

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;) **الْبُهْتَانُ** signifies **اسْتَقْبَالَكَ أَخَاكَ بِمَا** [thy accusing thy brother, or fellow, to his face, of that which is not in him]: (JK:) and **بُهْتَانًا**, aor. **بُهْتَانًا**, inf. n. **بُهْتَانًا**, he accused her falsely of adultery; and forged a lie against her. (Mṣb.) [See also **اِغْتَابَهُ**.] In the saying of Abun-Nejm,

سَيِّى الْحَمَاءِ وَأَبْهَتَى عَلَيْهَا

[Reville 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, **بُهْتَانًا عَلَيْهَا**, but only **بُهْتَانًا**. (S.) Upon this, F says, in the K, that **فَأَبْهَتَى عَلَيْهَا** [thus in the K] is a mistake; that J is in error, and that the right reading is **فَأَبْهَتَى 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 **أَبْهَتَى** may be here rendered trans. by means of **على** because it is syn. with **اِغْتَابَى**, which is so rendered trans., in like manner as is done in other instances, of which he gives an ex. from the Kūr [xxiv. 63], **يَخْرُجُونَ عَنْ أَمْرِهِ**, meaning **يُخَالِفُونَ عَنْ أَمْرِهِ**: he adds that, accord. to J, **عَنْ** in this ex. should be considered redundant; but that **عَنْ** and **على** are not used redundantly like **ب**. (TA.) — **بُهْتَانًا** **بِهَجَّ** **عَنِ الْفَحْلِ** **عَنِ الْتَائِفَةِ** **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 **عَادَتُهُ أَنْ يُبَاهِتَ وَيُبَاهِتَ** [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.

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

بُهْتَانٌ: 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 **بُهْتَانَةٌ** 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 **بُهْتَانٌ** signifies the same;]) from **الْبُهْتَانُ** 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 **بُهْتَانًا**, [and the former also, simply,] **a lying, or lie, or falsehood;** (K;) and so **بُهْتَانًا** (K) and **بُهْتَانًا**. (TA.) **بُهْتَانًا وَإِنَّمَا مُبِينًا**, in the Kūr 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 بِالْبُهْتَانَةِ** [He accused him with, or of, calumny, &c.]. (A.) And **يَا لِلْبُهْتَانَةِ**, 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 لِلْبُهْتَانَةِ**, with fet-h to the prep. **ل**, i. e. **O the calumny!** &c.]

بُهْتَانٌ [A great, or frequent, calumniator, slanderer, or false-accuser; as also **بُهْتَانًا**, mentioned in the S only as an epithet applied to him **who calumniates, slanders, or accusely falsely;**] an intensive epithet from **الْبُهْتَانُ**; (IAth;) [i. e.] an intensive form of the act. part. n. from **الْبُهْتَانُ** [inf. n. of **بُهْتَانَةٌ**]: (Mgh:) or i. q. **مُبَاهَتَةٌ**; (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. **بُهْتَانَاتٌ** (IAth, Mgh, Mṣb, K) and **بُهْتَانَاتٌ**, and, accord. to the K, also **بُهْتَانَاتٌ**; but ISd and MF hold it to be pl. of **بُهْتَانَةٌ**, not of **بُهْتَانَةٌ**; the former observing, that a word of the measure **فَاعِلٌ** is one of those which have a pl. of the measure **فُعُولٌ**, but not so one of the measure **فَعُولٌ**; and that, as to the saying of A'Obeyd, that **عَدُوْبٌ** is pl. of **عَدُوْبٌ**, it is a mistake; for it is only pl. of **عَادِبٌ**, and the pl. of **عَدُوْبٌ** is **عَدُوْبٌ**. (TA. [But see art. **عَدَب**].)

بُهْتَانَةٌ, see **مُهْبُوتٌ**, in two places.

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

بُهْتَانَةٌ: see **بُهْتَانٌ**: = and see **مُهْبُوتٌ**.

بُهْتَانَةٌ: see **مُهْبُوتٌ**, in two places. = Also act.

part. n. [of **بُهْتَانَةٌ**; signifying **Causing to become confounded, &c.:** and **calumniating, &c.:**] from **الْبُهْتَانُ**: (Mgh:) **بُهْتَانَةٌ**, as mentioned above, is held by ISd and MF to be a pl. of this word; not of **بُهْتَانَةٌ**, q. v. (TA.)

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

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

بُهْتَانَةٌ: see **مُهْبُوتٌ**.

بِهَج

1. **بِهَجٌ**, aor. **بِهَجٌ**, (AZ, S, Mṣb, &c.) inf. n. **بِهَجَةٌ** (AZ, S, L, K) and **بِهَجَةٌ** (AZ, L, [but some seem to regard this as a simple subst.,]) and **بِهَجَانٌ**, (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, **بِهَجَانًا**, with kesr, meaning **†The plant, or herbage, was, or became, beautiful [&c.].** (TA, [but this is probably a tropical signification, from **بِهَجٌ** in the sense here following.]) — **بِهَجٌ**, (S, A, L, K,) with kesr, (S,) aor. **بِهَجٌ**, (K,) inf. n. **بِهَجٌ**; (L;) and **بِهَجٌ**, (S, A, L, Mṣb, K;) **He was, or became, joyful, glad, or happy.** (S, A, L, Mṣb, K.) You say, **بِهَجٌ بِهِ**, (S, A,) and **لَهُ**; (TA;) and **بِهَجٌ 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.] = **بِهَجٌ**, (S, K,) aor. **بِهَجٌ**; (K;) and **بِهَجٌ**; (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. **بِهَجٌ**, (ISd, L,) inf. n. **بِهَجَةٌ**, (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 ذَا وَبِهَجٍ حَسْبًا مَبِيحًا

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. **بِهَجَةٌ**, (A, K,) inf. n. **مُبَاهَجَةٌ**, (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. بَاهَاهُ** (A, K) and **بَارَاهُ**, (K,) both of these meaning the same. (TA.)

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