http://sughayyirahbinaalafaal.wordpress.com/

وسينة منها لمثلح دحرج
And six of these (35 patterns) are mulhaq' to dahraja

ويقال لهذه السين
It is said about these six

المثلح بالرباعي
Mulhaq to the four letter root verb

الباب الأول
The first type (of mulhaq to dahraja)

فوقَل يقوقَل فوقَلة وفوقَالة
An example of a verb on this pattern

حوَقل يحوَقَل حوقَلة وحوقَالة
to be or become weak

Mulhaq – a word that is added to to make it resemble another word in the number of letters and vowel markings. See the Translator's Note at the end
And the sign (that a verb is of this type)

Is that the past tense has four letters

Being increased by a wow و between the 1st and 2nd root letter

And its construction

Is only for the intransitive

For example:

“Zaid became weak.”
Translator's Note: The following translated from

شرح نظم المقصود

Explained by: Ahmad ibn Umar al Haazimee

قلنا: باب الإلحق ما حده؟ أن تُجعل كلمةً مثل كلمة أخرى. يعني تكون كلمة مساوية لكلمة أخرى بسبب زيادة حرفٍ أو أكثر، لِمَ قالوا: من أجل أن يُتصرف في الكلمة المُلحقة مثل تضافيف الكلمة المُلحقة بها، أن يُزاد في كلمة لتكون مثل كلمة أخرى

We say: The Ilhaaq (adding), what is it? It is that one word is made to look like another word. Meaning, a word becomes equal to another word by adding one or more letters. Why? They say: So that the word that is being added to can have patterns derived from it like the word that it is made to resemble. So it is to add (one or more letters) to a word to make it like another word....

لماذا قالوا: ننظر في الكلمة المُلحقة فنزيد عليها حرفًا أو حرفين لتصير مساوية لكلمة أخرى، فيحصل التساوي في عدد الحروف، وفي الحركات المعينة وفي السكنات، وقلنا: شرطه: اتحاد المصدرين، لابد اتحاد المصدرين

Why? They say: We look at the Mulhaq word and we add to it one or two letters so that it becomes equal to another word. So it becomes equal to another word in the number of letters it has and in its vowel markings. We say: the condition is that the two masdars are brought together. It is necessary to bring the two masdars together....

2 The document mentions that this is from the 12th tape
3 Some parts are skipped
And we are sufficed with the first type: the three letter root verb which is increased by one letter to make it equal to دحرج. Dahraja is a Four letter root verb which is not increased upon. So the three letter root verb is increased by one letter (to make it seem like it is a four letter root like dahraja) to make it equal to the pattern of dahraja which is fa'lala. In what areas is it equal to dahraja? In the number of letters because when a three letter root verb has a letter added to it, it becomes four letters. It is also equal to dahraja in the vowel markings. The foundational condition (for it being mulhaq) is that the verb is united with dahraja in the masdar. That the masdar of the mulhaq (the verb which is added to) is equal to the masdar of the mulhaq bihi (verb the mulhaq is made to resemble, in this case:) dahraja. Dahraja has two masdars: دحرج and محرجة. We say: It is a condition that one of the masdars of the mulhaq be upon the same pattern as the masdar of the mulhaq bihi, so must it be on the pattern of the first masdar (فعلة) or the second (فعلال) ? It must be the first.

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4 It is mujarrad (bare) – not being increased by any extra letters
5 But it is not a four letter root
6 The masdar doesn't have to be listed in the accusative case (mansoob)
7 دحرج has two masdars as was previously mentioned
عندما يكون المصدر من جلب يُعددحُرْجًا دَحْرِجًا، يُعمَّمُ عليه يُجبْلَبُ، وَيَشْملُ شَملَةً وَشَملَةً.

What is conditional is that it resembles the first masdar (فعلة) An example of that is: جَلْبَتْ جَلْبَ جَلْب جَلْب whose root is جلب جلب جلب is a three letter root past tense verb meaning – to bring something from a foreign land to be sold from one place to another⁹. Jalaba is increased by (one letter) baa ب so that it becomes جَلْبَبَ which is upon the pattern of فعل so that جلب is now like دحْرِج. We say: Dahraja is the past tense¹⁰ and likewise jaalba is the past tense (infinitive). The present tense for دحْرِج is يُدْحَرِجُ upon the pattern and likewise the present tense of جَلْبَبَ is يُجْلِبْبُ. Why did we say that the present tense of jaalba is yujalibilib? Because we have increased the verb جلب so that the conjugation of جلب is upon the same pattern as دحْرِج. Likewise, the command form of jaalba is on the same pattern as dahraja. The masdar of dahraja is on the pattern of فعلة so the masdar of jaalba is also (on this pattern) جَلْبَّة.

Is جَلْبَبَ جَلْبَب the second masdar (like دحْرِج)؟ Yes, the patterns for the past tense, present tense, and masdars are like this: جَلْبَتْ جَلْبَبْ جَلْبَب جَلْبَب. Its first and second masdars by common accepted usage are jaalba and jilbaab. This is

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⁸ جلب is on from the fifth mulhaq form for the four letter root bare verb (this example will be seen again when speaking about the fifth type of mulhaq to a verb on the pattern of dahraja)
⁹ There are other meanings to the verb.
¹⁰ For the 3rd person, masculine, singular (which is also the infinitive form)
The first pattern (of mulhaq to four letter root bare verbs) we said was َقَوْعَلَ. We said that an example of a verb on this pattern is َقَوْعَلَ. Hawqala is increased (by one letter) from its root َحَقَّلَ which is to be or become weak. And the meaning of َحَقَّلَ is not limited to saying َلا حَوْلَ ولا قُوَّةٌ إِلَّا بِلَهْلِه – (there is neither might nor power except with Allah) – this is something different١٢. So the root of َحَيْقَالَ which was increased by one letter َوَلَّدَ – which was put between the first and second root letters so that haqala became َحَوْقَلَ which is now upon the pattern of َفَعَلَ. So it came to be upon the same pattern as َدَحْرَجَ. We take the present tense verb form and masdar for َدَحْرَجَ from َحَوْقَلَ: َحَوْقَلَ, َيُحَوْقَلَ, َحَوْقَلَةُ وَحِيقَالَ.

The root of َحَيْقَالَ is َحِيْقَالَ with sukoon on the wow and kasrah on the letter before wow. So the wow َوَلَّدَ was changed to yaa ِيَلٰٰ and it became instead َجِيْقَالَ.

١١ This is on the same pattern as َجِلِيْبَ which is the fifth mulhaq pattern made to resemble a four letter root, bare verb (ٌدَحْرَجَ).

١٢ Hawqala in this sense is a compound word. See: http://sughavyirah.wordpress.com/2012/06/28/introduction-to-compound-words/

١٣ This is normally what happens when a wow with sukoon َوَلَّدَ is preceded by a kasrah – the wow with sukoon is changed to yaa with sukoon instead. Another example of this is َمَبْلَدَ - "birth" - which is from the verb َوَلَّدَ which means to have children or to be born. So instead of it being َمَبْلَدَ, the wow changes to yaa and it becomes َمَبْلَدَ. In the word َمَوْلَدَ whose pattern signifies the place and time (of birth), there is no need to change anything because the wow with sukoon is not preceded by a kasrah. Another example is in verse 3:194.
Other verbs upon this pattern:

\textit{عَوْلَمُ} \textsuperscript{14} to globalize

\textit{جوَّرُب} \textsuperscript{15} to put socks on (someone else)

\textit{جوَّوْقَ} \textsuperscript{16} to hiccup

\textsuperscript{14} Definition from \url{http://www.almaany.com/}

\textsuperscript{15} Definition from Lisaan al Arab - \url{http://baheth.info/}. To make the verb intransitive (something you do to yourself or you yourself do ), add a taa ت to jawraba جَوْرَب.

\textsuperscript{16} From al Mawrid al Quareeb, though it is found in the online dictionaries as well.