

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;) **الْبُهْتُ** signifies **اسْتَقْبَالَكَ أَخَاكَ بِمَا** [thy accusing thy brother, or fellow, to his face, of that which is not in him]: (JK:) and **بُهْتَهَا**, aor. ٢, inf. n. **بُهْتٌ**, he accused her falsely of adultery; and forged a lie against her. (Mṣb.) [See also **اغْتَابَهُ**.] 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, **بُهْتَ عَلَيْهِ**, but only **بُهْتَهُ**. (S.) Upon this, F says, in the **ك**, that **فَأَهْبَتِي عَلَيْهَا** [thus in the **ك**] is a mistake; that J is in error, and that the right reading is **فَأَهْبَتِي 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 **أَهْبَتِي** may be here rendered trans. by means of **على** because it is syn. with **اقْتَرَى**, which is so rendered trans., in like manner as is done in other instances, of which he gives an ex. from the **ك**ur [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.) — **هَبَّتِ الْفَحْلُ عَنِ الشَّاقَةِ** 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. **مُباهتة**, inf. n. **باهته**: 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 **وَلَا 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 **بُهَيْتَةٌ** 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 **ك**, *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 **الْبُهْتُ** 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 **بُهْتٌ** the latter, [and the former also, simply,] a lying, or lie, or falsehood; (K;) and so **بُهْتٌ** (K) and **بُهْتٌ**. (TA.) **بُهْتَانًا وَإِنَّمَا مَبِيْنًا**. (TA.) In the **ك**ur iv. 24, 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 بِالْبُهَيْتَةِ** [He accused him with, or of, calumny, &c.]. (A.) And **يَا لِلْبُهَيْتَةِ**, 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 لِلْبُهَيْتَةِ**, 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 **س** only as an epithet applied to him who calumniates, slanders, or accusely falsely;] an intensive epithet from **الْبُهْتُ**; (IAth;) [i. e.] an intensive form of the act. part. n. from **الْبُهْتَانُ** [inf. n. of **بُهْتَهُ**]: (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 **ك**, also **بُهوتٌ**; but ISd and MF hold it to be pl. of **بَاهَتٌ**, not of **بُهوتٌ**; the former observing, that a word of the measure **فَاعِلٌ** 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 **عَاذِبٌ**, and the pl. of **عَذُوبٌ** is **عَذِبٌ**. (TA. [But see art. **عذب**].)

**بُهوتٌ**: see **مُبُهوتٌ**, in two places.

**بُهَيْتَةٌ**: see **بُهْتَانٌ**, in five places.

**بُهَاتٌ**: see **بُهوتٌ**: = and see **مُبُهوتٌ**.

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

**مُبُهوتٌ** 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 **س** and **سgh** and the **ك**, one should not say **بَاهَتٌ** nor **بُهَيْتٌ**; but there is no reason in analogy why he who says **بُهْتٌ**, like **نَصَرَ** and **مَنَعَ**, should not say thus: (TA:) Lb says, in the Expos. of the **ف**g, that they said **بَاهَتٌ** and **بُهَاتٌ** [which latter is an

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

**مُبَاهَتٌ**: see **بُهوتٌ**.

بهج

1. **بُهَجٌ**, aor. ٢, (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, **بُهَجَ** the **تَبَاتٌ**, 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. ٢, (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, **بُهَجَ بِهِ**, (S, A,) and **لَهُ**; (TA;) and **بُهَجَ 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. ٢; (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. **تُبُهَجٌ**, (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 حَسْبًا 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. **بَاهَجَةٌ**, (A, K,) inf. n. **مُبَاهَجَةٌ**, (A,) *He ried, or competed, with him, or contended with him for superiority, in beauty, or goodliness*; [as expl. in the **ت**g; or *in glory, or excellence*]; syn. **بَاهَا**, (A, K) and **بَارَاهُ**, (K,) both of these meaning the same. (TA.)

4: see 1, last sentence. — **أَبُهَجَتِ 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.)