THE UNITED REPUBLIC OF TANZANIA

MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY

NATIONAL EXAMINATIONS COUNCIL OF TANZANIA

CANDIDATES' ITEMS RESPONSE ANALYSIS REPORT ON THE ADVANCED CERTIFICATE OF SECONDARY EDUCATION EXAMINATION (ACSEE) 2023

ARABIC LANGUAGE

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(ACSEE) 2023

125 ARABIC LANGUAGE

TABLE OF CONTENTS

FOREWORD

The National Examinations Council of Tanzania (NECTA) presents the Candidates' Item Response Analysis Report (CIRA) for the Advanced Certificate of Secondary Education Examination (ACSEE) in the Arabic Language subject which was done in May, 2023. This report intends to provide feedback to all education stakeholders on the factors which influenced the candidates' performance in the subject.

The candidates' performance in the ACSEE 2023 for the Arabic subject was good as 76.99 per cent of the candidates passed in different grades. The candidates who attained high scores had adequate knowledge of sub-topics from which the questions were set. They also had good command of the Arabic Language, and interpreted correctly the demands of the questions. However, the candidates who scored low marks faced difficulties in responding to the questions due to such factors as insufficient knowledge of the sub-topics from which the questions were set, failure to identify or understand the demands of the questions and poor mastery of Arabic Language.

It is expected that all educational stakeholders will use the feedback provided and recommendations suggested in this report to improve the teaching and learning to the prospective candidates in the future examinations administered by the Council.

The Council would like to appreciate the examinations officers, statisticians, and all who participated in writing this report.

Dr Said Ally Mohamed
EXECUTIVE SECRETARY

1.0 INTRODUCTION

This report analyses the candidates' performance in the 125 Arabic Language subject for the Advanced Certificate of Secondary Education Examination (ACSEE) which was conducted in May, 2023.

The candidates who sat for the Arabic Language examination in May 2023 were 100 out of which 97.00 per cent passed and 3.00 per cent failed. Yet, in May 2022, 219 out of which 93.61 per cent passed and 6.39 failed. These results indicate that the 2023 performance has increased by 3.39 per cent compared to the performance in 2022.

The Arabic Language examination consisted of two (2) papers, namely 125/1 Arabic Language paper 1 and 125/2 Arabic Language paper 2. Each paper had eight (8) questions distributed a cross Sections A and B. The candidates were required to choose four (4) questions in Section A and two (2) questions in Section B. Each question in Section A carried fifteen (15) marks while each question in Section B carried twenty (20) marks. The aim was to test the candidates' Arabic Language skills in *Comprehension, Grammar, Language use, Morphology, Composition, Rhetoric, Response to readings* and *Literature.*

The candidates' performance on each question is presented by indicating the task of each question, the expected responses and how the candidates responded. Samples of responses extracted from the candidates' scripts have been presented in order to show how the candidates responded in relation to the demands of each item.

The analysis of the candidates' performance per question is based on the three categories, namely Good, Average and Weak. Good performance ranges from 60 to 100 per cent and it is represented by green colour. Average performance ranges from 35 to 59 per cent and it is represented by yellow colour. Lastly, weak performance ranges from 0 to 34 per cent and it is represented by red colour. The candidates' performance on each topic is summarised in the appendix.

2.0 ANALYSIS OF THE CANDIDATES' RESPONSES IN EACH QUESTION IN ARABIC LANGUAGE PAPER 1

2.1 Section A: Short Answer Questions

This section had five questions. The candidates were required to attempt four (4) questions. Each question weighed fifteen (15) marks, making a total of 60 marks for the whole section.

2.1.1 Question 1: Reading Passage and Answering Questions

This question had two parts, (a) and (b). The question was set from the topic of *Comprehension*. It tested the candidates' ability to read and comprehend the given passage.

In part (a), the candidates were required to read the passage and answer the following five (5) items.

(1) (من الخنساء؟ ومن أي قبيلة هي؟ وما هي منزلة قبيلتها؟) "Who is *Al-khansau*?" And what tribe is she from? And what is the status of her tribe?

(2) (ماذا تعني كلمة الخنساء ولماذا لقبت هذه لشاعرة بهذ اللقب ؟) "What does the word *Al-khansau* mean, and why was this poetess given this title?

(3) (متى قتل صخر أخو الخنساء؟) "When was *Al-khansau*'s brother *Sakhra* killed?"

(4) (لماذا أحبت الخنساء أخاها صخرا أكثر من أخيها معاوية) "Why did *Al-khansau* love her brother *Sakhra* more than her brother *Muawiyah*?"

(5) (ما قول الخنساء لما جاءت النعي بمصرع أبنائها الأربعة في القتل؟) "What did *Al-kansau* say when the obituary of her four fighting sons come?"

In part (b), the candidates were instructed to analyse each of the underlined word according to its position in the sentence from the passage in part (a).

The question was attempted by 49 (49.00%) candidates out of whom 8 (16.33 %) scored from 0.5 to 5 marks; 24 (48.98 %) scored from 5.5 to 8.5 marks and 17 (34.69%) scored from 6.5 to 10 marks. The candidates' general performance on this question was good since 83.67 per cent of the candidates scored from 5.5 to 15 marks. The overall performance on this question is presented in Figure 1.
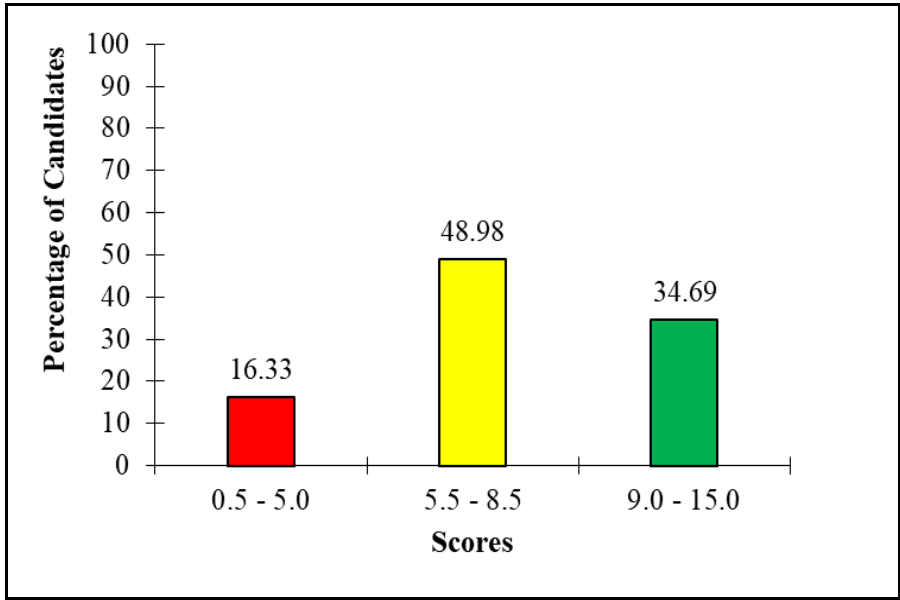
Figure 1: *Candidates' Performance on Question 1*

The analysis of the candidates' responses shows that the candidates who performed well in this question understood the requirements of the question well and hence, they provided correct answers to both parts (a) and (b). For example, one of the candidates provided his/her answers to the five items in part (a) as follows:

(1) (الخنساء هي تماضر بنت عمرو بن الشريد من قبيلة سليم- وهي من قبيلة جاهلية ذات أمجاد عريقة في العصر الجاهلي) "*Al-kansau* is *tamard*, the daughter of *Amr* bin *Al-sharid*, from the Salim tribe, and she is from a pre-Islamic tribe with ancient glories in the pre-Islamic era".

(2) (كلمة الخنساء تعني بقرة الوحش ولقبت هذه الشاعرة بهذا اللقب لجمالها) "The word *Al-khansau* means 'buffalo', and this poetess was given this title because of her beauty.

(3) (قتل صخر أخو الخنساء في إحدى المعارك التي دارت بين قبيلة سليم وقبيلة بني أسد) "*Sakhar*, *Al-khansau* is brother, was killed in one of the battles of the *Salim* tribe against the *Bani Asad* tribe".

(4) (لأن الصخر قاسمها ما بقي من ماله وفعل ذلك عدّة مرّات) "Because *Sakhar* shared what was left of his funds with her, and he did that several times".

3

(5) (قالت الخنساء أشكر ربي الذي شرفني بقتلهم وأرجو أن يجمعني بهم في مستقر رحمته) "*Al-khansau* said, I thank my lord, who honoured me by killing them, and I hope that he will unite me with them in his paradise".

In part (b), the candidates correctly analysed the underlined words according to their positions in the sentence from the given passage as follows:

(1) "The word 'and' (وسؤدد= الواو: واو العطف وسؤدد: معطوف على عز مجرور) (الواو) is a conjunction and (سؤدد) is a *Maatufu maj-ruru* in the genitive case.

(2) (بين= ظرف المكان منصوب وهو مضاف) The word 'Between' (بين) is an adverb of place in the accusative case and at the same time it is a *mudhafu*."

(3) (قائلا= الحال منصوب) "The word (قائلا) 'Saying' is a situation in the accusative case".

(4) (ساطعا= نعت/صفة منصوب) "The word (ساطعا) 'Shinning' is an adjective in the accusative case".

(5) (النفوس= مضاف إليه مجرور) "The word (النفوس) souls is a *mudhafu ilay-hi* in the genitive case".

This indicates that the candidates had sufficient vocabulary and good command of the Arabic Language. Extract 1.1 is a sample of a candidate's good response.

4

١- الخنساء هي تماضر بنت عمرو بن الشريد وقبيلتها عربية جاهلية ذات أمجاد عريقة في العصر الجاهلي

٢- الخنساء تغني بالبنرية الوحشية ولقبت هذه الشاعرة بجمالقما البارزي

٣- قيل صخر لما دارت المعارك بين قبيلتهم وبني أسد

٤- لأن صخرً كان يساعد الخنساء ويعطيها من ماله وبيته أكثر من حب معاوية لما

٥- قول الخنساء لما جاءت النعي بموقع أبنائها الأربعة في القتال أشكر ربي الذي شرفني بنشليهم وأرجوا أن يجمعني بهم في مستقر رحمته ،

ب- إعراب ما تحت خط

شودد : معطوف بواو وهو نعت مجرور لاسم مجرور بيهي .

بين : ظرف المكان منصوب على الظرفية

Extract 1.1: A Sample of Correct Responses to Question 1

In Extract 1.1, the candidate provided correct answers to the items related to the given question.

Further analysis of the candidates' responses in this question shows that there were 24 (48.98 %) candidates who had an average performance. Some of them provided two or three correct answers to parts (a) and (b). Others left items of part (b) unanswered. This showed that the candidates lacked sufficient vocabulary in the Arabic Language.

On the contrary, there were few candidates (16.33%) with weak performance in this question. Most of them failed to comprehend the passage. Eventually, they copied the same words in the question or copied some sentences from the passage and wrote them as answers. They did not consider the meaning of the words and demand of the question. Moreover, others repeated the questions due to weak mastery of the Arabic Language.

For example, in item (a) (1), the candidates were required to write full name of 'Al khansau', her tribe and its status compared to other tribes. However, some of the candidates provided insufficient responses. For example, one of the candidates wrote (من قبيلة عربية) "She comes from Arab tribe". Another one wrote (ومكانها مرموقة حتى رفضت أن تتزوج) "She refused the marriage for her prestigious position" instead of الخنساء هي تماضر بنت عمرو بن الشريد من قبيلة سليم- وهي من قبيلة جاهلية ذات أمجاد عريقة في العصر الجاهلي) "Al-khansau is tamard, the daughter of Amr bin Al-sharid, from the Salim tribe, and she is from a pre-Islamic tribe with ancient glories in the pre-Islamic era".

In item (a) (2), the candidates were required to give the meaning of Al-khansau and reasons for the name Al-khansau. Most of the candidates who provided incorrect response did not understand what was written in the passage. Instead they copied the sentence without knowing its meaning. For example, one of the candidates wrote: (لأن البكاء على صخر ومعاوية على الرغم اللوم والتعنيف) "The crying of Sakhar and Muawiyah in spite of blame and rebuke" instead of (كلمة الخنساء تعني بقرة الوحش ولقبت هذه الشاعرة بهذا اللقب لجمالها) "The word Al-khansau means buffalo, and this poetess was given this title because of her beauty.

In item (a) (3), the candidates were required to explain why Sakhar was killed? Some of the candidates who provided incorrect responses had insufficient knowledge of the Arabic Language. Therefore, they gave

6

wrong answers because they failed to comprehend the given passage. For example, one of the candidates in this category wrote; (قتل صخر في بين القبيلتين في إحداها صخر) "*Sakhar* killed between two tribes in one *Sakhar*". This provided response is meaningless and grammatically incorrect. This indicates that those candidates did not comprehend the passage. The correct response was (قتل صخر أخو الخنساء في إحدى المعارك التي دارت بين قبيلة سليم وقبيلة بني أسد) "*Sakhar*, *Al-khansau*'s brother, was killed in one of the battles of the *Salim* tribe against the *Bani Asad* tribe".

In item (a) (4), the candidates were required to explain why *Al-khansau* loved her brother *Sakhar* than her brother *Muawiyah*? Some of the candidates provided insufficient responses while others wrote wrong responses. For example, one of the candidates wrote as follows: (لأن البكاء على صخر ومعاوية على الرغم اللوم والتعنيف) "Because the cried is on *Sakhar* and *Muawiyah* in spite of blame and rebuke". This response is incorrect according to the demand of the question. The correct response was (لأن الصخر قاسمها ما بقي من ماله وفعل ذلك عدّة مرّات) "Because *Sakhar* shared what was left of his funds with her, and he did that several times".

In item (a) (5), the candidates were required to explain what *Al-khansau* said when she was told about the death of her four sons in the battle. The candidates provided wrong answers as they manifested grammatical errors and insufficient command of the Arabic Language. For example, one of the candidates wrote: (المسلمة تحتسب وهي صابرة أبناء الأربعة) "the female Muslim should be patient four sons". This response was incorrect. The correct answer was (قالت الخنساء أشكر ربي الذي شرفني بقتلهم وأرجو أن يجمعني بهم في مستقرّ رحمته) "*Al-khansau* said; I thank my lord, who honoured me by killing them, and I hope that he will unite me with them in his paradise".

In part (b), the candidates failed to analyse the underlined words. These candidates lacked knowledge of Arabic grammatical rules. Hence, they provided wrong answers as follows:

The word (سؤدد), for example, one of the candidates wrote as follows: (وسؤدد= الواو: واو العطف وسؤدد: النعت الحقيقي) "True adjective" instead of

(سؤدد) "The word 'and' (الواو) is a conjunction and (معطوف على عز مجرور) is a *Maatufu maj-ruru* in the genitive case.

Similarly, the word (بين) 'Between', one of the candidates answered as (بين= ظرف المكان منصوب وهو) "Adverb of time" instead of (ظرف الزمان) (مضاف) "The word (بين) 'Between' is an adverb of place in accusative case and at the same time is a *mudhafu*."

(خبر مرفوع بضمة ظاهرة في آخره) The word (قائلا) "Saying" was written as "the subject in predicative form" instead of (قائلا= الحال منصوب) "The word (قائلا) 'Saying' is a situation in accusative case."

Furthermore, the word (ساطعا) "Shinning" was written as, one of the candidates wrote that: (النعت مرفوع بضمة ظاهرة في آخره) "It is an adjective in nominative case instead of (ساطعا= نعت/صفة منصوب) "The word (ساطعا) 'Shinning' is an adjective in accusative case".

Moreover, the word (النفوس) "Souls" was incorrectly written as (المفعول مطلق مرفوع بضمة ظاهرة في آخره) "Absolute object in the nominative case instead of (النفوس= مضاف إليه مجرور) "The word (النفوس) souls is a *mudhafu ilay-hi* in a genitive case".

Therefore, the candidates demonstrated insufficient knowledge of the rules and weak mastery of the Arabic Language. Extract 1.2 is a sample of incorrect responses.

Extract 1.2: A Sample of Incorrect Responses to Question 1

Extract 1.2 is a sample of responses from a candidate who incorrectly analysed words from the given passage.

2.1.2 Question 2: Rules of the Arabic Grammar

This question had two parts, (a) and (b). The question aimed at testing the candidates' ability to identify and analyse the rules used in the given sentences. This question was set from the topic of *Grammar*.

In part (a), the candidates were instructed to identify rules used in the following underlined words from the given sentences:

(1) (نظرت إلى الطائرة لونها) "I looked at the plane's colour".

(2) (دخل التلاميذ ثم المدرس) "The students entered followed by the teacher".

(3) (نظفت يداها كلتاهما) "Both her hands were cleaned".

(4) (حضرت السيدة العاقلة أمها) "The wise lady's mother arrived".

(5) (يمرّ الجمل في صحراء) "The camel passes through a desert".

In part (b), the candidates were required to clarify the *mafuulu mut-laq* with its types in the following sentences:

(1) (يشرب الطفل اللبن شربا) "The child drinks a lot of milk".

(2) (ضرب سعيد الطفل ضرب السارق) "Said beat the child a thief's beat".

(3) (قرأت الكتاب قراءتين) "I read the book twice".

(4) (دعوت الرجل دعوة المستغيث الملهوف) "I called the man for the help".

(5) (قاتل الجنود قتالا) "The soldiers fought hard".

The analysis of data reveals that out of 95 (95.00%) candidates who attempted this question, 18 (18.95%) candidates scored 2.5 to 5 marks, 22 (23.16%) candidates scored 5.5 to 8.5 marks while 55 (57.89%) candidates scored 9 to 15 marks. Therefore, the candidates' performance in this question was generally good. The summary of candidates' performance in this question is presented in Figure 2.
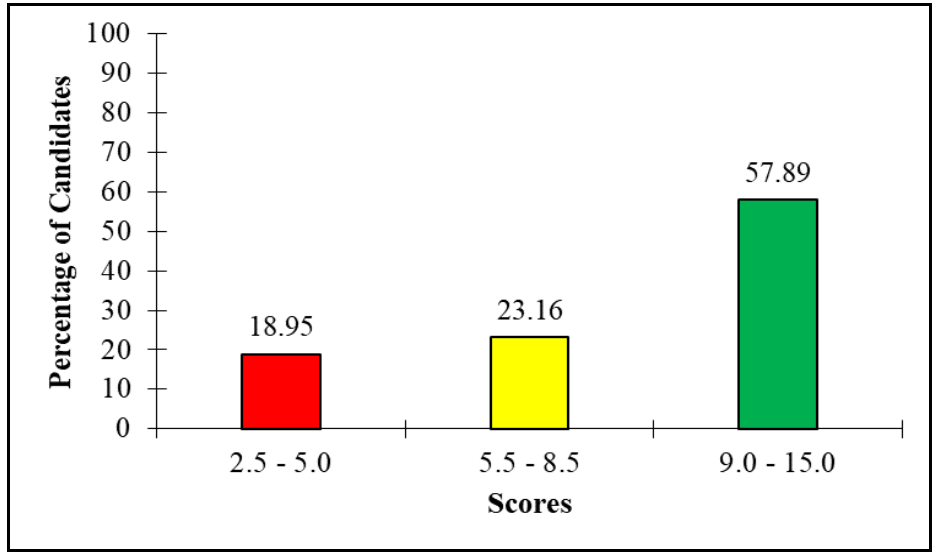
Figure 2: *Candidates' Performance on Question 2*

The analysis reveals that 55 (57.89%) candidates performed well in this question. These candidates identified the rules used in the underlined words. This shows that the candidates had adequate knowledge of the uses of Arabic Language principles. For example, in part (a), one of the candidates provided his/her answers as follows:

(1) (لونها = بدل مجرور بالكسرة وهو مضاف و "ها" مضاف إليه) "It is a *badali* in genitive case and at the same time it is a *mudhafu* and letter *'Haa'* is a *mudhafu ilayhi*.

(2) (المدرس = معطوف على التلاميذ مرفوع بالضمة) "It is a *maatufu* in nominative case"

(3) (كلتاهما= توكيد معنوي مرفوع بالألف وهو مضاف و "هما" مضاف إليه) "It is *taw-kidu maanawiyu* in nominative case and at the same time it is a *mudhafu* and letter *'Haa'* is a *mudhafu ilayhi*".

(4) (العاقلة = نعت سببي مرفوع بالضمة) "The sapiens is an adjective *sababiyu* in nominative case".

(أمها= فاعل مرفوع بالضمة وهو مضاف و "ها" مضاف إليه) "Her mother is a subject in nominative case and at the same time it is a *mudhafu* and letter *'Haa'* is a *mudhafu ilayhi*".

(5) (صحراء= اسم لا ينصرف بفي وعلامة جره الفتحة) "It is a preposition in genitive case".

In part (b), the candidates clarified the *mafuulu mut-laq* with their types as follows:

(1) (شربا= المؤكد للفعل) The word (شربا) 'Drinking' is a *mafuulu mut-laq* and its type is a *muak-kidu lil-fiili*.

(2) (ضرب السارق= المبين نوع الفعل) The word (ضرب السارق) 'thief's beat' is a *mafuulu mut-laq* and and its type is a *mubay-yinu linawi fiili*'.

(3) (قراءتين= المبين للعدد) "The word 'Two readings' (قراءتين) is a *mafuulu mut-laq* and and its type is a *muabay-yinu lil-adadi*".

(4) (دعوة المستغيث= المبين نوع الفعل) "The words 'call for help' (دعوة المستغيث) a *mafuulu mut-laq* and and its type is a *mubay-yinu linawi fiili*".

(5) (قتالا= المؤكد للفعل) "The word 'fighting' (قتالا) is a *mafuulu mut-laq* and and its type is a *muak-kidu lil-fiili*".

This shows that the candidates had good command of the Arabic Language and they were knowledgeable about the Arabic language grammar. Extract 2.1 is a sample of a good response.

Extract 2.1: A Sample of Correct Responses to Question 2

In Extract 2.1, the candidate identified rules that are used in the underlined words from the given sentences.

On the contrary, the data show that 22 (23.16%) candidates performed averagely. Most of those candidates identified two or three rules that are used in the underlined words. Some of the candidates managed to clarify correctly some of the *mafuulu mut-laq* with their types in the given sentences. Other candidates could only identify the *mafuulu mut-laq* but failed to clarify their types.

Conversely, the candidates whose performances were weak failed to identify rules used in the underlined words. They also failed to clarify the *mafuulu mut-laq* with their types in the sentences. Furthermore, some of them skipped questions. Hence, these candidates performed weakly. For example, in part (a), one of the candidates wrote as follows: In item (1), *Al-mudhaafu* in subjective case instead of (لونها =) "It is a *badali* in genitive (بدل مجرور بالكسرة وهو مضاف و "ها" مضاف إليه) case and at the same time it is a *mudhafu* and letter *'Haa'* is a *mudhafu*

12

ilayhi. In item (2), preposition in genitive case instead of (المدرس=)
معطوف على التلاميذ مرفوع بالضمة "It is a *maatufu* in nominative case". In
item (3), adjective in subjective case instead of (كلتاهما= توكيد معنوي)
مرفوع بالألف وهو مضاف و "هما" مضاف إليه "It is *taw-kidu maanawiyu* in
nominative case and at the same time it is a *mudhafu* and letter *'Haa'* is
a *mudhafu ilayhi*". Moreover, in item (4), objective in subjective case
instead of (العاقلة = نعت سببي مرفوع بالضمة) "The sapiens is an adjective
sababiyu in nominative case.

In part (b), the candidates provided incorrect answers as they
manifested weak command of the Arabic Language. For example, one
of the candidates in this category wrote: (1- اللبن هو المفعول 2- الطفل هو
المفعول 3- الكتاب هو المفعول 5- الجنود هو المفعول). This candidate clarified the
mafuulu mut-laq and their types as follows "(1) milk and its type is an
object, (2) the baby and its type is an objective. Moreover, (3) the book
and its type is an object and (5), soldiers and its type is an object. The
correct answers were: (1) (شربا= المؤكد للفعل) the word (شربا) 'Drinking'
is a *mafuulu mut-laq* and its type is a *muak-kidu lil-fiili*; (2) (ضرب
السارق= المبين نوع الفط) The word (ضرب السارق) 'thief's beat' is a *mafuulu
mut-laq* and and its type is a *mubay-yinu linawi fiili*', (3) (قراءتين= المبين
للعدد) "the word 'Two readings' (قراءتين) is a *mafuulu mut-laq* and and
its type is a *muabay-yinu lil-adadi*" and (5) (قتالا= المؤكد للفعل) "the word
'fighting' (قتالا) is a *mafuulu mut-laq* and and its type is a *muak-kidu lil-
fiili*". Extract 2.2 is a sample of an incorrect response.

Extract 2.2: A Sample of Incorrect Responses to Question 2

In Extract 2.2, the candidate identified incorrectly the *mafuulu mut-laq*
in the given sentences.

13

2.1.3 Question 3: Arabic Grammar

This question had two parts (a) and (b). The question aimed at testing the candidates' ability to apply the Arabic rules by using the instructions provided. The question was set from the topic of *Language Use*. This question carried 15 marks.

In part (a), the candidates were required to change the active verbs into passive voices and put signs needed on the letters from the following sentences:

(1) (يقول الشاهد الحقّ) "The witness speaks the right."

(2) (لم يمدح المعلّم إلا إيّاك) "The teacher did not praise except you".

(3) (يحترم الناس ذا مال) "People respect rich person".

(4) (سامح الحليم المذنب) "The gentle man forgave the guilty".

(5) (خبّرت الغلمان اللعب مفيداً) "I have informed the youth that the game is beneficial".

In part (b), the candidates were required to specify the use of the conjunction 'and' in the following sentences:

(1) (تخاصم خالد وأخوه) "Khalid quarreled with his brother".

(2) (مشينا والظلام) "We walked in the dark".

(3) (حضر محمد وغروب الشمس) "Mohamed attended in the sunset".

(4) (اختلف التاجر ووكيله) "The merchant and his agent disagreed".

(5) (حضر علي وطلوع الشمس) "Ali has reached in the sunrise".

This question was attempted by 100 (100.00%) candidates, out of whom 73.00 per cent scored from 9 to 15 marks. Additionally, 13.00 per cent scored from 5.5 to 8.5 marks. Moreover, 14.00 per cent scored from 0 to 5 marks. The overall candidates' performance in this question is summarised in Figure 3.
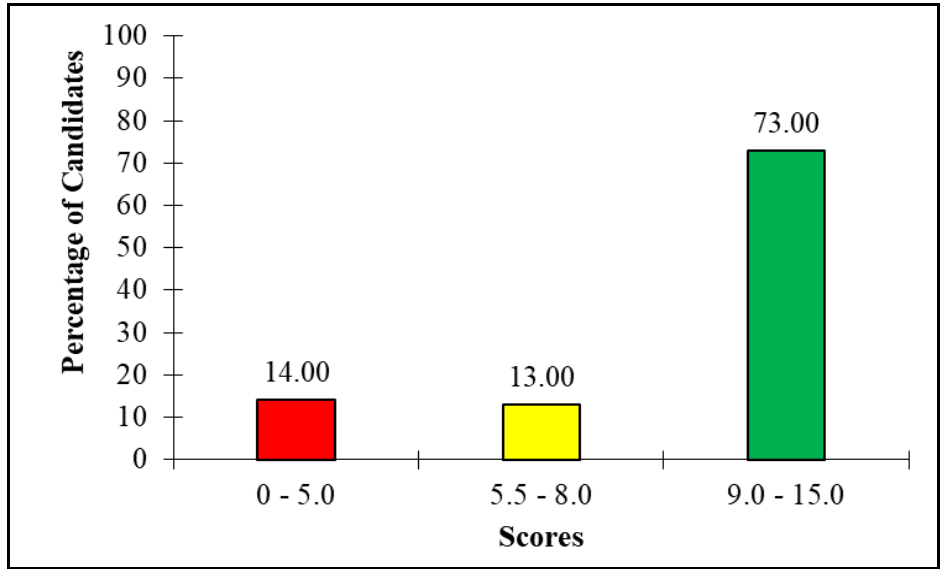
Figure 3: *Candidates' Performance on Question 3*

The candidates who performed well in this question changed the active verbs into passive voices and put signs needed on the letters as required. For example, in part (a), some of the candidates wrote as follows:

(1) (يُقَالُ الحقُّ) "The truth will be told."

(2) (لم يُمدَحْ إلا أنتَ) "He has not been praised except you".

(3) (يُحتَرمُ ذُو مالٍ) "The rich person is respected".

(4) (سُومِحَ المذنبُ) "The guilty person was forgiven".

(5) (خُبِّرَ الغلمانُ اللعبَ مفيداً) "The youth have been informed that the game is beneficial".

In part (b), the candidates correctly provided responses in accordance with the instructions as follows:

(1) (الواو هنا للعطف) "Al-wawu (الواو) means "conjunction"

(2) (الواو هنا للمعيّة) "Al-wawu (الواو) means "companion".

(3) (الواو هنا للمعيّة) "Al-wawu (الواو) means "companion".

(4) (الواو هنا للعطف) "Al-wawu (الواو) means "conjunction".

(5) (الواو هنا للمعيّة) "Al-wawu (الواو) means "companion".

This good performance indicates that the candidates had appropriate knowledge of the Arabic grammar and sufficient Arabic vocabulary. Extract 3.1 is a sample of a candidate's correct response.

	السؤال الثالث	
أ	حول الأفعال المبنية للمعلوم إلى للمجهول مع	
	ضبطها بالشكل	
١	← يُقَالُ الحقُّ	١٠
٢	← لم يُمدَحْ إلاّ أنتَ	
٣	← يُحْتَرَمُ ذُوْ مالٍ	
٤	← شُوِّمَ المُذْنِبُ	
٥	← نُبِّرَ العَلمانُ اللعبتِ منيذً	
ب	بيِّن الواو العطف والمعيّة في جملة الآتية:	
١	الواو العطف.	
٢	الواو المعيّة	
٣	الواو المعيّة.	
٤	الواو العطف	
٥	الواو المعيّة.	

Extract 3.1: A Sample of Correct Responses to Question 3

Extract 3.1 shows responses from a candidate who changed the active verbs into passive voices and put signs needed on the letters as required in part (a). He/she specified the use of the conjunction 'and' in part (b).

16

The analysis of candidates' responses shows that 13 (13.00%) candidates had an average performance. These candidates managed to change two or three active verbs into passive voices as required. Others were unable to complete all changes needed in changing the active verbs into passive voices. For example, one of the candidates wrote (خبر الغلمان اللعب مفيداً) "He has been informed that the sport is beneficial". This candidate changed the active verbs into passive voice but he/she did not consider to put signs needed on the letters as instructed. Hence, he/she attained average marks. The correct answer was supposed to be (خُبِّرَ الغلمانُ اللعبَ مفيداً) "He has been informed that the sport is beneficial". In part (b), most of those candidates also specified the use of the conjunction 'and' two or three out of the five items given.

On the contrary, there were 14 (14.00%) candidates with weak performance. They failed to change the active verbs into passive voices. Some of them left the questions unanswered. Other candidates failed to consider the changes which occur when making passive voices. For example, one of the candidates wrote: In item (1- يُقالُ الشاهدُ الحقُّ 3- يُحتَرَمُ الناسُ ذَاملٍ 4- سُومحَ الحليمُ المذنبُ). "(1) The witness will be spoken the right, (3) People are respected the rich person and (4) The gentle man was forgiven the guilty". This candidate changed verbs but failed to remove the subject of active voice and he/she failed to change object into subject of the passive voice. In another example, one of the candidates wrote: In item (1- يَقولُ الحقُّ. 3- يَحتَرمُ ذُوملٍ. 4- سَامحَ المذنبُ) "(1) The truth is speaking, (3) The rich person respects and (4) He forgave the guilty". The candidate managed to remove subjects of the active voice and changed objects into subjects of the passive but could not consider to change verbs.

It is to be noted that when changing the active voice into passive voices, one needs to do the following: first, check if there is a subject and an object in the sentences. If there are subject and objects, you should remove the subject and change one of the objects to be a subject of the passive voice. Second, you will change the sign of the verb in the first letter by putting *dhamma* instead of *fat-ha* and before the last letter by putting *fat-ha*.

Moreover, a few of them wrote their responses which were unrelated to the demands of the question. For example, one of the candidates changed the active verbs into nominal sentences instead of passive voices. For example, one of the candidates wrote: (الشّاهد يقول الحقّ) "The witness speaks the right." and (النّاس يحترم ذا مال) "People respect rich person". The correct responses were supposed as follows: In item (1) (يُحترَمُ ذُو مالٍ) "The truth will be told" and (3) (يُحترَمُ ذُو مالٍ) "The rich person is respected". Furthermore, in item (4) (سُومِحَ المذنبُ) "The guilty person was forgiven".

Additionally, the candidates provided incorrect responses in part (b) since they lacked adequate knowledge of the Arabic Grammar. For example, one of the candidates wrote (1) (الواو هنا للمعيّة) "Al-wawu (الواو) means companion", (2) (الواو هنا للعطف) "Al-wawu (الواو) means a conjunction, (3) (الواو هنا للعطف) "Al-wawu (الواو) means a conjunction", (4) (الواو هنا للمعيّة) "Al-wawu (الواو) means companion" and (5) (الواو هنا للعطف) "Al-wawu (الواو) means a conjunction". The correct responses were (1) (الواو هنا للعطف) "Al-wawu (الواو) means a conjunction, (2) (هنا للمعيّة) "Al-wawu (الواو) means companion", (3) (الواو هنا للمعيّة) "Al-wawu (الواو) means companion", (4) (الواو هنا للعطف) "Al-wawu (الواو) means a conjunction" and (5) (الواو هنا للمعيّة) "Al-wawu (الواو) means companion". Extract 3.2 is a sample of such an incorrect response.

٠٨

١- يَقُولُ الشَّاهِدُ الحَقَّ

نَقُولُ الشَّاهِدُ الحَقَّ

٥- لَنْ يَمْدَحَ المُعَلِّمِ إلَّا إِيَّاكَ .

لَنْ تَمْدَحَ المُعَلِّمِ إلَّا إِيَّاكَ .

٣- يَخْتَرْ النَّاسُ ذَا مَالٍ .

تَخْتَرْ النَّاسُ ذَا مَالٍ

٩- سَامَحَ الحَلِيمُ المُذْنِبَ .

تَسَامَحَ الحَلِيمُ المُذْنِبَ

٥- خَزَنَتْ المُعَلِّمَاتُ اللُّعَبَ مُعْبَثًا

تَخْزِنْتَ المُعَلِّمَاتُ اللُّعَبَ مُعْبَثًا

Extract 3.2: A Sample of Incorrect Responses to Question 3

In Extract 3.2, the candidate added the letter '*attau*' to the active verbs instead of changing the verbs into passive voices.

2.1.4 Question 4: The Rules of Morphology

This question had two parts, (a) and (b). In part (a), the candidates were instructed to respond to the given terms. In part (b), the candidates were required to form the passive participle from the given verbs and use them to compose meaningful sentences. The question tested the candidates' ability to comprehend the Arabic morphology. The question was set from the topic of *Morphology*. The following are the five (5) items in part (a).

(1) (بماذا يمتاز الصرف عن النحو؟) "What is the difference between morphology and syntax?"

(2) (لماذا يعتبر أبو الأسود الدؤلي أوّل من كتب في علم الصرف؟) "Why is *Abu A-Aswad Al-Du'ali* considered as the first author who wrote on morphology?

(3) (كيف توزن الكلمة إذا حذفت منها بعض أحرفها؟) "How is a word measured if you omit some of its letters?

(4) (ما الفرق بين اسم المفعول واسم الفاعل؟) "What is the difference between the passive participle and the active participle?"

(5) (وضّح بالأمثلة الكافية كيف يصاغ اسم الفاعل من الفعل المعتل) "With sufficient examples, explain how the active participle will be formulated from the defective verb?"

In part (b), the candidates were required to form the passive participle from the given verbs and use them to compose meaningful. The question was as follows:

(صغ اسم المفعول من كل فعل مما يلي، ثم ضعه في جملة مفيدة: أكل – بيع – أطيع – احتُرِمَ – استُطيعَ) "Formulate the passive participle from the following verbs: (To be eaten, to be sold, to be obeyed, to be respected, to be enabled)

A total of 89 (89.00%) candidates attempted this question and their scores were as follows: 24 (26.97%) candidates scored from 0 to 5 marks, 40 (39.32%) candidates scored from 5.5 to 8.5 marks and 30 (33.71%) candidates scored from 9 to 15 marks. The scores indicate that the candidates' performance was good since 64 (73.03%) candidates scored from 5.5 to 15 marks. Figure 2 summarises the candidates' performance in Question 4.
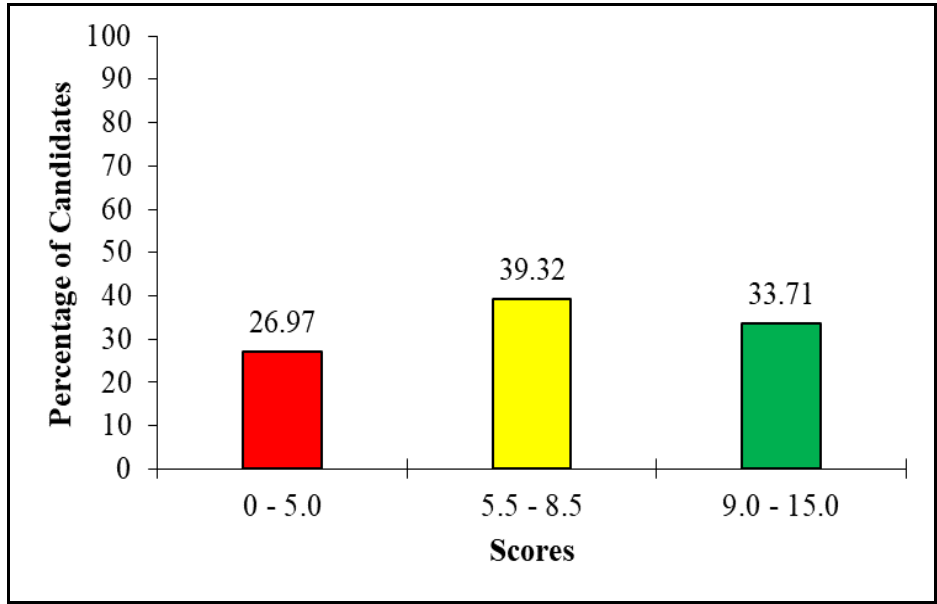
Figure 4: *Candidates' Performance on Question 4*

The analysis shows that candidates who performed well in this question provided correct responses in part (a). Furthermore, they formed the passive participle from the given verbs and used them in composing meaningful sentences.

For example, in part (a), one of the candidates provided his/her correct responses as follows:

(1) (الصرف يتعلق ببناء كلمة واحدة أما النحو فيتعلّق بالتركيب وضبط أواخر كلماته بعد انتظامها في الجملة) "Morphology is the study of words, how they are formed, while grammar is the whole system and structure of a language."

(2) (يعتبر ابو الأسود الدؤلي أول واضع علم الصرف لأنه أول من كتب العلوم العربية) "*Abu Aswad al-Du'al* is considered as the first author of the morphology, because he was the first person to write on Arabic Education."

(3) (إذا حنف من الكلمة بعض أحرفها حنف شبيه ذلك في الميزان) "If some of its letters are omitted from the word, the same will be deleted in the scale".

21

(4) اسم المفعول هو اسم يصاغ من الفعل المبني للمجهول للدلالة على من وقع عليه الفعل
أما اسم الفاعل هو اسم يصاغ للدلالة على من وقع منه الفعل أو قام به "It is a noun
that is formulated from a verb based on the passive voice, while the
subject noun is formulated from a verb based on the active voice".

(5) يصاغ اسم الفاعل من الفعل المعتل، إذا كان عين الفعل ألفا قلبت في اسم الفاعل همزة،
مثل قال- قائل و عاد-عائد. وإن كان عين الفعل واوا أو ياء بقيتا ولا تقبلان هزة، مثل:
(عور- عاور وأيس- آيس) "The subject noun will be formulated from a
defective verb if the second letter of that defective verb has a letter
"*Aliphu*". Then, "*Aliphu*" should be changed into a "*hamza*". For
example, *Kala – Kailu* and *Ada-Aidu*. If the second letter of the
defective verb has letters *Wawu* or *Yau*. Then, they should not be
changed into *hamza*. For example, *Awara-Aawiru* and *Waaysa-
Aayisu*.

In part (b), the candidates formed the passive participle from the given
verbs and use them in composing meaningful sentences.

(أكِل - مأكول: السمك مأكول – بِيعَ- مبيع: سرق الرجل مبيع التاجر – أُطيعَ- مطاع: هو
مطاع في قريته –احتِرمَ- محترم: أنت رجل مُحتَرَم – إسْتُطِيعَ- مستطاع- إن هذا الأمر
مستطاع) "to be eaten= the fish is eaten; to be sold= the man stole the
merchant's sale; to be obeyed= He is obeyed in his village; to be
respected=you are respectable man; to be enabled=This thing is
possible".

The good performance indicates that the candidates had sufficient
knowledge of the Arabic morphology tested. Extract 4.1 is a sample of
a candidates' correct responses.

<div dir="rtl">

- أما إذا كان علته في آخره يرال حرف

العلة والحركة ما قبله دليلا عليه

مثل "جار" من فعل جرى، ودع

من فعل دعا، وخاش من فعل خشي

والحال هكذا حتى في اضيف المعروف

والمضروب .

ب- أُكُلَ = مأكول نحو هذا طعام مأكول

- بيع = مبيع : نحو هذا البيت مبيع

- أطيع = مطاع _____ نحوا أستاذ مطاع

_____ أمام الطلاب.

- احترم = محترم نحو الصادق -

محترم أمام الناس.

- استطيع = مستطاع نحو -

هذا أمر مستطاع علينا

</div>

Extract 4.1: A Sample of Correct Responses to Question 4

Extract 4.1 is a sample of part of responses from a candidate who formed the passive participle from the given verbs and use them in meaningful sentences as required.

23

Further analysis reveals that 40 (39.33%) candidates had average performance in this question. They provided two or three correct answers in both parts (a) and (b). In part (a), Most of them provided correct responses to the items (1) and (4) which asked the difference between morphology and syntax as well as the difference between the participle and the subject noun. Furthermore, in part (b), they formed the participle for the two given verbs (أُكِل - احْتُرِمَ) "To be eaten and to be respected" and use them in meaningful sentences. Others formed only the participle for the given verbs and they failed to use them in meaningful sentences.

On the contrary, 24 (26.97%) candidates with weak performance provided incorrect responses to the items given. For example, one of the candidates wrote (يصاغ اسم الفاعل -5 الأسماء المعربة والأفعال المتصرفة -2 the candidates wrote بيع -بايع – باع :مثل" يا" حرفه يكون المعتل الفعل من) -2 Noun *mu-uraba* and verb *mutasarifatu* and 5- The active participle is formed from the defective verb with letter *al-yau* for example, he sold – the seller- To في قلبت ألفا الفعل عين كان إذا ,المعتل الفعل من الفاعل اسم يصاغ) sell" instead of ولا بقيتا ياء أو واوا الفعل عين كان وإن .عائد-عاد و قائل -قـل مثل ,همزة الفاعل اسم آيس -وأيس عـاور- عـور :مثل ,هزة تقبلان) "The subject noun will be formulated from a defective verb if the second letter of that defective verb has a letter "*Aliphu*". Consequently, "*Aliphu*" should be changed into "*hamza*". For example, *Kala – Kailu* and *Ada-Aidu*. If the second letter of the defective verb has letters *Wawu* or *Yau*. Therefore, they should be remained as they are without being changed into a *hamza*. For example, *Awara-Aawiru* and *Waaysa-Aayisu*.

Additionally, there were candidates who provided unclear explanations while other candidates wrote responses which were unrelated to the demands of the question. For example, one of the candidates wrote goals of studying morphology instead of the difference between morphology and grammar in item (1) as follows: (:النحـو عـن الصرف يمتـاز الكتابـة في العربيـة اللغـة قانون مراعـات و المفردات صـوغ في الخطـأ عن اللسان صون هو والقراءة) "Syntax differs from grammar by preserving the language from mistakes in creating vocabulary and paying attention to the rules of the Arabic Language in writing and reading". The correct answer was بعد كلماتـه أواخـر وضبط بالتركيب فيتعلّـق النحو أمـا واحدة كلمـة ببنـاء يتعلّـق الصرف) الجملـة في انتظامها) "Morphology is the study of words, how they are

24

formed, while grammar is the whole system and structure of a language." Likewise, there were candidates who left the question unanswered as the lacked knowledge of the Arabic morphology.

Conversely, in part (b), there were candidates who failed to form the passive participle from the given verbs. Moreover, they could not use them in meaningful sentences due to limited knowledge of the morphology. For example, one of the candidates wrote: (أكل: مأكل- أكل (الطعام مأكل، أطيع- مطيع: كل الولد مطيع الأولاد أطيع- مستطيع: ما يستطيع من العلم "to be eaten= eating food is eating, to be obeyed= each boy are obedient boys, to be enabled=this is possible in education". This candidate formed the active participle instead of passive participle due to insufficient knowledge". Another candidate provided the following answers: (بِيَع- مبيوع: كان بنت مأكول تفحتة، بِيَع-مبيوع: إن أبك مبيوع الكرسي كميل، أطيع-مطوع: وجب صغير أن تطيع مطوع كبير) which were incorrect because he/she used a wrong scale in creating the passive participle for the verbs (أكل – بِيَع – أطِيَع) "to be eaten, to be sold, to be obeyed" . This candidate failed to consider that one needs to understand type of verbs and their letters before choosing appropriate scales in forming passive participles. The correct answer was (أكل - مأكول: السمك مأكول – بِيَع- مبيع: سرق الرجل مبيع التاجر – أطِيَع- مطاع: هو مطاع في قريته –احترم- محترم: أنت رجل محترم – اسْتُطِيَع- مستطاع: إن هذا الأمر مستطاع) "to be eaten= the fish is eaten, to be sold= the man stole the merchant's sale, to be obeyed= He is obeyed in his village, to be respected=you are respectable man, to be enabled=This thing is possible".

This shows that those candidates had insufficient knowledge of the passive participle in Arabic morphology and a weak mastery of Arabic Language. Extract 4.2 is a sample of an incorrect response.

4	5) يصاغ اسم الفاعل من الفعل المتعدى ك
	وزن فاعل مثل نائب، رامى،
	ب) أكل — موكيل
	ذبح — مبيح
	الطبخ — مطبخ
	المذرم — مثمرم
	استنبح — مستنبح

Extract 4.2: A Sample of Incorrect Responses to Question 4

In Extract 4.2, the candidate formed active participle instead of the passive participle contrary to the requirement of the question.

2.1.5 Question 5: The Rules of Morphology

This question had two parts (a) and (b). In part (a), the candidates were required to clarify the reason that led to formulate the infinitives in the given weights: In part (b), they were instructed to differentiate normal verbs and defective verbs from the verbs given. The question tested the candidates' ability to understand the Arabic morphology. The question was set from the topic of *Morphology*. The question was as follows:

(a)(بين السبب الذي أدى إلى صياغة هذه المصادر على هذه الأوزان) "Clarify the reason that led to formulate these infinitives in the following weights":

(ـ دحرجة ـ استعانة ـ تقدير ـ سمرة ـ تعامل ـ تزكية ـ انشقاق ـ جولان ـ مسابقة ـ إحسان) "to contest, to visit, to split, to recommend, to deal, to be brown, to rate, to help, to roll, to be kind".

(b)(ميّز الفعل الصحيح من المعتل من هذه الأفعال) "Differentiate normal verbs and defective verbs from the following verbs:"

26

(قضـى – انسـحب – شـارك – وقّـى – فسّـر – وثـب – رضـي – حصـحص – أنـام - أمـر)

"He spent, he withdrew, he participated, he played, he interpreted, he bounced, he was satisfied, he shared, he put him to bed, he ordered him".

The question was attempted by 65 (65.00%) candidates out of whom where 24 (36.92%) scored from 0 to 5 marks; 27 (41.54%) scored from 5.5 to 8.5 marks and 14 (21.54%) scored from 9 to 14 marks. The overall candidates' performance in the question was average since 63.08 per cent scored from 5.5 to 14. Figure 5 illustrates the distribution of candidates' scores on the question.

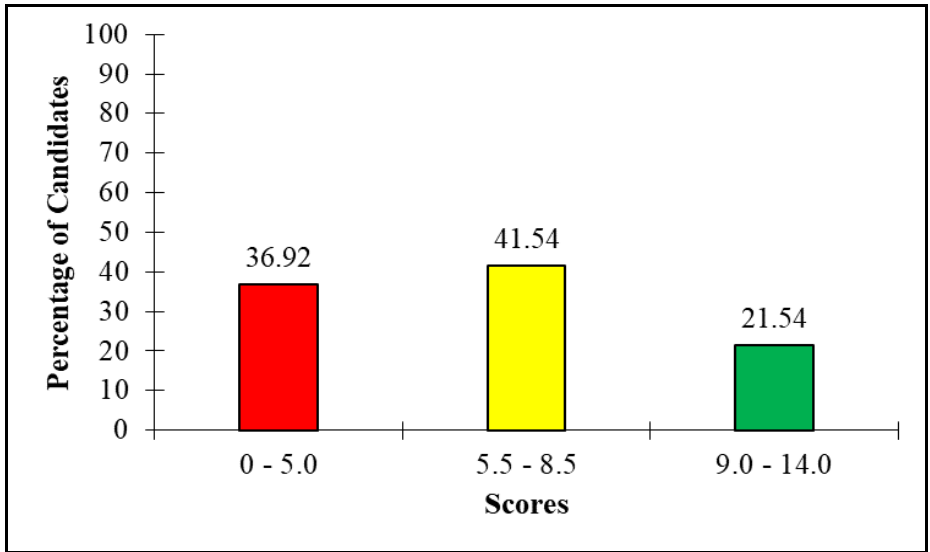**Figure 5**: *Candidates' Performance on Question 5*

The data show that 21.54 per cent of the candidates performed well in the question. Most of them correctly attempted the question by giving the reasons that led to formulate the infinitives in the given weights. They also differentiated normal verbs and defective verbs from the verbs given. For example, in this category, part (a), the candidates wrote:

27

Reason (السبب)	Infinitive (المصـــــــدر)	S/N (رقـم)
(لأن فعله رباعي على وزن فاعل) Because it is a quadruple verb in the weight of 'faala'.	(مســابقة) to contest	1
(لأن فعله ثلاثي يدل على الحركة) Because it is a triple verb that indicates the movement	(جولان) to visit	2
(لأن فعله خماسي يدلّ مبدوءة بهمزة وصل) Because it is a verb which has five letters, beginning with a *hamzatu al-wasli*	(انشقاق) to split	3
(لأن فعله رباعي على وزن فعّل) Because it is a quadruple verb in the weight of 'faala'.	(تزكية) to recommend	4
(لأن فعله خماسي مبدوءة بتاء زائدة) Because it is a verb which has five letters, beginning with a '*tau zaaidatu'*.	(تعامل) to deal	5
(لأن فعله ثلاثي يدلّ على اللون) Because it is a triple verb that indicates the colour.	(سمرة) to be brown	6
(لأن فعله رباعي على وزن فعّل) Because it is a quadruple verb in the weight of 'faala'.	(تقدير) to rate	7
(لأن فعله سداسي مبدوء بهمزة وصل) Because it is verb which has six letters, beginning with a *hamzatu al-wasli.*	(استعانة) to help	8
(لأن فعله رباعي على وزن فعلل) Because it is a quadruple verb in the weight of '*faalala*'.	(دحرجة) to roll	9
(لأن فعله رباعي على وزن أفعل) Because it is a quadruple verb in the weight of 'a*f-ala*'.	(إحسان) to be kind	10

In part (b), the candidates who scored high marks provided correct responses as follows:

Defective verbs (الأفعال المعتلة)	Normal verbs (الأفعال الصحيحة)
(قضى) He spent	(انسحب) He withdrew
(وفّى) He implemented the promise	(شارك) He participated
(وثب) He bounced	(فسّر) He interpreted

(رَضِيَ) He was satisfied	(أَمَرَ) He ordered
(أَنَامَ) He put him to bed	(حَصَّصَ) He shared,

This implies that the candidates had adequate knowledge of *the Morphology* in Arabic Language. Extract 5.1 shows a sample of the correct responses to question 5.

Extract 5.1: A Sample of Correct Responses to Question 5

In Extract 5.1, the candidate gave reasons for each infinitive according to its weight to the all items as required.

Further analysis indicates that 27 (41.54%) candidates had an average performance. These candidates managed to differentiate between normal verbs and defective verbs from the verbs given. However, they failed to give the reasons that led to formulate the infinitives in the given weights. This indicates that the candidates had partial knowledge on the morphology.

In contrast, there were 24 (36.92%) candidates who performed weakly in this question. These candidates failed to give the reasons that led to formulate the infinitives in the given weights. Instead, they made the scales of the given infinitives due to insufficient knowledge of the Arabic Language morphology. For example, one of the candidates wrote as follows:

Reason (السبب)	Infinitive (المصدر)	S/N (رقـم)
مفاعلة	(مسابقة) to contest	1
فوعلان	(جولان) to visit	2
انفعل	(انشقاق) to split	3
تزكية	(تزكية) to recommend	4
تفاعل	(تعامل) to deal	5
فعلة	(سمرة) to be brown	6
تفعيل	(تقدير) to rate	7
افتعالة	(استعانة) to help	8
فعللة	(دحرجة) to roll	9
إفعل	(إحسان) to be kind	10

The correct answers were as follows:

Reason (السبب)	Infinitive (المصــــــدر)	S/N (رقـم)
(لأن فعله رباعي على وزن فاعل) Because its verb is quadruple verb in the weight of 'faala'.	(مســابقة) to contest	1
(لأن فعله ثلاثي يدل على الحركة) Because its verb is a triple verb that indicates the movement	(جولان) to visit	2
(لأن فعله خماسي يدلّ مبدوءة بهمزة وصل) Because its verb has five letters, beginning with a *hamzatu al-wasli*	(انشقاق) to split	3
(لأن فعله رباعي على وزن فعّل) Because its verb is quadruple verb in the weight of 'faala'.	(تزكية) to recommend	4
(لأن فعله خماسي مبدوءة بتاء زائدة) Because its verb has five letters, beginning with a 'tau zaaidatu'.	(تعامل) to deal	5

30

(لأن فعله ثلاثي يدلّ على اللون) Because its verb is a triple verb that indicates the colour.	(سُمرة) to be brown	6
(لأن فعله رباعي على وزن فَعَّل) Because its verb is quadruple verb in the weight of 'faala'.	(تقدير) to rate	7
(لأن فعله سداسي مبدوء بهمزة وصل) Because its verb has six letters, beginning with a *hamzatu al-wasli*.	(استعانة) to help	8
(لأن فعله رباعي على وزن فَعلَل) Because its verb is quadruple verb in the weight of 'faalala'.	(دحرجة) to roll	9
(لأن فعله رباعي على وزن أفعل) Because its verb is quadruple verb in the weight of 'af-ala'.	(إحسان) to be kind	10

Extract 5.2 is a sample of an incorrect response.

Extract 5.2: A Sample of Incorrect Responses to Question 5

In Extract 5.2, the candidate provided scales of the given verbs instead of differentiating normal and defective verbs among the given verbs.

2.2 Section B: Essay Questions

This section had three questions: 6, 7 and 8. Questions 6 was about letter writing while question 7 and 8 dealt with essay writing. Each question carried twenty (20) marks.

2.2.1 Question 6: Letter Writing

In this question, the candidates were required to write an informal letter to his father, asking him to collect a certificate on his behalf from the head master of Ubungo Secondary School. The question aimed at assessing the candidates' ability to express themselves the Arabic Language. The question was set from the topic of *Composition*.

This question was attempted by 100 candidates (100.00%). Among them, 29 (29.00%) scored from 12 to 17 marks; 54 (54.00%) scored from 7 to 11 and 17 (17.00%) scored from 4 to 6 marks. The general performance in this question was good because 83.00 per cent of the candidates scored from 7 to 17 marks. The candidates' performance in this question is summarised in Figure 6.
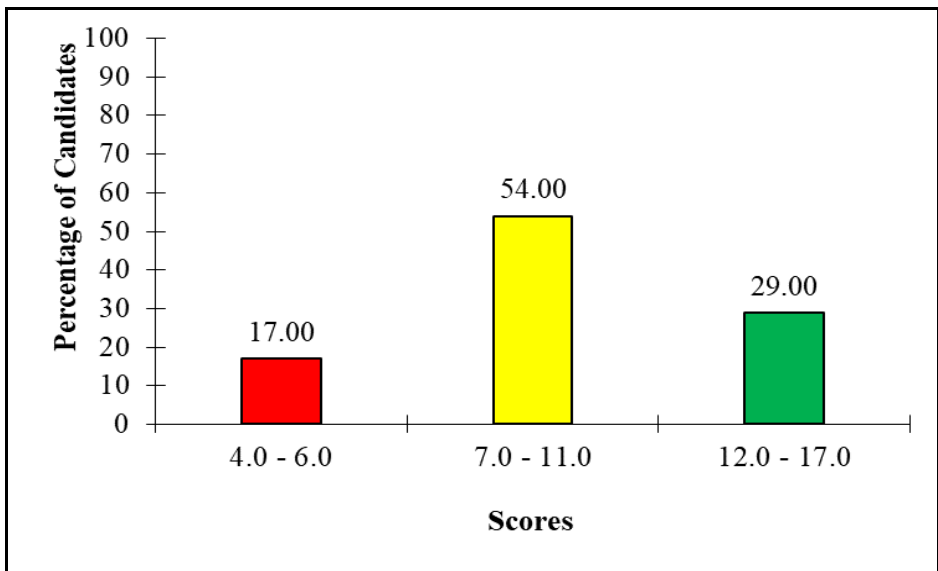

Figure 6: *Candidates' Performance on Question 6*

The analysis shows that 29 (29.00%) candidates performed well in this question. These candidates wrote good letters with the required content of asking the father to collect a certificate on one's behalf from the head master of *Ubungo* Secondary School. These candidates also adhered to the principles of writing informal letters including appropriate position of senders' address, salutation, main body and a conclusion. For example, one of the candidates wrote as follows:

إلى أبي العزيز،)

السلام عليكم ورحمة الله وبركاته.

يسعدني أن اكتب إليك هذه الرسالة متمنيا أن تصل إليكم وأنتم في صحة جيدة. اما أنا بخير أشكر الله. سعادة أبي أسألك أن توكلني لتأخذ شهادتي الثانوية العامة من مدرسة أبوغو من (مدير المدرسة. رجائي أنك ستوفق في إكمال هذه المهمة.................................. "

"To my dear father,
Peace, mercy and blessings of God be upon you

I am pleased to write this letter to you, hoping that it reaches you in a good health. As for me, I am fine, thank God very much. Dear father I ask you to collect for me my secondary school certificate from the headmaster of Ubongo Secondary School. I hope you will succeed in completing this task………".

This suggests that the candidates had sufficient vocabulary and good command in the Arabic Language. Extract 6.1 is a sample of a candidate who correctly responded the question.

السؤال السادس

6

<div dir="rtl">

دار السلام
ص.ب ١٣٤
تنزانيا

٢٠٢٣/٨/٣١

السَّلامُ عَلَيْكُم وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

وَالِدِي الحبيبُ أَرْجُوا أَنَّكُم بِخَيْرٍ وَعَافِيَةٍ وَسَتَرَوْنَ فِي اللهِ

يَسُرُّنِي أَنْ أَكْتُبَ إِلَيْكَ هَذِهِ الرِّسالَةَ   مُخبِرُكَ

أَنَّ الشَّهَادَاتِ أَصبَحَتْ تُوَزَّعُ فِي المَدارِسِ وَفِي يَوْمِ

الاثنينِ تَقومُ مَدْرَسَتُنا أَبُو بَكرٍ بِتَوزِيعِ الشَّهَادَاتِ

وَلا يُسمَحونَ طُلابَنا مِنَ الطُّلابِ أَنْ يَذهَبَ هُوَ

بِنَفسِهِ لأَخذِ الشَّهَادَةِ وَلِهَذا طُلِبَنا أَنْ نُخبِرَ

وَالِدِينا أَنْ يَذهَبوا لِيَأْخُذوها لَنا. وَهَذا قَبلَ انتِهاءِ

هَذا الأُسبوعِ رَجاءً مِنكَ يا أَبي أَنْ تَذهَبَ عَنّا، لأَنَّ

أَبا حامِدٍ سالِمٌ سَيَذهَبونَ عَنّا فِي

اليَوْمِ الَّذي مُنذُ أَنْ أَخبَروا

</div>

Extract 6.1: A Sample of Correct Responses to Question 6

In Extract 6.1, the candidate wrote an informal letter by adhering to the required principles.

34

On the contrary, the candidates who had an average performance managed to adhere to the principles of writing informal letters. Moreover, they correctly structured their letters by appropriately positioning the address, salutation, main body and a conclusion. However, their explanations were insufficient and incoherent. Additionally, their responses had some grammatical errors and spelling mistakes. Hence, they attained the average marks.

Conversely, there were 17 (17.00%) candidates who performed weakly in this question. These candidates provided insufficient and unclear explanations. Furthermore, some of them repeated some words in their answers. Additionally, their responses had spelling mistakes. A few of them copied some texts from question paper and used them as answers. This indicates that the candidates had inadequate vocabulary and a weak mastery of the Arabic Language. Extract 6.2 is a sample of an incorrect response.

مدرسة أبونغو الثانوية

ص ب 8387

فونوش،

١٥ / 05 / 2022

السلام عليكم ورحمة الله وبركاته

أذن على أنك بخير و جعلك أفي الكاملين

ولأن بخير في كفي الكاملين أشكر الله

عز وجل و أنا في مدرست ريب هذا رسالة منك

كتبت هنا الرسالة لنجلي توكله ليأخذ

شهادة الثانوية العامة لأنك أريد منك أن

تتبرج من المشا ركة في مدرست و أخوان كله

لنجلى شريع و لذا لك سيكون سهل وإذا

كان نجيب و لذا لك أذت على أن سنجموا

لنت أتوكله شهادت الثانوية العامة

إلى نيني العزيز

نهزق المشر وقي

Extract 6.2: A Sample of Incorrect Responses to Question 6

In Extract 6.2 shows a part of responses from a candidate provided unclear explanations in the main body of the letter.

2.2.2 Question 7: Essay Writing

In this question, the candidates were required to write an essay of not less than 200 words about benefits of social media. The question aimed at testing the candidates' ability to express themselves in the Arabic Language. The question was set from the topic of *Composition*.

The question was attempted by 32 (32.00%) candidates, out of whom 7 (21.87%) scored from 12 to 16.5 marks, 11 (34.38%) scored from 7 to 11 marks and 14 (43.75%) scored from 0.5 to 6.5 marks. The general performance in this question was average since 18 (56.25%) candidates scored from 7 to 16.5. The candidates' performance in this question is summarised in Figure 7.
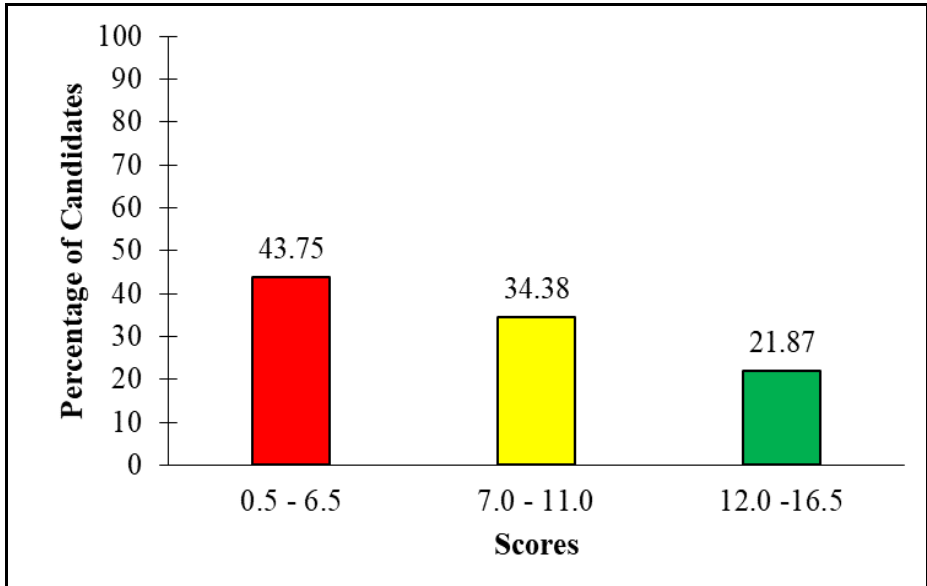

Figure 7: *Candidates' Performance on Question 7*

The candidates had a good performance in this question. These candidates explained about benefits of social media in not less than 200 words. They also structured their essays logically into such components as introduction, main body and conclusion in a good logical flow. As a result, they scored high marks. For example, one of the candidates provided responses as follows:

من الوسائل التي لها منافع كبيرة في التواصل الاجتماعي تلفاز حيث أنه ينشر الأخبار)
والحوادث والرياضيات بأنواعها المختلفة مثل: كرة القدم. كما نشاهد أيضا بعض الأوقات

37

الطلاب جالسين أمام التلفاز يدرسون العلوم المختلفة من الحساب والجغرافيا وغيرها من الدراسات. ومن الوسائل التي لها منافع كثيرة جوالات التي تتم الاتصالات بها وهي أسهل طريقة وأسرعها في الاتصالات. كما في الجوالات تجد بعض الكتب المهمة المتنوعة لو (بحثتها وجدتها وتقرأ فيها مثل المعاجم اللغوية.

One of the most beneficial social media is television, as it publishes news, events such as football. We also watch some times students sitting in front of the TV studying various sciences such as Arithmetic, Geography and other studies. Other social media with many benefits are telephones that are used to communicate in the easiest and fastest ways. With mobile phones, one will find some important and diverse books if you search them and read them, such as linguistic dictionaries. This suggests that the candidate had good command of the Arabic Language. Extract 7.1 is a sample of a candidate who correctly responded question 7.

الوسائل التواصل الاجتماعي فرصة على زيادة معرفنا

حول دروس مختلفات مثل عن التاريخ وأجمل المثل

هو كوكل (Google) يعطينا الجواب عن كل شيء.

وسائل التواصل الاجتماعية يساعدنا في انتشار

الأخبار الداخلية والخارجية. مثل نحن من في يوجد

أخبار عن وطننا تنزانيا ملدا يمي وكزالك

نرى فيها أخبار الشعوب الأخرى مثل أمريكا، وبريطانيا،

والصين، عنه الأخبار ينشرها الناس للقراءات العامة.

وسائل التواصل الاجتماعية يساعدنا في

تسهيل المكالمات مع الناس، نرى الآن أن الناس

يستعمل وسائل التواصل الاجتماعية في التعلم

بينهم، مثل وانستب وتيك توك يجدوا الناس

الوقت الشافي في المكالمات بينهم بسهولة

وسائل التواصل الاجتماعية سبب وجدان

الفلوس. في هذا العصر نستعمل وسائل التواصل

الاجتماعية كأدلة نستعمله في وهران المال في حياتنا

Extract 7.1: A Sample of Correct Responses to Question 7

In Extract 7.1, the candidate explained about benefits of social media as required.

39

Further analysis of the candidates' responses shows that there were some candidates who had an average performance in this question. Those candidates provided insufficient explanation about benefits of social media. Moreover, their responses had some grammatical errors and spelling mistakes. Hence, they attained the average marks

On the contrary, the candidates with weak performance in this question provided insufficient and unclear explanations due to their limited ability in the Arabic Language. Furthermore, some of the candidates provided their points which were unrelated to the demands of the question due to poor mastery of Arabic Language. For example, one of the candidates explained that (من فوائد وسائل التواصل الاجتماعي إكثار المحبة بين الناس في المجتمع) "Among the benefits of the social media is to make people love each other in the society" instead of (من الوسائل التي لها منافع كبيرة في التواصل الاجتماعي تلفاز حيث أنه ينشر الأخبار والحوادث والرياضيات بأنواعها المختلفة مثل: كرة القدم. كما نشاهد أيضا بعض الأوقات الطلاب جالسين أمام التلفاز يدرسون العلوم المختلفة من الحساب والجغرافيا وغيرها من الدراسات) explaining "about great benefits in social media is television, as it publishes news, events such as football. We also see some times students sitting in front of the TV studying various sciences such as Arithmetic, Geography and other studies". Additionally, their explanations had a lot of grammatical and spelling mistakes. Extract 7.2 is a sample of an incorrect response.

إنشاء تتحدث فوائد وسائل التواصل الإجتماعي

وسائل التواصل الإجتماعي هو توضع الكل
النفس في كل حال كان في هذه حال فوسيدة هي
كيني بنت إنسان البنت و الإنسان علمونه
الفوسيدة الأول هو تمام البشري في
هذه وقت خاضا حيون هو سبب المرض على كل
الإنسان و تتحدث فوائدنا كل التواصل الإ
تتماءين على ما كل كال

الفوسيدة الإثنين هو الفوسيدة على
خرج كل كال في بشرقنه كل سويدة المستوى كل
كال المرضى و كال فيدة كل كل الإنسان
في فوسيدة ما كل مرشق كل سويدة كل ما
كيني كل علمي

Extract 7. 2: A Sample of Incorrect Responses to Question 7

In Extract 7.2, the candidate provided unclear explanations on benefits of social media due to poor mastery of Arabic Language.

2.2.3 Question 8: Essay Writing

In this question, the candidates were required to write an essay on the role of the teacher in the process of raising children in not less than 200 words. The question aimed at testing the candidates' ability to express themselves in Arabic Language. The question was set from the topic of *Composition*.

The question was attempted by 68 (68.00%) candidates who sat for the Examination. The performance shows that, 13 (19.12%) candidates scored from 12 to 17 marks, 30 (44.12%) candidates scored from 7 to 11.5 marks and 25 (36.76%) candidates scored from 3.5 to 6 marks. The general performance was average because 43 (63.24%) candidates scored above average marks as illustrated in Figure 8.
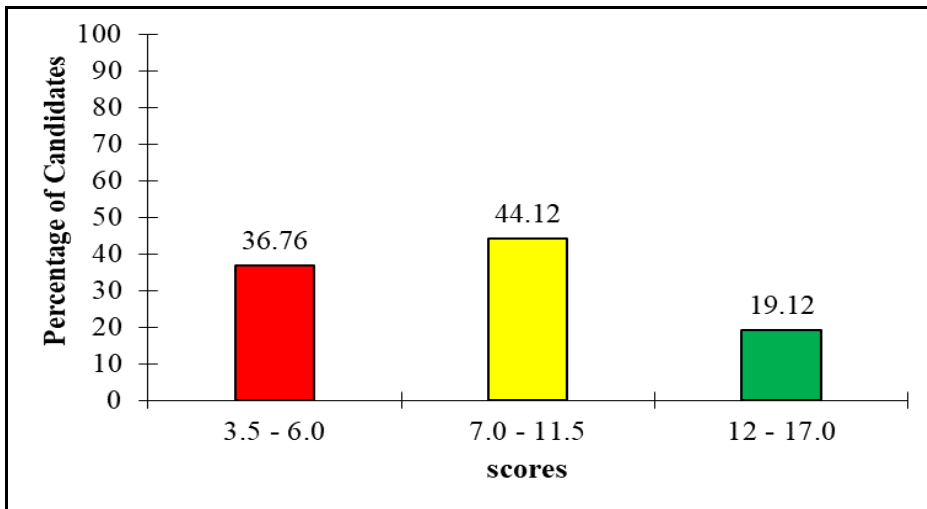

Figure 8: *Candidates' Performance on Question 8*

The candidates who scored high marks in this question wrote on the role of the teacher in the process of raising children. They also wrote their essays in not less than 200 words. Furthermore, they structured their essays into introduction, main body and conclusion in a good logical flow. Hence, they scored high marks. For example, one of the candidates explained the role of the teacher in the process of raising children as follows:

إن المعلم يبذل جهده لبناء شخصية طلابه. لا يتواني ولا يتجاهل ولا ينام عن هذا العمل الطيب المفيد. يحب المعلم الأولاد ويبذل قصارى جهده للحصول على درجة عالية وهو يتفوق

42

في عملية التدريس. *إن المعلم يجد ويجتهد في استخدام الطرق في التدريس في تعليم ليكسب الطلاب محصولاً مفيداً*

The teacher does his best to build the character of his students. He does not hesitate, ignore for this task. He does not sleep for this useful good deed. He loves children and tries hard for the child to reach the highest level and excel in the teaching process. The teacher finds and strives to gather useful information that promotes students and elevates him in using appropriate methods in his teaching so that students get good results. Extract 8.1 is a sample of one of the candidates in this category.

Extract 8.1: A Sample of Correct Responses to Question 8

Extract 8.1 shows a part of responses from a candidate who managed to explain about the role of the teacher in the process of raising children as required.

43

Further analysis shows that there were 30 (44.12%) candidates who performed averagely. These candidates managed to mention two or three points and their explanations were insufficient due to limited ability to express themselves in Arabic Language. On top of that, their responses had a lot of grammatical errors and spelling mistakes. Hence, they performed averagely and were moderately awarded.

On the contrary, there were 25 (36.76%) candidates who performed weakly in this question. Most of those candidates were unable to express themselves by using Arabic Language. Therefore, they provided unclear explanations or explanations which were unrelated to the demands of the question. For example, one of the candidates explained about the responsibility of the teacher like cleanliness and hospitality instead of role of the teacher in the process of raising children. Another candidate wrote (الأولاد تعلم بعض شيء مع المعلم لأنه إذا كان الأولاد ذهب في المدرسة جيد تبعة تدرس على المعلم). This sentence was unclear because of grammatical errors. That sentence was supposed to be (يتعلم الأولاد بعض الأشياء من المعلم عندما يذهبون إلى المدرسة ويتابعون الدروس جيداً) "The children learn different things from the teacher when they have gone to school and followed the lessons well". This implies that the candidates lacked sufficient vocabulary and good command of Arabic Language. Extract 8.2 is a sample of an incorrect response.

المختلفة . المعلم يعلم الرجل ، يعلم البنت يعلم الشيخ ، يعلم الأولاد . المعلم في عملية تربية الأولاد هو منزلته كثيرة ، وبعضه هو كما يلي :

منزلة المكتبة : المعلم كالمعلم في عملية تربية الأولاد لازمه أن تجلس في المكتبة بشغل مختلفة . في المكتبة هو شغل كثير بعضه هو أن تكتب المادة لأجل الدروس قبل أن تدخل في الفصل . منزلة المكتبة تساعد المعلم أن تعلم الطلاب بدرجة طويلة والأولاد * يفهمون كثيرا المادة وأيضا منزلة المكتبة تساعد المعلم أن تسريح قليل بعد أن يعطي تتعلم طلابه ، وهي منزلة المكتبة هو منزلة المعلم في عملية تربية الأولاد منزلة في الفصل : في التدريس طلابه

Extract 8.2: A Sample of Incorrect Responses to Question 8

In Extract 8.2, the candidate explained the role of the library instead of the role of the teacher in the process of raising children.

3.0 ANALYSIS OF THE CANDIDATES' RESPONSES IN EACH QUESTION IN ARABIC LANGUAGE PAPER 2

3.1 Section A: Short Answer Questions

This section had five (5) questions and the candidates were required to answer four (4) questions. Each question carried fifteen (15) marks. The whole section weighed 60 marks.

3.1.1 Question 1: The Eloquence and Rhetoric

This question had two parts, (a) and (b). The question aimed at assessing the candidates' ability to understand the concepts of (البلاغة) "*Al-balagha*" and (الفصاحة) "*Al-fasaha*" in rhetoric. The question was set from the topic of *Rhetoric*.

In part (a), the candidates were required to answer the following five items:

(1) (أي علم من علوم البلاغة يعتمد على تعدد وتنوّع الأساليب في إيصال المعنى الواحد باستخدام التشبيه، والاستعارة والكناية؟) "What is the education among rhetoric education which is based on different types of styles of conveying messages such as *Tashbihi*, *Istiaara* and *Al-kinaya*?"

(2) (ما هو الفرق بين البلاغة والفصاحة؟) "What is the difference between *al-balagha* and *al-fasaha*?"

(3) (لماذا يقال: كلام بليغ ومتكلم بليغ ولا يقل كلمة بليغة؟) "Why can't the word be said to be *balighi*".

(4) (بما تتحقق فصاحة الكلام؟) "What is the eloquence of a sentence?"

(5) (متى تكون الكلمة غير فصيحة؟) "When the Arabic word will not be eloquent?"

In part (b), candidates were required to identify the mistakes that made the following sentences to be eloquent:

(1)(نشر الملك ألسنته في المدينة) "The king has spread his tongue in the city".

(2)(قبر حرب بمكان قفر* وليس قرب قبر حرب قبر) "*Harub*'s grave is located in a place where there is no other grave near the grave".

(3)(حمامة جرعا حومة الجندل اسجعي * فأنت بمرأى من سعاد ومسمع) 'O' wild dove of *Jandali* stone, sing again, sing loudly here you are in front of the beautiful woman *Sauda* likes to hear".

(4)(أنى يكون أبا البرّية آدم * وأبوك والثقلان أنت محمد) How will the father of all creatures be Adam and Eva? when you (Muhammed) and your father are the created people.

(5)(كأنه في اجتماع الروح فيه له * في كل جارحة من جسمه روح) As if in every wound he suffered there was a soul from the pain he suffered and there is a soul in every part of his body".

The question was attempted by 97 (97.00%) candidates, out of whom, 55 (56.70%) scored from 9 to 15 marks, 25 (25.77%) scored from 5.5 to 8.5 marks and 17 (17.53%) scored from 0 to 5 marks. The general performance in this question was good since 80 (82.47%) candidates scored from 5.5 to 17 marks. The general performance of candidates is summarised in Figure 9.
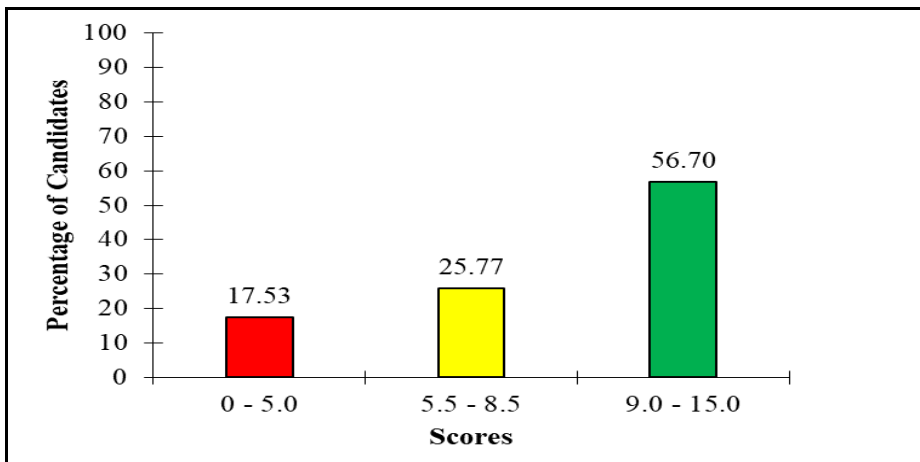

Figure 9: *Candidates' Performance on Question 1*

The candidates who performed well in this question were able to answer the five items given. They also identified the mistakes that made the given sentences not to be eloquent as required.

For example, in part (a), one of the candidates who performed well provided his/her answers as follows:

(1) هو علم البيان الذي يعتمد على تعدد وتنوع الأساليب في إيصال المعنى الواحد) Educational *Bayani* is the education in rhetoric education based on different types of styles of conveying messages such as *Tashbihi*, *Istiaara* and *Al-kinaya*.

(2) البلاغة هي مطابقة الكلام لمقتضى الحال مع فصاحته) "Rhetoric is the balance of speech and its eloquence while (أما الفصاحة هي الألفاظ البينة الظاهرة المتبادرة إلى الفهم المأنوسة الاستعمال بين الكتّاب والشعراء لمكان حسنها) "Eloquence is clear and obvious words that lead to understand in use among writers and poets that result from the presence of a good position in the sentence".

(3) يقل كلام بليغ، ومتكلّم بليغ، ولا يقل: كلمة بليغة لأن البلاغة تقع وصفا للكلام (وللمتكلم فقط) "The words are said to be eloquent or the speaker is an eloquent and it is not said that the word is eloquent because rhetoric is a description of speech and the speaker only.

(4) تتحقق فصاحة الكلام بخلوه من أربعة أو ستة عيوب) "The eloquence of speech is approached by not having four or six defects".

(5) تكون الكلمة غير فصيحة إذا لصق بالكلمة عيب من العيوب الأتية: تنافر الحروف- الغرابة – مخالفة القياس- الكراهة في السمع) The word is not fluent if one of the following defects is accompanied by the word: *Tanafufuru al-hurufu – Al-gharaba – Mukhalafatu-al-qiyasi- Al-karahatu fisam-i*.

In item (b), one of the candidates who performed well in this question identified the mistakes that made the given sentences not to be eloquent as follows:

48

(1) (نشر الملك ألسنته في المدينة) "The king has spread his tongue in the city. Semantic (التعقيد المعنوي بسبب استعمال هذه كلمة لسان في الجاسوس) ambiguity due to the use of this word "tongue" as a spy".

(2) (قبر حرب بمكان قفر* وليس قرب قبر حرب قبر) "*Harub*'s grave is located in a place where there is no other grave near the grave".
(تنافر الكلمات بسبب تقارب مخارج حروفها) "Because of the convergence of the suffixes of its letters".

(3) (حمامة جرعا حومة الجندل اسجعي * فأنت بمرأى من سعاد ومسمع) "O' wild dove of *Jandali* stone, sing again, sing loudly here you are in front of the beautiful woman *Sauda* likes to hear".
(تتابع الإضافات بسبب كون اسم مضافا لإضافة متداخلة من سعاد ومسمع) "Consecutive additions because of the name are often added".

(4) (أنى يكون أبا البريّة آدم * وأبوك والثقلان أنت محمد) "How will the father of all creatures be Adam and Eva? when you (Muhammed) and your father are the created people".
(التعقيد اللفظي حيث فصل بين المبتدإ والخبر) "The complexity of the word due to the separation between *Al-mutadau* and *Khabari*".

(5) (كأنه في اجتماع الروح فيه له * في كل جارحة من جسمه روح) "As if in every wound he suffered there was a soul from the pain he suffered and there is a soul in every part of his body".
(كثرة التكرار بسبب تعدد مرة بعد أخرى بغير فائدة) "Too many repetitions of a word or words in meaningless".

This good performance shows that the candidates had sufficient knowledge of metaphor. Extract 9.1 is a sample of good responses from one of the candidates.

1	السؤال الأول	
3	على بلاغة الكلام و بلاغة المتكلم فقط ،	
4	تتحقق فصاحة الكلام إذا خلت من	
	ستة عيوب	
5	تكون الكلمة غير فصيحة إذا كان فيه	
	تنافر الحروف، غرابة الاستعمال، مخالفة	
	القياس و كراهة في السمع.	
ب	أن بين العيوب التي أخلّت بفصاحة الكلام :	
١	تنافر الكلمة المجتمعة التعقيد المعنوي	
٢	تنافر الكلمة المجتمعة	
٣	تتابع الإضافة	
٤	التعقيد اللفظي	
٥	كثرة تكرار	

Extract 9.1: A Sample of Correct Responses to Question 1

In Extract 9.1, the candidate identified correctly the mistakes that made the given sentences not to be eloquent.

Furthermore, the candidates with average performance were able to explain correctly the difference between *Al-balagha* and *Al-fasaha*, and clarify two or three elements that lead to a sentence being eloquent and the time when the word will not be eloquent. Moreover, some of the candidates were able to provide the correct responses to the two or three out of five items in identifying metaphors in the given sentences.

However, there were 17 (17.53%) candidates who did not perform well in this question. These candidates provided incorrect responses to the five items given. This shows that the candidates had inadequate knowledge of *Al-balagha* and *Al-fasaha*.

For example, in item (1), one of the candidates wrote that (البلاغة) rhetoric and another one wrote as (علم المعاني) education *al-maani* is the education that based on different types of styles of conveying messages such as *Tashbihi*, *Istiaara* and *Al-kinaya* instead of (علم البيان) education *al-bayani*.

In item (2), one of the candidates differentiated between *al-balagha* and *al-fasaha* as follows: (البلاغة يقصد باللفظ والمعنى والفصاحة يقصد باللفظ فقط) "Rhetoric refers to speech and meaning while al-*fasaha* refers only to speech. Another one wrote (الفصاحة هي التي تأتي بمعنى كامل) Eloquence conveys full meaning and (البلاغة هي التي لا تأتي بمعنى كامل) Rhetoric does not convey complete sense" instead of (البلاغة هي مطابقة الكلام لمقتضى الحال مع فصاحته) "Rhetoric is the balance of speech and its eloquence while أما الفصاحة هي الألفاظ البينة الظاهرة المتبادرة إلى الفهم المأنوسة الاستعمال بين الكتاب) والشعراء لمكان حسنها) "Eloquence is clear and obvious words that lead to understand in use among writers and poets that result from the presence of a good position in the sentence".

In item (3), one of the candidates provided his/her response as follows: (يقل كلام بليغ، ومتكلم بليغ، ولا يقال: كلمة بليغة لأنه يدرس علم البلاغة) "The words are said to be eloquent or the speaker is eloquent and it is not said that the word is eloquent because rhetoric is taught". Another one wrote (لأنه يقل كلام بليغ،) because that are rhetoric classes instead of (هي فصول البلاغة) "The (ومتكلم بليغ، ولا يقال: كلمة بليغة لأن البلاغة تقع وصفا للكلام وللمتكلم فقط) words are said to be eloquent or the speaker is an eloquent and it is not said that the word is eloquent because the description of rhetoric is based on the speech and the speaker only".

In item (4), one of the candidates wrote as follows: (تتحقق فصاحة الكلام إذا كانت فيها أربعة أو ستة عيوب) "The eloquence of speech is approached by having four or six defects". Another one wrote (فصاحة الكلام هي التي تدل على معنى كله) "The eloquence of speech that indicates a complete

51

The (تتحقق فصاحة الكلام بخلوه من أربعة أو ستة عيوب) "meaning" instead of eloquence of speech is approached by not having four or six defects".

On the other hand, the candidates also failed to identify the mistakes that made the given sentences not to be eloquent.

For example, in item (1), one of the candidates incorrectly wrote as follows: (-5و التكرار كثرة -4 المعنوي العقيد -3 اللفظي العقيد -2 الكلمات تنافر -1 "(1) the convergence of the suffixes of its letters (2) The complexity of the word (3) Semantic ambiguity (4) Too many repetitions and (5) Consecutive additions instead of (1) (تتابع الإضافات) "(ألسنته الملك نشر) "The king has spread his tongue in the city". (في المدينة) (التعقيد المعنوي) "Semantic ambiguity due to the (بسبب استعمال هذه كلمة لسان في الجاسوس) use of this word "tongue" as a spy".

(2) (قبر حرب بمكان قفر* وليس قرب قبر حرب قبر) "Harub's grave is located in a place where there is no other grave near the grave". (تنافر الكلمات بسبب تقارب مخارج حروفها) "Because of the convergence of the suffixes of its letters".

(3) (حمامة جرعا حومة الجندل اسجعي * فأنت بمرأى من سعاد ومسمع) "O' wild dove of Jandali stone, sing again, sing loudly here you are in front of the beautiful woman Sauda likes to hear". (تتابع الإضافات بسبب كون اسم مضافا لإضافة متداخلة من سعاد ومسمع) "Consecutive additions because of the name are often added".

(4) (أنى يكون أبا البريّة آدم * وأبوك والثقلان أنت محمد) "How will the father of all creatures be Adam and Eva? when you (Muhammed) and your father are the created people". (التعقيد اللفظي حيث فصل بين المبتدإ والخبر) "The complexity of the word due to the separation between Al-mutadau and Khabari".

(5) (كأنه في اجتماع الروح فيه له * في كل جارحة من جسمه روح) "As if in every wound he suffered there was a soul from the pain he suffered and there is a soul in every part of his body".

Too many repetitions of a (كثرة التكرار بسبب تعدد مرة بعد أخرى بغير فائدة) "
word or words in meaningless. Extract 9.2 is a sample of an incorrect
weak response.

Extract 9.2: A Sample of Incorrect Responses to Question 1

Extract 9.2 is a sample of part of responses from a candidate who
provided incorrect responses to all the parts of the question.

53

3.1.2 Question 2: Simile, Metaphor and Metonymy

This question had four parts, (a), (b), (c) and (d). The question aimed at assessing the candidates' ability to understand the concepts of (التشبيه) "*Attash-bihu*", (المجاز) "*Al-majazi*" and (الكناية) "*al-kinaya*" in rhetoric. The question was set from the topic of *Rhetoric*.

In part (a), the candidates were required to identify (وجه الشبه) "*Wajhu shabahi*" from the following sentences:

(1) (النشر مسك والوجوه دنا * نير واطراف الأمت عنم) "This one smells like *misk*, face like *dinar* * and fingers like a tree with red fruits".

(2) (كأنما الماء في صفاء * وقد جرى ذائب اللجين) "They are like water in purity * And the beard has been melted".

(3) (أنت كالسيف في قراع الخطوب) "You are like sword in cutting problems completely".

(4) (العمر مثل الضيف أو * كالطيف ليس له إقامة) "Life like a stranger or * a traveler has no residence".

(5) (كأنّ أخلاقك في لطفها * ورقّة فيها نسيم الصباح) "Your manners in softness *and beauty like that morning breeze".

In part (b), they were required to analyse five riddles in the following sentences:

(1) (كتاب أنزلناه لتخرج الناس من الظلمات إلى النور) "A book has been revealed to you to bring people out of the darkness in to the light".

(2) (إنّي لأرى رؤوسا قد أينعت وحان قطافها وإني لصاحبها) "I see that heads are ripe and needed to be harvested and I am the owner".

(3) (كان يقري العين جمالا والأذن بيانا) "He was my younger brother; he is pleasing people's eyes with his beauty when they look at him".

(4) (أقسمت سيوفهم ألا تضيع حقًّا لهم) "Their swords have sworn that they do not lose their right".

(5) (فلم ار قبلي من مشى البحر نحوه * ولا رجلا قام يعانقه الأسد) "I have never seen a person walking with the sea and I have never seen a person hugs a lion".

In part (c), they were required to specify the meaning of the negation form of (لا) "La" in the following sentences:

1) (ربّنا لا تؤاخذنا بما فعل السفهاء) "God do not punish us for the mistakes done by fools".

2) (يا ليل طل يا نوم زل * يا صبح قف لا تطلع) "O' May the night be long so, O' be a deep sleep, O' morning do not rise quickly and do not rise at all".

3) (قولك لخادمك: لا تطع أمري) "When you tell your servant: you should not obey my command".

In part (d), they were required to give two examples of metaphor for (النسبة) "*Annisba*".

The question was attempted by 73 (73.00%) candidates who sat for the Examination. The analysis shows that, 9 (12.33%) candidates scored from 9 to 10.5 marks. Moreover, 29 (39.72%) candidates scored from 5.5 to 8.5 marks and 35 (47.95%) candidates scored from 0 to 5 marks. The general performance was good because 38 (52.05%) candidates scored from 5.5 to 10.5 marks as illustrated in Figure 10.
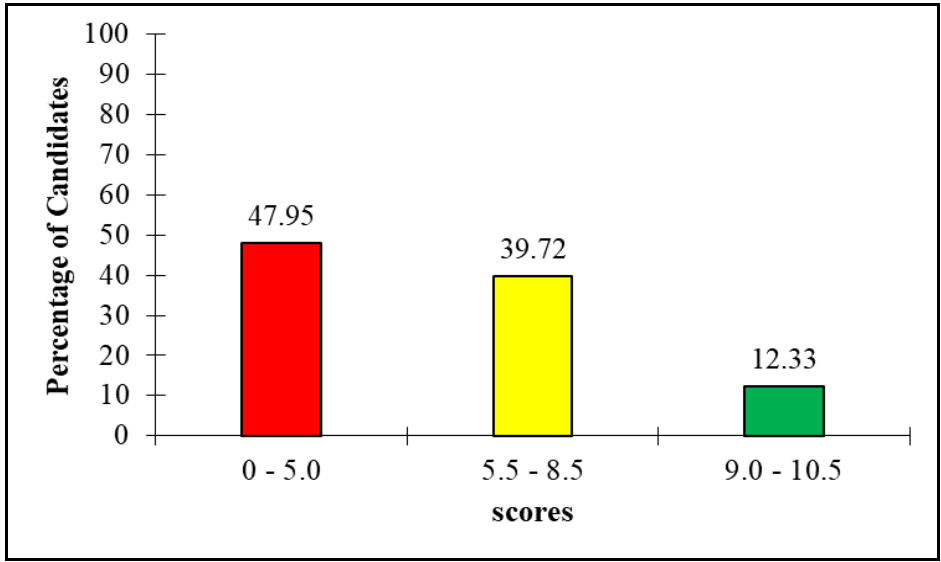
Figure 10: *Candidates' Performance on Question 2*

The candidates who performed well in this question managed to identify (**وجه الشبه**) "*Wajhu shabahi*" from the given similarities. They also were able to analyse five riddles in the given sentences. Moreover, they could specify the meaning of the negation forms in the given three sentences and lastly they gave two examples of metaphors for (**النسبة**) "*Annisba*" as required.

In part (a), one of the candidates provided his/her responses as follows:

(1) (**النشر مسك والوجوه دنا * نير واطراف الأكف عنم**) "This one smells like *misk*, face like *dinar* * and fingers like a tree with red fruits".
(**وجه الشبه هنا المحذوف**) "The resemblance here is omitted".

(2) (**كأنما الماء في صفاء * وقد جرى ذائب اللجين**) "They are like water in purity * And the silver has been melted".
(**وجه الشبه: في صفاء**) "The resemblance here is: in 'purity'.

(3) (**أنت كالسيف في قراع الخطوب**) "You are like sword in cutting problems completely".
(**وجه الشبه: في قراع الخطوب**) "The resemblance here is: in 'cutting problems completely'.

56

(4) (*العمر مثل الضيف أو * كالطيف ليس له إقامة*) "Life like a stranger or * a traveler has no residence".

(*وجه الشبه: ليس له إقامة*) "The resemblance here is: in 'has no residence'".

(5) (*كأنّ أخلاقك في لطفها * ورقّة فيها نسيم الصباح*) "Your manners in softness *and beauty like that morning breeze".

(*وجه الشبه: في لطفها ورقة*) "The resemblance here is: in 'Softness and beauty'".

Moreover, in part (b), one of the candidates provided his/her responses as follows:

(1) (*شبه الهدى بالنور بجامع البياض ثم استعير اللفظ الدال على المشبه به وهو النور للمشبه وهو الهدى على سبيل استعارة تصريحية والقرينة حالية*) "The conversion is compared to the light due to the quality of associated to it which is whiteness, as an *Is-tiara tas-rihiya* and its context is the situation.

(2) (*شبهت الرؤوس بالثمرات ثم حذف المشبه به، ورمز إليه بشيء من لوازمه وهو "أينعت" على سبيل الاستعارة المكنيّة، والقرينة "أينعت"*) "The heads are compared to fruits for the sign of something from (*أينعت*) "It was ripe", as metaphor and its context is (*أينعت*) "It was ripe".

(3) (*شبه امتاع العين بالجمال على سبيل استعارة تبعية تصريحية، والقرينة جمالا*) "The Eye pleasure is compared to the beauty as an 'Is-tiara tas-rihiya' and its context is a beauty".

(4) (*شبهت السيوف بالرجال، وحذف الشبه به ورمز إليه بشيء من لوازمه وهو أقسم، على سبيل الاستعارة المكنية القرينة أقسمت*) "The swords are compared to people for the sign of something from (*أقسمت*) "Sworn" as an 'Is-tiara and its context is (*أقسمت*) "Sworn".

(5) (*شبه الرجل بالأسد بجامع الشجاعة ثم استعير اللفظ الدال على المشبه به وهو الأسد للمشبه وهو الرجل على سبيل استعارة تصريحية والقرينة يعانقه*) "The man is compared to a lion due to the quality associated with bravery, as an *Is-tiara tas-rihiya* and its context is (*يعانقه*) "hugs him".

In part (c), one of the candidates correctly answered as follows:

(1) (*رّبنا لا تؤاخذنا بما فعل السفهاء*) "God do not punish us for the mistakes of fools". (*الدعاء*) "Praying for"

(2) (*يا ليل طل يا نوم زل * يا صبح قف لا تطلع*) "O' May the night be long so, O' be a deep sleep, O' morning do not rise quickly and do not rise at all". (*التمني*) "Desire"

(3) (*قولك لخادمك: لا تطع أمري*) "When you tell your servant: you should not obey my command. (*التهديد*) "The threat"

In part (d), one of the candidates correctly answered as follows:

(1) (*اليمن يتبع ظله * المجد يمشي في ركابه*) '*Yumnu*' follows its shadow, glory walks in it '*Rukabihi*'

(2) (*إن السماحة والمروءة والندى * في قبة ضربت على ابن الحشرج*) "Patience, kindness and dew in a dome struck *al-Hashraj*".

This shows that the candidates had sufficient knowledge of (*التشبيه*) *Attash-bihu*, (*المجاز*) *Al-majazi* and (*الكناية*) *al-kinaya* in rhetoric. Extract 10.1 is a sample of a candidate's correct responses.

٤	المكنيه و القرينة "فعل" يقرى".	
	٤) شبه سيوف بالرجل في القول ثم خذف المشبه	
	به ورمز إلى مشبه من خصائصه على سبيل	
	إستعارة المكنية و القرينة " أقسمت "	
	٥) شبه رجل بأسد في الشجاعة ثم خذف	
	المشبه على سبيل إستعارة التصريحية	
	والقرينة " تعانقه "	
	ج	
	١) الدعاء	
	٢) التمني	
	د	
	- في ثوبه أسد	

Extract 10.1: A Sample of Correct Responses to Question 2

In Extract 10.1, the candidate provided correct responses to question 2.

On the contrary, the data show that 29 (39.72%) candidates performed averagely. Majority of the candidates identified *(وجه الشبه)* "*Wajhu shaba*hi" and specified the meaning of the negation forms in the given sentences. On the other hand, these candidates failed to analyse five given riddles correctly. They were also unable to write two examples of metaphor for *(النسبة)* "*Annisba*". Thus scoring average marks.

Conversely, further analysis shows that 35 (47.95%) candidates performed weakly in this question. These candidates failed to identify correctly the characteristics of words in the given sentences. For example, one of the candidates identified "*Wajhu shabahi*" as follows: (1) (نسيم الصباح) "silver melted and (5) (ذائب اللجين) "dinars", (2) (الدنانير) morning breeze instead of (1) (وجه الشبه المحذوف) "the omitted resemblance" (2) (في صفاء) "In Purity" (5) (في لطفها ورقة) "In softness and beauty".

They were also unable to analyse five riddles in the given sentences. Most of them identified five riddles instead of analysing them. For example, one of the candidates wrote as follows: (1) (الاستعارة التصريحية) "*Al-istiara tasrihiya*" (2) (الاستعارة المكنية) "*Al-istiara makniyah*" (3) (الاستعارة التصريحية) "*Al-istiara tasrihiyah*" which were incorrect. The correct responses were: (1) (شبه الهدى بالنور بجامع البياض ثم استعير اللفظ الدال) (على المشبه به وهو النور للمشبه وهو الهدى على سبيل استعارة تصريحية والقرينة حالية) "The conversion is compared to the light due to the quality associated with whiteness, as an '*Is-tiara tas-rihiya*' and its context is the situation. (2) (شبهت الرؤوس بالثمرات ثم حنف المشبه به، ورمز إليه بشيء من لوازمه وهو) The heads are compared (أينعت" على سبيل الاستعارة المكنيّة، والقرينة "أينعت") to fruits for the sign of something from (أينعت) "It was ripe", as metaphor and its context is (أينعت) "It was ripe". (3) (شبه امتاع العين بالجمال على سبيل) (استعارة تبعية تصريحية، والقرينة جمالا) "The Eye pleasure is compared to the beauty as an '*Is-tiara tas-rihiya*' and its context is a beauty".

Furthermore, they could not specify the meaning of the negation form of (لا) "La" in the given three sentences particularly in items 2 and 3. For example, one of the candidates provided responses as follows: (2) (يا صبح قف لا تطلع) "Oh morning, stand up, don't go out" the negation form of (لا) "La" is meant (الأمر) command instead of (التمني) "Desire" and (3) (لا تطع أمري) "Don't not obey my order." the negation form of (لا) "La" is meant (الالتباس) "Confusion" instead of (التهديد) "Threat"

Moreover, they failed to bring two examples of metaphor for (النسبة) "*Annisba*": For example, one of the candidates wrote as follows: (1) (أبناء النيل) "The sons of the Nile which was wrong. The correct answer was (المحبة في نهرهم النيل) "Their love in the river Nile". Another

60

candidate wrote (الصدق في الكذب) "Truth in lying" instead of (الصدق في دمه) "Honesty is in his blood".

This shows that the candidates had inadequate knowledge of (التشبيه) "Attash-bihu", (المجاز) "Al-majazi" and (الكناية) "al-kinaya" in rhetoric. Extract 10.1 is a sample of a candidate's incorrect responses.

Extract 10.2: A Sample of Incorrect Responses to Question 2

In Extract 10.2, the candidate identified five riddles but he/she could not analyse them as required thus, scoring low marks.

3.1.3 Question 3: Literature (Poem)

The question had two parts, (a) and (b). The question intended for testing the candidates' ability to comprehend the given poems. The question was set from the topic of *Literature*.

In part (a), the candidates were required to write five missing verses of the poem provided:

(1) .... * يقول الحق إن نفع البلاء ....
(2) .... * شهدت به فقوموا صدقـــوه
(3) .... * ويمدحه وينصره سواء
(4) فإن أبي ووالده وعرضي * ....
(5) .... * وبحري لا تكدره الـدلاء.

61

(1) …………………… The truth says that the benefit of affliction.

(2) I witnessed it, so stand up for it. ……………………………...

(3) ………………………….. He praises and supports him both.

(4) My father and his father and my dignity. ………………………..

(5) …………………………. And my sea is not disturbed by buckets.

In part (b), the candidates were required to explain the intended meaning of the following verses of poem:

(1) ومن لم يذد عن حوضه سلاحــه * يهدم ومن لم يظلم الناس يظلم

(2) إن كان سرّكم ما قال حاسدنا   *   فما لجرح إذا أرضاكم ألم.

(3) لكل شيء إذا ما تم نقصـان   *   فلا يغرّ بطيب العيش الإنسان.

(4) هذا الذي تعرف البطحاء وطأته *   والبيت يعرفه والحل والحرم.

(5) لا تحسبنّ العلم ينفع وحده   *   ما لم يتوج ربه بخلاق.

(1) And whoever does not remove his weapon from his basin, he will be destroyed, and whoever does not oppress people will be oppressed.

(2) If your secret is what our envious said. So what is the wound if the pain pleases you.

(3) If everything is decreasing. Do not be deceived by the good life of a person.

(4) This is the one who knows the brunt of *Al-Bat-hau*. And the house knows it and the solution and the sanctuary.

(5) Do not think knowledge will benefit him alone. Unless his Lord is crowned with morals.

The question was attempted by 97 (97%) candidates. Among them, 41 (42.27%) candidates scored from 9 to 15 marks. Moreover, 29 (29.89%) candidates scored from 5.5 to 8.5 marks and 27 (27.84%) candidates scored from 0 to 5 marks. The general performance in this question was good as 70 (72.16%) candidates scored from 5.5 to 15 marks. The candidates' performance is summarised in Figure 11.
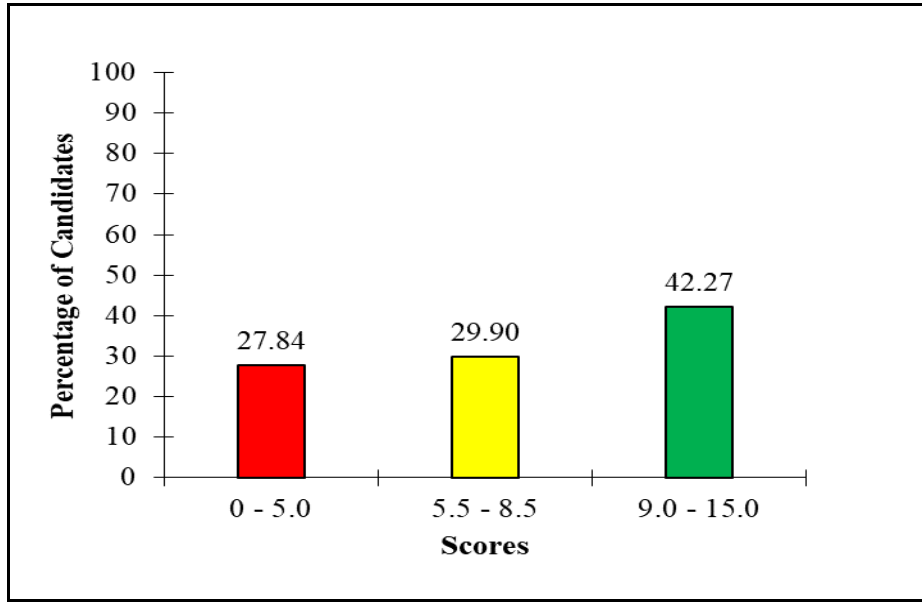
Figure 11: *Candidates' Performance on Question 3*

The analysis shows that the candidates who scored high marks in this question wrote five missing verses of the poem provided. They also explained the intended meaning of the verses in the poem given. This indicates that the candidates had sufficient knowledge of the topic of Literature.

For example, in part (a), one of the candidates answered his/her responses as follows:

(1) وقل الله قد أرسلت عبدا   *   يقول الحق إن نفع البلاء

(2) شهدت به فقوموا صدقــوه   *   فقلتم لا نقوم ولا نشاء

(3) فمن يهجو رسول الله منكم   *   ويمدحه وينصره سواء

(4) فإن أبي ووالده وعرضي   *   لعرض محمد منكم فداء

(5) لسانى صارم لا عيب فيه   *   وبحري لا تكدره الــدلاء.

(1) God said I had sent a servant * he says the truth that the benefit of affliction.

(2) I witnessed it, so stand up for it * so you said we do not do and we do not want.

(3) Who satirizes the Messenger of God among you? * he praises and supports him both.

(4) My father and his father and my dignity*for Muhammad's dignity of you is a self-sacrificing.

(5) My tongue is strict and faultless * and my sea is not disturbed by buckets".

For example, in part (b), one of the candidates provided his/her responses as follows:

(1) ومن لم يذد عن حوضه سلاحـه * يهدم ومن لم يظلم الناس يظلم
أي من لم يدافع عن كرامته بسلاحه يكون هدفا للرماة ومن كان ضعيفا لا يقوى على الظلم فإن الناس يظلمونه.

(2) إن كان سرّكم ما قل حاسدنا * فما لجرح إذا أرضاكم ألم.
إذا كان قول حاسدنا قد أرضاكم وأدخل السرور فؤادكم، فذاك إذن جرح لا ألم له عندنا.

(3) لكل شيء إذا ما تم نقصان * فلا يغرّ بطيب العيش الإنسان.
إن لكل شيء يصل إلى آخره وحدّ لنموه وزيادته فلا يكون له إلا أن يبدأ في النقصان والاضمحلال، وعلى هذا فلا ينبغي للأنسان أن يخدعه طيب العيش فإنّه تتحكم فيه هذه النظرية.

(4) هذا الذي تعرف البطحاء وطأته * والبيت يعرفه والحل والحرم.
إن هذا الذي تتجاهله وتزدريه هو من إذا مشى عرفت أرض مكة وقع قدمه الشريفة عليها.

(5) لا تحسينّ العلم ينفع وحده * ما لم يتوج ربه بخلاق.
فإن العلم نفسه لا ينفع إذا لم يكن صاحبه متحليا متزينا بالشمائل.

(1) And whoever does not remove his weapon from his basin, he will be destroyed, and whoever does not oppress people will be oppressed.
  - Whoever does not defend his dignity with his weapon will be the target of the archers, and whoever is weak, does not have the strength to oppress others, the people will oppress him.

(2) If your secret is what our envious said. So what is the wound if the pain pleases you.

- If the saying of our envious person has satisfied you and brought joy to your heart, then that is a wound that has no pain for us.

(3) If everything is decreasing. Do not be deceived by the good life of a person
  - Everything that reaches its end has a limit for its growth and visitation, so it only has to start decreasing and fading, and accordingly, a person should not be deceived by the good life, because he is controlled by this theory.

(4) This is the one who the land of Mecca that the feet stepped on recognizes * And the house knows it and the lawful and unlawful.
  - The one you ignore and despise is the one who, if he walks, recognizes the land of Makkah, and the holy feet stepped on

(5) Do not think knowledge will benefit him alone. Unless his Lord is crowned with morals
  - Knowledge itself is of no use if its owner is not adorned with good looks.

This good performance suggests that these candidates had sufficient knowledge of the Literature. Extract 11.1 is a sample of a candidate's correct responses.

	مالَه من الناس سيهدم كذا من يفعل الإحسان	٣
	للناس سيظلمه الناس ولو لم يظلمهم.	
	⑤ إن سركم ما قال حاسبنا،	
	فما لجح إذا أرضاكم آلم.	
	يقول الشاعر إن كان ما يقوله حاسبنا يعطيكم	
	السرور إذن فما لجح بعد ذلك لجح آلم،	
	③ لكل شيء إذا ما تم نقصان ✗	
	فلا يغر بطيب العيش الإنسان	
	يقول الشاعر أن كل شيء إذا بلغ قيمة التقويه	
	والعلى فمينئذ يبدأ النقصان، إذن فلا تُخدع	
	معيشة الإنسان في هذه الدنيا متحولة متغيرة.	
	⑤ عنه الذي تعرف البطحاء وطأته ✗	
	والبيت يعرفه والحل والحرم.	
	يقول الشاعر هذا الذي تزدريه وتحقيره عن الذي	
	إذا مشى في الأرض مكة، الأماكن كلها يعرفه –	
	قيمة المعرفة.	

Extract 11.1: A Sample of Correct Responses to Question 3

In Extract 11.1, the candidate explained the intended meaning of the verses of a given poem, although there were a few grammatical errors.

On the contrary, the candidates with average performance were able to write five missing verses of the poem provided. Moreover, they explained about one or two verses of the poem out of the five items. Hence, they obtained an average performance.

Additionally, the analysis shows that candidates had weak performance in this question. In part (a), some of the candidates left the items unanswered. Others repeated the items while some of them provided incorrect responses to the given items. For example, one of the candidates wrote five missing verses of the poem provided as follows:

66

(1) القول الحق* يقول الحق إن نفع البلاء

(2) شهدت به فقوموا صدقــوه * الصادقة

(3). موسى عليه السلام * ويمدحه وينصره سواء

(4) فإن أبي ووالده وعرضي * جبريل

(1) Right say* the truth says that the benefit of affliction.

(2) I witnessed it, so stand up for it* Sincere.

(3) Moses*. If he praises him and rescue him, it's the same.

(4) My father and his father and my dignity*Gabriel" which were incorrect missing verses provided by this candidate. The correct answer was as follows:

(1) وقل الله قد أرسلت عبدا * يقول الحق إن نفع البلاء

(2) شهدت به فقوموا صدقــوه * فقلتم لا نقوم ولا نشاء

(3) فمن يهجو رسول الله منكم * ويمدحه وينصره سواء

(4) فإن أبي ووالده وعرضي * لعرض محمد منكم فداء

(1) God said I had sent a servant. * he says the truth that the benefit of affliction.

(2) I witnessed it, so stand up for it. So you said we do not do and we do not want.

(3) Who satisfies the Messenger of God among you? If he praises him and rescue him, it's the same.

(4) My father and his father and my dignity. For Muhammad's dignity of you is a self-sacrificing.

Furthermore, in part (b), many candidates provided unclear explanations on the intended meaning of the verses of poem given. For example, one of the candidates provided unclear intended meaning of the verses of a poem given as follows in item (1) (ومن لم يذد عن حوضه "And whoever does not remove his (سلاحــه * يهدم ومن لم يظلم الناس يظلم weapon from his basin, he will be destroyed, and whoever does not oppress people will be oppressed". This means that: (من الناس وإن الناس لا "Among the people, and that the people do not (يظلم آخر الناس وأنت لا تظلم oppress the last of the people, and you do not oppress" instead of (أي من لم يدافع عن كرامته بسلاحه يكون هدفا للرماة، ومن كان ضعيفا لا يقوى على الظلم "And whoever does not remove his weapon from his (فإن الناس يظلمونه basin, he will be destroyed, and whoever does not oppress people will

67

be oppressed". This suggests that these candidates had insufficient knowledge of the topic of *Literature*. Extract 11.2 is a sample of a candidate's responses.

٣ أ	(٥) لساني سالم لا عيب فيه * وهوي لا تعكدر الدلاء	
ب	(١) وهو لم ينذر عن حوضه سلاحه * يهدم وهو لم يظلم الناس يظلم هذه بينا المعنى انك كان الناس لا يظلم على كل واحد من انسان ويفعل ذلك الناس لم يظلم كذلك، ان كان تفعل بشري وكذلك يفعل منهم،	
	(٥) ان كان ستركم ما قال حا سلنا * فما لجرح ان ارضاكم ألم المعنى ان كان شيئا التي قلتم ويفرح كلامه ينفع هناك ولو كان شيئا مخير،	
	(٣) لكل شيء اذا ما تم نقصان * فلا يغر بطيب العيش الانسان على كل شيء الذي قلتم ينفع الانسان في حياتهم وهو تستفيد في معيشة،	
	(٤) هذا الذي تعرف البطحاء وطأته * والبيت يعرفه والحل والحرم ان كان اكثر بنفع الناس ان تعرفهم ومعرفهم وان لم كان هل أو هم :	
	(٥) لا تحسبن العلم ينفع وحده * مالم يتوج ربه بخلاق ان العلم لم ينفع على كل واحد الا الخلق وطبع محمودة	

Extract 11.2: A Sample of Incorrect Responses to Question 3

In Extract 11.2, the candidate provided unclear and incorrect intended meaning of the given verses of poem.

68

3.1.4 Question 4: Literature (Prose)

The question had three parts, (a), (b) and (c). The question intended to test the candidates' ability to comprehend the Arabic prose. The question was set from the topic of *Literature*.

In part (a), the candidates were required to read the following prose and then to answer the questions.

أيها الناس اسمعوا وعوا، من عاش مات، ومن مات فات، وكل من هو آت آت، إن في السماء لخبرا وإن في الأرض لعبرا. آيات محكمات، ومطر، ونبات ...."

"O People, listen and be aware, whoever lived died, whoever died passed away, and everyone who is coming is coming, there is news in the sky and a lesson on earth. Punctual verses, rain and vegetation………"

(1) (من قائل هذه الخطبة؟) "Who gave this speech?
(2) (متى توفي هذا الخطيب؟) "When did speaker die?"
(3) (في أي عصر عاش الخطيب؟) "In which era did the speaker live?"
(4) (عن ماذا يتحدّث هذا الخطيب؟) "What does the speaker is talking about?"
(5) (ماذا نستفيد من هذه الخطبة؟) "What do we benefit from this speach?"

In part (b), the candidates were required to complete the following prose:

وإنّ الجبهة العالية لا تحتاج إلى تاج يزيّنها. ....إلى ولا يخجل إلاّ ممّا فيه خدش للشرف".

"And the high forehead does not need a crown to decorate it…………… he is not ashamed except for what is a scratch of honour".

In part (c), they were required to explain the meaning of the following vocabulary:

(حسب المرء) "It is enough for person" - (المفوف) "Soft" - (ملوثة) "Unclean (أدران) "Dirt". (الوسام) "Necklace" -

69

The question was attempted by 34 (34.00%) candidates out of whom, 17 (50.00 %) scored from 0 to 5 marks; 6 (17.65 %) scored from 7 to 8.5 marks and 11 (32.35%) scored from 9 to 13 marks. The candidates' general performance in this question was average since 17 (50.00) candidates scored from 7 to 13 marks. The overall performance in this question is presented in Figure 12.
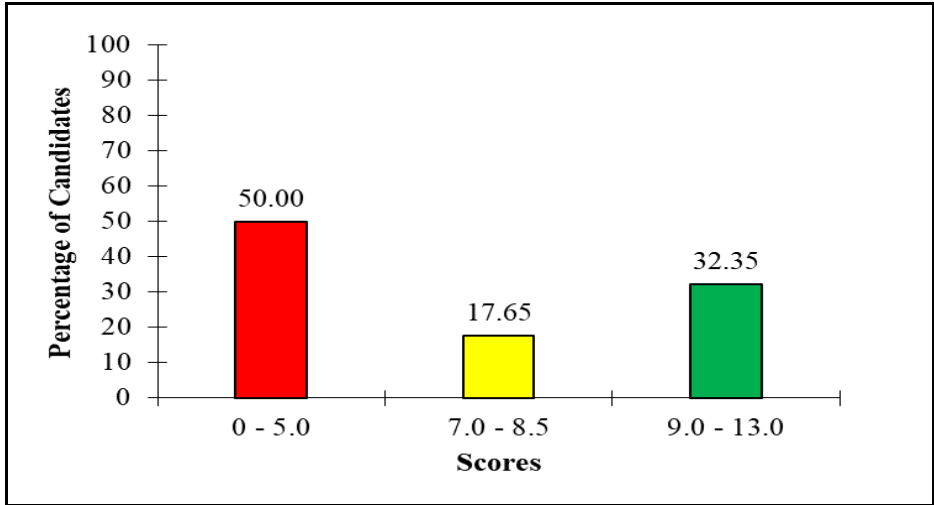

Figure 12: *Candidates' Performance on Question 4*

The analysis shows that 11 (32.35%) candidates performed well in this question. These candidates understood the requirements of the question. They managed to complete the given prose. They were also able to read and answer correctly the questions. Moreover, they explained the intended meaning of the vocabulary given.

For example, in part (a), one of the candidates provided his/her responses as follows:

<div dir="rtl">

1) القائل هو قس بن ساعدة الإيادي.
2) توفي الخطيب قس بن ساعدة الإيادي قبيل بعثة النبي صلى الله عليه وسلم.
3) عاش الخطيب في العصر الجاهلي.
4) يتحدّث الخطيب عن قدرة الله والدعوة إلى الإصلاح.
5) نتعلم من هذه الخطبة أنه رغم وجود عادات سيئة لدى معظم العرب كان هناك قلة من الرجال يدعون إلى الإصلاح الديني والاجتماعي والتنفير من العادات السيئة.

</div>

1) *Qass ibn Sa`dah al-Ayadi* is a speaker of this speech.
2) He died shortly before the mission.
3) He lived in the pre-Islamic era.
4) He talked about God's power and call for reform".
5) We learn from this sermon that few men can call for social and religious reform and refrain from bad habits".

In part (b), one of the candidates provided his/her responses as follows:

"وإنّ الجبهة العالية لا تحتاج إلى تاج يزيّنها. وإنّ الصدر المملوء بالشرف والفضيلة. لا ينقصه وسام يتلألأ فوقه، فليفخر الفاخرون بما شاءوا من فضّتهم وذهبهم ومناصبيهم، أمّا الشريف فحسبه من الفخر أن يمشي بين الناس برأس عالٍ، وجبهة مرتفعة، ونفس مطمئنّة، وثوب نقي أبيض، لم تعلّق به نزّة من غبار العار، ولم تلوثه شائبة من شوائب الدناءة، ولا يهاب شيئا، ولا يغضي عن شيءٍ، ولا يخجل إلاّ ممّا فيه خدش للشرف".

"And the high forehead does not need a crown to decorate it. And the chest is full of honor and virtue, so let the proud be proud of whatever they want of their silver, gold, and positions, while the honorable is only proud that he walks among people with a high head, a raised forehead, a reassuring soul, and a pure white dress, not suspended an atom of the dust of shame, and not stained by the impurities of meanness He is not afraid of anything, he does not overlook anything, and he is not ashamed except for what is a scratch of honor".

Moreover, in part (c), one of the candidates provided his/her responses as follows:

(المفوف = رقيق مخطط) - "It is enough for person" (حسب المرء = يكفيه) (الوسام = الشارة يزين بها الصدر) - Unclean" (ملوثة = موسخة) - "Soft" (أدران= أوساخ) "Dirt". - "Necklace"

This good performance suggests that the candidates had sufficient vocabulary and knowledge of the topic of *Literature*. Extract 12.1 is a sample of a candidate's responses.

Extract 12.1: A Sample of Correct Responses to Question 4

In Extract 12.1, the candidate answered correctly the questions related to the passage given, although there were some spelling mistakes.

Furthermore, data show that 6 (17.65 %) candidates scored average marks in this question. Most of the candidates managed to complete the given prose, but failed to answer the questions related to the previous passage given. Also, they were able to explain the intended meaning of the vocabulary given. Hence, they obtained average marks.

Besides, the analysis shows that 17 (50.00 %) candidates scored low marks in this question. Most of candidates failed to provide correct answers to all the parts of the question. Other candidates provided incorrect responses to the two parts, particularly part (a) which required

72

them to answer the questions related to the previous passage. Moreover, in a part (c), they failed to explain the intended meaning of the vocabulary.

In part (a), for example, one of the candidates wrote: (1) (قائل هذه الخطبة) "Hassan bin Thabit is the one who gave this speech" (هو حسان بن ثابت) instead of (القائل هذا الخطبة هو قس بن ساعدة الإيادي) "Qass ibn Sa`dah al-Ayadi is a the one who gave this speech" (2) (توفي الخطيب بعد ظهور الإسلام) "He died after coming of Islam" instead of (توفي قبل البعثة) "He died before the mission" (3) (عاش الخطيب في عصر صدر الإسلام) "He lived in the era of early Islam" instead of (عاش الخطيب في العصر الجاهلي) "He lived in the pre-Islamic era" (4) (يتحدث هذا الخطيب عن الذين يعقلون) "Ha talked about intelligent" instead of (يتحدث هذا الخطيب عن قدرة الله والدعوة إلى الإصلاح) "He talked about God's power and call for reform" (5) (نستفيد أن الصدر مملوء بشرف) "We take advantage of the chest of full of honor" instead of (نستفيد أن الصدر مملوء بالشرف لا يحتاج إلى الوسام) "We take advantage that a chest full of honor does not need a metal".

In part (c), one of the candidates explained the intended meaning of the vocabulary given as follows: (1) (حسب المرء- اسمعوا وعوا) "Listen and understand" (2) (ملوثة- محكمت) "Manners" (3) (المفوف- الأرض) "Earth" instead of (حسب) "Times" (4) (أدران- أزمان) "Respect" (5) (الوسام- الوقار) "Soft" - (المفوف = رفيق مخطط) "It is enough for person" - (المرء = يكفيه) "Necklace" - (الوسام = الشارة يزين بها الصدر) "Unclean - (ملوثة = موسخة) "Dirt". (أدران= أوساخ)

This weak performance suggests that the candidates lacked sufficient vocabulary and knowledge of the topic of *Literature*. Extract 12.2 is a sample of a candidate's responses.

١) قائل هذه الخطبة هو علي بن أبو طالب.

٢) توفي هذا الخطيب في العصر دول الأساسية.

٣) في عصر الجاهلية و عصر صدر الإسلام.

٤) تنحدت هذا الخطيب لأنّ الناس نسي لمعبد الله و يعيش في الدنيا كل دار قصير.

٥) نستفيد من هذه الخطبة مايلي أن الدنيا دار ممان و الآخرة دار قصير.

ب) حسب أخرى – خلق الإنسان

المعروف – الأخلاق

ملوّة – معرفة

الوسلام – الشاطم

أدراس – أساطب

Extract 12.2: A Sample of Incorrect Responses to Question 4

In Extract 12.2, the candidate provided incorrectly the questions related to the passage given. Moreover, he/she explained incorrectly the intended meaning of the vocabulary given.

3.1.5 Question 5: The History of the Arabic literature

This question had three parts, (a), (b) and (c). The question tested the candidates' ability to understand the history of the Arabic literature. The question was set from the topic of the literature.

In part (a), the candidates were instructed to answer the following five items:

(1) (اكتب أربعة من العصور الأدبية مع أبعادها الزمنية) "Write four literary eras chronologically".

(2) (ما الفرق بين الشعر والمثل؟) "What is the difference between proverbs and poems?"

(3) (ماذا نستفيد من دراسة الأدب؟) "What benefits do we get from reading literature?"

(4) (ما المقصود بقولنا الشاعر المخضرم) "What do we mean when we say the *mukh-dharim* poem?"

(5) (بيّن العصر الذي عاش فيه كل أديب من الأدباء الآتية: أ- المتنبي ب- ذو الإصبع العدواني) "What era did the following poets live in?
   a. Al-mutanabi.
   b. Dhul-isbai-al-uduwani".

In part (b), the candidates were required to write briefly biography of the poet Zuheri. The question was as follows:

(اكتب كلمة موجزة عن الشاعر زهير بن سلمى) "Write the brief biography of the poet *Zuheri bin Abiysulma*.

In part (c), the candidates were required to explain the reasons that led critics to see that *Hassan bin Thabit*'s poems were more beautiful before Islam. The question was as follows:

(لماذا يرى بعض النقاد أن الشعر حسبن بن ثابت في الجاهلية أقوى منه في الأسلام؟)
"Why do some critics see that *Hassan bin Thabit*'s poems were more beautiful before Islam than during Islam?

The question was attempted by 97 (97.00 %) candidates out of which 11 (11.34%) candidates scored from 0.5 to 2 marks; 31 (30.93%) scored from 5.5 to 8.5 marks and 56 (57.73%) scored from 9.0 to 13.5 marks. Thus, the general performance of this question was good since 86 (88.66%) candidates scored from 5.5 to 13.5 marks. Figure 13 shows the candidates' performance in this question.
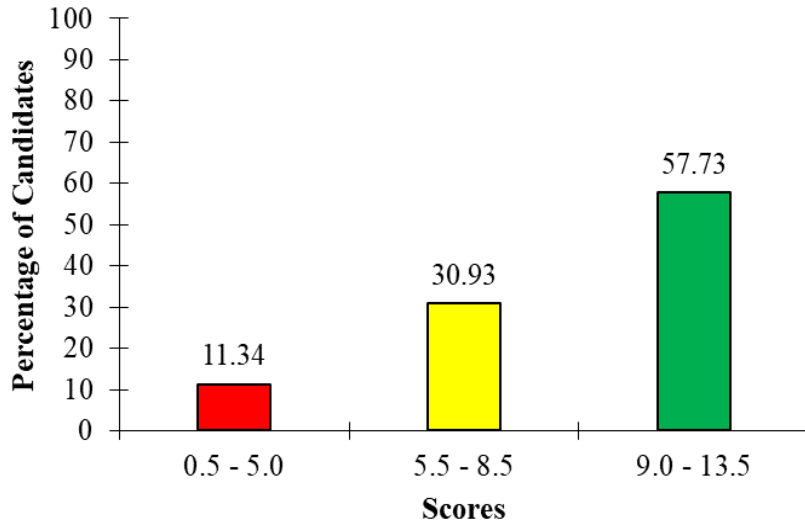

Figure 13: *Candidates' Performance on Question 5*

Data analysis revealed that 56 (57.73%) candidates who attempted this question performed well. These candidates answered correctly the five given items. They also explained briefly about the biography of the poet *Zuheri bin Abiysulm*. Moreover, they managed to explain the reason that led critics to see that Hassan bin Thabit's poems were more beautiful before Islam during the Islam.

In part (a), for example, one of the candidates provided correct answers to the five given items as follows:

(a) (1) العصر الجاهلي: بدأ قبل ظهور الإسلام بحوالي 150 عاما وانتهى بعد البعثة للنبي
"The pre-Islamic era began about 150 before the (صلى الله عليه وسلم) coming of Islam and ended after the mission.

(b) ‏(عصر صدر الإسلام بدأ بظهور الإسلام وانتهى بانتهاء عهد خلفاء الراشدين) '' The era of early Islam began with manifestation of Islam and ended with the end of the era of the Rightly Guided Caliphs in the year 40H''.

(c) ‏(العصر الأموي: بدأ بقيام الدولة الأموية سنة 40 هـ وانتهى إلى سقوطها سنة 132هـ) ''The Umayyad era began with the establishment of the Umayyad state in the year 40H to its fall in the year 132H''.

(d) ‏(العصر العباسي: بدأ بقيام الدولة العباسية سنة 132 هـ وانتهى بسقوط بغداد سنة 656هـ) ''The *Abbasid* era began with the establishment of the Abbasid state in the year 132H and ended with the fall of Baghdad in the year 656H''.

(2) ‏(الشعر هو كلام موزون مقفى وأما المثل هو قول موجز بليغ يعتمد على حادثة أو قصة) ''A poem is a set of word with rhymes and scales while proverb is a short and eloquent statement based on events''.

(3) ‏(تنمية اللغوية بالألفاظ وأساليب وتراكيب ومعان، وأيضا تذوق والتمتع بفنه الجميل) ''Linguistic growth in expressions, style and sentence structure and also to taste and enjoy his beautiful art''.

(4) ‏(هو الشاعر الذي عاش في الجاهلية والإسلام) ''He is a poet who lived in two eras which are before and during Islam''.

(5) ‏(كان المتنبي في العصر العباسي وذو الإصبع العدواني في العصر الجاهلي) ''Al-Mutanabiy was in the *Abbasid* era and *Dhul-isbai-al-uduwani* was in era of early Islam''.

In part (b), for example, one of the candidates provided correct answers to the five given items as follows:

‏هو زهير بن أبي سلمى ينسب إلى قبيلة مزينة وأمه ذبيانيّة كان شاعرا من شعراء العصر الجاهلي المجيدين ومن أصحاب المعلّقات نشأ محبا للسلام، صادق القول متدينا حكما كارها للحروب التي شبت نيرانها بين عبس وذبيان وكانت هذه الصفات نتيجة لتجاربه الطويلة، ونكائه الأصيل، ومخالطته لأهل الحكمة والرأي. عاش زهير حتى بلغ من العمر تسعين سنة وتوفي قبل بعثة محمد صلى الله عليه وسلم.

77

He is *Zuhair bin Abi Sulma*. He belongs to the Madina tribe and his mother's tribe was *Dhubyani*. He was one of the glorious poets of the pre-Islamic era and one of the followers of the *Mu'allaqat*. He grew up loving peace, speaking truthfully, religiously, and hating the wars that broke out between *Absy* and *Dhubyan*. These characteristics were a result of his long experiences, his original intelligence, and his association with the people of wisdom and opinion. *Zuhair* lived until he reached the age of ninety years and died before the mission of the Prophet, may God bless him and grant him peace.

In part (c), for example, one of the candidates provided correct answers to the five given items as follows:

- لأن الإسلام لا يستحسن المبالغة المفرطة والشطط في الفخر والمدح الكاذب والمنافرات القبلية ووصف الخمر، فتلك الأمور كانت في الجاهلية وقودا جزلا لمعاني شعر حسان بن ثابت.

"It is because Islam does not accept excessive exaggeration of words, excessive pride, false characteristics, ethnic hatred and alcohol description. Those things, during the pre-Islamic era, were the main source of the meaning of *Hassan bin Thabit*'s poetry".

This good performance shows that the candidates had sufficient knowledge of the Arabic *Literature*. Extract 13.1 is a sample of a candidate's responses.

.5	العصر الذي عاش فيه كل من الأدباء الآتية
	ص أ) المتنبي: في عصر العباسي
	ب ذو الإصبع العدواني: في عصر الجاهلية.
	ب كلمة موجزة عن زهير بن أبي سلمى هي:
	هو زهير بن أبي سلمى من قبيلة مزينة
	وأمه ذبيانية. كان من قبيلة مزينة. كان صادق
	القول كارها للحروب التي شبت نيرانها بين
	عبس وذبيان. مات قبل بعثة النبي (ص).

Extract 13.1: A Sample of Correct Responses to Question 5

In Extract 13.1, the candidate provided correct responses to the items given.

Further analysis shows that there were 31 (30.93%) candidates who scored average marks. These candidates provided three or four correct points in part (a). They also explained briefly about the biography of the poet *Zuheri bin Abiysulm*, but their explanations were unclear and had a lot of grammatical and spelling errors. Therefore, they could not score full marks.

Moreover, the analysis of the candidates' performance shows that 11 (11.34%) candidates scored low marks. These candidates lacked knowledge of the tested concepts, thus provided incorrect responses. For example, in part (a), one of the candidates wrote incorrectly four literary eras as follows: "(a) Poem (b) أ- الشعر ب- الاسم ج- النثر د- المثل Noun (c) Prose (d) Proverb instead of:

(a) العصر الجاهلي: بدأ قبل ظهور الإسلام بحوالي 150 عاما وانتهى بعد البعثة للنبي) "The pre-Islamic era began about 150 before the coming of Islam and ended after the mission". (صلى الله عليه وسلم

(b) "The (عصر صدر الإسلام بدأ بظهور الإسلام وانتهى بانتهاء عهد خلفاء الراشدين) era of early Islam began with manifestation Islam and ended with the end of the era of the Rightly Guided Caliphs in the year 40H".

(c) (العصر الأموي: بدأ بقيام الدولة الأموية سنة 40 هـ وانتهى إلى سقوطها سنة 132هـ) "The Umayyad era began with the establishment of the Umayyad state in the year 40H to its fall in the year 132H".

(d) (العصر العباسي: بدأ بقيام الدولة العباسية سنة 132 هـ وانتهى بسقوط بغداد سنة هـ656) "The Abbasid era began with the establishment of the Abbasid state in the year 132H and ended with the fall of Baghdad in the year 656H".

Another example in item (2), one of the candidates wrote the difference between proverbs and poems as follows: (المثل هو اختفاء على كل حل والشعر هو المعنى في الصفة) "Proverbs is a closing any way and poem is the meaning in the adjective" instead of (الشعر هو كلام موزون مقفي وأما المثل هو قول موجز بليغ يعتمد على حادثة أو قصة) "A poem is a set of word with rhymes and scales while proverb is a short and eloquent statement based on events".

In part (c), for example, one of the candidates mentioned the reason that that led critics to see that *Hassan bin Thabit*'s poems were more beautiful before Islam as follows: (لأن بعض الأبيات من شعره مشابهة) "Because some verses of his poetry are similar". Another example, one of the candidates wrote the reason that that led critics to see that *Hassan bin Thabit*'s poems were more beautiful before Islam as follows: (لأنه كان يهجو المشركين كما أمرنا النبي) "Because he was attacking the polytheists as the prophet commanded us" which were incorrect. The correct response was as follows:

- لأن الإسلام لا يستحسن المبالغة المفرطة والشطط في الفخر والمدح الكاذب والمنافرات القبلية ووصف الخمر، فتلك الأمور كانت في الجاهلية وقودا جزلا لمعاني شعر حسان بن ثابت.

"It is because Islam does not accept excessive exaggeration of words, excessive pride, false characteristics, ethnic hatred and alcohol

description. Those things, during the pre-Islamic era, were the main source of the meaning of *Hassan bin Thabit*'s poetry".

This weak performance shows that the candidates had inadequate knowledge of the Arabic *Literature*. Extract 13.2 is a sample of a candidate's responses.

	السؤال الخامس:	
أ،(٢)	الشعر هو الكتب الذي كنب الذي قسم عنده الأبيات ولكن	
	المثل هو كتب الذي ما قسم الأبيات عنده .	
٣)	نستفيد من دراسة الأدب في فوائد الآتية :	
	- علمنا عن علم الاجتماء	
	- توصية عن كل معاصية في الاجتماء	
	- ليستريح الاجتماء الناس	
٥)	بين العصر الذي عاش فيه كل أديب من الأدباء الآتية :	
أ	المتنبي : عصر الجاهلي الجاهلية .	
ب	ذو الاصبع العدواني : عصر الإسلامي الإسلامية .	
ج.	لأنه جميع من النقاد لهم كثير من الجاهلون	
	الذين آمنوا بربت القريش غير الله ولا آمنوا بدين الإسلام .	

Extract 13.2: A Sample of Incorrect Responses to Question 5

In Extract 13.2, the candidate provided incorrect responses to the items given.

3.2 Section B: Essay Questions

This section comprised of three questions and the candidates were required to attempt only two questions. Each question carried twenty (20) marks.

3.2.1 Question 6: The Story of *Sindbad Bahri*

In this question, the candidates were required to explain why Sindbad nearly drowned in the sea on his first trip and how did he survive in not less than 200 words. The question tested the candidates' ability to express themselves in the Arabic Language. The question was set from the topic of *Response to Reading*.

The question was attempted by 81 (81.00 %) candidates. Among them, 7 (8.64%) candidates had weak performance with their scores ranging from 2 to 6 marks. A total of 29 (35.80%) candidates had average performance ranging from 7 to 11 marks and 45 (55.56%) candidates had good performance and their scores ranged from 12 to 17 marks. The overall of candidates' performance in this question was good as 91.36 per cent of the candidates scored from 7 to 17 marks. Figure 14 summarises the candidates' performance.
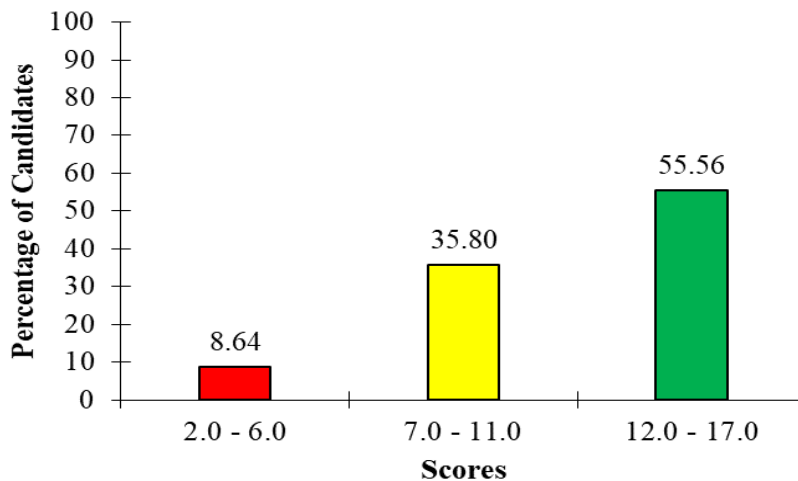

Figure 14: *Candidates' Performance on Question 6*

The candidates who performed well in this question were able to interpret the given concept as it says that why Sindbad nearly drowned in the sea on his first trip and how did he survive. They also organised their thoughts in a good logical flow. Yet, their responses had some spelling mistakes. For example, one of the candidates wrote as follows:

فلما التجار أوقدوا علي الحوت النار أحس بالحرارة فاستيقظ من نومه وغاص في البحر، فنجا من نجا وغرق من غرق. أما سندباد كان بعيدا عن السفينة فلم يتمكن من الوصول إليها وقد كاد أن يغرق لو لم يتعلّق بلوح من الخشب الذي أتوا به من السفينة للوقود. وقد أصبح السندباد تحت رحمة الأمواج الهائجة، والغرق كان يهدده في كل لحظة.

ولما أظلم الليل أيقن السندباد بالهلاك، ولكنه لم ييئس رغم ما حل به من التعب والخوف، وبقي على هذه الحال طول الليل، حتى إذا أصبح الصباح قذفته الأمواج إلى شاطئ جزيرة وكانت فيها أشجار مطلة على البحر وقد وجد لحسن الحظـ فرع شجرة متدليا، فتعلق به وتمكن بذلك من الصعود إلى الجزيرة بعد تعب شديد.

"When the merchants lit the fire on the whale, he felt the heat, so he woke up from his sleep and dived into the sea, so there were those who survived and drowned. As for Sinbad, he was far from the ship, so he could not reach it. Thus, he almost drowned if he had not attached to a plank of wood they brought from the ship for fuel. Sinbad has become at the mercy of the raging waves.

And when it became dark in the night, Sinbad was certain of doom. However, he did not despair despite the fatigue and fear that befell him. He remained in this state all night, until in the morning. The waves threw him to the shore of an island. There were trees overlooking the sea. Fortunately, he found a branch of tree, so he clung to it firmly and manage to reach the island after a lot of difficulties".

This good performance shows that the candidates had sufficient vocabulary and knowledge of the Story of *Sindbad Bahri*. Extract 14.1 is a sample of a candidate's responses

٦ بعد انتباه سندباد البحري

من غفلته عزم على الترحل

لتجارته مع الجماعة من

التجار واستمر على سفره وهو

ومن معه من جزيرة الى جزيرة

ومن بلد الى بلد يبيعون

ويشترون في كل مكان نزلوا به

وبينما هم يسافرون في

عرض البحر اذا ظهرت لهم

شيء مثل الجزيرة الصغيرة

المرتفعة ونزلوا بها بعضهم

وسندباد معهم كانوا يأكلون

ويلعبون وبقوا في ذلك الحال

الى وقت الطعام التناول وشعلوا

النار ليطبخوا عذاءهم فتحركت

الجزيرة وغاصت كلها في الماء

Extract 14.1: A Sample of Correct Responses to Question 6

In Extract 14.1, the candidate explained why Sindbad nearly drowned in the sea on his first trip and how did he survive. He/she also organised his/her thoughts in a good logical flow.

Further analysis of candidates' performance shows that 7 (8.64%) candidates who scored low marks in this question were unable to express themselves in Arabic Language. Most of them provided unclear explanation. On top of that, their responses had a lot of grammatical and spelling mistakes. This weak performance shows that the candidates had insufficient vocabulary and limited ability to express themselves using Arabic Language. Extract 14.2 is a sample of a candidate's responses.

Extract 14.2: A Sample of Incorrect Responses to Question 6

In Extract 14.2, the candidate provided unclear explanations. Moreover, his/her explanations were insufficient and had a lot of grammatical and spelling mistakes.

3.2.2 Question 7: The Story of the Merchant of *Bundiqiyyah*

In this question, the candidates were required to explain what happened to *Antonio* until he failed to pay debt owed by *Shailoki* on time. They were also required to explain who defended him and save him from being slaughtered. Moreover, they were obliged to point three lessons in not less than two hundred words. The question tested the candidates' ability to express themselves in Arabic Language. The question was set from the topic of Response to Reading.

The question was attempted by 14 (14.00%) candidates out of whom, 7 (50.00%) scored from 12 to 17 marks. Furthermore, 6 (42.86%) scored from 7.5 to 11.5 marks while only 1 (7.14%) scored from 2.5 to 6 marks. The candidates' general performance in this question was good because 13 (92.86%) candidates scored from 7.5 to 17 marks. Figure 15 summarises the candidates' performance in question 7.
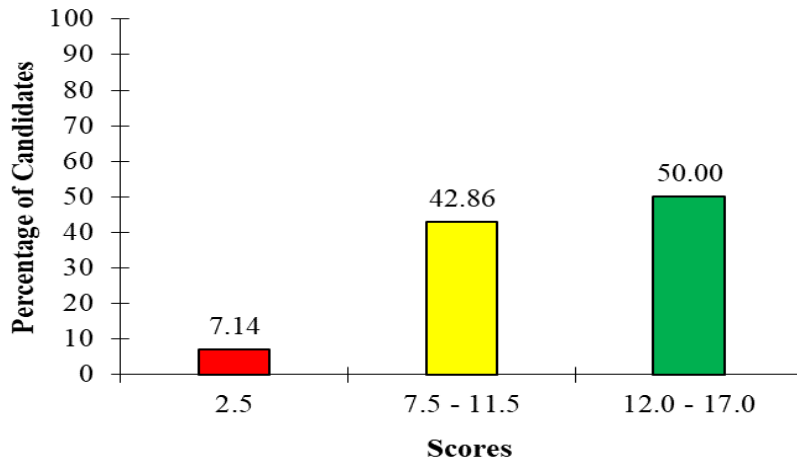

Figure 15: *Candidates' Performance on Question 7*

The candidates who performed well in this question demonstrated and justified the statement given. They also provided appropriately three lessons from the case between *Antonio* and *Shailoki*. Moreover, they demonstrated the ability to express themselves in Arabic Language. For example, one of the candidates wrote as follows:

اتفق أنطنيو مع شيلوك أن يرد أنطنيو ما أخذه من شيلوك سلفا بعد ثلاثة أشهر. فإذا عجز على دفع ما أخذه في وقت محدد يبيح لغريمه شيلوك أن يقطع من جسمه رطلا من لحمه.

86

حينما ينتظر أنطنيو موعد عودة سفنه جاءه خبر يقول: أن سفنه كلها غرقت وضاعت بضائعه كلها فاستحال على هذا التاجر النبيل أن يفي بما عليه من الدين لغريمه شيلوك في الموعد المحدد. انتهز شيلوك هذه الفرصة للانتقام من عدوه اللدود وأصر على مطالبته برطل لحم من مدينه أنطنيو.

ببراعة المحامي وعدالة القضاء ، فخرج شيلوك يجر أذيال الخيبة والهزيمة ويعض رؤوس أصابعه متأسفا، حينما أراد أن يقطع فأوقفه المحامي فقال له: اقطع رطلا واحدا من غير زيادة ولا نقصان ولا يبيح لك القضاء أن تسفك قطرة واحدة من دمه. أدرك شيلوك استحالة ما طلبه المحامي فقال له: لقد عدلت عن رأيي ورضيت بما عرضه علي باسينو من المال فهاتوا ستة آلاف من الدنانير.

يمكن الاستفادة من هذه القصة كالآتي:
- عندما نقترض ، أخبرنا أن أي شيء يمكن أن يحدث ، لذلك لا ينبغي لنا أن نقدم وعودًا صعبة تضر بحياتنا.
- أن نتعاطف مع الأشخاص الذين أقرضناهم بدلاً من قمعهم عندما يواجهون المشاكل
- المحامون أشخاص مهمون في إقامة العدل .

"*Antonio* agreed with *Shailoki* to return what he took from *Shailoki* in advance after three months. If he is unable to pay what he took within the agreed time, he would allow his rival, *Shailoki*, to cut off a pound of his flesh from his body.

When *Antonio* was waiting for the return of his ships, news came to him that all his ships had sunk and all his goods were lost. In this case, it was impossible for this noble merchant to fulfil his debt to *Shailoki* on the agreed date. *Shailoki* seized this opportunity to take revenge on his sworn enemy and insisted on asking him for a pound of meat from the city of *Antonio*.

With the ingenuity of the lawyer and the justice of the judiciary, *Shailoki* came out dragging the tails of disappointment and defeat and bit his fingertips in regret when he wanted to cut off. I turned away from my Lord and accepted what He offered *Basniu* six thousand dinars.

Three lessons
- When we borrow, let us know that anything can happen, so we should not make impractical promises that harm our lives.

- We need to sympathize with the people we lent, instead of oppressing them when they get into trouble.
- Lawyers are important people in administering justice".

This good performance suggests that the candidates had sufficient vocabulary and knowledge of the Story of Merchant of *Bundiqiyyah*. Extract 15.1 is a sample of a candidate's responses.

Extract 15.1: A Sample of Correct Responses to Question 7

In Extract 15.1, the candidate explained what happened to *Antonio* until he failed to pay debt owed by *Shailoki* on time and who was able to defend him and save him. He/she also provided appropriately three lessons from the case between *Antonio* and *Shailoki*

On the contrary, the candidates with average performance provided insufficient explanations about what happened to *Antonio* until he failed to pay debt owed by *Shailoki* on time and who was able to defend him and save him. Furthermore, they failed to provide three lessons we can learn through the case of *Antonio* and *Shailoki*. Moreover, their responses had a lot of a grammatical errors and spelling mistakes. Hence, they obtained an average performance.

There were also candidates with weak performance in this question. They had limited ability to express themselves in the Arabic Language. This thing led them to provide insufficient and unclear explanations in their responses. Moreover, their explanations had a lot of grammatical and spelling mistakes. This weak performance shows that the candidates were incompetent in Arabic Language. Extract 15.2 is a sample of a candidate's responses.

Extract 15.2: A Sample of Incorrect Responses to Question 7

Extract 15.2 is a sample of part of responses from a candidate who wrote insufficient explanation. Moreover, his/her explanations were unclear and had a lot of grammatical and spelling mistakes.

3.2.3 Question 8: The Story of the Merchant of Baghdad

In this question, the candidates were required to explain how did the case of Ali Koja and his friend Hassan, a businessman, reached the judge and how did the judge of children judge during the play in not less than 200 words. The question tested the candidates' ability to build capacity of expressing themselves in the Arabic Language. The question was set from the topic of Response to Reading.

The question was attempted by 97 (97.00%) candidates out of whom, 7 (7.22%) scored from 2.5 to 6 marks; 35 (36.08%) scored from 5.5 to 8.5 marks and 55 (56.70%) scored from 12 to 18 marks. The overall performance in the question was average as 93.50 per cent scored from 12 to 18 marks. Figure 16 illustrates the distribution of candidates' scores on the question.
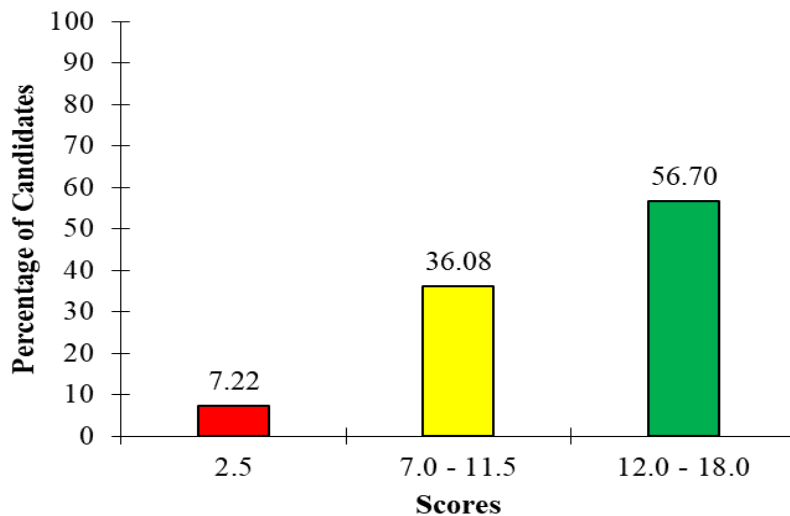

Figure 16: *Candidates' Performance on Question 8*

The analysis shows that, 55 (56.70%) candidates who scored high marks understood the demands of the question. Furthermore, they explained appropriately how the case of Ali Koja and his friend Hassan reached the judge. Moreover, they explained how the judge of children judged

during the play. Hence, they deserved high scores. For example, one of the candidates wrote as follows:

ولما تمت الصلاة، أسرع علي كوجيا فوقف في الطريق الذي يمر به الخليفة. يترقب موكبه ((ينتظر ركب الخليفة).

ولما قرب منه الخليفة وهو في موكبه رفع علي كوجيا يده وفيها شكواه فاقترب منه كبير الشرطة وأخذ منه الورقة التي كتب فيها الشكوى. وبعد قراءة شكاوى المتظلمين أمر علي كوجيا بالحضور إلى قصره ليقضي بينه وبين خصمه.

أراد التاجر حسن أن يتكلم بغير حق، فلم يمكنه القاضي الكلام، بل قال له: اسكت أيها الكذوب. فقضى عليه بأن يصلب جزاء خيانته، وأسرع الأطفال إلى التاجر حسن فأمسكوه بعنف متظاهرين بأنهم سيصلبونه كما أمر القاضي.

"And when the prayer was over, Ali Koja hurried and stopped in the road that the caliph was passing by, waiting for his procession.

When the Caliph approached him while he was in his convoy, Ali Koja raised his hand with his complaint in it, so the chief of police approached him and took from him the paper containing the complaint. After reading the complaints of the complainants, he ordered Ali Koja to come to his palace to judge between him and his opponent.

After the children's judge listened both sides. The merchant Hassan wanted to tell lie, but the empty-handed man could not speak. Rather, he said to him: Shut up, you are a liar. Therefore, he decided to be crucified as a penalty for his betrayal. The children rushed to the merchant Hassan. They violently grabbed him, pretending that they were going to crucify him as the judge had ordered."

This response implies that the candidates had a good command of Arabic Language. Extract 16.1 is a sample of a candidate's responses.

عن شكواه عماخبره بما كان عليه من المال وبيع

وبيت صاحبه وكيف خانه تاجر حسن، وقال إنه

وضع زيتونا مدة طويلة وفيها دنانيره. لكن عام

حسن رفض ذلك وقال إنه لم يرى أنه والبهَ

دنانيره. فأمر قاضي الأطفال أن يُحضر أمامه جرة الزيتون

فاذهب واحد من الأطفال فبقي مدة طويلة ثم رجع

مع جرة الزيتون، وأخذ قاضي الأطفال الزيتون وأكل

فقال لم هذه الزيتون حلو فأمر أن يأتي عليه

بائع الزيتون فجاء أمامه فقال لهم أن على كوهيا

يقول وضع الزيتون منذ سبعة عام، وطعم مرة

نستطيع أن تحفظا الزيتون.

فقالوا يا سيدي لن نستطيع أن نحفظه على مر عام

إلا سيتغير طعمه ولونه، فلما اشتدت ذلك

الشكوى أمر تاجر حسن أنه سرق مال صاحبه، ونادى

التسامح في ذلك ولم يبق، وفأمر حكم قاضي الأطفال

Extract 16.1: A Sample of Correct Responses to Question 8

In Extract 16.1, the candidate explained how the judge of children judged during the play, although, there were some spelling mistakes.

As for the candidates with average performance, they provided insufficient explanations. Moreover, their responses had a lot of a grammatical errors and spelling mistakes. Hence, they obtained average scores.

Furthermore, the candidates with weak performance in this question, had limited ability to express themselves in the Arabic Language. Moreover, their explanations had a lot of grammatical and spelling

mistakes. This weak performance shows that these candidates were incompetent in Arabic Language. Extract 16.2 is a sample of a candidate's responses.

	السؤال الثامن	8
	على كوجيا و التاجر حسن في زمات	
	عات على كوجيا و التاجر حسن صديقة وبوم	
	من اليوم عات يساعد علي كوجيا إلى الحج وفي	
	عملي و في البيت مقة الدنانير هو الزيتون لإلأ	
	في يوم الذي يسافر ترکتة و صنع في البيت الذي	
	عات يحفظ المالة وضع الدنينير تحت و	
	الزيتون في فوق لي أحلى تحفيض بعد ذالك	
	سفرة و التاجر حسن عات يعيش في البين	
	على كوجي مع زوجتي لذن يوم من اليتم	
	التاجر حسن مع زدجوا عات ياكل الطعام و زوج	
	قلة لي ما الغاير على أنت يختج الزيتون ولكت ليس	
	لي تسارق فمع ذالك التاجر حسن فاهت ذهبت	
	و أخضة الزيتون علي کوجي مع الدنير لي أنة علي	
	كوجي سفر مدة الطويلة و التاجر ضنة على أنة	
	مات و بعد سنة سنة على كوجي زوجة و ما	

Extract 16.2: A Sample of Incorrect Responses to Question 8

In Extract 16.2, the candidate wrote insufficient explanation. Moreover, his/her explanations were unclear and had a lot of grammatical and spelling mistakes.

93

4.0 ANALYSIS OF CANDIDATES' PERFORMANCE IN EACH TOPIC

The candidates were assessed in eight (08) topics in the Arabic Language subject in ACSEE, 2023. These topics were *Comprehension; Grammar; Language Use; Morphology; Composition; Rhetoric; Literature* and *Response to Readings.*

The analysis of the candidates' performance in each topic indicated that the candidates had good performance on *Language Use* (86.00%) which was tested in Question 3, *Comprehension* (83.67%) in Question 1, *Grammar* (81.05%) in Question 2, *Morphology* (68.06%) in Question 3 and 4 and *Composition* (67.49%) in Question 6, 7 and 8 in Arabic Language paper 1.

Furthermore, the analysis of the candidates' responses in each topic revealed that the candidates had good performance in *Response to Readings* (92.33%) which was tested in Question 6, 7 and 8, *Literature* (70.20%) *in* Question 3, 4 and 5, and *Rhetoric* (67.26%) in Question 1 and 2 in Arabic Language paper 2.

These candidates performed well in these topics because they had adequate knowledge and clearly comprehended the demands of the questions. This implies that the candidates scored an average of 35 and above in those topics.

The summary of the candidates' performance in different topics is presented in the Appendix.

5.0 CONCLUSION

The candidates' general performance in Arabic Language in the ACSEE 2023 was good (76.99%). The candidates who had good performance demonstrated their sufficient knowledge of the tested topics and mastery of the Arabic Language. Their knowledge and skills enabled them to understand and identify the requirements of the questions and respond accordingly.

However, few candidates who performed weakly had insufficient knowledge of the tested topics and low proficiency in Arabic Language. Hence, they provided unclear and ungrammatical responses.

6.0 RECOMMENDATIONS

In order to improve the performance of the candidates in Arabic Language in the future, the following recommendations need to be taken into account:

(a) The topic of *Rhetoric* which appears to be more difficult for students should be taught with many examples, group discussions and group assignments to ensure that students learn from one another.

(b) Students should be guided to read questions carefully in order to identify the requirements of various questions. This will overcome the challenge of the candidates' inability to identify the requirements of the examination questions.

(c) The use of Arabic Language in schools should be given priority to teachers and students. This will enable the students to master the language skills, including writing which is important when responding to the questions.

(d) Teachers should organise writing essay competitions and debates in Arabic Language. Students should participate and practise in order to acquire self-expression skills in Arabic Language. This will build into them language competences.

A comparison of the Candidates' Performance in Each Topic Between ACSEE 2022 and ACSEE 2023

S/n	Topic	Total Number of Questions	2022		2023	
			Percentage of Candidates who Scored an Average	Remarks	Percentage of Candidates who Scored an Average of 35% and Above	Remarks
1.	Language Use	1	85.10	Good	86.00	Good
2.	Morphology	2	82.20	Good	68.06	Good
3.	Comprehension	1	89.30	Good	83.05	Good
4.	Grammar	1	67.60	Good	68.06	Good
5.	Literature	3	65.00	Good	70.27	Good
6.	Response to Readings	3	64.00	Good	92.33	Good
7.	Composition	3	62.60	Good	67.49	Good
8.	Rhetoric	2	37.20	Average	67.26	Good

A comparison of the Candidates' Performance in Each Topic Between ACSEE 2022 and ACSEE 2023