The second type (of mulhaq to tadahra) is

**تَفَوْعَلُّ, يَتَفَوْعَلُّ, تَفَوْعَلاً**

Mوزونته
An example of a verb on this pattern

**تَجَوْرَبُّ, يَتَجَوْرَبُّ, تَجَوْرُبًا**

to put socks on (yourself)

وَعَلَامَتَهُ
And the sign (that a verb is of this type)

آنَ يَكُونُ ماضِيهٌ عَلَى خَمسَةِ أُخْرِفٍ
Is that the past tense has five letters

يَزِيَادَةُ الْتَّاءِ فِي أُولِهِ
Being increased by a “taa” in the beginning of it

وَالْوَاوِ بَينَ الْفَاءِ وَالْعَينِ
As well as by a “wow” وَ between the first and second root letters

وَبِناوُهُ
And its construction
Translate

This is known with the scholars of Sarf. However, some of them err in this pattern with regards to its root and do not give the correct example. So it is said: and the confirmation is - as the author said – that (tajawraba), the root of it is 

**Four-letter root, bare verb.** The wow (in ) is a root letter and has not been added.

And its masdar is  on the pattern of  . So its root is not . Because the difference between jaraba (and jawraba) is that this (jarab) is an illness, this is a sickness, while tajawraba and jawraba – this is putting socks on....

---

1 In his explanation of Binaa al Afaal, lesson seven
2 The  patterns have added letters to make them similar to the patterns they are copying. So patterns that are  to dahrja have one letter that is added. Patterns that are  to tadahrja have two letters added – the taa for reflexivity and another letter that is added to the 3 root letters. However, jawraba has four root letters, no letter has been added in order for it to be  