

THE NATIONAL EXAMINATIONS COUNCIL OF TANZANIA



**CANDIDATES' ITEM RESPONSE ANALYSIS REPORT
FOR THE ADVANCED CERTIFICATE OF SECONDARY
EDUCATION EXAMINATION (ACSEE) 2018**

115 ISLAMIC KNOWLEDGE

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FOREWORD

This report is about Candidates' Items Response Analysis (CIRA) in Islamic Knowledge for the Advanced Certificate of Secondary Education Examination (ACSEE) 2018. It is written in order to provide feedback to students, teachers, parents, policy makers and educational stakeholders in general on the candidates' performance in this subject. Generally, this subject had good performance. Therefore, this report reveals a number of factors that contributed to this performance.

The Advanced Certificate of Secondary Examinations marks the end of two years of secondary education. It is a summative evaluation which among other things shows the effectiveness of the education system in general and education delivery system in particular. Essentially, candidates' responses to the examination questions is a strong indicator of what the education system was able or unable to offer to the candidates in their two years of Advanced Secondary School Education.

The analysis presented in this report is intended to contribute towards understanding of possible reasons for the candidates' performance in Islamic Knowledge subject. The report highlights some of the factors that made many candidates to score high marks in the attempted questions. These factors include: ability to adhere to the demands of the question and possession of knowledge of the concepts related to the subject. Furthermore, the report highlights factors which made some candidates to score low marks in the examination. These include: failure to identify the demands of the question, inability to express themselves in English Language and lack of knowledge on the concepts related to the subject. The feedback provided will enable education administrators, school managers, teachers and candidates to identify proper measures to be taken in order to improve candidates' performance in future examinations administered by NECTA.

Finally, the National Examinations Council would like to thank all the examination officers, examiners and the staff of the Department of Information and Communication Technology who participated in analysing the data used in this report.



Dr. Charles E. Msonde
EXECUTIVE SECRETARY

1.0 INTRODUCTION

This report analyses the performance of 115 Islamic Knowledge for the candidates who sat for ACSEE 2018. The Islamic Knowledge examination consists of paper 1 and paper 2. The items in these two papers covered the Islamic Knowledge syllabus of 2012 where each paper consists of two sections; A and B, with three and five questions respectively. The candidates were required to attempt two questions from section A and three questions from section B. The weight of each question was 20 marks.

In Islamic Knowledge 1, most of the candidates answered questions 5, 3, and 6, while questions 7 and 2 were extensively omitted. In Islamic Knowledge 2, questions which were answered by most candidates were 8, 5, 1 and 3 but questions 2 and 6 were omitted by most candidates. Generally, the candidates had good performance.

A total of 680 candidates sat for the examination. The results show that 558 candidates passed with the following grades: grade B 4 (0.58%), grade C 55 (8.08%), grade D 204 (30.03%), E 215 (31.61%) and S 80 (11.76%). A total number of 122 candidates (17.94%) performed poorly in this examination by obtaining grade F. The ACSEE Islamic Knowledge performance shows that, 82.06 percent of the candidates passed in 2018 while in 2017 only 70.73 percent of the candidates passed. This shows an increase of 11.33 percent.

The performance of the candidates in each question was categorized as good, average and weak. The pass rate of each question was 35 percent and above the marks allocated to the question. The candidates who scored an average of 60 to 100 percent fall under good category, those who scored from 35 to 59 percent fall under an average category while those who scored from 0 to 34 percent fall under the weak category. The candidates' performance is summarized in the attached appendix whereby green colour presents good performance while yellow and red colours imply average and weak performances respectively.

Analysis of individual question for ACSEE 2018 in Islamic Knowledge is presented in the next sections. The presentation highlights the requirements of each question; the way the candidates answered them and analysis of

their responses. Extract responses from scripts of candidates have been inserted to illustrate the cases presented.

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

2.1 SECTION A: QUR'AN AND TRANSLATION

2.1.1 Question 1: Authenticity of the Holy Qur'an

This question required the candidates to give six arguments from the Holy Qur'an to authenticate its genuineness. The topic covered in this question is authenticity of the Qur'an. The question was answered by 403 candidates (57.9 %) of which 163 candidates (40.4%) scored from 12 to 19 marks, 140 candidates (34.8%) scored from 7 to 11.5 marks, 100 candidates (24.8%) scored from 0 to 6.5 marks among whom, 7 candidates (1.7%) scored 0 mark. Figure 1 shows the analysis of data on the performance of candidates in percentage.

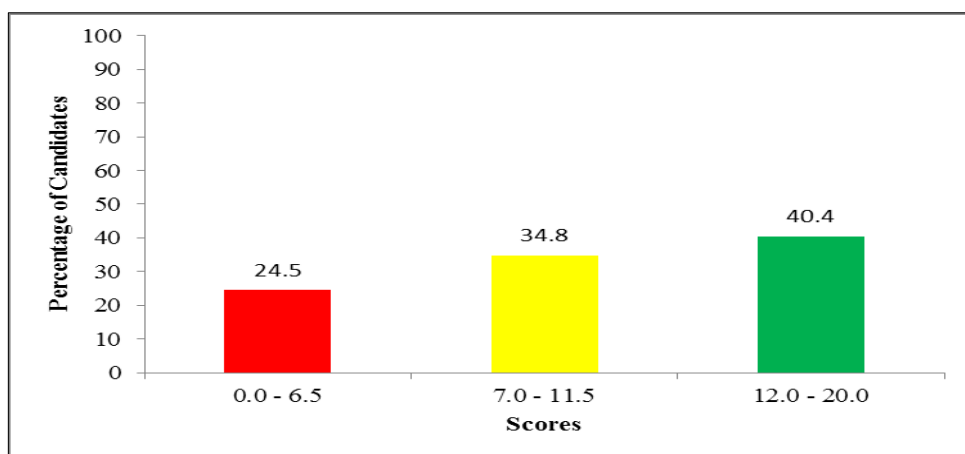


Figure 1: *The Performance of Candidates in Percentage*

Performance of candidates in this question was good because 303 candidates (75.2%) scored from 7 to 19 marks. Candidates who scored high marks presented correct responses according to the demands of the question; they managed to give six arguments from the Holy Qur'an to authenticate its genuineness. Some of the arguments given by these candidates were: *Qur'an pointed out the mistakes done by Prophet Muhammad (p.b.u.h)*, *Qur'an challenges toward humankind*, *Authenticity of*

the prophecies of Qur'an, Style of revelation of Qur'an was in piece-meal, Claim of revelation and literary value of Qur'an together with the promise of protection from Allah. Good organisational skills and coherent English sentences were attributed to the candidates' performance. However, their score varied based on the candidates' explanations. Extract 1.1 is a sample of a good response from the script of a candidate.

Extract 1.1

4.	<p>Qur'an refers to the fourth holy book apart from Taurat, Zabur as well as Injil. It is the holy book of ALLAH given to prophet Muhammad (p.b.u.h) and which regarded as the final book to be sent down to humankind. Historically, since prophet is era up to current period there are various arguments concerning the Holy Quran whether it is the work of ALLAH or if the book written by prophet Muhammad (p.b.u.h) or assisted by other people to write Qur'an. But the following below are the arguments from the Holy Quran which authenticate its genuineness:-</p> <p>Qur'an pointed out the mistakes done by prophet Muhammad (p.b.u.h). This is one among Qur'anic evidence which tend to authenticate its genuineness. For example, within Qur'an, there are various mistakes mentioned concerning the prophet Muhammad such as in Suratul Fathim where by prophet Muhammad once prohibited Honey, also in Suratu Abasa prophet Muhammad (p.b.u.h) once became angrier toward the weak companion known as Abdullah ibn Umri Al malkum. Therefore, if the Qur'an written by prophet Muhammad (p.b.u.h) there should not appear any kind of his mistakes.</p> <p>Qur'anic challenges toward humankind. For example, in the Qur'an, there are various challenges posed by Qur'an to hum</p>
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4 and kind so as to provide its similitudes. Like in Suratu Haud, whereby ALLAH wanted disbelievers to provide 10 Surahs similar to His Quran but also ALLAH later on in other Surah wanted disbelievers to provide only one Surah like that in the Quran but they failed. Therefore Quran is the word of ALLAH.

Authenticity of the prophecies of Quran. This is another Qur'anic evidence which prove and authenticate its genuineness. For instance, in the Quran there are various prophecies and predictions which later on came true like that of the victory of Romans against Persians in Suratu Rum as well as tendency of both Abulhab and his wife to remain disbelievers and in hereafter to be condemned to the hell fire as stipulated in Suratu Lahab. Therefore, Quran is the word of ALLAH and not written by prophet Muhammad (p.b.u.h).

Style of Qur'anic revelation was in piece-meal. For instance, complete Quran together with its Surahs took about 23 years to be sent down during Meccan as well as Madinah period. This becomes as another Qur'anic evidence to prove its genuineness. This is due to the fact that Quran sent down, within 23 years according to the events which took place like questions of disbelievers to prophet Muba

1. m-mad (p.b.u.h). Therefore Qur'an is the word of ALLAH only.

Qur'anic evidence which authenticates its genuineness. For example within Qur'an itself it claimed that it is the word of ALLAH to prophet Muhammad (p.b.u.h) like in Suratu Zumar, Ghafir, Fussilat as well as in Suratu A'raaf. Therefore Qur'an itself claims that it is the word of ALLAH.

Moreover, literary value of Qur'an together with the promise of protection from ALLAH. Firstly, the general composition and its structure graphologically, authenticates that Qur'an is the word of ALLAH since or due to the fact that there is no any scriptura which consist unique rhythmic pattern as well as unique intonation when recited like the Holy Qur'an. Therefore Qur'an still remain as word of ALLAH since ALLAH already promised to protect it from corruption of man's hands.

All in all, from the above statements, these are the internal or Qur'anic evidences to prove and authenticate its genuineness. although there are other external evidences like that come from prophetic sayings and traditions which expose situation of prophet during receiving Qur'anic revelation.

Extract 1.1 shows a sample of relevant responses of a candidate who gave six arguments from the Holy Qur'an to authenticate its genuineness.

Furthermore, the candidates with average performance demonstrated a relatively good knowledge on the arguments from the Holy Qur'an to authenticate its genuineness but they lacked exhaustive elaborations of the required points and above all, repetitions of some points characterised their responses. Some of them mixed up with external arguments to authenticate its genuineness. These external arguments were: *First revelation and Appearance of arch Angel Jibril, the failure of the camel to walk*. Failure to differentiate between the two types of arguments led these candidates to score average marks.

Candidates who had weak performance in this question lacked knowledge of the subject matter and consequently deviated from the focus of the question by creating their own responses such as: *Prophet Muhammad was last the prophet, distruction of Abu Lahab and his wife, storage of Farau, the knowledge of soul, the conquest of Mecca, the promise of death and the means of transport system.* Other candidates provided six signs which prove the existence of Allah from the universe such as: *Structure of the earth, day and night, human body, forest and hill and sunrise and sunshine.* Extract 1.2 shows a sample of the incorrect response from a candidate.

Extract 1.2

1	<p>In the Holy Qur'an it has been shown Allah his genuiness. as also the evidence which shows the existence of Allah (s.w), in different verses shows his genuiness, as the following are the argument from the Holy Qur'an to authenticate its genuiness.</p>
	<p>Structure of the earth. as in the Qur'an have been shown the structure of the earth. the earth have been created in its shape as in the Qur'an shows on how Allah is explain about the earth. hence the structure of the earth shows its genuiness that he is existing in the world.</p>
	<p>Day and Night - also he put day and night in the world even if there is different place but all the world they got a day and night, hence it shows its genuiness due to the explanation of the Qur'an that he created Day and night</p>
	<p>Human body. also in the Qur'an it explain the human body, on how it is and how he created. due to the structure of human body. it shows its genuiness. and also he is existence in the earth. due to the system of the human body like digestion, breathing.</p>
	<p>Heaven and Hill. in the Holy Qur'an have been shown that he created heaven and hill in the earth in order to show his genuiness and the nature of heaven and hill it show the existence of God because have made in it an signs. hence its genuiness.</p>

	<p>Smile and sunshine-also in the Holy Qur'an have been shown how the sun rises and shine and not in Qur'an but in the day life it shows the same thing, this shows its genuineness, that Allah can do anything that he wants.</p>
1	<p>All in all - Allah is the most creator in the earth, and he is existing and he is the cause of the earth and the world.</p>

Extract 1.1 shows a sample of a relevant response of a candidate who gave signs which depict the existence of Allah on the universe instead of giving arguments from the Holy Qur'an to authenticate its genuineness.

2.1.2 Question 2: Qur'anic Concept of Religion

In this question, candidates were required to give six reasons why the true religion is not followed by some Muslims accordingly. The topic covered in this question was Qur'anic Concept of Religion. The question was answered by 325 candidates (46.7%) of which 190 candidates (58.5%) scored from 0 to 6.5 marks among whom, 11 candidates (3.4%) scored 0 mark, 119 candidates (36.6%) scored from 7 to 11.5 marks and 16 candidates (4.9%) scored from 12 to 14 marks. Figure 2 shows the analysis of data which indicates a performance of candidates in percentage.

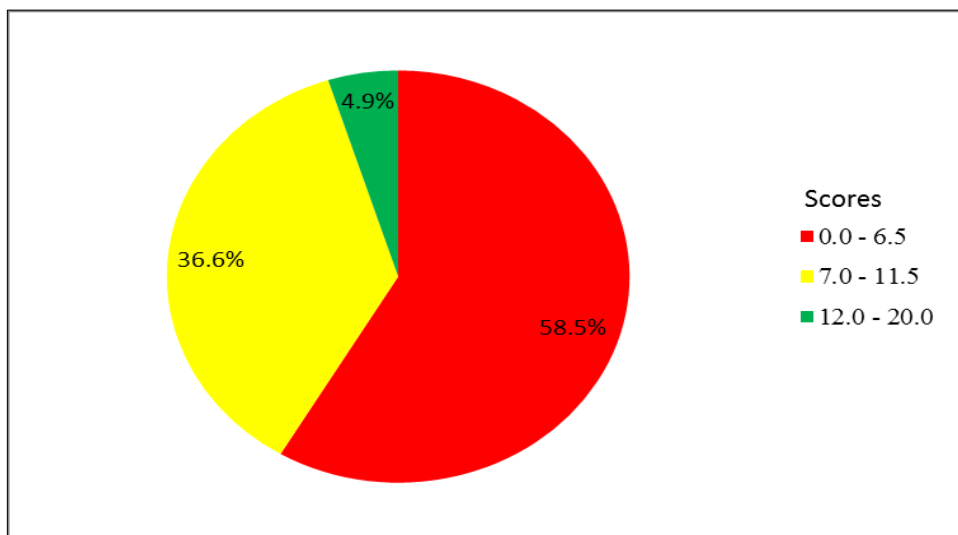


Figure 2: The Candidates' Performance in Percentage

As the analysis of this question shows, the performance of the candidates in this question was average because 135 candidates (41.5%) scored from 7 to 14 marks. The candidates who scored high marks were able to address the demands of the question and had enough knowledge on the topic of Qur'anic Concept of Religion. Most of these candidates pointed out six reasons why true religion is not followed by some Muslims accordingly. The reasons given by these candidates were: *love of material things in the world and fear of death, failure to follow the footsteps of Prophet (s.a.w), the blindly follow up of our fore-fathers, man follows guess-work and conjecture, the influence of other religion and the impact of misconception of religion.* Extract 2.1 shows a sample of the correct response from a candidate.

Extract 2.1

Q.	<p>True religion refers to the religion of the universal where by there was equality, justice, and also belief in the existence of almighty Allah (s.w) as the creator of everything in the world. The true religion must solve the problems of the people also maintainance of law and order. For example Islam is the religion came from almighty Allah (s.w). The following are the reason show that why true religion is not followed by some Muslims accordingly, due to the following points.</p> <p>Love of Material things in the world and fear of death, This was among the reason proper that why true religion is not followed by some Muslims accordingly, This way because, many</p>
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Q. Muslims people concentrate on having material things in the world and feared death, due to their belief, they do not concentrate in worshipping almighty Allah (sw) that's why they desired death, hence failed to follow the true religion.

Failure to follow the foot steps of prophets (sw), this was also among the reasons which show that why the true religion is not followed by some Muslims accordingly. This was because, most of the Muslim people fail to deliver the message from prophet, that's why they fail to follow the true religion.

The blind faith of their father for example ancestors, this was also among the reasons show that why the true religion is not followed by some Muslims accordingly. This was because some polytheistic people believe from their ancestors who believe in many gods hence they fail to follow the true religion.

May busy on his work and forgetting almighty Allah (sw) this was also among the reasons prove that why the true religion is not followed by some Muslims accordingly. This was because some Muslims, concentrate more with their work and forget to worshipping almighty Allah (sw) who provide to them their works, hence fail to follow the true religion.

The influence of other religion for example christian and other played a great role in trying to convert Muslims people in the world, although the influence of other religion many people will fail to follow the true religion.

The lack impact of the Mis conception of religion this was also among the reasons show why the true religion is not followed by some Muslims accordingly. This was because according to the materialist view of the concept of religion means that is the existence of god who give spiritual nature and create of Universe, hence some Muslims fail to follow the true religion.

Generally apart from the reasons that show why the

2	true religion is not followed by some Muslims according to the
	true religion has it's tests or qualities of the true religion such as
	One true religion should be universal, and also the true religion
	should not be named by the name of founder.

Extract 2.1 shows a sample of a response from a script of a candidate who gave relevant reasons why true religion is not followed by some Muslims accordingly.

Some candidates had average performance because of providing less than six points and mixed up some correct and wrong responses such as: *Lack of enough Islamic knowledge and education, Interference with other religious, Disunity among Muslims, Presence of unbearable or unable leaders, and Presence of hypocrisy and lack of enough faith to the Allah (s.w).*

Moreover, candidates with poor performance misinterpreted the question and provided the roles of religion instead of explaining the reasons as to why the true religion is not followed. The roles of religion discussed by these candidates were: *Religion should encourage and provide human right; Religion should prove the existence of hereafter.* Other candidates explained the qualities of true religion instead of giving the reasons for not following the true religion by some Muslims. Such qualities were: *true religion must tells the truth about this life, true religion must be complete ways of life, true religion must satisfy the human nature, it must be a coprehensive way of life, true religion is a universal religion and true religion must be religion taught by all prophet of Allah.* Most candidates who answered this question misconceived the question and therefore gave wrong responses which led to scoring low marks. Extract 2.2 is a sample of a response from a script of a candidate who misinterpreted the question.

Extract 2.2

2.	<p>Religion is the belief pertaining to spiritual affairs between the man and God which is the way to touch through the God. These are meaning accord to Islam but religion according to materialist means belief to pertain to spiritual affairs. Why the true religion is not followed by some muslims are as follows.</p> <p>Truth about the reality, due to specified each and every things concern the good and bad the believer is they don't want to follow the true religion which is Islam which is truth they stand on right for example for the person who participate the good thing Allah (s.w) may paid good reward and those whose done the bad thing seen can given the punishment according to sins they done.</p> <p>It universal religion, true religion is Islam which Allah (s.w) know that the Islam religion is for the all universal when the peoples want help from god which accepted their Islam religion, so on this true religion their most of them do not followed the religion which specifies on the Quran (2:22)</p> <p>perfect way of life, true religion has features which is perfect to live in these world when having the religion which is true the life can be perfect to live good in universal but the some muslim they do not want to followed the religion because have the perfect and that life of perfect way they refused.</p> <p>Satisfy human in nature, due true religion some muslims they do not followed the religion because of satisfied the human being such as created to worship between the man and satan most the human beings to know the aim of created in this world:</p>
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2.	<p>proper conduct, among of the features of true religion is proper conduct, the proper conduct in religion the believers do not followed the religion for reason such as have the fundamental or pillar of religion in Islam have the five pillar to those muslim not followed they do not want to conduct that fundamental, Comprehensive principles, also these are character of true religion which test before Allah (s.w) is Islam because these religion have no doubt to follow but the some believers not followed because of principle, such as religion have the Qur'an and Sunnah and before prophet (s.w) die said that to be closed on two things which can help in religion but the other believers reject to Islam religion.</p> <p>Therefore, these are some characteristics which test the true religion before Islam Allah (s.w) by specifies the truth about the reality on the religion.</p>
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Extract 2.2 shows a sample of a response of a candidate who gave qualities of true religion instead of reasons why the true religion is not followed by some Muslims accordingly.

2.1.3 Question 3: Nations Mentioned in the Qur'an

The topic covered in this question is nations mentioned in the Qur'an. The question required the candidates to analyse six lessons the contemporary Muslims learn from the destruction of the Ad community. The question was answered by 577 candidates (82.9%) of which 187 candidates (32.4%) scored from 12 to 16 marks, 253 candidates (43.9%) scored from 7 to 11.5 marks and 137 candidates (23.7%) scored from 0 to 6.5 marks among whom, 08 candidates (1.4%) scored 0 mark. Figure 3 shows the analysis of data on the performance of candidates in percentage.

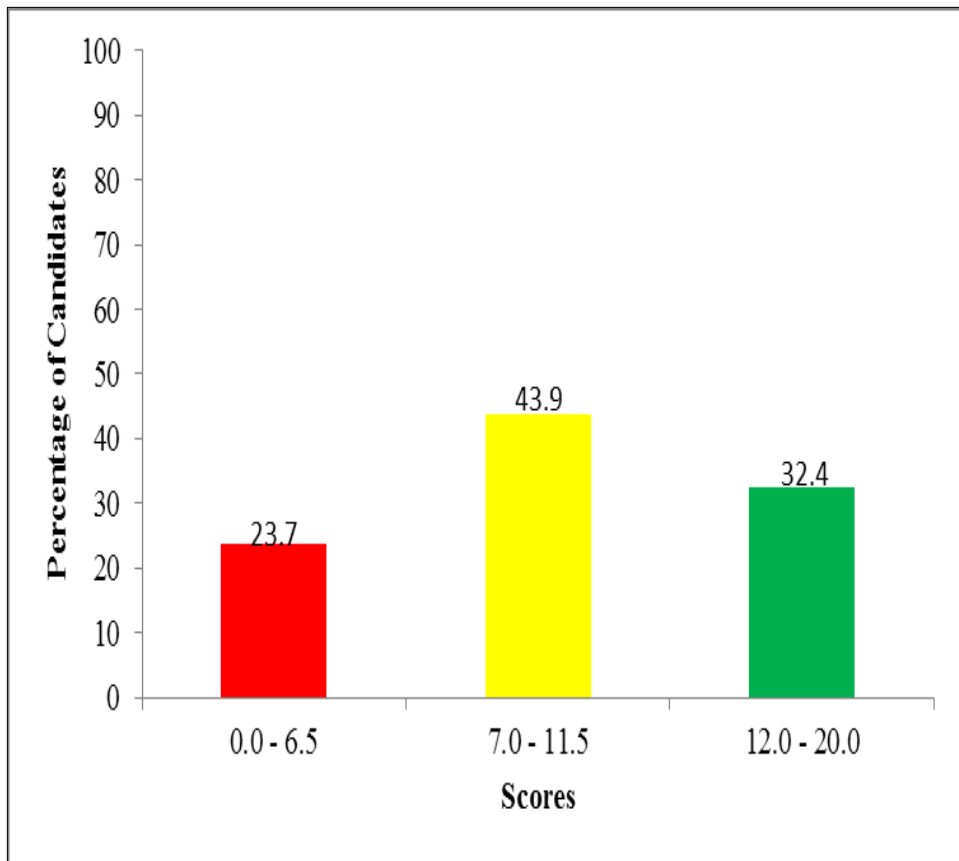


Figure 3: *The Performance of Candidates in Percentage*

The performance of candidates in this question was good because 440 candidates (76.3%) scored from 7 to 16 marks. Candidates who scored high marks in this question were able to analyse the lessons the contemporary Muslims learn from the destruction of the Ad community. Some of these candidates analysed well and provided detailed instances such as: *Muslims should not reject the teachings of Allah's Prophet, Muslims should not refuse the favour of Allah, Muslims should not proud of power, Muslims should give up what their fore fathers used to serve, Muslims should not be oppressors to the weak people and Muslims should not avoid other people in the courses of Allah.* Extract 3.1 is a sample of a response from a script of a candidate who performed well in this question.

Extract 3.1

3. Ad Community refers to the Arab
ic community which consisted giant
people never created again on the earth
's surface. These are Arabs who ~~located~~
located along the Anqaaf desert as stipu-
lated in Suratu Ahsaaf in Quran. They
are the early generation who possessed
the world civilization. They came soon
after Noah (a.s) so they regarded as
descendants as well as Noah generatio-
n. Within Ad Community as usual ALLAH
sent to them prophet known as prophet
Haud (a.s) although most of them reject-
ed the teachings of prophet Haud
and continued to serve what their fore-
fathers used to serve. Therefore ALLAH
later on decided to destroy Ad communi-
ty except few people who accepted tea-
chings of prophet Haud (a.s).
The following below are the less-
ons to contemporary Muslims in rela-
tion to the destruction of Ad communi-
ty:-
Muslims should not reject the tea-
chings of ALLAH'S prophets like Ad commu-
nity did. This is one among lessons came
from Ad destruction. For instance Ad pro-
ple most of them rejected the teachings
as well as message of ALLAH through
the prophet Haud to worship ALLAH only.
Therefore, due to their ~~tan~~ tendency of re-
jecting message and teachings of prophet

B	<p>Hud as stipulated in Suratu Hud they destroyed on the earth's surface.</p>
	<p>Contemporary Muslims should not refuse the favours of ALLAH. This is another lesson came from Ad people's destruction. For example in Suratu Hud ALLAH once remarked words of prophet Hud as he said to his people "Oh my people seek forgiveness from ALLAH and repent then ALLAH will forgive you all" but at the end they refused to repent and finally destroyed by storm wind.</p>
	<p>Contemporary Muslims should not be proud of power. This is another lesson in relation to Ad people's destruction. For example in the Quran in Suratu Fussilat ALLAH remarked words of Ad people as they asked "who is powerful than us" therefore due to being featured with character of proudness of the power, ALLAH opted to destroy all of them except followers of prophet Hud (as).</p>
	<p>Contemporary Muslims should give up what their forefathers used to serve if they are contrary to Islam. This is another lesson came from Ad people's destruction. For example in Suratu Hud Ad people who opposed prophet Hud (as) continued to follow and serve what their forefathers served of even if it is contrary to the teachings of their prophet. Therefore ALLAH opted to destroy them.</p>

B. Contemporary Muslims should not be oppressors to the weak people. This is another lesson Muslims learn from Ad people's destruction. For example, among causes of Ad destruction is that they were oppressors and humiliated the weak people especially those who followed prophet Hud (a.s) as said and stipulated in Surah Fugaa, Al-Muminun in the Quran thus ALLAH destroyed them. Also, Muslims should not avoid other people in the course of ALLAH as Ad people did. For example, after coming prophet Hud (a.s) and preached few of Ad community followed him but others blocked to follow prophet Hud (a.s) and his message. Therefore due to this reason, Ad people destroyed. Generally, in short there are lessons as well as messages to Muslims in relation to destruction of Ad community. Therefore Muslims nowadays should not be characterized by these above features since they will be destroyed like Ad people destroyed by ALLAH through stormy wind as stipulated in Surah Fugaa as well as in Surah Maarij.

Extract 3.1 shows a sample of a response of a candidate who analysed the lessons the contemporary Muslims learn from the destruction of the Ad community.

Further analysis shows that, candidates with average performance either provided less than six points or mixed up between lessons and reasons for the destruction of the Ad community. For example, one candidate wrote: *Muslims should obey Allah (s.w), should respect their Prophet. Allah punish those who are disbelievers, Islam is the true religion, Muslims should follow Prophet ways and Muslims should respect their religion.* Another candidate wrote: *we must to believe Allah, unseen, follow the law of Allah, believe the Qadar of Allah and remove the conflict of our leader.*

Candidates who scored low marks provided irrelevant responses. Instead of giving the lessons the contemporary Muslims learn from the destruction of the Ad community, they gave the lessons that Muslims learn from the comment of the Qur'an on Jews (Israelites). They explained that, *Muslims are warned to avoid selfishness, Muslim are warned to be sectarianism,*

Muslim are warned to avoid spreading lies and hiding the truth, Muslim are warned not to be mutual enmity, Muslim are warned to stop interpolation in divine scriptures and Muslim are warn to be fondness of material gain. Some candidates misinterpreted the question by pointing out the characteristics of the Ad people instead of lessons. They argued that: The Ad people were polytheisms, are rejected by Allah, They were powerful and they have trade and they were rich people. Other candidates came up with the reasons for the destruction of the Ad community like: Ad community were against Allah, Ad community believed that power was every thing, Ad community against our Prophet, Ad community was non muslims, and Ad community did not follow the role from Allah (s.w). Extract 3.2 is a sample of a candidate who performed poorly in this question.

Extract 3.2

3. Ad people were the people of the prophet Jacob. These people was doing various bad things which were hated by Allah (s.w). Some of them are selfish, secretarialism, mixing the lies and truth and hiding truth, they were interposing the divine ^{SCRIPTURES} ~~creatures~~ and also they were mutual enmity. The following are the lessons to the contemporary muslims in relation to the destruction of Ad community as explained hereunder:

Muslims are warned to avoid selfishness; the Ad people was leading of selfishness in such a way that they conducted their things for their own benefits but they doesn't look on their fellow. This made them to destruct and therefore muslims are warned to avoid this.

Muslims are warned to be secretarialism; the Ad people were being divided into many sects and each one was living the selfish lives; therefore due to this, it simplified their destruction. Muslims are warned by Allah (s.w) and prophet (s.w) to avoid secretarialism.

Spreading lies the Muslims are warned to avoid spreading lies and hiding the truth; also this were among the behaviour of Ad people. They used to spread the lies and hiding the reality that's why they were destructed. Therefore the muslims are warned to quite or stop even trying to spreading lies and hiding the truth and instead, the muslims must spreading the truth and stop being at all.

3. Muslims are warned to stop interpolation in divine scriptures; also the Ad people were used to mix the word of god or their prophets with their own words so as to mislead the right path. Therefore the muslims are warned to avoid interpolation in divine scriptures by Allah (swt) and prophet (s.a.w).

Muslims are warned not to be mutual enmity; the Ad people were the having mutual enmity in search a way that they used to hate by themselves or by one another for no reason; they also did not feel pity among themselves in relation to destruction of their community. Therefore muslims are warned to avoid mutual enmity since it could destruct our community as well.

Muslims are warned to be fondness of material ~~realty~~ gains; also the Ad people were having this behaviour in which to other people especially muslims are warned to be fondness of material gains since it could destruct the muslim community as well.

Therefore on above those points were the lessons to the contemporary muslims in relation to the destruction of Ad community such as warning to muslims on avoiding selfishness, mutual enmity, and others as explained above.

Extract 3.2 is a sample of an irrelevant answer from one of the candidates who wrote the lessons from the comment of Qur'an on Israelite (Jews) instead of lessons the contemporary Muslims learn from the destruction of the Ad Community.

2.2 SECTION B: ISLAMIC HISTORY AND HADITH

2.2.1 Question 4: History of the Universe and Mankind

This question required candidates to give six reasons as to why the pre-Islamic period is referred to as a period of moral ignorance and darkness. This question is from the topic of history of the universe and mankind. It was responded by 452 candidates (64.9%) of which 189 candidates (41.8%) scored from 0 to 6.5 marks among whom, 10 candidates (2.2%) scored 0 mark, 219 candidates (48.5%) scored from 7 to 11.5 marks and 44 candidates (9.7%) scored from 12 to 18 marks. Figure 4 shows the analysis of data on the performance of candidates in percentage.

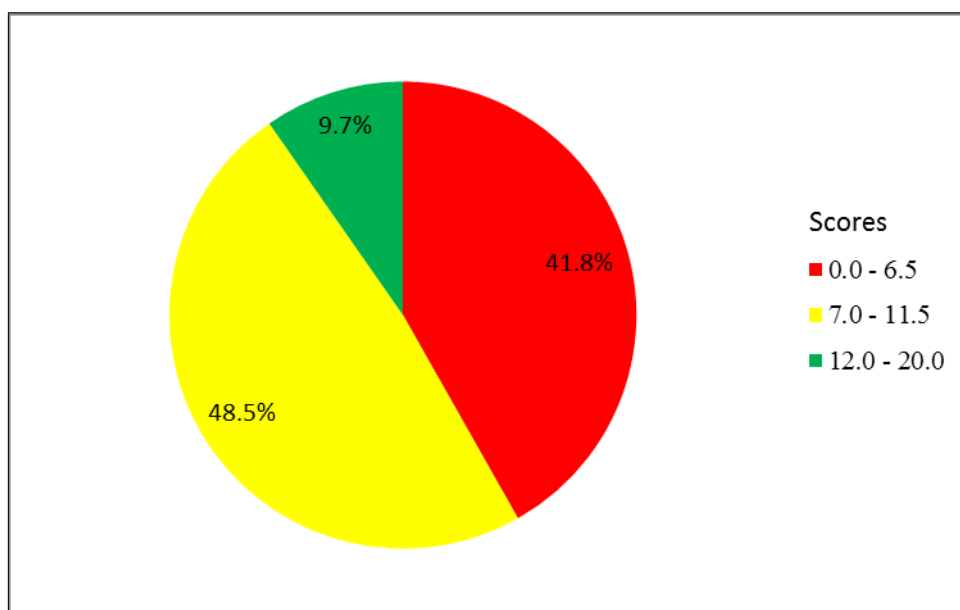


Figure 4: *The Performance of Candidates in Percentage*

Generally, the performance of candidates in this question was average because 263 candidates (58.2%) scored from 7 to 15 marks. On the one hand, candidates who scored high marks were in line with the demand of the question. Their responses indicated what was expected of them by showing competence in explaining the six reasons as to why the pre-Islamic period is referred to as a period of moral ignorance and darkness. The reasons given by these candidates were: *There were idol worshippers, killed daughters, adultery and fornication, Gambling and robbery, Slavery and plundering and Drunkenness and usury.* However, the score of

candidates in this question ranged from 12 to 15, depending on clarity and exhaustiveness of points demanded. Extract 4.1 shows a sample of a candidate who performed well in this question.

Extract 4.1

4.	<p>Pre-Islamic period referred to the time where as the Islam was not already introduced to the people (period of Jahiliyya) where by people were conducted their daily activities according to their understanding and will; no simply period before the prophet Muhammad (s.a.w) was called the period of ignorance due to the following reasons:</p> <p>Were idol worshippers; before the introduction of Islam people did not have any knowledge on the existence of the creator and holy God so tend to create their Gods and worshipping on them joristana Meccan people who worshipping idols, joristana the idol called Ghuzo and latta because they have no any knowledge about Islam</p> <p>Killed daughters; joristana the Meccan people were hated daughters so tend to kill them since she was born they wanted only young boys because of believing that young boys are strong and can help them in their daily activities, also tend to isolate women during menstruation.</p> <p>Adultery and fornication: also before the introduction of Islam people tend to commit adultery and</p>
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04. Jorification without thinking that they can get jin because they have no any believe on the existence of Allah because they were idol worshippers hence believe no jin no God.

Gambling and robbing; also in pre-islamic era persistence in meccan were practiced gambling and tend to take other peoples property because the strong tribes tend to conquer the weak tribes and take out they are properties because they have no any knowledge about the islam.

Slavery and plunder; also during pre-islamic era people tend to buy and sell other people and take other peoples properties by force because they did not have any idea about islam and to practice such is the sin in the sight of God because at that period there was no believing in Allah only idols.

Drunkness and urury; also people before introduction of islam they considered that there was no God and hence no sin because they were only referred as only they are Gods are idols which can not talk or even move just the wood that had been modified.

04	Therefore; the only advice of contemporary muslim is that we have to do all things that allowed by Allah (s.w) and taught by the holy prophet and avoid all things which are not allowed in Islam in order to avoid the sin of Allah (s.w) because nowadays we have too things from Prophet Muhammad (s.w) hence there should be presence of sin.
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Extract 4.1 shows a sample of a response from a candidate who gave relevant reasons as to why the pre-Islamic period is referred to as a period of moral ignorance and darkness.

Further analysis shows that candidates with average performance either provided less than six points or mixed up correct and incorrect responses.

On the other hand, poor performance of candidates in this question was attributed to the failure to understand the requirement of the question and misconception of the question that resulted into wrong responses. Some candidates created their own reasons as to why the pre-Islamic period is referred to as a period of moral ignorance and darkness. For example, one candidate had the following answers for the question: *lack of influence from any Prophet, lack of knowledge about the existence of man, lack of education about Allah (s.w), there no existance of Qur'an, lack of knowledge and there no influence of Angles.* Another candidate had the following answers: *Absence of Prophets, Absence of guiding books, and existence of God mass not considered and lack of knowledge about religion.* Other candidates misinterpreted the question in a way that, instead of giving reasons for the pre-Islamic period to be referred to as a period of moral ignorance and darkness; they provided the reasons as to why man cannot live without religion. Their answers were: *Real basic needs, Religion is the way of life, Religion is innate of man, Religion nature of men and they differ from the animals.* Due to this misinterpretation, these candidates failed to answer the question. Extract 4.2 shows a sample of a script of a candidate who had performed poorly in this question.

Extract 4.2

4. By giving six reasons the pre-Islamic period is referred to as a period of moral ignorance and darkness as following:-

Basic Real basic needs; Pre-Islamic period is referred to as a period of moral ignorance and darkness because it lead the peoples or all muslims to know the basic needs such as food and shelters and dressing styles.

Religion is the way of life. It mean that pre-Islamic period is referred to as a period of moral ignorance and darkness, because religion is the way of life of the all muslim peoples in the world.

Religion is innate of man: This is because the man without religions no live there for the pre-Islamic period is referred to as a period of moral ignorance and darkness Allah (S.W) show in the Suratul-baqara (2:31-33).

Religion nature of man: It show in the Qur-an Suratul-insan (76:2). There for the pre-Islamic period is referred to as a period of moral ignorance and darkness, this is because the the human beings is seen any things in the world.

They differ the animals: It mean that the human beings ~~was~~ have gain the intelligence high intelligence to compare the animals. There for pre-Islamic period is referred to as a period of moral ignorance and darkness.

There for the points above show the reasons the pre-Islamic period is referred to as a period of moral-
2. ignorance and darkness.

Extract 4.2 shows a sample of a response of a candidate who gave reasons as to why man cannot live without religion instead of giving reasons as to why the pre-Islamic period is referred to as a period of moral ignorance and darkness.

2.2.2 Question 5: Evolution of the Islamic State in Meccan Era

This question required candidates to discuss six methods used by the Quraysh to persecute Muslims during the Meccan Era. The question covered the topic of Evolution of Islamic State in Meccan Era. The question was answered by 580 candidates (83.3%) of which, 347 candidates (59.8%) scored from 12 to 19 marks, 173 candidates (29.9%) scored from 7 to 11.5 marks and 60 candidates (10.3%) scored from 0 to 6.5 marks among whom, 6 candidates (1%) scored a 0 mark. Figure 5 shows the analysis of data on the performance of candidates in percentage in this question.

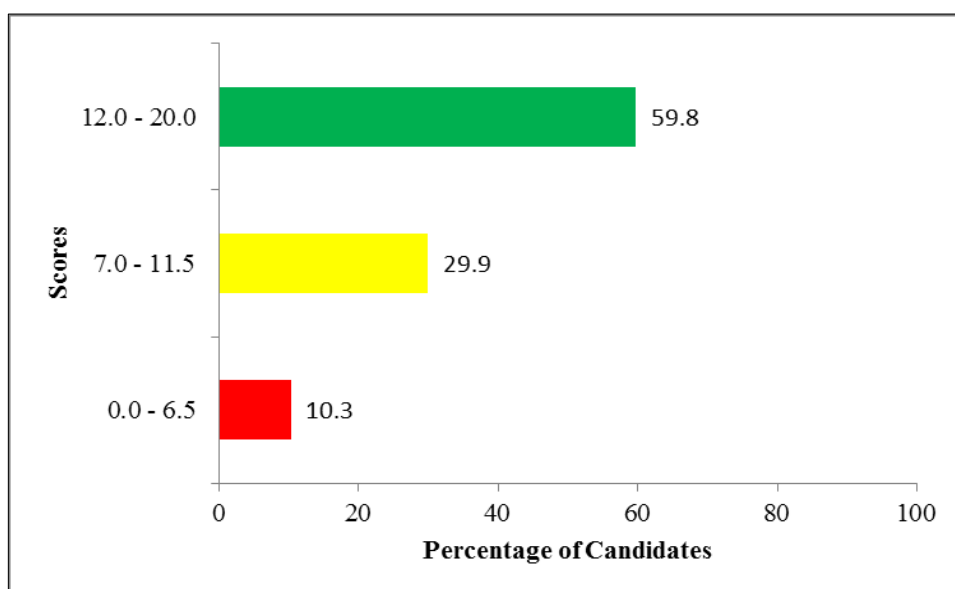


Figure 5: *The Performance of Candidates in Percentage*

As the analysis shows, the performance of candidates in this question was good because 520 candidates (89.7%) scored from 7 to 19 marks. Candidates with high marks had a relatively adequate knowledge of the subject matter, sufficient English Language skills and good essay organisation in terms of adhering to essay rules and showing competence in explaining the six methods used by the Quraysh to persecute the Muslims during the Meccan era. Their answers were: *Killing the Muslims, dissension (Fitnah), threats, bargaining, planned to kill Prophet and ignoring Prophet by calling him a liar*. Their scores ranged from 12 to 19 depending on clarity of the answer and exhaustiveness of points demanded in the question. Extract 5.1 is a good sample of a response from a script of a candidate who answered well the question.

Extract 5.1

5.	<p>Quraysh, this is Meccan people that lived in Mecca long before prophethood. That is to say after prophet Muhammad to announce about the new religion of Islam Meccan people refused to accept Islam and they were used different ways to persecute muslim. During captivity era Meccan Era. so the following are the mechanism used by Quraysh to persecute muslim during Meccan Era which are:</p>
	<p>Killing the muslims, this was among of the mechanism employed by Quraysh to persecute muslim in which they were used to kill many muslim that shifted from their religion and follow what have been announced by Muhammad to worship Allah alone for example Lady Sumayyah (R.a) was killed by Abu-Jufyan. Hence muslim persecution during Meccan Era.</p> <p>Discension, under this circumstance the Quraysh were used to torture and humiliate all people that embraced Islam and stop believing in idols this was because many people started to follow the religion that was announced by prophet Muhammad (s.a.w) for example Bilal Ibn Rabbah was highly tortured until Abu-Bakar r.a. go and free him. Hence muslim persecution during Meccan Era.</p>
5.	<p>Threats, that is to say the Quraysh of Mecca were used to give different threats so as to persecute muslims, for example Meccan leaders like Abu-Jufyan going was going to stepfather of Muhammad and tell him to tell his son that if they need wealth will be given and given a offer of being a king of arab but when they will refuse they will be killed but because Muhammad was the messenger of Allah did not stopped to announce Islam.</p>

Bargaining, that is to say Meccan
 crossers Qurash were used to conduct different
 bargaining with muslim during Meccan Era.
 forexample here used to bargaining with the
 prophet that they will believe in Islam but
 also prophet are supposed to believe in their
 religions. the things that attributed much the re-
 lation of surat Al Qafinij hence muslim perse-
 cution

planned to kill prophet, this was
 among of the mechanism employed by Qurash
 to persecute muslim during Meccan Era that is
 to say Meccan people planned different attack
 so as to kill prophet because causing proble-
 m in their religion but because Muhammad was
 defended by Allah all attack failed hence
 persecution among muslims.

Ignoring prophet by calling him a
 liar, this was among of the mechanism employ-
 ed by Meccan Qurash so as to persecute
 muslims. In which they were used to ignore people
 to ignore prophet by calling him a liar. forexample
 at the first time Muhammad calling all people to
 come and listen him but after saying *Muhadd
 Allahu illah* all Meccan people refused, ignored
 and started call Muhammad a liar. Hence the
 persecution among muslim.

Generally All explained above are the
 methods used by Meccan Qurash to persecute
 muslim during Meccan Era. as explained from
 different sources, and clear analked above

Extract 5.1 shows a sample of a response from a candidate who explained the six methods used by the Quraysh to persecute the Muslims during the Meccan era.

Candidates with average performance mixed up relevant and irrelevant facts. These candidates, apart from mixing up correct and wrong answers, had insufficient English Language skills. For instance, one candidate had the following answers: *use the way of lack of freedom of worship, they receive the military coup to died Prophet, they make war between Muslims*

and Quraysh, they make the other god for praying and they punished all Christian who want to be a Muslim.

Moreover, the candidates who performed poorly were not able to explain the methods used by Quraysh to persecute the Muslims during the Meccan era instead they came up with reasons for the various battles between Muslims and non Muslims such as: *Demonstrating and riot, killing preachers as they pray, to capture muslims and establishing battles.* Some candidates emerged with terms of hudaibiyyah instead of methods used by the Quraysh to persecute the Muslims during the Meccan era. Such terms include: *To return Prophet (s.a.w) and his companion and came next year, They have no to come with any weapon except sword, there is no chance to fight Quraish and Muslims, There is a chance to make friendship between Quraish and Muslims, there are no permission to break even one pledge.* These candidates failed to answer the question as required as a result; they ended up scoring low marks. Extract 5.2 shows a sample of a candidate who failed to meet the requirements of the question.

Extract 5.2

5.	Meccan era, is that period which prophet and his companions, decide to go and to execute the command of Allah (swt), (pilgrimage). But, before reached, Quraysh want to make a treat with muslims, so prophet and his companions they make a treat, called Hudaibis. And when went to treat, there are many methods used by Quraysh to persecute the muslims, these methods are as following:
	Firstly method, to return prophet (saw) and his companions and came next year. Quraysh of Meccan want prophet and companion to return back, and they wanted to come again the next year. So this is the one among the method used.

	<p>Secondly method, to return came prophet next year and locate three days. Quraysh of Meccan want prophet to come and to stay for three days only and fourth day to return back. So they doing as wanted, and not to be as a other method for them.</p> <p>Thirdly method, they have no to come with any weapon, except sword. People of Meccan wanted to make sure that no one who come take a weapon, maybe swords and that sword should cover in if their further.</p>
5	<p>Not only that, but also, there is no chance to fight Quraysh and Muslims. There was no chance to fight against these people (Quraysh and Muslims) for 10 years. So, this is the one among the methods used by Quraysh to persecute the Muslims during the Meccan era.</p> <p>In addition, there is a chance to make friendship between Quraysh and Muslims. Also, if they want to build the friendship, there is a chance for them. If Quraysh want to be with a muslim they permitted, & as is the one of their methods which used.</p> <p>Furthermore, there are no permission to break even one pledge. After, the build those method, also they were not a permission to go against even with method with treat, but for unfortunately, they break a law (Quraysh). This also, is an among the methods used.</p> <p>Therefore, of all for all, there are consequences which rise after Quraysh of Meccan to defete to execute the law (method) and be a side of muslim, example, to get a chance to worship openly, and to get a good chance to make their business, and seek of Allah & wisely.</p>

Extract 5.2 shows a sample of a response of a candidate who explained the terms of hudaybiyyah instead of methods used by the Quraysh to persecute Muslims during the Meccan era.

2.2.3 Question 6: The Islamic State in Madina

In this question, candidates were required to examine six reasons for the Muslims victory in the battle of Badr. The question covered the topic of the Islamic state in Madina. The question was responded by 458 candidates (65.8%) of which 46 candidates (10%) scored from 12 to 18 marks, 249 candidates (54.4%) scored from 7 to 11.5 marks and 163 candidates (35.6%) scored from 0 to 6.5 marks among whom, 5 candidates (1.1%) scored 0 mark. Figure 6 shows the analysis of data on the performance of candidates in percentage in this question.

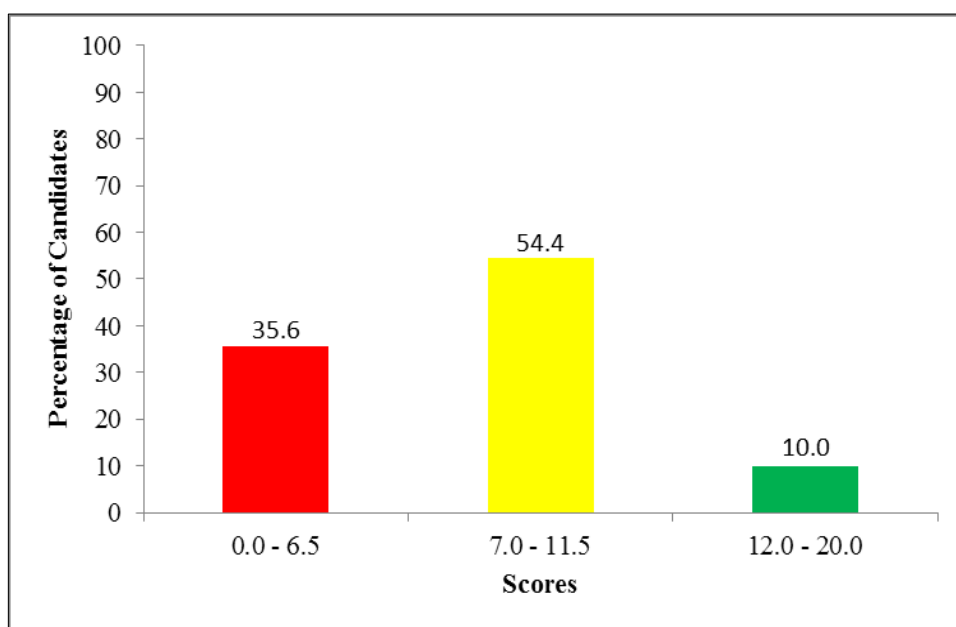


Figure 6: *The Performance of Candidates in Percentage*

The analysis of the question shows that, the performance of candidates in this question was good because 295 candidates (64.4%) scored from 7 to 18 marks. Candidates who scored high marks in this question were able to examine the six reasons for the Muslims victory in the battle of Badr. However, their marks depended on clarity of their explanations and ability to meet the required number of points. Answers were given as follows: *Help from Allah (s.w), Unity among Muslim, Muslims were obidient to Prophet (s.a.w), Proper planning and implimentation among Muslims, They fought for the sake of Allah and They maked shura before fighting.* Extract 6.1 shows a sample from a script of a candidate who answered this question correctly.

Extract 6.1

7.6	<p>Battle of Badr was a battle which fought on 2 A.H between Muslims of Mading under Islamic state and Quraysh of Mecca at the place between Mecca and Mading called Badri. This was due to long term conflict between Muslims and Quraysh of Mecca.</p> <p>The following are the reasons for the Muslim victory in battle of Badri.</p> <p>Help from Allah s.w. Regardless that muslims were few in number but also they did not have strong weapons but they win because they demanded help from Allah hence Allah sent angles to help them hence they come up with victory.</p> <p>Unit among muslims. Also muslims united together and cooperate each other in form of wealth as well as weapons hence they sacrifice them selves hence this make them to come up with victory.</p> <p>Muslims were obedient to prophet (s.a.w). Also all muslims obey prophet in each and everything he told them even if they lamented that they were few in number but prophet told them that they will succeed as long as they obey Allah and prophet and this was true that they come up with victory.</p> <p>Proper planning and implementation among muslims. Also before fighting muslims planning their strategies and they didnt end with planning but also they undertake their plans until they come up with the victory.</p> <p>They fought for the sake of Allah, also as muslims fought for the sake of Allah also Allah did not want to live his people in humiliation hence as he promised hence he helped them until the end of the battle they come up with victory.</p>
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74	They made shura before fighting. This shura helped them to plan what they are going to do and how they can fight against Quraysh so they arranged themselves ready for fighting finally they came up with victory.
	Therefore in any Islamic movement in order to come up with victory Muslims should obey prophet, ask help from Allah as well as provide their own shuraha so as to discuss what they are going to do.

Extract 6.1 shows a sample of a response from a script of a candidate who examined the six reasons for the Muslims victory in the battle of Badr.

Some candidates got an average performance because they gave less than six points as required by the question. Other candidates mixed up between relevant and irrelevant reasons for the Muslims victory in the battle of Badr. Their answers were as follows: *Unity, The assistance from Allah (s.w), the strong leadership of Prophet Muhammad (s.a.w), political factors, economic factors and social factors.* This mixing of answers resulted into candidates scoring average marks.

Candidates who scored low marks failed to grasp the demand of the question. They explained the lessons Muslims can learn from the battle of Badr instead of the reasons for Muslims' victory. The lessons explained by these candidates were: *Whatever disbelievers will do to annihilate Islam at the end will be the losers, Allah will punish disbelievers who reject His sign and message, Whatever wealth we acquired from a battle is for Allah, Muslims are suppose to plan what they are undertaking and The only course of war is to remove mischiefs.* Other candidates pointed out the causes of the battle of Badr instead of examining the reasons for the Muslims victory in the battle of Badr. Their answers were as follows: *Conflicts between Muslims and disbelievers, burning the farm of Muslims, killing the Muslims and Muslims wanted to obey the commandment of Allah (s.w).* Extract 6.2 shows a sample of a candidate who did not meet the demand of the question.

Extract 6.2

6:	<p>Battle of Badr. Are the battle who fought between muslims and disbeliever. Among the reasons for the muslims victory in the Battle of Badr as follow</p> <p>Conflicts between muslims and disbeliever. Long conflict between muslims and disbeliever are the reasons for the muslims victory in the Battle of Badr.</p> <p>Burning the farms of muslims. Is the another reasons for the muslims victory in the Battle of Badr.</p> <p>Killing the muslims. The muslims killed by disbeliever and cause conflict and cause victory in the Battle of Badr. The muslims were killed by disbeliever and cause the conflict that lead the victory in the Battle of Badr.</p> <p>To annihilate the muslims and muslims. The muslims were annihilated by disbelievers and muslims join together to discuss this problem and cause the victory in the battle of Badr.</p> <p>The disbeliever to continue the conflict before the Battle of Uhud. Before the battle of Uhud the muslims fight and disbelievers were fall. So they want to continue there conflicts.</p> <p>Muslims they want to obey the commandment of Allah (s.w). Allah commanded muslim to fight and</p>
6:	<p>to reduce bads deeds and to continues goods deeds.</p> <p>So this is the one among the reasons for the muslims victory in the Battle of Badr.</p>

Extract 6.2 shows a sample of a candidate who pointed out the causes of the battle of Badr instead of reasons for the Muslims victory in that battle.

2.2.4 Question 7: The History of Islam After Caliphate Era

In this question, candidates were required to give six reasons as to why the reign of Omar Ibn Abdul-Aziz is regarded as the heydays in Islam. This question is from the topic of the history of Islam after Caliphate Era. The question was attempted by 129 candidates (18.5%) of which 34 candidates (26.4%) scored from 12 to 17.5 marks, 69 candidates (53.4%) scored from 7 to 11.5 marks and 26 candidates (20.2%) scored from 0 to 6.5 marks among whom, 1 candidate (0.8%) scored 0 mark. Figure 7 shows the analysis of data on the performance of candidates in percentage.

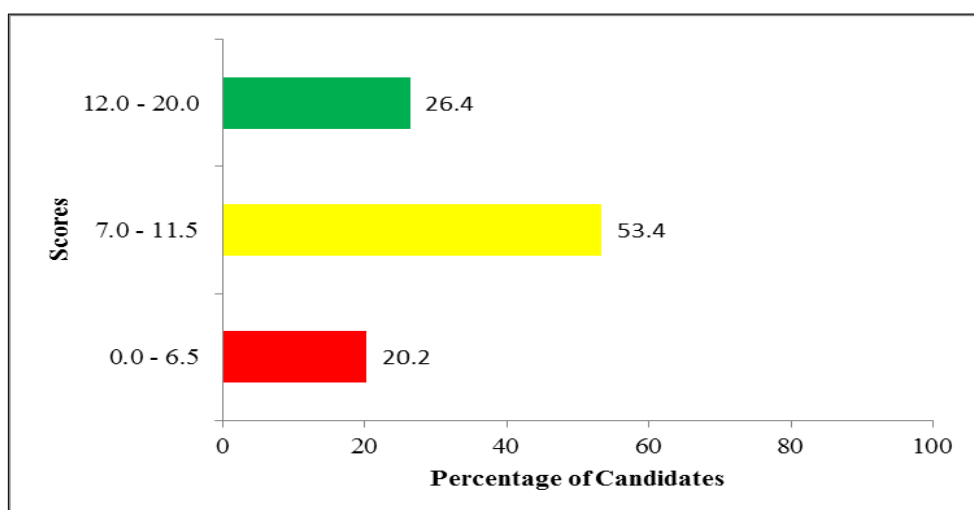


Figure 7: Performance of Candidates in Percentage

The performance of candidates in this question was good because 103 candidates (79.8%) scored from 7 to 17.5 marks. However, many candidates omitted this question; only 129 candidates (18.5%) answered it. The analysis made in this question shows that, candidates who scored high marks were able to explain clearly the reasons as to why the reign of Omar Ibn Abdul-Aziz is regarded as the heydays in Islam. Their answers were as follows: *He revived advisory council, abolish burden of huge payment of taxes, removed the payment of Jizya for the newly converted Muslims, was able to revive the islamic administrative council sysytem, treated non Muslims fairly who lived in Islamic state and did away with Arabs superiority by re-assuring the non-Arabs (Mawalis) of the state protection of their interest instead of abusing them.* Extract 7.1 is a sample of a response from a script of a candidate who performed well in this question.

Extract 7.1

7)	<p>Omar Ibn Abdul-Aziz, he is also being known as amary two since during his era his also was after justice and equality what ever he did is to reaval the (reaced Islam and hence succed. some consider as the fifth prophet though not true. he came after suppress the- kinship of muawiyah and yazzid and during his arrival also Islam expanded and being reaval. the following are the reason of Omar- Ibn Abdul-Aziz regarded as heydays in Islam.</p> <p>He reaval the advisory council ^{with} treasure in arabi- an society, during the kinship era of yazzid the were advisory council (shura). the superior where oppressing the inferior due to presence of their wealth hence the head of state was making his own decision but after the reaval of Omar two he brough back the advisory council that would be used with the prophet and his caliph.</p> <p>He abolish the burden of huge payment of taxes to the muslim (people), After the caliph era yazzid era they used to take huge or creating huge amount or payment of taxes that became burden to the muslim that failed for them to pay but after the period of amary bin abdul azziz he remove the burden of huge payment of taxes hence they they were fixed taxes and also stoped the tax's collector For accepting gift.</p> <p>He removed the payment of jizay for the newly converted muslim, during the kinship era of muawiyah the newly converted muslim were still removing jizah that creat the notion of people to stay with their bad religion since even though their were to convert they had to pay jizah hence people were remaining with their religion but after the arrival of Omar two he rejected the payment of jizay to those who are newly converted to Islam hence many people converted to Islam.</p>
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7	<p>He was able to reavade of the adiministrative council system, during the caliph era they were governor and qadh being appointed by the caliph in each proprence to solve different cases but died during the kinship of yazzid since the head of the state was superior hence no government system but the revaval of omary two he appointed the gover-nor, qadh and Amil hence he revaval the adimistrative system.</p> <p>He treated non muslim who lived in ulance state fairly, also omary Ibn abdul azizi being regarded as heyday's in Islam since due to his good character and behaviour also the loyalty toward the non-muslim though they were disbeliver he made equality and justice like the prophet and his calph hence being regard as revaval.</p> <p>He removed (abolish) arabian authority toward non-arabian who lived in arabian continet, this was also practise during jahiliyah like bital due to his black the arabian (quraysh) where oppressing him the same during the kinship of yazzid that the non-beliver were being opp-ressed and exploited by the arabicim authority hence omary bin abclud aziz was able to supress (abolish).</p> <p>Generally Omary Ibn abdul- aziz being regarde as heydays in Islam is right since was able to revaval several misfortune and removed the system of kinship like shule</p>
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Extract 7.1 shows a sample of a response from a script of a candidate who gave reasons to why the reign of Omar Ibn Abdul-Aziz is regarded as the heydays in Islam.

Further analysis shows that, candidates with average performance either provided less than six points or mixed up correct and incorrect reasons.

Some candidates scored very low marks because of either misinterpreting the question or failing to understand the demands of the question. They created their own attributes of Omar Ibn Abdul-Aziz which in reality are wrong. One candidate argued that: *Omar Ibn Abdul-Aziz participated in battle, sacrificed to the sake of Allah, and he was provided good opinion.*

Another candidate explained that: *He was insisting people about preserving and memorising the Hadith of the Prophet Muhamad (s.a.w), He used to observe the law of Allah, He was dealing about the establishment of kingdom of Allah and He wanted all people to respect and follow Allah (s.w) accordingly.* If you make a thorough examination of the answers given by these candidates you will realise that they were just guessing. Extract 7.2 shows a sample of an irrelevant answer from a candidate.

Extract 7.2

4	Omar Ibn Abdul - Aziz is regarded as the heydays in Islam. for this reasons.
	Omar he was educated. This reason which lead Omar Ibn Abdul - Aziz is regarded as the heydays in Islam.
	Omar he was a good worship. This on other reason which lead regarded as the heydays in Islam.
	Omar he was a true religion. Also Omar he a true religion and this reason lead regarded as the heydays in Islam.
	Omar he was help cooperation and intelligent peoples.
	Omar he was a true faith about Islam. This also reason which lead the Omar Ibn Abdul - Aziz regarded as the heydays in Islam.
	He was truth worth and trust not in a society. Also this another reason which lead Omar Ibn Abdul - Aziz is regarded as the heydays in Islam.
	So this all are reasons which lead for Omar Ibn Abdul - Aziz to lead as regarded as the heydays in Islam.

Extract 7.2 shows a sample of an answer from a candidate who explained the attributes of Omar Ibn Abdul Aziz instead of reasons as to why the reign of Omar Ibn Abdul- Aziz is regarded as the heydays in Islam.

2.2.5 Question 8: Islam and Contemporary Development

In this question, candidates were required to evaluate three internal obstacles and three external obstacles which hinder the development of Islam at global level. The question covered the topic of Islam and Contemporary Development. The question was attempted by 404 candidates (58%) of which 83 candidates (20.5%) scored from 12 to 19 marks, 201 candidates (49.8%) scored from 7 to 11.5 marks and 120 candidates (29.7%) scored from 0 to 6.5 marks, among whom, 05 candidates (1.2%) scored 0 mark. Figure 8 below depicts the analysis of the performance of candidates in percentage.

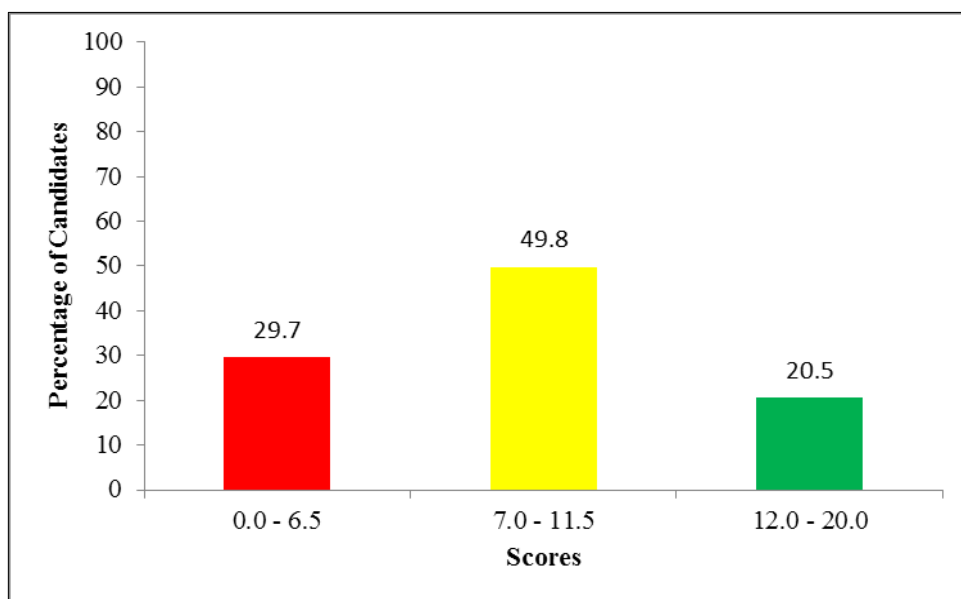


Figure 8: *The Performance of Candidates in Percentage*

The performance of candidates in this question was good because 284 candidates (70.3%) scored 7 to 19. The analysis made on this question shows that, candidates who performed well were able to address the relevant demands of the question and they managed to evaluate the three internal and three external obstacles which hinder the development of Islam at global level. Obstacles explained by these candidates include: *Existence of sects, conflicts among Muslims, lack of knowledge and education, development of science and technology which cause moral decay among the Muslim, influence of non Muslims in Islamic state in political and religious and the rise of terrorism ideology in global level.* Extract 8.1 is an example of an answer which presents good performance of candidates.

Extract 8.1

8.	<p>Development is the stage which goes from one stage (low) to another stage (high). Islam was established in long years ago by the prophet and also after the death of prophet the Islam was development under caliphs such as Abubakar Siddiq, Omar, عثمان bin Affan, Ali bin Khattab. Due to the different obstacles of geographical changes cause the challenges of developing Islam. The contemporary muslim must be to fight against these obstacles in order to ensure the development of Islam. The following are the internal obstacles which hinder the development of Islam in global level:</p> <p>Existence of Sects; The existence of sects (Mazhab) it cause the challenge in the development of Islam. Now days. There are many sects which arise among the muslim ummah with different ideologies which made the classes among the muslims. But this problem was occurs also in the prophet eras between Muhajir and Anshar but the prophet solve this problem and also him to recognize the Islamic state. So in order to develop Islam it must be to solve a problem of sects among the muslim and to be unified.</p>
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8. Conflicts among the muslims' conflict is misunderstanding of muslims themselves. Due to that conflict among the muslims made the development of Islam to be hard. Due to the different sects example: Tanzania Bakuata and Ansuar conflict due to the different ideology among them. This it made the Islam in Tanzania in development to get problem. so in order to develop Islam it must be to solve the different of conflict among themselves.

Lack of knowledge and Education among the muslims they did not much knowledgeable and educate about the religion so this made to assure and not facts. Example: Fail of shahada due to the muslims to did not know the meaning of two shahad in Islam. so in order to develop Islam it must be the muslims to have knowledge and education because the prophet told the muslims to seeking per knowledge is obligatory to the All muslims man and women. Not only the internal obstacles but also external obstacles which hinders the development of Islam in global level as follows;

Due to the development of science and technology; due to the development of science and technology, so it cause the moral decay among the-

8. Muslims, also force the Muslims to use another methods which did not among the law of Muslims. Example: The using of some birth control such as condom, pillars and others. This is not prepared by the Muslims. Due to the development of science and technology some how made obstacles to the development of Islamic.

Interference of non-Muslims in Islamic state in political and religious: The Islamic state is the state which was the good example in another countries which the religious was interfered. So the another countries interfered the Islamic state such as Saudi Arabia, Iraq, Iran in political and religious which force them some of law of Islam to be destroyed because they are humiliate and exploited the human being. Due to the interference of another country in political and religious made obstacles to development of Islam.

Rise of terrorism in the universal and also pretend they are Muslim, among the obstacles of development of Islam in global level, due to the different calamities which appear in the world in different places.

which are pretend but a member of Islamic religion. Thus it made the Islamic religion to look like a religion of fictions and is not good to be followed due to her character and activities.

In generally internal and external obstacles which hinder the development of Islam in global level cause the failure of spread Islam in the contemporary universal which was pure or evil. Due to the increase of evil in the universal cause by law of Islam to do not follow. In order to build a good generation it must be the Islamic state to established real over the world. And also the muslim it must be to solve all the problems which face themselves in order to develop Islam in global level.

Extract 8.1 shows a sample of a response of a candidate who managed to discuss three internal and three external obstacles which hinder the development of Islam at global level.

Candidates who scored average marks in this question either did not exhaust all the six points demanded by the question or mixed up between correct with incorrect obstacles.

And candidates who scored low marks either failed to provide exhaustive responses or failed to understand the question that led to wrong responses. Some candidates responded by replacing internal obstacles for external ones. The answers were as follows: *Conflict among the Muslims, lack of*

knowledge about Islam, Islamic sects and demarcation of education. Some candidates pointed out initial principles of islamization and external evidences which depict Qur'an is a word of Allah as an obstacle to the development of Islam at global level. These candidates revealed the following: to glorify Allah (s.w), to be pain and to pray at night, appearance of Angel Gabriel, The report of Lady Aisha and The report of Zayd bin Thabit. Extract 8.2 shows a sample of an answer from a candidate which indicates poor performance.

Extract 8.2

Q	Development is the situation where by People to developed in various thing and to remove the Poverty to the People, the development is the high level of life where by People or country to depend themself and not to depend to the another side. The development must be to ensure there is no any problem of Poverty to the country of society. The following are the external and internal of obstacles which hinder the development of Islam in global level
	Development of trade, the trade is the system of buying and selling the goods from one country to another, this system is very important because were helped to increase and development of Islam during this time up to now, this system were used the people from different country
	Education, this system were

<p>8</p>	<p>helped the development of Islam, Education is the system of transferring the knowledge from one generation to another, so that the system of education were helped the development of Islam</p>
	<p>Religious is very important because this religious is the total way of life, the Islam is development of Islam were helped to increase the religious in various parties in the country, the Islam is the source of religious is the source of development in Islam</p>
	<p>Development of madrasah this is one among of development of Islam and to spread the Islam, this after the development of Islam the people muslim were organize to build the madrasah in order to help the various children to get the knowledge through the Islam</p>
	<p>Development of science and technology is the source of developing the Islam because the people were use the system of science and technology in order to get various information about Islam</p>
	<p>Administration, this is the system of control the country, the administration is the source to develop the Islam because the various</p>
<p>8</p>	<p>country were control according the Islam sharia law were help another country to use this system after organized this country</p>
	<p>The development of Islam is the source to increase various thing in the world so that the people were helped or the muslim were help to be brotherhood in the Islam.</p>

Extract 8.2 shows a sample of a candidate who discussed the importance of development instead of internal and external obstacles which hinder the development of Islam at global level.

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

3.1 SECTION A: TAWHIID

3.1.1 Question 1: Belief in Allah (s.w) and its Implications

Candidates were required to discuss the argument that the life of Prophet (s.a.w) is a clear proof of existence of Allah. The question is from the topic of Belief in Allah (s.w) and its implications. The question was attempted by 573 candidates (82.3%) of which 300 candidates (52.4%) scored from 0 to 6.5 marks among whom, 16 candidates (2.8%) scored 0 mark, 189 candidates (32.9%) scored from 7 to 11.5 marks and 84 candidates (14.7%) scored from 12 to 18.5 marks. Figure 1 depicts the candidates' performance in percentage.

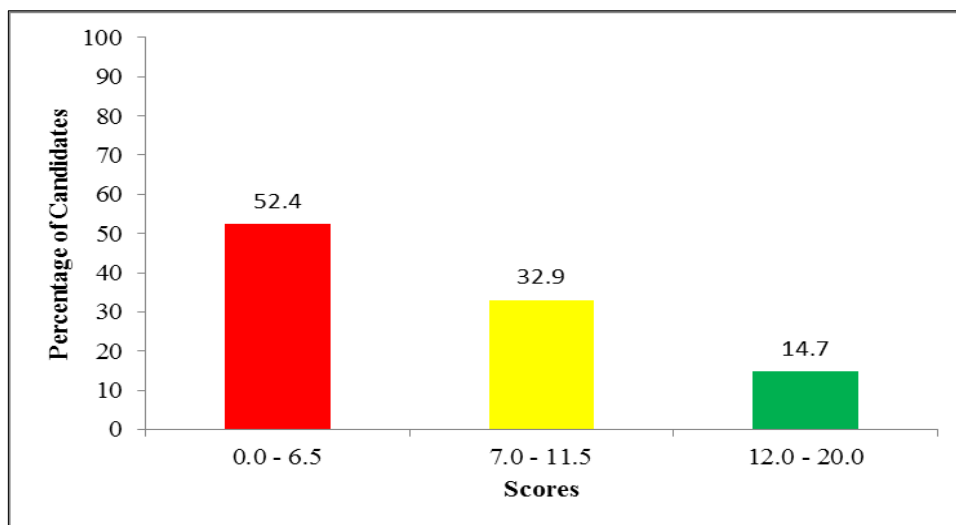


Figure 1: Performance of Candidates in Percentage

Generally, the performance of candidates in this question was average because 273 candidates (47.6%) scored from 7 to 18.5 marks. The majority of candidates who performed well this question were able to discuss five arguments which prove the existence of Allah through the life of Prophet (s.a.w). This is due to the fact that they understood the demands of the question and had enough knowledge of Belief in Allah (s.w) and its implications. Candidates had the following answers: *Calamities he faced for the sake of Allah, Prophet was not influenced by his environment,*

miracles performed by the Prophet (s.a.w) demonstrate that Allah is existing, Prophet (s.a.w) did not demand any payment, defeat of his enemies and Guts of the Prophet. Extract 1.1 shows a sample of a response from a script of a candidate who performed well in this question.

Extract 1.1

Prophet, Are the messenger of Allah (s.w)
Who by Allah (s.w) send prophet so as to spread Islam to world. And we have many prophet for example Adam, Idris, Nuh, Hud and also prophet Muhammad (s.a.w) through the life of prophet (s.a.w) is a clear proof of existence of Allah (s.w).
The following are the point which show that the life of prophet (s.a.w) is a clear proof of existence of Allah (s.w).
Calamities they faced for the sake of Allah
All prophet, Allah send prophet so as to spread Islam to other part of the world, when the prophet spread Islam they faced with many calamities like prophet Muhammad, faced with many calamities like beating with non-muslim and also non-muslim they also wanted to kill prophet; and also non-muslim they were given prophet bad names; so due to that calamities they faced for the sake of Allah (s.w) is a clear proof of existence of Allah.
Prophet were not influenced by their environment, for example prophet Muhammad (s.a.w) the people who surrounded they committing adultery and fornication and also they worshipped idols, but the prophet Muhammad (s.a.w) was not influenced by their environment so he call all mankind to the right path although some people reject it.
Miracle performed by the prophet to demonstrate that Allah (s.w) is existing, After prophet spread Islam some of the people disbelieve that there is no Allah (s.w) who created the universe so our prophet performed different miracle so as to prove to his people. so through the miracle performed by the prophet, it is a clear proof the

• existence of Allah (s.w.) ✓

• Prophet demanded no any payment for what they have done, through the life of Prophet (s.a.w) is a clear proof of existence of Allah; For example Prophet Muhammad (s.a.w) when he spread Islam in different part, and also to call mankind to the right path and also he stand for the laws of Allah (s.w) all that his prophet done was due for the sake of Allah (s.w) and hence prophet demanded no any payment for his people so it prove clear that there is existence of Allah (s.w)

Defeat of their enemy, Prophet have many enemies for example Prophet Muhammad (s.a.w) have many enemies due to his mission, because the mission of the Prophet Muhammad (s.a.w) was to spread Islam, and also the people must to worship Allah alone, so other people rejected it because others they worshipped idols, so prophet have many enemies, so he use various way so as to defeat of their enemy, for example when he recite (sura Yassin) with Abu Sufyan, their enemy they are not seen ✓

• Guts of the Prophet, through the life of prophet (s.a.w) is a clear proof of existence of Allah, for example although our prophet have many enemies surround him, but prophet do not fear anything because he believe that Allah (s.w) he will help, so prophet when they call mankind to the right path, and also they taught to the people do not worship idols, gods. They do not fear anything or anybody. so due to the guts of the prophet is a clear proof of existence of Allah. ✗

Generally, not only the life of the prophet is a clear proof of existence of Allah, there also the sign from Man himself is a clear proof the

1.	Existence of Allah. For example Being created as human
1.	being and not animals and also Different in colour and
	also different in talent and faculties and also there
	was the Procreative Power given to man all this beside
	as proof the existence of Allah (s.w).

Extract 1.1 shows a sample of a response from a script of a candidate who explained well how the life of Prophet (s.a.w) proves the existence of Allah (s.w).

Candidates with average performance either responded by showing irrelevant responses or mixed up between correct and wrong responses on the proof of existence of Allah (s.w) through the life of Prophet (s.a.w).

Candidates with poor performance misunderstood the question and showed irrelevant responses. One of them elaborated the miracles of Prophet Muhammad (s.a.w) instead of using his life to prove the existence of Allah (s.w). This candidate argued that: *Prophet was taught by the Angels of Allah, he play hil the moon come down the earth, and he travelled to Baitil Maqdis in to the seven clouds and rehind for first night.* Another candidate explained the attributes of Prophet Muhammad (s.a.w) as a human being such as Practice of Swala, Practice of marriage, death of the Prophet Muhammad and Practice of wrestling. Some failed to write clearly the arguments according to the demands of the question rather went on discussing evidences from other prophets' life. They explained that: *the miracles performed by the Prophets, they were not influenced by their environment and guts of the Prophets.* Such answers led to low score of marks. Other candidates provided general signs on the existence of Allah instead of being specific to the signs from the life of Prophet (s.a.w). The general signs discussed by these candidates are: *the sign of univrsy, the sign from man him sellf, the history of man, the sign from Prophet, and The sign from Allah's books.* Due to these misinterpretations of the question, candidates either scored low marks or zero mark. Extract 1.2 shows a sample of a candidate who failed to meet the requirements of this question.

Extract 1.2

01	<p>The life of prophet (Saw) is a life of last messenger (Muhammad Saw) who came from Allah with the aim of spreading Islamic religion. It is not true that the life of prophet (Saw) is a clear proof of existence of Allah because the existence of Allah is proof of the following point with their clearly.</p>
	<p>The sign from university, this is sign which proof the existence of Allah from that we see the hills, River, ocean and sea, and other. that thing was not be made by some one. that situation is clear proof that of existence of Allah. so is not only prophet (Saw) but also sign from university.</p>
	<p>The sign from man himself, this is another clear proof of existence of Allah from that we show a man with different talent, sleep and wakeup, different colour, tribe and other sign which no one have ability of control it. This prove the one who have ability of control it is only Allah SWT.</p>
	<p>The history of man, and this is another clear proof of existence of Allah SWT. From that we show different people on history was be punished by rainfall, by bear in the earth and other punishment. that people was a history, Nulu, Ad, and other peoples.</p>

01	<p>The sign from prophet, from the + all prophet from first to last were given a sign that sign was miracle exa mple prophet Yunus was swallowed by fish and be out with any affected or injured, all prophet were come with one and continue y message. This show the proof of existance of Allah not only by only Prophet (s.a.w)</p> <p>The sign from Allah's books, from that we show Zabur, Taurat, Injil and Qur-an. those book came with different area and different era. This was a sign which prove the existance of Allah because those book was came with only one message. which compared with others with 4 books.</p> <p>Generally "The life of prophet (s.a.w) is not only a clear proof of existance of Allah."</p>
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Extract 1.2 shows a sample of a response from a candidate who provided the signs for the existence of Allah by using general signs which show the existence of Allah instead of focusing on the life of Prophet (s.a.w).

3.1.2 Question 2: The Six Pillars of Faith

This question required candidates to refer to the given verse (9:51) to explain on how the belief in Allah's Qadar can shape the attitudes of believers. This question is from the topic of Six Pillars of Faith. The question was attempted by 212 candidates (30.5%) of which 89 candidates (42%) scored from 12 to 19 marks, 90 candidates (42.4%) scored from 7 to 11.5 marks and 33 candidates (15.6%) scored from 0 to 6.5 marks among

whom, 04 candidates (1.9%) scored 0 mark. Figure 2 depicts the candidates' performance in percentage.

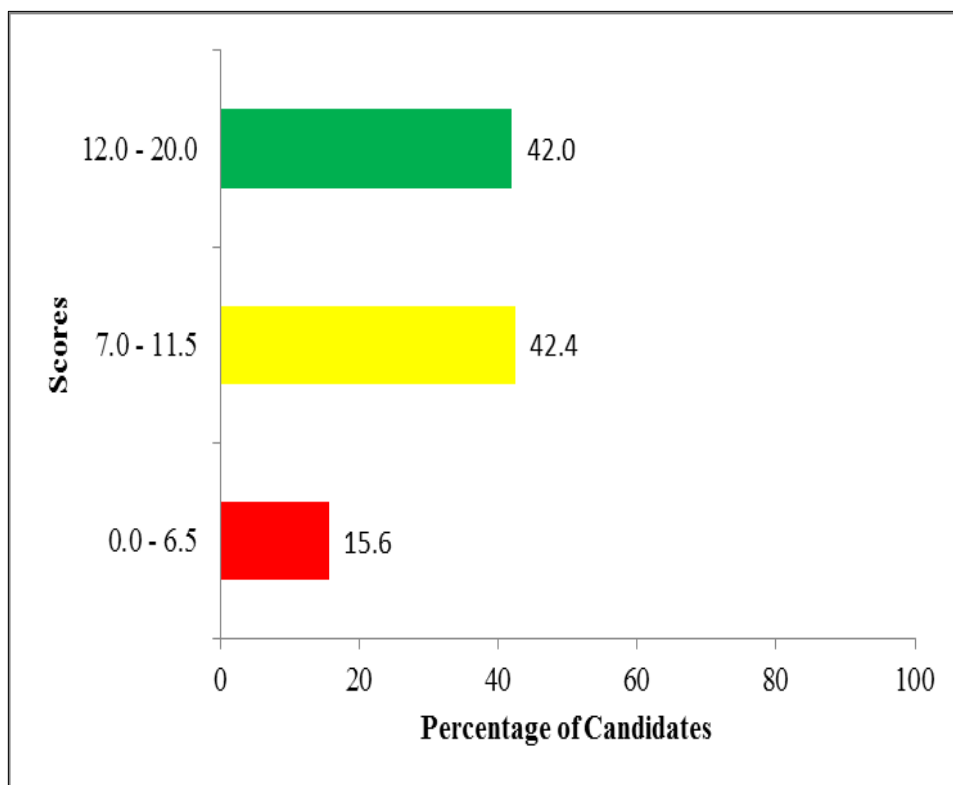


Figure 2: *Performance of Candidates in Percentage*

The performance of candidates in this question was good because 179 candidates (84.4%) scored from 7 to 18 marks. The analysis made on this question shows that, candidates who scored high marks were able to grasp the demands of the question and responded accordingly by explaining how the belief in Allah's Qadar can shape the attitudes of believers. The practical values shaping the attitudes of believers explained by these candidates were: *It makes a person to believe in Allah alone and not otherwise, makes a person (believer) not to waste time, It create in believer contentment, endurance fearlessness, hopeful concerning the wordly things, it create peacefulli in the society and makes a believer to work hard to receive good end.* Extract 2.1 shows a sample of a response from a script of a candidate who performed well in this question.

Extract 2.1

2.	<p>Qadar, Allah (sw) says that - Nothing will happen to us except when God has decreed for us, He is our protector and on God let the believers put their trust. This are the word of Allah so when a person believing in Qadar Allah shall helping him to every thing that he/she done, in the verse of (9:51), so Allah and his prophet like some one who believing in Qadar.</p>
	<p>The following are the point which show how Qadar shape the attitude of believers</p>
	<p>The believer who believe in Qadar will not waiting time, this was among the point which show on how Qadar shape the believer that the time that he/she the unbeliever to think about nothing, so the believer will not waiting time due to the different thing which is bad,</p>
	<p>The believer who believe in Qadar he or she will be hard worker, this was among the point that a person who believe in Qadar will not lose hope although facing different problems but he continues with his work without looking any body but by observing Allah laws,</p>
	<p>The believer to will trust Allah, this was among the point which show how Qadar shape the attitude of believer in the community that</p>

2. other people they don't know that every
 thing happens for a reason so he/she
 will continually trust Allah for the
 every thing that a person faced to
 him/herself and believing in Allah.
 The believer will live peacefully,
 this was among the point which
 show that a person who believing in
 Qadar will live peacefully because
 he/she will not wasting time doing
 many things to the Qadar. It shape
 the attitude of believer by living
 with peacefully with other people.
 The believer It make a believer
 to have high degree of self respect
 and self esteem, this was among the
 point which show on how the Qadar
 will shape the attitude of believers that
 Allah is the every thing and every thing
 comes for a reason so due to this
 will make a man to respect Allah and
 to have self esteem.
 Generally, (Qadar) when the believer
 believe on this generally the shape
 will be changed because they used
 to believe on him so due to this
 people should believe in Allah for the
 every things.

Extract 2.1 shows a sample of a response from a script of a candidate who explained well on how the belief in Allah's Qadar can shape the attitudes of believers.

Candidates with average performance attempted this question with weak arguments although they wrote right practical values of Allah's Qadar. Some candidates mixed up some correct and incorrect practical values of Allah' Qadar as follows: *to be trust on the day of judgement and the last day, It make the believers to be never narrowminded. It inspire bravely in*

man, It make the believers not to be sad or brokehearted and It can generate in believe a sense of modest and humbleness.

Further analysis shows that, candidates with poor performance misunderstood the demands of the question; instead of explaining how belief in Allah's Qadar can shape the attitude of believers, they provided signs for the existance of Allah from the universe as follows: *presence of lake and ocean, presence of day and night, presence of mountains, presence of sun and moon and, presence of land and atmosphere.* Other candidates responded by giving mixed ideas which do not relate to the question. These ideas include: *History of the prophet, the life of the Prophets, death rate, creation of men and women.* On top of that, some candidates ended up copying some questions from this examination instead of answering the given question. Extract 2.2 shows a sample of a response from a script of a candidate which had weak performance in this question.

Extract 2.2

Q.	Different in Colours : Allah make man in different colour there are white, black in order to show her Qadar in the world.
	Different in Shape : Allah build the people in different size in order to refuse the classes.
	Different in language : There are many language in the world, people speak and get communication through the qadar of Allah.
	Man differ from animal ! Man differ from animal or in any stage and man was a 'beautiful' in nature more than animal so these show the the existance of Allah in Qadar.
2	Different in size : There are the size of people there are some people who are short and other small, taller and big so this is the (Qadar of Allah (sw))

Extract 2.2 shows a sample of a response from a candidate who provided signs for the existance of Allah in man instead of explaining how belief in Allah's Qadar can shape the attitudes of believers.

3.1.3 Question 3: The Purpose of Life and Life After Death

In this question, candidates were required to use five logical reasons to justify the inevitability of life after death. The question was derived from the topic of the Purpose of Life and Life after Death. The question was answered by 553 candidates (79.5%) of which 318 candidates (57.5%) scored from 12 to 19.5 marks, 127 candidates (23%) scored from 7 to 11.5 marks and 108 candidates (19.5%) scored from 0 to 6.5 marks among whom, 26 candidates (4.7%) scored a 0 mark. Figure 3 shows the analysis of data which indicates candidates' performance in percentage.

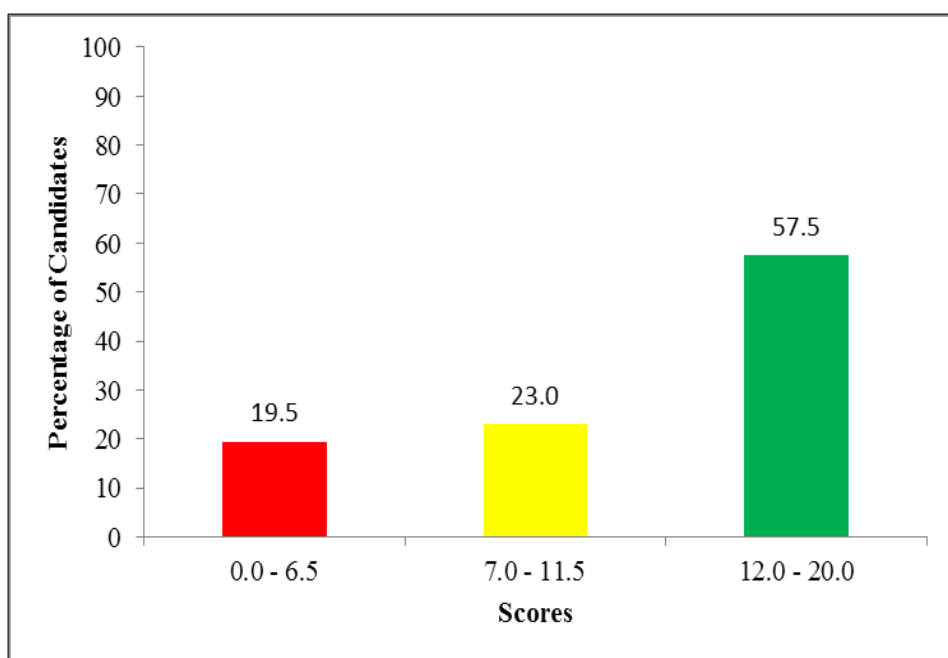


Figure 3: *The Performance of Candidates in Percentage*

Generally, the performance of candidates in this question was good because 445 candidates (80.5%) scored from 7 to 17.5 marks. Candidates who scored high marks were able to use five logical reasons to justify the inevitability of life after death. The logical reasons given by candidates were: *Origin of life here on the earth, fulfilment of Allah's promise, to reward those who conduct good deeds and punish those who conduct bad deeds, Allah needs to establish equality and justice, Allah need to realize true religion.* Extract 3.1 is a sample of a response from a script of a candidate who performed well in this question.

Extract: 3.1

3	<p>Life after death - Is the life passed by human after die of here on earth. At that life depend on the kind were conduct here on the earth. If conduct good deeds were rewarded good and if conduct bad were pushed to hell of fire. So the following are the logic reasons that prove life after death is inevitable.</p> <p>Origin of life here on the earth. This prove that the life after death is inevitable, Because No one know on the issue of coming here on the earth earth. So if original of life is from Allah, and Allah have ability to return back as saying in Quran says to ask us. Their life were we are life here on the earth is just test case. So life after death is inevitable is is due to life is not under man control.</p> <p>This is due to fulfillment of Allah promises. Allah promise us that there is the day of judgment that day donot occur without the pass on the grave. So due to the occurrence of death show that full fulfillment of Allah ^{promise} must be occure occur. Allah say in Quran there is day of judgment and explain now any event that occur in that day. So due to the saying of Allah who create every thing and have ability of doing any things that day should be passed so us to fulfill these promises.</p> <p>To reward those who conduct good deeds and punish who conduct bad deeds. This is due to here on the earth there is different groups who conduct life on the earth. Allah sent down prophet so us to guide the people, so for the people who follow the for God commandment were rewarded paradi</p>
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3 se and for those ignore the teaching of prophet were rewarded hell of fire. So by that two group sent on earth as test case for the one who follow God commandment were pass and for the one ignore fail that exam. There fire life after death is inevitable because human being sent to the earth for special purpose of worship of Allah and establish the kingdom of Allah here on the earth so feedback is needed.

This is due to Allah need to establish equality and justice. This is due to here on the earth the people are free to select bad or good way. So by that situation some select bad way and live here as earth in its own hand, and remain others to live as people or person who pass about. So by that gap produced Allah prepare the day of life after death for establish justice. Since here on the earth there is person who worship and other were treated another as his/her creatures. So life after death is inevitable now to bring equality and justice this is due to Allah know that person.

This is due to Allah needs to realize true religion. Here on the earth there is many religions, and both religions proclame that is true religions life after death is inevitable now to solve that problem by showing the trues of the Islamic religion. This proved by prophet who come here on the earth to realize that religion with same message. So in order to clear that the life after death is inevitable.

Finally. The life after death is inevitable due to the advantage of presence of that day like people life in earth in real meaning life. People -

3	<p> We live with self respect and self esteem, life after death it facilitate the people to follow all commandment introduced by Allah in the book like Qur'an. This is due to that people are known that one day were returned in front of Allah as asked every thing were concluded here on the earth. </p>
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Extract 3.1 is a sample of a response of a candidate who provided logical reasons to justify the inevitability of the life after death.

Some candidates who scored average marks either mixed up relevant and irrelevant logical reasons or provided less than five logical reasons.

The candidates who scored very low marks misunderstood the question. Some candidates provided the historical facts from the Qur'an which justify the inevitability of life after death. Historical facts explained by these candidates were: *History of Uzeir, the birds of Prophet Ibrahim, the Youth of the cave, the miracles of prophet Issa and the incidence of israelites*. One candidate came up with the names and functions of angels Munkar, Nakir, and Israfeel. Another candidate argued with two points which are used by disbelievers to deny the existence of Allah (s.w) which are: *God is not perceivable and if God exists who created Him?* Another candidate discussed arguments raised by disbelievers to deny the life after death. These arguments are: *When a man dies and born become dust, There is no life after man died since no any man who died and get the life, Many disbelievers they want miracles, and when man died will be the food of other organism*. Other candidates explained the stages after death such as: *Al Barzakh, Al Ba'ath and The day of judgement*. All above examples show that candidates in this category did not understand the demand of the question which resulted into either scoring low marks or zero mark. Extract 3.2 shows a sample of a response from a script of a candidate who performed poorly in this question.

Extract: 3.2

3.	<p>Life is the process where by people live together from one place to another. There is Inevitability of life after death. The following are the reasons to justify the Inevitability of life after death.</p> <p>The day of judgement : This is One among the reasons that justify the Inevitability of life after death. It is the day of judgement. After we have die there is the day of judgement in which all people must be given reward according to what they have done in the world.</p> <p>Al- Barzakh : This is the One among the reasons that justify the Inevitability of life after death. It is al- barzakh. This is the life after death, It is the life when someone is buried.</p> <p>Al- Bath (The Interval between Al- Barzakh and the day of judgement). This is the one among the reasons that justify the Inevitability of life after death. It is Al- Bath and it is the Interval between the day of judgement and Al- Barzakh.</p> <p>In conclusion the above are the reasons to justify there is the life after death. These are the reasons.</p>
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Extract 3.2 shows a sample of a response from the candidate who explained the stages of life after death instead of providing five logical reasons that justify the inevitability of the life after death.

3.2 SECTION B: FIQHI

3.2.1 Question 4: Islamic Way of Life

In this question, candidates were required to show how Muslims can help to eradicate corruption in a society. The question was taken from the topic of

Islamic Way of Life. The question was attempted by 248 candidates (35.6%) of which 139 candidates (56%) scored from 0 to 6.5 marks among whom, 02 candidates (0.8%) scored 0 mark, 103 candidates (41.6%) scored from 7 to 11.5 marks and 06 candidates (2.4%) scored from 12 to 14 marks. Figure 4 shows the analysis of data on the performance of the candidates in percentage.

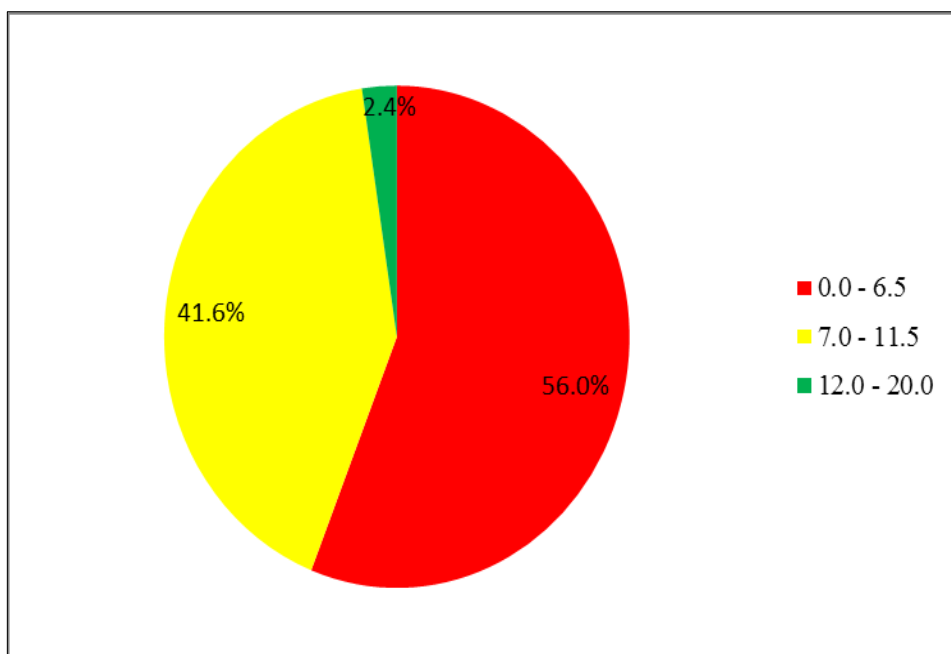


Figure 4: *Performance of Candidates in Percentage*

The performance of the candidates in this question was average because 109 candidates (44%) scored from 7 to 14 marks. The analysis of candidates' performance shows that candidates who scored high marks managed to show how Muslims can help to eradicate corruption. These candidates had enough knowledge on the topic of Islamic way of life and also understood the demands of the question. Ways in which Muslims can help to eradicate corruption, as elaborated by candidates are: *Avoiding participating in corruption bussiness issues, Provision of education on the effects of corruption, Muslims should provide support to the government in the fighting against corruption, formation of organization which will be concerned with corruption eradication and following rules and regulations.* Extract 4.1 is a sample of a good response from a script of a candidate who elaborated well the ways on how Muslims can help to eradicate corruption.

Extract: 4.1

4.	<p>Corruption (bribe) is the tendency of giving income or anything worth or an opportunity to someone so as to get a service. Corruption is very severe in our society and therefore it should be eradicated. Corruption brings about low economic development and poverty. Corruption is highly condemned in Islam, therefore Muslims should ban corruption through;</p> <p>(issue)</p> <p>Avoiding participating in corruption business; Muslims should avoid participating in corruption issues and should be strict to those people who beg bribe to provide services. Also they should find a suitable means of eradicating any source of corruption in the society.</p> <p>Provision of education on the effect of corruption; Muslims should educate other people about the effect of corruption to the society. This can be done through social medias and public meetings so as to enable each and every body in the society to know the outcomes of corruption.</p> <p>Muslims should provide support to the government in fighting against corruption; Muslims should provide support by participating in meeting and amendment of laws concerning corruption. Also they should report anyone who tries to participate in corruption issues to the institutes concerned.</p> <p>Formation of organisations which will be concerned with corruption eradication; Muslims should unite and form organisations which will deal with corruption or bribe. Also they should be watched in the society to find out anyone who tries to bribe or participate in corruption issues.</p> <p>Following of rules and regulations; Muslims should follow rules and regulations put forward by the government so as to avoid chances for corruption. For example many road users have been participating in corruption due to breaking of road safety rules provided by the government.</p>
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4.	Corruption is not a good approach in the society. There
	fore the government should enact and put strict law
	that govern corruption. Also people should be responsible
	and act as a watcher for others so as to avoid any seu
	rea of corruption or bribe.

Extract 4.1 shows a sample of a response of a script of a candidate who showed how Muslims can help to eradicate corruption in a society.

Further analysis revealed that candidates with average performance mixed up some of relevant and irrelevant arguments on the ways Muslims can use to eradicate corruption in a society.

Candidates who scored low marks misunderstood the question. They failed to show how Muslims can help to eradicate corruption in the society instead they ended up writing the roles of the government in eradicating corruption. The answers were as follows: *Provision of social services, provide employment opportunity, to promote good salary, to provide capital and to provide good infrastructure.* One candidate showed the ways of promoting social welfare in a community such as: *earn for halal, to give Zakat, provision of sadaqat and accumulation of wealthy.* Other candidates showed ways Muslims can use to promote social development in the community such as: *Improving good leadership, improving education, improving equality, improve peace and harmony and improving the brotherhood.* Extract 4.2 shows a sample of a response of a candidate with poor performance in this question.

Extract 4.2

4	This society to get the help
	man to enverte the evils in the society that
	f are many people was take the help
	to regard the evils, this poem that show
	to eradicate the evils is the society that can
	If improving good leadership:
	we understand the leader in the society we
	man to removing the evils in the society
	because the people was punish menfi.
	Example drinking alcohol.
	If improve education: This are

to promote the education in the society ~~was~~
 will be the understand the person to remo-
 ve the evils because people their not
 education of evils'
 For example School Collage

If Improve to get rich: If is
 people to remain the right is not be worsens
 in the society will regard the pro-
 mote justice and removing evils. Example
 education, worship.

If Improve Equality: This are
 person to many get the equality in the
 society will be the importance in the socie-
 ty he was required the prisoner the
 main people. Example right of speaking.

If Improve peace and
 harmonious: This are people to remain
 the evils was not the importance in the
 society. Example, brother and sister.

If Improving the brother hood
 in the society this are people will be the
 reflecting the evils the people to required
 the political society in the society.
 Example muslim, and non-muslim will
 be to communit the respect in the society.

This are the following part:
 It show the corruption and evils in-
 the society It is not the solving that
 because is solving the evils.

Extract 4.2 indicates a sample of a response from a candidate who showed ways Muslims can use to promote social development in the community instead of showing how Muslims can help to eradicate corruption.

3.2.2 Question 5: Islamic Family Law

Candidates were required to analyse six effects of divorce in a community. This question covered the topic of Islamic Family Law. The question was attempted by 587 candidates (84.5%) of which 250 candidates (42.6%) scored from 12 to 17 marks, 286 candidates (48.7%) scored from 7 to 11.5 marks and 51 candidates (8.7%) scored from 0 to 6.5 marks among whom, 01 candidate (0.2%) scored 0 mark. Figure 5 shows the performance of candidates in percentage.

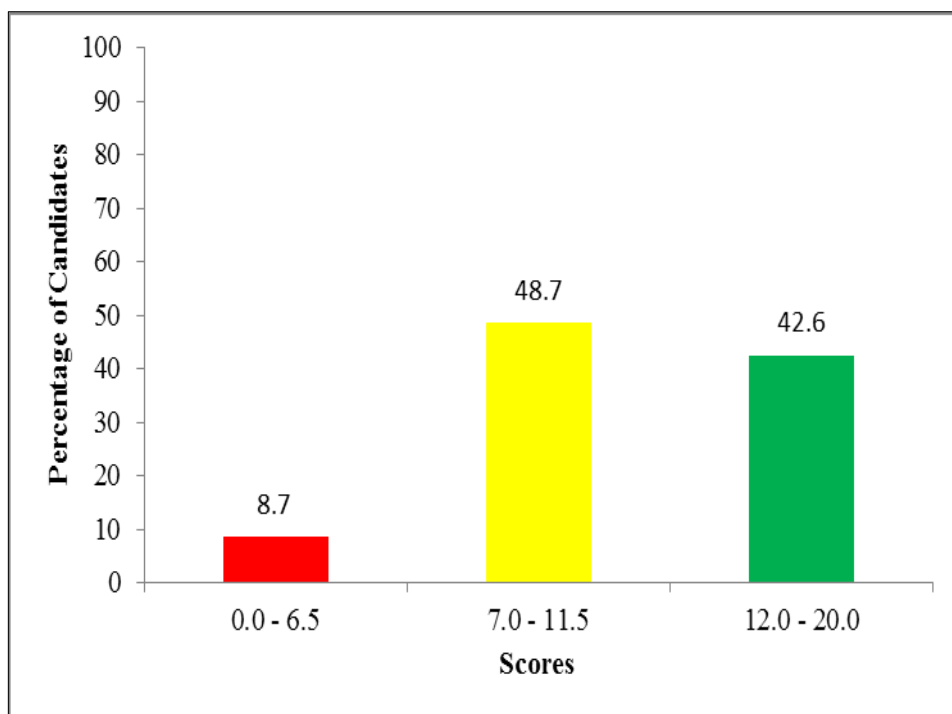


Figure 5: Performance of Candidates in Percentage

The general performance in this question was good because 536 candidates (91.3%) scored from 7 to 17 marks. Candidates who scored high marks were able to answer the question correctly by analysing six effects of divorce in a community together with vivid examples. The effects of divorce in a community which were analysed by these candidates were: *separation of family, distruction of moral values, increasing number of widows, increasing number of street children, poor upbringing and Poverty*. Extract 5.1 is a sample of a response from a script of a candidate who performed well in this question.

Extract 5.1

5.	<p>Divorce, Refers to the short statements or words which are written or spoken by the husband to their wife for the aim of destroy the marriage. and this is categorised in two three type simple revocable divorce, Double revocable divorce and Triple Irrevocable divorce. and the following are the effect of divorce</p> <p>Separation of family is one among the effect of divorce in a community. because when the husband give their wife a divorce it contribute to the family to separated the wife she can go and lived alone and husband alone and the children were lack the good upbringing from the two parent is one among the effect of divorce. in a community.</p> <p>Destruction of moral value, also its another effect of divorce in a community because when the husband are given their wife divorce this it can contribute to the husband to lack the place of fulfill their needs like sexual desire and it influence to conduct adultery through this this it led moral crisis, also its another effect of divorce in a community.</p> <p>It increase number of widows, also its another effect of divorce in a community because through divorce it increased a number of a woman who lack their husband because they were given a divorce, also its another effect of divorce.</p> <p>It increased a number of street children, also its another effect of divorce in a community.</p>
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5.	<p>because when the husband were gives their wife divorce and it led to the children to suffer for example in our society there are so many street children were around them in side of roads to request because their parent are separated. their mothers were given the divorces. also its another effect of divorce in a community.</p> <p>Poor upbringing, also its another effect of divorce in a community because when the father or husband and mother or wife were separated the children were lack good upbringing because lack of good upbringing of both parent and led to the children to hate their father because of divorce among their parent also its another effect of divorce in a community.</p> <p>Poverty, also its another effect of divorce in a community because through divorce it can cause poverty when the husband were given their wife divorce and this led to the poverty because the wife were depend to their husband when are separate the wife will suffer and to be poor because of divorce also its another effect of divorce in a community.</p> <p>Therefore divorce its haled which are prohibite and hatred by Allah because it led to the many problem in the society and it can led to the underdevelopment of community and the society we suppose to lack divorce because it can led danger in the society.</p>
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Extract 5.1 shows a sample of a response of a candidate who analysed well the effects of divorce in a community.

Candidates with average performance mixed up some relevant and irrelevant effects. Among the irrelevant points were: *diseases, death and Unemployment*. Other candidates analysed less than six effects, as demanded by the question. These candidates also scored average marks.

Further analysis showed that, candidates with low marks fall in the category of candidates who either misinterpreted the question, failed to grasp the demand of the question or both. As a result, they provided the

benefits of divorce instead of the effects of it. The benefits of divorce analysed by these candidates were: *Promote freedom among the partners and it creates God conscious to the partners.* Another candidate gave irrelevant facts as he/she argued that: *divorce cause death; it can cause terrorism and Political instability.* Other candidates provided the advantages of divorce such as: *It establishes rights in the societies, to eradicate conflicts in the society, to protect the society from the evils, and to allow couples to find new couples of their life and fulfill their sexual needs.* Extract 5.2 shows a sample of an answer from a script of a candidate who had poor performance in this question.

Extract 5.2

5.	Divorce, this refer to the situation where by partners in the
	marriage to be separated according to the Islamic orders and Shariah.
	Divorce is something which Allah (swt) has given to couples in the
	marriage so as to provide rights of both male and female. The
	re are some importance of divorce in Islam including to provide
	right to women, to eradicate conflicts and misunderstanding, to allow
	remarriage, as well as to fulfil the demands of one of the couple.
	The following are the effects of divorce in the community
	especially in Islamic society.
	It establish rights in the society, this is due to the
	fact that partners in the family to be given chance to live separately
	if one of them has bad behaviours like prostitution as well as
	adultery to be given chance so as to stop his/her bad behaviours and
	become a good conscious person. There fore divorce helps to establish
	rights among couples in the family.
	To eradicate conflicts in the society, there might occur
	some misunderstandings in the family where by couples compete for
	some demands where by these demands must be fulfilled by other
	people. so Allah (swt) has allowed divorce so as to stop all these
	conflicts in the society. There fore divorce in Islam is allowed so
	as to resolve the conflicts arisen in the society of muslims.

	To protect the society from evils, this also is due to the fact that the society of muslims is protected by Allah (sw) from doing evil things due to that evils like prostitution and fornication should be stopped in Islamic society so as people to be good persons. Therefore divorce has made people to stop bad evils in the society.
	It allow couples to find new couples of their life and fulfil their sexual needs, this also is due to the fact that in Islam divorce is allowed whenever any of the couple within a marriage find that the other couple may be does not fulfil his/her needs also he/she is allowed to divorce and get married to
5.	another couple who will fulfil his/her sexual and other bodily needs of human being.
	It allow respect, this also is due to the fact that divorce enable a couple example woman who has been divorced to develop a sense of respect to her husband whenever he did a mistake to him, therefore he will be respected by his wife. Divorce enable to establish respect in the society and in family level. Therefore this also is the one among the effects of divorce in Islamic society.

Extract 5.2 shows a sample of a response from a candidate who explained the benefits of divorce instead of the effects of divorce.

3.2.3 Question 6: Islamic Way of Life

The question focused on the topic of Islamic way of life. Candidates were required to show how Muslims can help to promote peace and tranquility in

a community. The question was attempted by 233 candidates (33.5%) of which 108 candidates (46.4%) scored from 0 to 6.5 marks among whom, 06 candidates (2.6%) scored 0 mark, 108 candidates (46.3%) scored from 7 to 11.5 marks and 17 candidates (7.3%) scored from 12 to 16 marks. Figure 6 shows the performance of candidates in percentage.

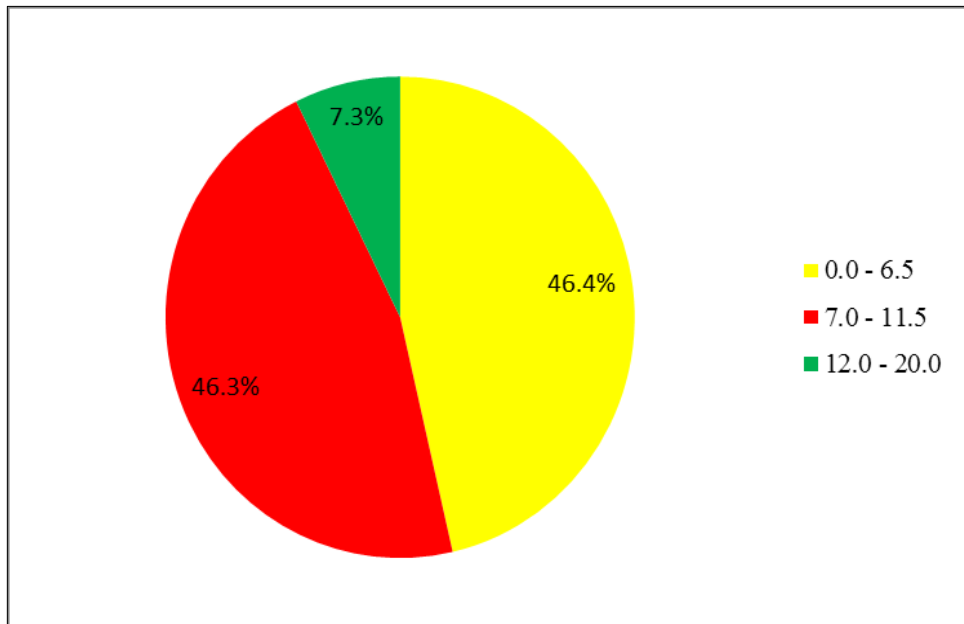


Figure 6: Performance of Candidates in Percentage

The performance of candidates in this question was average because 125 candidates (53.6%) scored from 7 to 16 marks. Candidates who scored high marks managed to show clearly with tangible examples on how Muslims can help to promote peace and tranquility in a community. They showed competences in explaining the ways Muslims can help to promote peace and tranquility in a community. Their answers were as follow: *Observing and following commandment of Allah and obeying the Prophet's teachings, Seeking for knowledge and practicing the acts of wisdom, enacting the rules, principles and law described by the Qur'an, obeying and supporting our leaders, and treating non Muslims with proper outlook.* Extract 6.1 is a sample of a response from a script of a candidate who performed well in this question.

Extract 6.1

6.	<p>Islam ; is an arabic word that means "Peace". It therefore reflected that islam is a religion of peace. If that the case then, muslims are the followers of islam or islamic religion as a result, they become responsible in promoting and ensuring peace in their daily lives. Muslims therefore can promote peace and tranquility in a community in a following ways -</p> <p>Observing and following the commandments of Allah (s.w) ; in the life that Allah (s.w) has made for us, there is no perfect being on earth except Allah (s.w) himself alone as a result he has shaped and guarded us in each and every aspects of our lives. He has therefore set everything in favour of our own lives, so whatever Allah (s.w) has put for us is necessary for us and by doing what he wants peace can be provided. For instance Allah prevented people from being criminals. . .</p> <p>Imitating and obeying the prophets teachings; The prophet (s.a.w) has always been the one to maintain peace and harmony in the society. Since he is our role model, so whatever that he had done will also have to do it so that peace prevails. for instance by practicing the good relations between neighbours or being united then wars can never be heard and peace and tranquility between us will be experienced.</p> <p>Seeking for knowledge and practicing the act of wisdom; In the Qur-an Allah (s.w) upgrades the one with knowledge so much, also in the community the knowledgeable ones are the most righteous people. Thus if the muslim community is full of knowledgeable people and those with wisdom, then such society can never experience conflicts as far as their knowledge is advantageous and thus community will be in peace.</p>
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6.	<p>Enacting the rules, principles and laws described by the Qur-an; because Allah made the Qur-an as the book with complete guidance with complete instructions and laws of which when followed correctly peaceful and fair environment will be provided. For instance when there is a mischief like theft and a thief should be cut the palm of his hand instead of killing or burning him, then peace will be promoted since Allah knows the intensity of the mistake and he judges fairly.</p>
	<p>Obeying and supporting our leaders; A society with development and harmony is the one with no conflict and a society with no conflict is the one whose people care and love one another. Such environment can be provided also when the leader and the ones being lead are in good terms. When a leader is corrupt, peace can not exist, thus a leader has to be obeyed and supported as because it is Allah who appoints him and thus the commandment of a muslim non-corrupt leader are Allah's commandment.</p>
	<p>Treating non-muslims with proper outlook; The non-muslims are the enemies of Allah always. But even though they still humans and have rights to be treated under normal conditions as long as they observe their limits. Automatically the muslims will be in danger if non-muslims will be humiliated by them instead of being valued.</p>
	<p>Generally, many of the proper conducts are required in providing the best of peaceful society especially by the muslims. Because the root of being a muslim promotes the peace keeping.</p>

Extract 6.1 shows a sample of a response of a candidate who showed how Muslims can help to promote peace and tranquility in a community.

Further analysis shows that, candidates who scored average marks mixed up the right and wrong responses. Some of them showed less than six points in their responses that led to average marks.

Candidates who scored lower marks responded out of the requirements of the question. Some of them explained the rituals of Islam and the acts of promotion of social developments such as performing all prayers together, performing Zakat, equal freedom to every person, and introducing educational centres. Other candidates explained the social activities that can help to promote the welfare of the community such as: *through swadaqat jaariyah, Swala, Ramadan, performing various activities like construction and trade and Conducting Jihaad*. Because of these discrepancies in their explanations, they either scored low marks or zero mark. Extract 6.2 is a sample of a script of a candidate who performed poorly in this question.

Extract 6.2

Q Muslims Can Promote
 a community peace and
 tranquility in community
 through various ways

The following is
 how Muslim can help to
 promote peace and tranquility
 in a community

through praying swala
 it is a consultation between
 Allah (s.w) and human being
 by specific action. swala
 tends to bring peace and
 harmony among believers

through fasting. It is
 a tendency of avoiding
 your self from eating, drinking
 and conduct various evils
 which will make your swalam
 to break down.

Paying Zakat this is
 amount of money or wealth
 which is provided by rich people
 to the poor people or who needs.
 Zakat it creates sense
 of caring others and also
 it reduce poverty and also
 it create attitude attitude
 of peace and tranquility

Extract 6.2 shows a sample of a response of a candidate who explained the five fundamentals of Islam instead of showing how Muslims can help to promote peace and tranquility in a community.

3.2.4 Question 7: Islamic Legal Science and Criminal Law

This question required the candidates to state the Islamic punishment on highway robbery, theft, slander, drinking alcohol and adultery by reflecting on Islamic Legal Science and criminal law. The question was from the topic of Islamic Legal Science and Criminal Law. The question was attempted by 357 candidates (51.3%), of which 195 candidates (54.6%) scored from 12 to 18.5 marks, 129 candidates (36.2%) scored from 7 to 11.5 marks and 33 candidates (9.2%) scored from 0 to 6.5 marks among whom 01 candidate (0.3%) scored 0 mark. Figure 7 shows performance of the candidates in percentage.

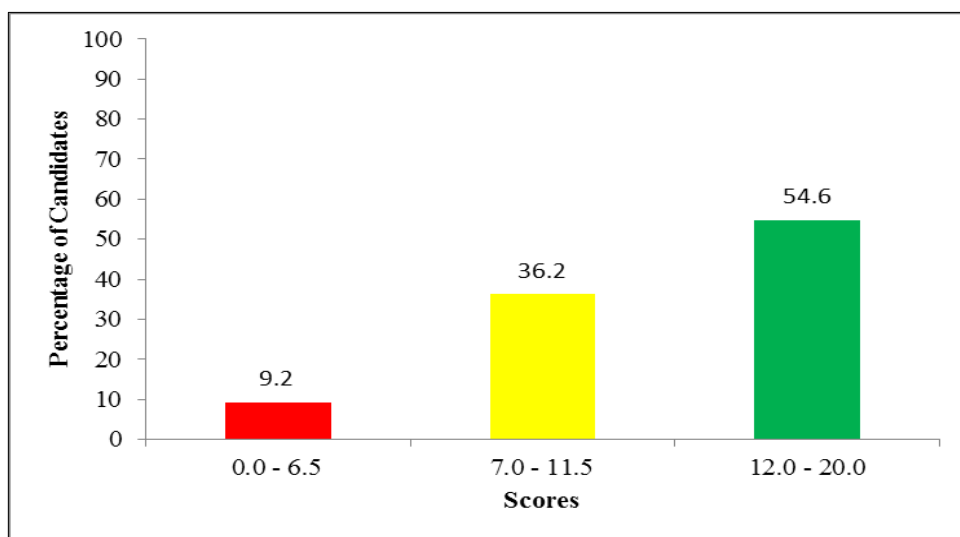


Figure 7: Performance of Candidates in Percentage

Generally, the performance of candidates in this question was good because 324 candidates (90.8%) scored from 7 to 18.5 marks. The analysis of candidates' performance shows that, those who scored high marks managed to respond to the question as it demanded by stating the Islamic punishment on highway robbery, theft, slander, drinking alcohol and adultery as follows: *to be killed and crucified if he kills, Cutting off the leg and hand in opposite if takes only properties without killing, being exiled away if he neither kill nor taking any property, cutting off the right hand, eighty lashes according to Imam Hanbal and Malik, and Forty lashes to Shafiy, Stoned to death if married hundred lashes if not, eighty lashes and rejected to provide evidence forever, respectively.* Extract 7.1 is a sample of a response from a script of a candidate who performed well in this question.

Extract 7.1

7:	<p>Punishments: are the harsh^{punishy} given to people's after performing the different mistake in the society; according to Islamic law the punishment divided into three such as Hudud, punishment, Taqzir and Qisas. Taqzir punishment are given to people which was written in the Quran or Hadith. The ^{Islamic law} following are Islamic punishment on the following:</p> <p>Highway robbery: The punishment are classified as follow: If he kill and take some of properties he should be killed and not crucified also. If he kill and not take any property he should be killed and not crucified. but if he take some properties and not kill he should cut off his leg and hand in opposite direction. And if he neither kill nor take anything he should moved away from the places and not coming there forever. There for the high way robbery can be punished as above that is accordingly on Islamic sharia:</p> <p>Theft: One who takes other properties without the owner permission. he/she have to be punished if the following condition are there. The one can be considered as a thief if: he take a properties secretly, second he take a property for the bad intentions, Third if the one who his property is taken is the real owner, fourth The property taken away from the real position fifth The property already reached to the place of theft, sixth the property reach the nisab, seventh the property taken the way, no shub-ha condition. If above condition is fulfilled theft have to cut off his right hand.</p> <p>Drinking alcohol: or anything which is intoxicant to the health such as drugs i.e cocaine etc There should not be taking even if it has a benefit but also having a harmful and comparing the benefit harmful is more dangerous than that of benefit. so the punishment of drinking alcohol are different according the Ulama's or Imams that presence</p>
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9	<p>on that time it follows 80 lashes according to Imam Hambal, Imam malik but 40 lashes according to Imam Shafi'. So according to Islamic Sharia one can be punished as both of Imam done.</p> <p>Adultery: is a situation of performing sexual intercourse without marriage to each other. The punishment of Adultery is divided and depending according to the one who married and unmarried. For the one which is not married should be 100 lashes in front of people in order to avoid other to perform that criminal. And for those who are in marriage should be stoning to death in front of people also. This will prevent others people to perform and repeat same mirdak.</p> <p>Slanders: The one who give the false evidence in the court which should not accepted his evidence in the court never and not take his advice and not trusted again to perform the evidence in Islamic court. Thus for according to Islamic law of criminal shall have not to be accepted in the Islamic criminal law and considered as a liar forever.</p> <p>Therefore All in all Allah has no mistake on his work. Those punishment are made in order to avoid the evil presence on the society and if possible to remove mischief's away from existing to the society. If Muslims perform those punishment the mischief's will disappear.</p>
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Extract 7.1 shows a sample of a response of a candidate who stated the accurate punishment on highway robbery, theft, slander, drinking alcohol and adultery basing on Islamic Legal Science and Criminal Law.

Further analysis shows that, candidates with average performance either missed some explanations on punishments to some of crimes or did not have enough explanation on some of them.

Moreover, the candidates with low performance did not provide the right responses as the question demanded instead most of them explained the punishments for committing the mentioned crimes basing on secular law and not on Islamic Legal Science and Criminal Law. Their answers were: *Cutting away their parts of the body, corporal punishment, sending to jail*

and prisons, biting them stone until die, to encourage confence, and to be slave on a short time. Some candidates mixed up between the nature of crime committed and the punishment to be administered. For example one candidate explained that: *for highway robbery to be cutted his left hand, drinking alcohol had to slap forty five sticks publically and Adultry punishment is to slap a person eighty sticks.* 7.2 is an example of a response from a script of a candidate with weak performance in this question.

Extract 7.2

7	<p>The Islamic punishment refer to those punishment that provided to all Muslims who going against their willings. The pro ving of punishment to those people going againt it facilitate the good moral and values in the societies. And also it reduced the number of bad people in the societies. The punth ment in Islam divided into several steps, thus other can be harsh and other can be normal.</p> <p>The following are the Islamic punishment on highway robbery, theft, slander, drinking alcohol and adultery.</p> <p>Cutting away their part of their bodies, this is one the punishment of islam because the most of people who seem to have the robbery, theft they tend to cutting their hand away from his/her bodies because to reduce the spread of damage to other people thus it reduce the crime in the societies.</p> <p>Corporal punishment, this is also another the Islamic punishment because most of people who especially sex with another person with no any marriage they tend to bitten stick on the front of majority in order to create the fear to those who want to practice this.</p> <p>Sending to jail and prisons, this is also the Islamic punishment that if people tend to deal with high robbery and crimes in the societies they must be or supposed to send in to jail or prison in order to make them awarnek that it is not suitable.</p>
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7	<p>for them to practice and conduct with it.</p> <p>Beating them stone until die, this is also the one among the Islamic punishment that if you see some bad sex with another person in dangerous way and come with witness that person must beaten with stones on the front of majority until die in order to reduce the number of people who engage in this situation.</p> <p>To encourage confess, this can be seen as punishment to Islamic religion that if people tend to misbehaviour in one way or another it makes them to confess at the means of to reduce the evil in the societies; and created fear etc among people in the societies.</p> <p>To be slave on a short time, this is also the Islamic punishment that the presence of to be slave with a short time it make many people especially muslims to fear to conduct any bad behaviour in the societies that finally reduce the evil at large.</p> <p>All in all the Islamic punishment encourage the reduction of many evils done on the societies in different aspects that can increase moral value erosion that it make people live fear and confidence according to this punishment conducted.</p>
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Extract 7.2 is a sample of a response of a candidate who stated secular punishments for high way robbery, theft, slander, drinking alcohol and adultery instead of stating them basing on Islamic Legal Science and Criminal Law.

3.2.5 Question 8: The Five Fundamentals of Islam

In this question, the candidates were required to analyse five social benefits of performing jamaa prayers in the Mosque. The question was attempted by 615 candidates (88.4%) of which 103 candidates (16.7%) scored from 12 to 18 marks, 346 candidates (56.3%) scored from 7 to 11.5 marks and 166 candidates (27%) scored from 0 to 6.5 marks among whom, 1 candidate (0.2%) scored 0 mark. Figure 8 shows the performance of the candidates in percentage.

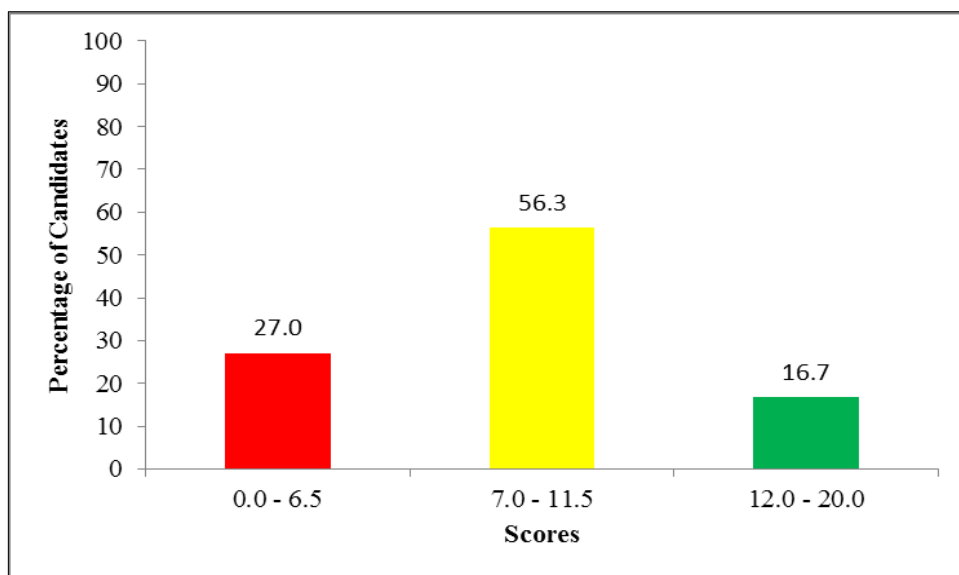


Figure 8: *Performance of Candidates in Percentage*

Generally, the performance of the candidates in this question was good because 449 candidates (73%) scored from 7 to 17 marks. This is the most answered question in this paper and most of candidates answered it correctly. This is due to the fact that prayer is a practical thing and Muslims practice it five times a day as one of the five fundamentals of Islam. The candidates who scored high marks were able to provide clear analysis according to the demands of the question. They revealed all five social benefits of jamaa prayers. Most of these candidates revealed that: *jamaa prayers enable to create strong brotherhood, help Muslims to meet and discuss their development issues, make people to observe management of time, and helps to generate a sense of equality among Muslims*. Extract 8.1 is a sample of a response from a script of a candidate who performed well in this question.

Extract 8.1

8.	<p>Jamaa prayers are performed in the Mosque since the time of the prophet Muhammad (S.a.w) and his companions. The following are the social benefits of performing Jamaa prayers in the Mosque.</p> <p>Enables to create a strong muslim brotherhood, Through jamaa prayers in the mosque muslims gets to know meet and know each other, therefore establishing a strong muslims brotherhood through which they would help each others when problems arise.</p> <p>Helps muslims to meet and discuss their developmental issues, This is because in Jamaa prayers all people pray together and afterwards they get a chance of them being together so that they can discuss different issues concerning the progress of Islam at large.</p> <p>Helps to develop good leadership, This is because when performing jamaa prayers in the mosque there should be one person who should lead the prayer, such that the person being selected as the leader of the prayer should be knowledgeable compared to others and other kept principles.</p> <p>Makes people to be observe management of time, This is because jamaa prayers in the mosque are performed at the exact time the prayer is supposed to be conducted so if a perform is late he or she misses the jamaa prayer. So this enables to</p>
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8.	manage their time and being very conscious for prayer times.
	Helps to generate a sense of equality among muslims, This is because during the jamaa prayers all people arrange themselves in a lines called "Saaf" where colour, race, tribe or the level of economy of some body is not considered in such a way that anybody can be in the front Saaf and anybody can be in the back saaf.
	Generally the jamaa prayers in the mosque makes muslims to become together as one in such a way that unity is promo ted.

Extract 8.1 is a sample of a response from a candidate who clearly analysed the social benefits of jamaa prayer in the Mosque.

The candidates with average performance attempted the question by mixing up both the social benefits of jamaa prayers in the mosque and that of prayers in general such as: *Help to create a sense of brotherhood, Help to create a sense of patient and persevarance to the muslims, It bring twenty seven bridge, It remove hypocritic tendency, It make believer to be God concious and Provide peace and security.* The candidates gave five prerequisites with unsatisfactory explanations to deserve high marks.

The candidates who scored low marks failed to grasp the demands of the question and came up with poor analysis of the question. For example, one among them created his/her own illogical points. This candidate had the following points: *Improvement of buildings, Improvement of education, Provision of humanitarian assistance, Improvent of health services and Improvement of employment opportunity.* Extract 8.2 shows a sample of an answer with poor performance in this question.

Extract 8.2

8	<p>Jamaa prayers means swalat which involve all muslims in the Mosque not ever yone to pray his own prayers. Jamaa prayers in the Mosque is good because it create good relationship between prayers, Peace and harmony, Create God Consciousness and respect. also influence other people of other religion to love Islam. The following are the Social benefits of performing Jamaa prayers in the Mosque as analyzed below.</p> <p>Improvement of ^{buildings} infrastructure, one of the social benefits of performing jamaa prayers in the Mosque is improvement of our ^{buildings} infrastructure such as our Mosque we should improve it by create good and big Mosque with water also electricity hence benefits of performing jamaa prayers in the Mosque because together we rise and separate we fall.</p> <p>Improvement of Education, service, Secondly to pray jamaa is good because help people to improve their service for example if they come people from different place they will come with different knowledge because everyone God give him their knowledge so we can share knowledge and improve our education level.</p> <p>Provision of humanitarian assistance, also through jamaa in the mosque we can get humanitarian assistance for example orphan, widow people if -</p>
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8.	<p>they meet they remember to help them - hence the importance of jamaa in the mosque.</p> <p>Improvement of Health service, also we can improve our health service through jamaa prayers because during jamaa is easy to discuss the problems socially also to discuss how to solve it if is health service is easy to get medicine hence the benefit of swalat jamaa in the mosque.</p> <p>Improvement of Employment- Opportunity, lastly jamaa prayers have benefit because of employment opportunity because if people meet in the mosque - they build brotherhood through meet also is easy to someone to display her problem of unemployment or other to search of employee in order to give him or her employment for example we see in mosque people they write the slogan about employment hence the benefit of swalat jamaa in the mosque.</p> <p>In a nut shell, Mosque is not only worship place also had different function for example help to give people assistance such as Orphans, employment, health service, education as we see during prophet Muhammad time - mosque was the worship place, military place, head quarter, and social place hence the function of mosque.</p>
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Extract 8.2 shows a sample of a response from a candidate who discussed on the improvement of social services instead of analysing the social benefits of jamaa prayers in the Mosque.

4.0 ANALYSIS OF CANDIDATES' PERFORMANCE IN EACH TOPIC

The analysis of the candidates' response in each topic shows that the candidates had good performance in the topics of *The Islamic Family Law* (91.3%), *Islamic Legal Science and Criminal Law* (90.8%), *The Evolution of Islamic State-the Maccan Era* (89.7%), *The Six Pillars of Faith* (84.5%), *The Purpose of Life and Life After Death* (80.5%), *The History of Islam After Caliphate Era* (79.8%), *Nations Mentioned in the Qur'an* (76.3%), *Authenticity of the Holy Qur'an* (75.2%), *The Five Fundamentals of Islam* (73%), *Islam and Contemporary Development* (70.3%), and *The Islamic State in Madinah* (64.4%). The candidates were able to perform well in these topics because of their ability to follow the required instructions; identify the demands of the questions and mastery of the subject matter. Moreover, most of the candidates demonstrated a mastery of English language in answering questions that required explanations.

The candidates performed averagely in the topics of *History of the Universe and Mankind* (58.2%), *Islamic Way of Life* (48.8%), *Belief in Allah (s.w) and its Implication* (47.6%) and *The Qur'anic Concept of Religion* (41.5%). The reasons which made the candidates to get average performance in these topics were: providing fewer points than instructed, mentioning of correct points without satisfactory explanations and mixing up of correct with incorrect concepts. The candidates' performance on the topics for ACSEE 2018 is summarized in appendix A.

In comparison with 2017 examination, the performance of the candidates in 2018 Islamic Knowledge Advanced Certificate of Secondary Education Examination (ACSEE) has increased. In 2017 five topics had good performance; five topics had average performance while three topics had weak performance. In 2018 eleven topics have good performance; four topics have average performance while no topic has weak performance. However, there were three topics in 2017 examination which were not tested in 2018, and six topics in 2018 examination which were not tested in 2017. The comparison of the analysis of the candidates' performance in each topic for 2017 and 2018 is summarized in appendix B, where green colour indicates topics with good performance, yellow colour indicates topics with average performance and red colour indicates topics with weak performance.

5.0 CONCLUSION

Generally, the performance of Islamic Knowledge Examination for Advanced Certificate Secondary Examination (ACSEE) 2018 was good. The analysis which has been conducted in paper 1 and 2 shows that the candidates' performance was good in paper 1 compared to paper 2.

The candidates with good performance were able to answer the questions correctly by addressing the tasks of the questions and showing competence in the subject matter. They were able to write well organised essays with English language proficiency.

Some candidates with average performance mixed up relevant with irrelevant concepts and wrote less than required points on a particular question. Some of them lacked enough knowledge on the topics concerned. These candidates recalled the content required in answering the respective question but failed to provide satisfactory explanations or they just mentioned a concept without explanations as a result, they scored average marks.

Furthermore, the analysis revealed that, the performance of the candidates in the *The Qur'anic Concept of Religion* of question 2 in paper 1 was not impressive. The weaknesses observed were misinterpretation of the question and lack of knowledge on the concept related to the Qur'anic Concept of Religion which makes Muslims not to follow a true religion accordingly. As a result, no candidate scored above 14 marks. This may suggest that candidates were not familiar with the topic.

It is expected that this report will be useful to stakeholders such as prospective candidates, teachers and parents. It is also expected that the report will enable teachers to improve teaching and learning of the Islamic knowledge subject.

6.0 RECOMMENDATIONS

In order to improve the performance of prospective candidates in this subject, the following are recommended.

- (a) Students should be given enough tests, homeworks and other exercises. This will help them not only to clear their misconceptions of Islamic concepts but also to make them familiar with ways to answer questions correctly.
- (b) Candidates are advised to revise all topics in Islamic Knowledge syllabus when preparing for ACSEE examination. These will help them to have enough knowledge on the topics and answer the questions correctly.
- (c) Students should be guided to identify the requirements of the questions so as to provide relevant points/concepts.
- (d) The candidates should be encouraged to answer all parts of the questions with sufficient number of points as required in the questions.
- (e) The candidates should read Qur'anic translation and its footnotes, different Islamic Knowledge books and journals in order to have basic rules and principles of reading, translating and general understanding of the Qur'an.
- (f) The candidates should participate in different Islamic discussions especially in the areas that they find difficulty to understand.
- (g) The Islamic education panel should improve the current textbooks namely The Study of Qur'an and Hadith, Islamic History and Fiqh and Tawheed (volume 1, 2 and 3) and add missing topics such as *History of Islam After Caliphate* so as to match with the syllabus. The sub-topic of the History of Umayyad Dynasty should be emphasized as it is one of the primary sources of Islamic History.
- (h) The candidates should improve their English language. Some candidates seem to have good ideas but failed to answer some questions because they lack proficiency in English Language. Therefore, candidates should be encouraged to read various books to enable them improve their vocabularies. This will eventually enable them to use correct spellings and grammatically correct sentences.

Appendix A

Summary of Candidates' Performance-Topic Wise

S/N	Topic	Total Number of questions	Percentage of candidates who scored an average of 35% or above	Remarks
1	The Islamic Family Law	1	91.3	Good
2	The Islamic Legal Science and Criminal Law	1	90.8	Good
3	The Evolution of Islamic State-the Maccan Era	1	89.7	Good
4	The Six Pillars of Faith	1	84.4	Good
5	The Purpose of Life and Life After Death	1	80.5	Good
6	The History of Islam After Caliphate Era	1	79.8	Good
7	Nations Mentioned in the Qur'an	1	76.3	Good
8	Authenticity of the Holy Qur'an	1	75.2	Good
9	The Five Fundamentals of Islam	1	73	Good
10	Islam and Contemporary Development.	1	70.3	Good
11	The Islamic State in Madinah	1	64.4	Good
12	History of the Universe and Mankind	1	58.2	Average
13	Islamic Way of Life	2	48.8	Average
14	Belief in Allah (s.w) and its implication	1	47.6	Average
15	The Qur'anic Concept of Religion	1	41.5	Average

Appendix B

COMPARISON OF CANDIDATES' PERFORMANCE IN TOPICS BETWEEN YEAR 2017 AND 2018

S/N	Topic	2017			2018		
		Total number of questions	Percentage of Candidates who scored an average of 35% or above	Remarks	Total number of questions	Percentage of Candidates who scored an average of 35% or above	Remarks
1	The Islamic Legal Science and Criminal Law	1	93.7	Good	1	90.8	Good
2.	Rationale of Islam and concept of Islam	1	92.3	Good			
3.	The Qur'anic Concept of Religion	1	79.6	Good	1	41.5	Average
4.	The Qur'anic Concept of Educatin	1	79.4	Good			
5.	The Islamic Family Law	2	63.1	Good	1	91.3	Good
6.	The Five Fundamentals of Islam	1	58.6	Average	1	73	Good
7	The Six Pillars of Faith	2	56.2	Average	1	84.4	Good
8.	The Purpose of Life and Life After Death	1	55.4	Average	1	80.5	Good
9.	The Islamic State in Caliphate Era	1	48.9	Average			
10.	The Islamic State in Madinah	2	45.95	Average	1	64.4	Good
11.	The Evolution of Islamic State the Maccan Era	1	31.8	Weak	1	89.7	Good
12	The Authenticity of the Holy Qur'an	1	21.3	Weak	1	75.2	Good
13	The History of Islam After Caliphate Era	1	6.8	Weak	1	79.8	Good
14	Islam and Contemporary Development.				1	70.3	Good
15	Nations Mentioned in the Qur'an				1	76.3	Good

16	History of the Universe and Mankind				1	58.2	Average
17	Islamic Way of Life				2	48.8	Average
18	Belief in Allah (s.w) and its implication				1	47.6	Average

