

of the charge, and not to see his right course: (see بُهْتَانٌ, below :) he lied against him; forged a lie, or lies, against him; and i. q. قَابَلَهُ بِالْكَذِبِ [he accused him to his face falsely, or with falsehood]; (TA;) البُهْتُ signifies اسْتَقْبَالَكَ أَخَاكَ بِهَا [thy accusing thy brother, or fellow, to his face, of that which is not in him]: (JK:) and بُهْتَهَا, aor. ٤, inf. n. بُهْتٌ, he accused her falsely of adultery; and forged a lie against her. (Mṣb.) [See also اِغْتَابَهُ.] In the saying of Abun-Nejm,

سَبَى الْحَمَاءَ وَأَهْبَتِي عَلَيْهَا

[Revile thou the mother-in-law, and calumniate her, or forge lies against her], على is [said by J to be] redundant, or pleonastic; for one does not say, بُهْتٌ عَلَيْهِ, but only بُهْتُهُ. (S.) Upon this, F says, in the K, that قَابَلْتِي عَلَيْهَا [thus in the K] is a mistake; that J is in error, and that the right reading is قَابَلْتِي عَلَيْهَا, with ن: but this assertion made by F depends upon the authority of relaters of the verse in which the word in question occurs. (MF.) IB says that اهبتى may be here rendered trans. by means of على because it is syn. with اِقْتَرَى, which is so rendered trans., in like manner as is done in other instances, of which he gives an ex. from the Kur [xxiv. 63], يَخْرُجُونَ عَنْ أَمْرِهِ, meaning يَخْرُجُونَ عَنْ أَمْرِهِ: he adds that, accord. to J, عن in this ex. should be considered redundant; but that عن and على are not used redundantly like ب. (TA.) — He removed the stallion from the she-camel in order that a stallion of more generous race might cover her. (TA.)

2: see 1.

3. مُبَاهَتَةٌ, inf. n. مُبَاهَتَةٌ: see 1. — [Also He engaged with him in mutual calumny, slander, or false accusation: a meaning indicated, but not expressed, in the A.] You say, بَيْنَهُمَا مُبَاهَتَةٌ [Between them two is mutual calumny, &c.]: and وَيَبَاهَتُ وَيَبَاهَتُ [His custom is to engage with another in mutual scrutiny of secrets, or faults, or the like, and in mutual calumny, &c.]: and لَا تَبَاهَتُوا وَلَا تَبَاهَتُوا [Calumniate ye not one another, &c., nor hate ye one another on account of any foul, or evil, affair]. (A.) — And He confounded, perplexed, or amazed, him (namely, his hearer,) by what he forged against him. (TA.)

6: see 3.

بُهْتٌ: see بُهْتَانٌ. = A certain well-known kind of stone. (K.)

بُهْتٌ: see بُهْتَانٌ, in two places. = A certain sidereal computation, or calculation; being [that of] the direct course of stars in a day: [in Persian, a planet's motion in any given time: (Johnson's Pers. Arab. and Engl. Dict.:)] thought by Az to be not Arabic. (TA.)

بُهْتَانٌ and بُهْتَةٌ signify the same [when the former is used as a subst.; i. e. A calumny, slander, or false accusation]: (S, A, Mṣb: [see 1:]) or both signify, the former as explained by Aboo-Is-hāk, and the latter as explained in the K, a falsehood by reason of which one is confounded,

or perplexed, and unable to see his right course; (TA; [in which it seems to be indicated that بُهْتٌ signifies the same;]) from البُهْتُ as meaning "the being confounded" &c.: (Aboo-Is-hāk, TA:) the former is a subst. signifying [also] a false accusation of adultery against a woman; and a forgery of a lie against her: (Mṣb:) and the latter, [and the former also, simply,] a lying, or lie, or falsehood; (K;) and so بُهْتٌ (K) and بُهْتٌ (TA.) بُهْتَانًا وَإِنَّمَا مَبِينًا. (TA.) is said to mean *Falsely accusing of adultery, and acting in a manifestly sinful or criminal manner*: (Bd:) or it means *acting wrongfully* &c. (Bd, Jel.) You say, رَمَاهُ بِالْبُهْتَةِ [He accused him with, or of, calumny, &c.]. (A.) And يَا لِلْبُهْتَةِ, with kesr to the [prep.] ل, [i. e., O, come to my aid, or succour, on account of the calumny! &c.; for it is] a phrase used in calling for aid, or succour. (S.) [And if you would express wonder, you say, يَا لِلْبُهْتَةِ, with fet-ḥ to the prep. ل, i. e. O the calumny! &c.]

بُهوتٌ [A great, or frequent, calumniator, slanderer, or false-accuser; as also بُهَاتٌ, mentioned in the S only as an epithet applied to him who calumniates, slanders, or accusely falsely;] an intensive epithet from البُهْتُ; (IAth;) [i. e.] an intensive form of the act. part. n. from البُهْتَانُ [inf. n. of بُهْتَةٌ]: (Mgh:) or i. q. مُبَاهَتٌ; (K;) i. e., one who confounds, or perplexes, or amazes, the hearer, by what he forges against him: (TA:) and one who falsely accuses a woman of adultery, and forges a lie against her: (Mṣb:) pl. بُهَاتٌ (IAth, Mgh, Mṣb, K) and بُهَاتٌ, and, accord. to the K, also بُهوتٌ; but ISd and MF hold it to be pl. of بُهَاتٌ, not of بُهوتٌ; the former observing, that a word of the measure فاعِلٌ is one of those which have a pl. of the measure فَعُولٌ, but not so one of the measure فَعُولٌ; and that, as to the saying of A'Obeyd, that عَذُوبٌ is pl. of عَذُوبٌ, it is a mistake; for it is only pl. of عَذُوبٌ, and the pl. of عَذُوبٌ is عَذُوبٌ. (TA. [But see art. عذب.])

بُهوتٌ, see مَبُوتٌ, in two places.

بُهوتَةٌ: see بُهْتَانٌ, in five places.

بُهوتٌ: see بُهوتٌ: = and see مَبُوتٌ.

بُهَاتٌ: see مَبُوتٌ, in two places. = Also act. part. n. [of بُهْتَةٌ; signifying *Causing to become confounded, &c.*: and *calumniating, &c.*:] from البُهْتَانُ (Mgh:) بُهوتٌ, as mentioned above, is held by ISd and MF to be a pl. of this word; not of بُهوتٌ, q. v. (TA.)

مَبُوتٌ Confounded, perplexed, or amazed, and unable to see his right course: (S, K:) [other (similar) meanings may be seen from explanations of بُهْتٌ:] accord. to Ks and the S and Sgh and the K, one should not say بُهَاتٌ nor بُهوتٌ; but there is no reason in analogy why he who says بُهَاتٌ, like نَصَرَ and مَنَعَ, should not say thus: (TA:) Lb says, in the Expos. of the Fg, that they said بُهَاتٌ and بُهَاتٌ [which latter is an

intensive form] and بُهوتٌ, which [last] may be considered as having the meaning of the measure فاعِلٌ, like مَبُوتٌ, or that of the measure فاعِلٌ, like بُهَاتٌ; but the former is the more agreeable with analogy, and the more probable. (MF, TA) — Also Calumniated, slandered, or falsely accused. (S.)

بُهوتٌ: see مَبُوتٌ.

بهج

1. بُهَجٌ, aor. ٤, (AZ, S, Mṣb, &c.) inf. n. بُهَجَةٌ (AZ, S, L, K) and بُهَجَةٌ (AZ, L, [but some seem to regard this as a simple subst.]) and بُهَجَانٌ, (L,) He, or it, was, or became, beautiful, or goodly: (AZ, S, L, Mṣb, K:) or beautiful in colour: or beautiful and bright or splendid: or it (a plant) was, or became, beautiful and bright; and he (a man) was, or became, characterized by a laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or by the appearance of joy, gladness, or happiness; or by a joyful, glad, or happy, aspect, or appearance. (L.) You say also, بُهَجُ التَّبَاتِ, with kesr, meaning *The plant, or herbage, was, or became, beautiful* [&c.]. (TA, [but this is probably a tropical signification, from بُهَجٌ in the sense here following.]) بُهَجٌ (S, A, L, K,) with kesr, (S,) aor. ٤, (K,) inf. n. بُهَجٌ; (L;) and بُهَجٌ (S, A, L, Mṣb, K;) He was, or became, joyful, glad, or happy. (S, A, L, Mṣb, K.) You say, بُهَجٌ بِهِ, (S, A,) and لَهُ; (TA;) and بُهَجٌ بِهِ; (A, Mṣb;) He rejoiced in it, or at it; or became rejoiced by it, or at it. (S, A, Mṣb, TA.) [See also 10.] = بُهَجٌ (S, K,) aor. ٤; (K;) and بُهَجٌ (S, A, K;) the latter of which is the more approved; (TA;) It (a thing, TA, or an affair or event, S, A) rejoiced; or made joyful, glad, or happy; (S, A, K;) a person. (S, A.)

2. بُهَجٌ (ISd, L,) inf. n. تَبُهَجٌ (K,) He beautified; rendered beautiful, or goodly. (ISd, L, K.) ISd says, I have not heard this, except in the saying of El-'Ajjāj,

دَعَا وَبُهَجَ حَسَبًا مَبُهَجًا

as though meaning [Leave thou this subject, and beautify, or adorn, the more this nobility [already beautified, or adorned,] by thy describing it. (L)]

3. بُهَجَةٌ (A, K,) inf. n. مَبَاهَجَةٌ (A,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodliness; [as expl. in the TK; or in glory, or excellence;] syn. بُهَاهٌ (A, K) and بُرَاهٌ (K,) both of these meaning the same. (TA.)

4: see 1, last sentence. — اُبُهَجَتِ الْأَرْضُ The land, or earth, became beautiful, or goodly, (S, L, K,) or beautiful and bright or splendid, (L,) in its plants, or herbage. (S, L, K.)

6. تَبَاهَجَ الرَّوْضُ + The meadows, or gardens, became abundant in blossoms or flowers [as though vying, one with another, in beauty, or goodliness: see 3]. (K, TA.)