being syn. with اسْتَطَاعَهُ, (S, O, TA;): or اسْتَطَاعَهُ, (Msb;): and اسْتَطَاعَهُ, (Msb, TA;): but it is said peculiarly of a human being [or a rational creature], whereas اسْتَطَاعَ 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, اسْتَطَاعَ, (S, O, Msb, K;): aor. اسْتَطَاعَ, (S, O, Msb;): with fet-h [to the first letter]; (Msb;): rejecting the ط, 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,] فَمَا اسْتَطَاعُوا, 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] 1116, and Ibn-El-Jezree, and El-Háfídh Abou-'Amr, contradict him, affirming it to be allowable: (TA;): and Akh says, (S, O;): and some of the Arabs say اسْتَطَاعَ, aor. اسْتَطَاعَ, (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 اسْتَطَاعَ, aor. اسْتَطَاعَ, [in the CK, erroneously, اسْتَطَاعَ,] with the disjunctive 1 [in the former], meaning اسْتَطَاعَ, aor. اسْتَطَاعَ, (Akh, S, O, K;): making the س to be a substitute for the suppressed vowel of the medial radical letter of the verb [اسْتَطَاعَ], (Akh, S, O;): for, as is said by Kh and Sb, اسْتَطَاعَ is originally اسْتَطَوَّعَ; (TA;): or, as AZ says, the verb in this case, with ḍamm to the aor., is likened to اسْتَطَاعَ, aor. اسْتَطَاعَ, inf. n. اسْتَطَاعَ: (Msb;): but Zj says that he who reads اسْتَطَاعَ errs; for the س of اسْتَطَاعَ is never movent: and Sb mentions اسْتَطَاعَ; holding it to be an instance of substitution. (TA.) — See also 4. Some say that هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ, in the Kur [v. 112], means *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 هَلْ تَسْتَطِيعُ رَبُّكَ, meaning *Wilt thou demand of thy Lord that He consent, or comply with the desire?* (O, TA;): for اسْتَطَاعَهُ signifies also *He demanded his obedience, and his consent, or compliance with what he desired of him.* (TA.)

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

طَوَّعَ: see طَاعَ, in seven places.

طَاعَهُ [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 طَوَاعِيَةٌ. — [See also طَاعَ, of which it is a pl.]

طَوَاعَهُ: see what next follows.

طَوَاعِيَةٌ i. q. طَاعَهُ: (S, O, K;): so in the say-