



THE UNITED REPUBLIC OF TANZANIA
MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY
NATIONAL EXAMINATIONS COUNCIL OF TANZANIA



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

2021

ARABIC LANGUAGE



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FOREWORD

This report presents the analysis of the performance of candidates who sat for the Advanced Certificate of Secondary Education Examination (ACSEE) in Arabic subject, which was conducted in May 2021. The feedback provided in this report is intended to contribute towards understanding of possible reasons behind the candidates' performance in this subject. The focus of the analysis was on well performed questions, those with average performance and those with weak performance. The report therefore, provides feedback to teachers, students and other educational stakeholders for better performance of the Arabic Language Examinations administered by NECTA.

The general performance of candidates in the Arabic Language in the ACSEE 2021 was average (46.57%). This performance could be attributed to the candidates who scored high marks. These candidates identified the task of the questions and they had comprehension skills. Moreover, they had adequate knowledge of grammar, morphology, rhetoric and literature. Furthermore, they had sufficient vocabulary for use in different contexts as well as sufficient vocabulary to express themselves using the Arabic Language.

However, the report also indicates some of the reasons which attributed to the candidates' weak performance in the Arabic Language. These candidates could not respond according to the requirements of the questions and they demonstrated lack of comprehension skills.

The Council would like to extend its appreciation to the examiners, examination officers and all others who participated in preparing and analysing the data used in this report.



Dr. Charles E. Msonde
EXECUTIVE SECRETARY

1.0 INTRODUCTION

This report presents analysis of the performance of the candidates in the Arabic Language who sat for the Advanced Certificate of Secondary Education Examination (ACSEE) which was conducted in May 2021.

The Arabic Language Examination consisted of two (2) papers, which are Arabic Language paper 1 and paper 2. Each paper had eight (8) questions distributed in two (2) sections. The candidates were required to choose four (4) questions in section A and two (2) questions in section B. Each question in section A carried fifteen (15) marks and each question in section B carried twenty (20) marks. The aim was to test the candidates' Arabic Language skills in comprehension, grammar, language use, morphology, composition, rhetoric, response to readings and literature.

A total of 260 candidates sat for the examination in ACSEE 2021. Among them, 195 (75%) passed and 65 (25 %) failed. When compared to ACSEE 2020, 81.86 per cent of the candidates passed. Hence there is a decrease of 6.86 per cent of the candidates who passed in 2021.

This report therefore, provides a detailed analysis based on the candidates performance for each question and the expected responses from the candidates. Samples from candidates' responses are presented in order to provide a general picture of how the candidates responded to each question. The analysis displays the percentage of performance in three levels namely; good, average and weak. Good performance ranges from 60 to 100 per cent, average performance ranges from 35 to 59 per cent and weak performance ranges from 00 to 34 per cent. These categories are presented in three colours – red as weak, yellow as average and green as good respectively.

It is expected that the report will be useful to all educational stakeholders and will enable teachers and students to improve the teaching and learning process in the Arabic Language subject.

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

2.1 Section 1: Short Answer Questions

This section had five questions. The candidates were required to attempt only four questions. Each question carried fifteen (15) marks.

2.1.1 Question 1: Reading the Passage and Answering the Questions

This question had two parts, (a) and (b). In part (a), the candidates were required to read the passage and answer the five (5) questions and in part (b), the candidates were instructed to identify five gerunds from the passage. The question tested the candidates' ability to read and comprehend the given passage. This question was set from the topic of comprehension.

The following are the five (5) items which were given for this question in part (a).

- 1) (ما هي الشريعة التي أحزنته الفتى بعد أن تزوج الفتاة الجميلة) "Which law saddened the boy after marrying the beautiful girl?"
- 2) (هل هذا القانون سار على أناس معينين؟ وضح ذلك) "Does this principle apply to certain people? Clarify".
- 3) (ماذا حصل للفتى عندما ماتت زوجته؟) "What happened to the boy when his wife died?"
- 4) (كيف كان الفتى يتناول الأكل وهو في الجب؟ ولماذا؟) "How was the boy eating while he was in the pit? And why?"
- 5) (ماذا حدث له حتى استطاع أن يخرج من الجب؟) "What happened to him that enabled him to get out of the pit?"

This question was attempted by 148 (56.9%) candidates, out of which 16 (10.8%) candidates scored from 9 to 13.5 marks. Moreover, 44 (29.7%) candidates scored from 5.5 to 8.5 marks. Additionally, 88 (59.5%) candidates scored from 0 to 5 marks. The general performance in this question was average as 60 (40.5%) candidates scored from 5.5 to 13.5 marks. The candidates' performance is summarised in Figure 1.

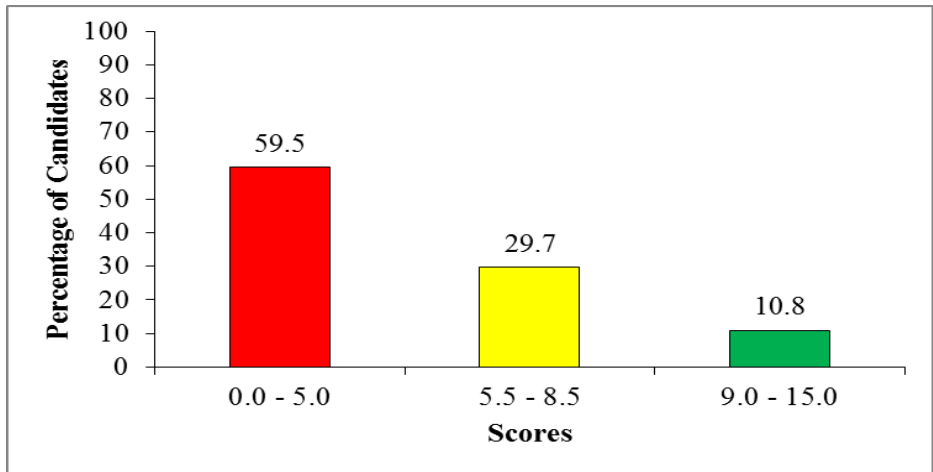


Figure 1: The Percentages of the Candidates' Performance in Question 1

The analysis of the candidates' responses in this question shows that 88 (59.5%) candidates had weak performance. Those candidates failed to comprehend the passage. Instead, they copied the sentences from the passage and used them as answers without considering meaning and demands of the question. They manifested lack of sufficient vocabulary in the Arabic Language.

For example, in item (2) which asked: (هل هذا القانون سار على أناس معينين؟) (وضح ذلك) "Does this principle apply to certain people? Clarify". One of the candidates answered incorrectly as follows: (كل حليها وسار خلفها ومعه) (كبار الدولة وأعيان المدينة يتقدمهم الملك نفسه حتى بلغوا الجب الملعون) "All her jewels walked behind her, along with the elders of the state and notables of the states of the city, until they reached that cursed pit". This candidate associated the word (سار) "Walked" from the question with word (سار) "Walked" in the passage.

The expected answer was supposed to be as follows: (لا، هذا القانون غير) (سار على أناس معينين بل يسير على كل أهل الجزيرة كلهم من الملك إلى أصغر فرد في الرعية ويجري أيضا على كل من تزوج في هذه المدينة أيا كان جنسه) "No, this law is not applicable to certain people. Rather, it applies to all the people of the Island, from the King to the youngest citizen and also to anyone who gets married in the city, regardless of the gender".

Another example of an incorrect response was in item (4) which asked: (كيف كان الفتى يتناول الأكل وهو في الجب؟ ولماذا؟) "How was the boy eating

while he was in the pit? And why?” One of the candidates provided his/her response as follows: (كان يأكل الفتى الأكل من المنفذ بسبب أنزلوا معه قلة (الماء وسبعة أرغفة ”The boy was eating while he was in the forehead because they brought him little water and seven loaves”. This candidate compared the word (الأكل) “eating” from the question with same word (الأكل) “eating” in the passage. The correct answer was supposed to be: (كان الفتى يقتصر في الأكل والشرب حتى لا ينفذ ما معه من الطعام في زمن قليل) “The boy restricted himself from eating and drinking so that the food would not run out in a short time”.

In part (b), the candidates failed to understand and identify the gerunds in the passage. Hence, they provided answers which were not related to the demand of the question. This was due to a poor mastery of the Arabic Language.

For example, one of the candidates identified the verbs (سار) “Walked”, (استطاع) “Managed” and (أراد) “Wanted” instead of gerunds. Another candidate provided standard or scales of gerunds (فعلنا - سماع) and (فعلنا - غليانا) instead of identifying the gerunds from the passage. A few of them left the question unanswered. This shows that these candidates had insufficient vocabulary in the Arabic Language. Extract 1.1 is a sample of a candidate’s responses.

	السؤال الأول
1	الشريعة التي أحزنيه الفتى بعد أن تزوج الفتاة الجميلة هي
	المدنية أي كان جنسه فلما علم ذلك الفتى أصله العم وصل
	بجزع كلما لحق بروجته أقد أذى، وخشى عليها كلما مرضت
2	جاء الناس فلكنوا بروجته في أمهي أبواجها ووصعوا معها
	كل حلبيها وسار فلغها ومعه كبار الدولة وأعيان المدينة .
3	لقد وقع ما كان يخافه، علم يمر على زوجته من يسير حتى مضت
	ثم ماتت
4	وأنزلوا بروجته خيبة ثم أنزلوه إلى الحب قسرا وأنزلوا معه قلة
	ماء وسببه "أرغفة" .
5	ما استظام حمله من كنوز وفنائس ثم يعود إلى نشاط
	البحر .
	ب مصادر من المطعنه السابقة هي
i	اطلاء نفسه حتى بلغوا ذلك الحب الملعون .
ii	يأخذون معهم فلم يترددوا في ذلك .
iii	فرضي بقضاء الله وجعل يقنصر في الأكل .
iv	البحر مترقيا قدوم .
v	أول سفينة ثم هذه الجزيرة .

Extract 1.1: A Sample of Incorrect Responses in Question 1

Extract 1.1 shows a response from a candidate's script that picked some words from the passage and used them as the answers in part (b) instead of identifying five gerunds.

Conversely, there were 44 (29.7%) candidates who had average performance in this question. Most of those candidates provided correct answers to the items (1), (3), (4) and (5) in part (a) and part (b), managed to identify one or two out of five gerunds. Hence, they obtained average marks.

However, there were 16 (10.8%) candidates who performed well in this question. These candidates understood the requirements of the question and they provided the correct answers to both parts (a) and (b). For example, one of the candidates provided his/her answers to the five items in part (a) as follows:

1) الشريعة التي أحزنت الفتى بعد أن تزوج الفتاة الجميلة هي تحتم على كل رجل تموت ()
“The law that the grieved boy after marrying the beautiful girl, is that a man whose wife dies must be buried alive with her and that every woman whose husband dies must be buried with him as well”.

2) لا، هذا القانون غير سار على أناس معينين بل يسير على كل أهل الجزيرة كلهم من الملك ()
 (إلى أصغر فرد في الرعية ويجري أيضا على كل من تزوج في هذه المدينة أيا كان جنسه)
“No, this law is not applicable to certain people. Rather, it applies to all the people of the Island, from the King to the youngest citizen, and it also applies to anyone who gets married in this city, regardless of the gender”.

3) عندما ماتت زوجته دفن معها حيا بإنزاله إلى الجب قسرا ثم أنزلوا معه قلة الماء وسبعة ()
 (أرغفة)
“When his wife died, he was buried alive with her by forcibly taking him to the pit and then they brought down with him a little water and seven loaves”.

4) “كان الفتى يقتصر في الأكل والشرب حتى لا ينفذ ما معه من الطعام في زمن قليل ()
The boy restricted himself from eating and drinking so that the food would not run out in a short time”.

5) إنه رأى شبحا يدنو منه فلم يستطع تمييزه لظلمة المكان ولكنه أحس أنفاسه فتبعه ليعرف ()
 أين يخرج فرآه يتسلل من منفذ صغير في آخر الحفرة، وبذل جهده في توسيع هذا المنفذ حتى
 (تم له ذلك فخرج منه فرآه نفسه في شاطئ البحر)
“He saw a ghost approaching him, but he could not identify it due to the darkness of the place, but he felt his breath. So, he followed him to find out where he was coming out. He saw him sneaking out of a small port at the end of the hole. He made every effort to expand this outlet until that was done for him, so he came out to the seashore”.

In part (b), the candidates were able to identify the gerunds from the passage as required like (النزوح، الشرب، الأكل والنجاة.....) “marry, drink, eat

and escape.....” This suggests that the candidates had a good command of the Arabic Language. Extract 1.2 is a sample of a candidate’s good response.

السؤال الأول:	1
(أ)	
(1) الشريعة التي أحسنها الفتي بعد أن تزوج الفتاة الجميلة هي تعتم على كل رجل تموت زوجته أن يدفن معها حيا، وعلى كل امرأة يموت زوجها أن تدفن معه كذلك.	
(2) لا هذا القانون لا يسير على أناس معينين بل هذا القانون يسير على كل من تزوج أهل الجزيرة كلهم من الملك إلى أمير فرد في الرعية، وأن هذا القانون يسير على كل من تزوج في هذه المدينة أي كان جنسه.	
(3) حمد للفتي عندما مات زوجته دفن معها وهو حي.	
(4) كان الفتي يتناول الأكل وهو في الجيب جعل يقتصر في الأكل، حتى لا ينفد ما معه من الطعام في زمن قليل.	
(5) حدث له حتى استطاع أن يخرج من الجيب لما رأى شيئا يدنو منه فلم يستطع تمييزه لظلمة المكان - ولكنه أحس أنفاسه فقام خائفا وفرغ منه ذلك الشبح - وعاد من حيث أتى فتبعه ليعرف أين يخرج فرآه يتسلل من المنفذ صغير في آخر الحفرة، فلاح له أمل كبير في النجاة وبذل جهده في توسيع هذا المنفذ حتى تم له ذلك فخرج منه فرآى نفسه على شاطئ البحر.	
(ب) - الشرب - مخالفة - توسيع - الأكل	

Extract 1.2: A Sample of Correct Responses in Question 1

Extract 1.2 shows responses by a candidate who provided correct answers to all the items as required.

2.1.2 Question 2: Rules of the Arabic Grammar

This question had three parts, (a), (b) and (c). The question aimed at testing the candidates' ability to write and express themselves using correct sentences of the provided Arabic Language grammar. This question was set from the topic of grammar.

In part (a), the candidates were instructed to identify cognate accusative with its types in the following sentences:

- 1) (وتحبون المال حبا جما) "And you love money so much".
- 2) (ضرب الخادم العقرب ضربا) "The servant beat the scorpion".
- 3) (أخذني الخوف ففق قلبي دقات) "The fear took me and my heart was beating fast".
- 4) (يعيش جاري عيشة الأغنياء) "My neighbour lives the life of the rich".
- 5) (رأيت ثعبانا فقتله قتلا) "I saw a snake and killed it".

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

- 1) (عرف الضمير المتصل ثم اذكر مثالين له) "Explain the meaning of pronoun with two examples".
- 2) (هات مثلا واحدا لحال جملة اسمية) "Give one example of conditional nominative sentence".
- 3) (كيف يبني فعل الأمر إذا اتصلت به ألف اثنتين؟) "How the command is formed when it is connected by a dual form".
- 4) (ماذا تنسخ "إن أو إحدى أخواتها" إذا دخلت على الجملة الاسمية؟) "What did the *Inna-wa-akh-watiha* do in the nominative sentence?"
- 5) (اذكر أنواع الإعراب) "Mention types of inflection".

In part (c), the candidates were required to identify the sign of the inflection in the five underlined given words.

- 1) (يَجْتَمِعُ المسلمون في مسجد الجامع يوم الجمعة) “Muslims are gathering in the Mosque on Friday”.
- 2) (أكرم الإسلام المسلّمات) “Islam honors Muslim women”.
- 3) (الطلاب ينتشرون إلى فصولهم) “Students spread to their classrooms”.
- 4) (سافر الأستاذ إلى مصر) “The professor traveled to Egypt”.
- 5) (لم يمش أحمد إلى الحقل مع زملائه) “Ahmed did not walk to his field with colleagues”.

A total of 203 (78.1) candidates attempted this question. The analysis of data on performance shows that 97 (47.8%) candidates scored from 0 to 5 marks, 66 (32.5%) candidates scored from 5.5 to 8.5 marks and 40 (19.7%) candidates scored from 9 to 14 marks. The general performance in this question was average as 106 (52.2%) candidates scored from 5.5 to 14 marks. The candidates’ performance is summarised in Figure 2.

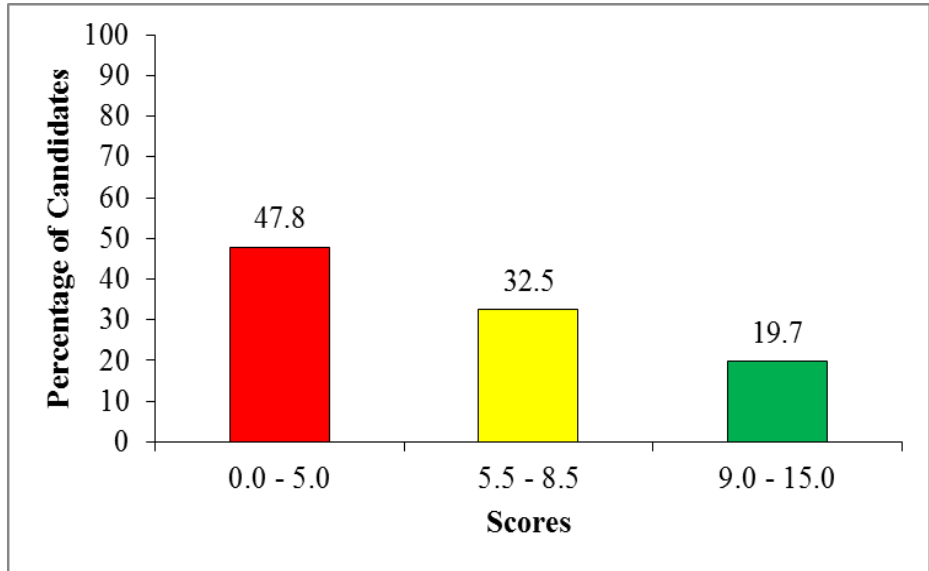


Figure 2: The Percentages of the Candidates’ Performance in Question 2

In this question, 97 (47.8%) candidates had weak performance as they scored from 0 to 5 marks. The analysis of candidates showed that those candidates failed to provide correct answers in almost all the parts of the question.

In part (a), some of the candidates managed to identify cognate accusative in the sentences given but failed to indicate its types. Other candidates provided incorrect responses due to lack of enough knowledge of the cognate accusative. For instance, one of the candidates wrote in item (1); (المفعول المطلق هو كلمة (حباً) ونوعه كلمة) (تحبّون) “the cognate accusative is a word (loving) and its type is a word (you love)” instead of (المفعول المطلق هو كلمة (حباً) ونوعه مبيّن نوع الفعل) “the cognate accusative is word a (loving) and its type is to indicate the type of verb”. In item (2) (المفعول المطلق هو كلمة (ضرباً) ونوعه كلمة (ضرب)) “the cognate accusative is a word “beating” and its type is a word (beat)” instead of (المفعول المطلق هو كلمة (ضرباً) ونوعه التأكيد على الفعل) “The cognate accusative is “beating” and its type is to emphasize the verb”.

In part (b), the candidates were unable to provide correct answers to the items (2) and (3) due to lack of knowledge of Arabic grammar. For example in item (2), one of the candidates wrote a nominative sentence; (الحديقة جميلة) “The garden is very good” instead of case in a noun phrase (استيقظت والشمس طالعة) “I woke up when the sun was up”. In item (3), one of the candidates wrote; (يبني فعل الأمر على بالفتحة إذا اتصلت به ألف) (الاثنتين) “The command is formed by the letter “Fat-ha”, If it would be connected by a dual form instead of (يبني فعل الأمر على حذف النون إذا اتصلت) (به ألف الاثنتين) “The command is formed by deleting the letter “Nuni”, If it would be connected by a dual form”.

In part (c), many of these candidates failed to identify the signs of the inflection in the five underlined words given. Hence, they named the following types of inflection (مرفوع، منصوب، مجزوم، ومجرور) “Nominative case, subjunctive case, imperative case and genitive case” without identifying their inflective signs. Others provided incorrect signs of inflection. For example, in item (2), one of the candidates wrote a letter (الفتحة) “Al-fat-ha” instead of a letter (الكسرة) “Kas-ratu” on behalf of a letter (الفتحة) “Al-fat-ha” because it is a feminine plural

form. This shows that the candidates had inadequate knowledge of inflection. Extract 2.1 is a sample of a weak response of a candidate.

2(2)	أحرم الإسلام المسلمات
	المسلمات؛ مفعول به مرفوع وعلامة رفعه النجمة الطاعة في آخره
	والف - الأضداد - أو جمع النون السليم
2(3)	الطلاب ينتشرون إلى فصولهم
	ينتشرون - فعل المضارع مبني على النجمة طاعة في آخره
	والنون - نون الكسرة
2(4)	سافر الأستاذ إلى مصر
	السف - فعل + اسم المفعول جزر وعلامة جزره الكسرة في آخره الطاعة في آخره
2(5)	لم يعش أحسن إلى العطل مع زملائه
	يعش - فعل مضارع مرفوع وعلامة رفعه النجمة طاعة في آخره

Extract 2.1: A Sample of Incorrect Responses in Question 2

Extract 2.1 shows a response of a candidate who mentioned incorrectly types of inflection (مرفوع، منصوب، مجزوم، ومجرور) “Nominative case, subjunctive case, imperative case and genitive case” and the signs of the inflection in all the items.

On the contrary, the candidates whose performances were average managed to identify cognate accusative in the sentences given but they could not identify types of cognate accusative accordingly. Moreover, they partially explained the meaning of pronoun with two examples as well as mentioned types of inflection. Furthermore, they managed to identify one or two signs of inflections. These candidates scored 5.5 marks, hence attained an average performance.

Furthermore, the analysis shows that the candidates who performed well in this question were 19.7 percent. These candidates were able to identify cognate accusative and its types in the given sentences. They explained the meaning of pronoun with two examples and provided one example of a case of a noun phrase. They stated how the past tense with dual form should be as well as the function of the defective verbs in the nominative sentences. They also mentioned the types of inflection in the Arabic Language. Additionally, they identified the signs of the inflection in the five given underlined words. For example, in part (a), one of the candidates provided his/her answers as follows:

- 1) (المفعول المطلق هو كلمة (حباً) ونوعه مبين نوع الفعل) “the cognate accusative is word a (love) and its type is to indicate the type of verb”
- 2) (المفعول المطلق هو كلمة (ضرباً) ونوعه التأكيد على الفعل) “The cognate accusative is (beat) and its type is to emphasise the verb”.
- 3) (المفعول المطلق هو كلمة (دقات) ونوعه مبين للعدد) “the cognate accusative is word a (beat) and its type is to indicate frequently of verb”
- 4) (المفعول المطلق هو كلمة (عيشة) ونوعه مبين نوع الفعل) “the cognate accusative is word a (live) and its type is to indicate the type of verb”
- 5) (المفعول المطلق هو كلمة (قتلاً) ونوعه التأكيد على الفعل) “The cognate accusative is (kill) and its type is to emphasise the verb”.

In part (c), the candidates provided correct answers as it is exemplified below:

- 1) (علامة الإعراب لكلمة (المسلمون) هي الواو نيابة عن الضمة) “The sign of the word (Muslims) is a letter (*Al-wawu*) on behalf of a letter (*dhamma*)”.
- 2) (علامة الإعراب لكلمة (المسلمات) هي الكسرة نيابة عن الفتحة) “The sign of the word (Muslim women) is a letter (*Kas-ratu*) on behalf of a letter (*Al-fat-ha*)”.

- 3) “The sign of the word (spread) is the presence of a letter (*Nuni*) on behalf of a letter (*dham-ma*)”.
- 4) “The sign of the word (Misr) is a letter (*Al-fat-ha*) on behalf of a letter (*Al-kas-ratu*)”.
- 5) “The sign of the word (Walk) is deleting a letter (*Ila*) on behalf of a letter (*sukuni*)”.

This shows that the candidates had good command of the Arabic Language grammar and enough knowledge of inflection. Extract 2.2 is a sample of a good response.

السؤال الثاني	2
علامة الإعراب	الكلمة
الواو نيابة عن الضمة	المسلمون
الكسرة نيابة عن الفتحة	المسلمات
ثبوت النون	ينتشرون
الفتحة نيابة عن الكسرة	مصر
حذف حرف العلة	يمش
	ب
الضمير المتصل هو ما لا يمكن الإيذاء به في الجملة بل يرتبط بالفعل.	1
مثال: ضربت علياً	
: ذهبنا إلى المستشفى	
مثال لعال جملة اسمية:	2
جاء عليٌّ وهو يتشم	
إذا اتصلت فعل الأمر ألف الواو بيني وبين حرف النون	3
مثال: اذهبوا إلى فرعون	

		2
		3
	أنواع الاعراب هو: الرفع والنصب، والجر والعزم	5
	مفعول مطلق حبا جما	1
	توعوه - لبيان نوعه	
	ضربا	2
	- لفظي - لصا لتأكيد	
	دقات	3
	- لبيان العدد	
	عيشة الأغنياء	4
	- لبيان نوعه -	
	قتلا	5
	- لفظي - لتأكيد	

Extract 2.2: A Sample of Correct Responses in Question 2

Extract 2.2 shows a response from a candidate who mentioned the five signs of inflections and identified all the types of cognate accusative in the given sentences as required.

2.1.3 Question 3: Re-arrange words and Use the Rules

This question had three parts (a), (b) and (c). The question aimed at testing the candidates' ability to construct correct sentences by using the instructions provided. The question was set from the topic of Language use. This question carried 15 marks.

In part (a), the candidates were required to re-arrange words into meaningful sentences in the following items.

- 1) (الطب - علماء - من - ابن خلدون - عالم) "The medical - Ibn Khaldun scientists - is among - a scientist".
- 2) (تلميذا - يحب - الأستاذ - مؤدبا) "Student -loves -the teacher - a polite".

- 3) (واحد / - النبت - بالسكين - برتقلا - قشرت) “One – the girl – with a knife orange – peeled”.
- 4) (بأنفسه - الرجل - واثقا - أحترم) “Himself – the man – who is confident in – I respect”.
- 5) (مثلته - خلق - وتأتي - عن - تنه - لا) “Like it – habit – and come – stop do not”.

In part (b), the candidates were required to compose five (الجملة الاسمية) “nominative sentences”. The first sentence has to start with: (جمع) “Plural noun”, second sentence with: (مثنى مذكر) “Masculine in dual form”, third sentence with: (مفرد مؤنث) “Feminine in singular form”. Fourth sentence with: (جمع المؤنث السالم) “Feminine in Plural form” and fifth sentence with a noun among (الأسماء الخمسة) the “*Asmau-hamsa*” at the beginning of sentences.

In part (c), the candidates were required to provide one example for each sentence according to the given instructions.

- 1) (التمييز) “Disambiguation”.
- 2) (المفعول معه) “Assertion”.
- 3) (التوكيد اللفظي) “Concomitant Object”.
- 4) (الفعل المضارع بأن مضمرة بعد لام التعليل) “The Present Tense in the subjunctive case with “*Lamu*” for justification”.
- 5) (ظرف الزمان) “Adverb of time”.

The question was attempted by 236 (90.8%) candidates who sat for the Examination. The performance shows that, 87 (36.9%) candidates scored from 9 to 15 marks, 79 (33.4%) candidates scored from 5.5 to 8.5 marks and 70 (29.7%) candidates scored from 0 to 5 marks. The general performance was good because 166 (70.3%) candidates scored from 5.5 to 15 marks above average marks as illustrated in Figure 3.

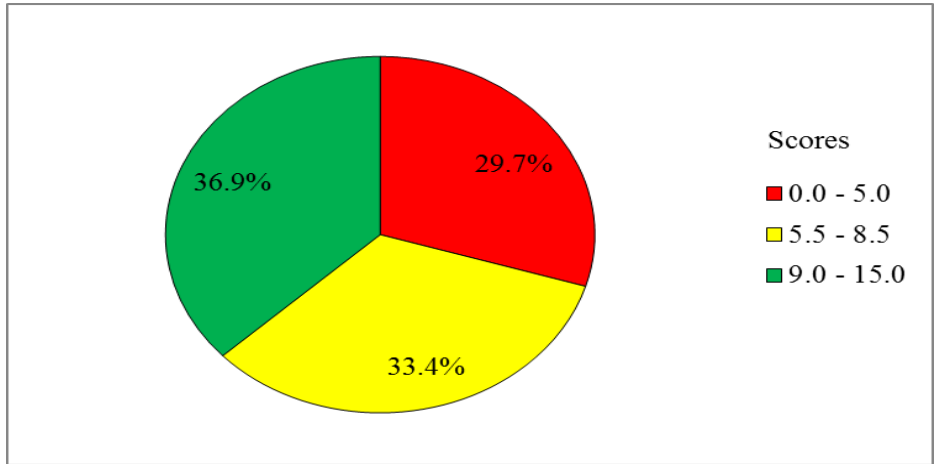


Figure 3: The Percentages of the Candidates' Performance in Question 3

The candidates who performed well in this question re-arranged the given words into meaningful sentences as required. For example, one of the candidates wrote as follows:

- 1) (ابن خلدون عالم من علماء الطب) "Ibn Khaldun is a scientist among the medical scientists".
- 2) (يحب الأستاذ تلميذا مؤدبا/ الأستاذ يحب تلميذا مؤدبا) "The teacher loves a polite student".
- 3) (قشرت البنت برتقالا واحدا بالسكين/ بالبنت قشرت برتقالا واحدا) "The girl peeled one orange with a knife".
- 4) (أحترم الرجل واثقا بنفسه) "I respect the man who is confident in himself".
- 5) (لا تنه عن خلق وتأتي مثله) "Do not stop habit and come like it".

This shows that the candidates were competent enough to re-arrange the given words into meaningful sentences. They also were able to compose five (الجملة الاسمية) "nominative sentences". The first sentence started with: (جمع التكسير) "Plural noun", second sentence with: (مثنى) "masculine in dual form", third sentence with: (مفرد مؤنث) "feminine in singular form. The fourth sentence with: (جمع المؤنث السالم) "feminine in Plural form" and fifth sentence with a noun among (الأسماء الخمسة) the "Asmau-hamsa" at the beginning of sentences as required.

For instance, one of the candidates composed five (الجملة الاسمية) “nominative sentences” correctly as follows:

- 1) (جمع التكسير) “Plural noun”: (الطلاب جاهزون في الامتحان) “Students are ready for examination”.
- 2) (مثنى مذكر) “Masculine in dual form”: (الطالبان ماهران) “The two students are skilled”.
- 3) (مفرد مؤنث) “Feminine in singular form”: (البنيت مطيعة أمها) “The girl is obedient to her mother.
- 4) (جمع المؤنث السالم) “Feminine in Plural form”: (المسلّمات قانتات) “Muslim women are obedient”.
- 5) (الأسماء الخمسة) the “Asmau-hamsa”: (أبو محمد ماهر) “Muhammad’s father is skilled.

This shows that the candidates had enough knowledge of applying the Arabic Language principles in constructing sentences.

Furthermore, those candidates provided one example for each sentence as required. For example, one of the candidates provided his/her correct responses as follows:

- 1) (التمييز) “Disambiguation”: (اشتريت إردبا قمحا) “I bought “ardaba” of wheat.
- 2) (المفعول معه) “Assertion”: (جئت وغروب الشمس) “I came while the sun is setting”.
- 3) (التوكيد اللفظي) “Concomitant Object”: (حضر حضر معلم) “A teacher attended”.
- 4) (الفعل المضارع بأن مضمرة بعد لام التعليل) “The Present Tense in the subjunctive case with “Lamu” for justification”: (قمت لأستريح) “I have to rest”.
- 5) (ظرف الزمان) “Adverb of time”: (جاء محمد صباحا) “Muhammad came in the morning.

This good performance indicates that the candidates had adequate Arabic vocabulary and enough knowledge of the Arabic grammar. Extract 3.1 is a sample of a candidate’s response.

السؤال الثالث	
1	ابن خلدون من عالم علماء الفلك .
2	وجب لأستاذ قلميك مؤدبا .
3	قشورت البيت برتقال واحد بالسكين .
4	لا تنزع عن أحرمت الرجل وثقا بنفسه .
5	لا قنأ عن خلق وتأتي مثله .
ب	
1	مبتدأ جمع والتكسير مثل الطلاب جاهزون في الامتحان
2	مبتدأ متنى مذكور : الطالبان ماهرون .
3	مبتدأ مفرد مؤنث : البيت مطيعة أمها .
4	مبتدأ جمع مؤنث السالم : المسلمات قانتات .
5	مبتدأ فاعل خمسة : أبو محمد ماهر .
ج	
1	لتمييز مثل : اشتريت اوديا قمحا .
2	المفعول معه مثل : جئت وغروب الشمس .
3	التوكيد اللفظي : مثل : حضر حضر معلم .

Extract 3.1: A Sample of Responses in Question 3

Extract 3.1 shows a response from a candidate who re-arranged the given words into meaningful sentences as required and also composed correctly five (الجملة الاسمية) “nominative sentences”.

On the contrary, the candidates with average performance were able to provide correct responses to three items in re-arranging the given words into meaningful sentences as well as three out of items in composing (الجملة الاسمية) “nominative sentences”.

However, there were 70 (29.7%) candidates who had a weak performance in this question. some of those candidates failed to re-arrange the given words into meaningful sentences in part (a). For

example, one of the candidates re-arranged the words as follows: (علماء)
“The medical scientists Ibn Khaldun among from
a scientist” instead of (ابن خلدون عالم من علماء الطب) “Ibn Khaldun is a
scientist among the medical scientists”.

In part (b), the candidates were unable to compose (الجملة الاسمية)
“nominative sentences”. For instance, one of the candidates wrote
his/her response as follows: 1) (الحديقة جميلة) “The garden is very good”.
This candidate composed nominative sentence in singular form instead
of (جمع التكسير) “Plural form”, thus scored low marks due to a poor
mastery of the Arabic Language. The correct answer was; 1) (الحدائق)
(جميلة) “The gardens are very good”.

Further analysis shows that some of the candidates provided the
responses which were not related to the demands of the question. For
example, one of the candidates wrote verbal sentences in items 2, 3, 4
and 5 instead of nominative sentences as follows: 2) (جاء الرجلان من)
(المسجدين) instead of (الرجلان جاءوا من المسجدين) “Two persons came from
the two mosques”, 3) (ذهبت فاطمة إلى السوق) instead of (فاطمة ذهبت إلى)
(السوق) “Fatma went to the market”, 4) (أكرم الإسلام المسلمات) instead of
(رأيت أباك في) (الإسلام أكرم المسلمات) “Islam honored Muslim women” and 5) (أبوك رأيتَه في السوق) instead of (رأيت أبوك في) (السوق) “I saw your father at market”. This
candidate did not know that in a nominative sentence, a noun is initially
positioned in a sentence. Furthermore, a few of them left the items
unanswered due to a poor mastery of the Arabic vocabulary.

In part (c), the candidates could not provide correct examples for each
sentence accordingly due to inadequate knowledge of the Arabic rules.
For example, one of the candidates responded as follows: “1) (التمييز)
“Disambiguation”: (هذا رجل واحد) “This is one man” instead of (جاء خمسة)
“Twenty five men came”. 2) (المفعول معه) “Assertion”: (جاء)
“Muhammad came together with his friend” instead of (جاء محمد مع صاحبه)
“Muhammad came while it was raining”. 3) (التوكيد) “Concomitant Object”: (نحن نجلس في الحديقة) “We are sitting in the
garden” instead of (رأيت التمساح التمساح) “I saw the ‘crocodile” 4) (الفعل)
“The Present Tense in the subjunctive case with “Lamu” for justification”: (يجعلونه في أصابعهم) “They put it on

their fingers” instead of (جلست لأن أستريح) “I sat down to rest” and 5) (ظرف الزمان) “Adverb of time”: (فأسأل أهل القرية) “Ask the people of the village” instead of (وصل القطار من المدينة صباحا) “The train arrived from the city in the morning”. Extract 3.2 is a sample of a candidate’s responses.

	السؤال الثالث	3
	1 من علم علماء الطب ابنت خلدون	1
	2 الأستاذ يحب مؤدبنا تلميذا	2
	3 بالسكين ففتحت البنت واحد ابنتقالا	3
	4 احتمع بنفسه واتقوا الرجل	4
	5 لا أدلج على مثله وتأتي تنة	5
	الطلابون	10
	الطالبين	2
	بنت	3
	بنات	4
	بات	5
	السؤال في الاتي	10
	2 دعيت على الى السوق	2
	3 ففتح فراحا سيدير	3

Extract 3.2: A Sample of Incorrect Responses in Question 3

Extract 3.2 shows responses from a candidate who wrote nouns at the beginning of each line of part (b) instead of using them to compose the sentences.

2.1.4 Question 4: The Use Rules of Morphology

This question had two parts, (a) and (b). In part (a), the candidates were instructed to respond to the given items. The question tested the candidates' ability to comprehend the Arabic morphology. The question was set from the topic of morphology. The following are the five (5) items which were given in part (a).

- 1) (عرف الفعل المضارع مع التمثيل لما تقول) “By giving examples, explain the meaning of “*Al-filu-al-mudhafu*””.
- 2) (ما هو الحرف الزائد والأصلي في الكلمة؟) “What does it means by “*Har-fu ziada and aswi-liya*” in the word?”
- 3) (اذكر اثنين من أبواب “فعل” مع التمثيل لكل ما تذكر) “With examples, mention types of “*Babu faala*””.
- 4) (هات مثالين للفعل المتعدي الذي ينصب ثلاثة مفاعيل) “Give two examples of transitive verb with three objects”.
- 5) (الفعل الثلاثي يدل على صوت له مصدران. ما هما؟ مع التمثيل لكل واحد) “provide two examples for each gerund of the verb which indicates sound”.

In part (b), the candidates were required to identify the (الممنوع من) “*Al-mam nuu min alsar-fu*” with reasons led that to be (الممنوع) “*Al-mam nuu min alsar-fu*” in the following sentences.

- 1) (سافر أحمد وعبد الرحمن إلى المدينة) “Ahmed and Abdulrahman traveled to Medina”.
- 2) (يصوم المسلمون في رمضان وجوبا) “Muslims fast Ramadhan obligatory”.
- 3) (حضر موت مدينة جميلة من إحدى بلاد العرب) “Hadharamuti is a very beautiful city among the Arabic cities”.
- 4) (يطلع الشيخ على تفاسير مختلفة للقرآن الكريم) “Sheikh revises the various translation of the holy Quran”.
- 5) (أبحث عن قلم أحمر لأصحح به الكراسات) “I am looking for a red pen to correct books”.

The question was attempted by 191 (72.5%) candidates. Among them, 49 (25.7%) candidates scored from 9 to 14 marks. Also, 74 (38.7%) candidates scored from 5.5 to 8.5 marks and 68 (35.6%) candidates scored from 0 to 5 marks. The general performance in this question was good as 123 (64.4%) candidates scored from 5.5 to 14 marks. The candidates' performance is summarised in Figure 4.

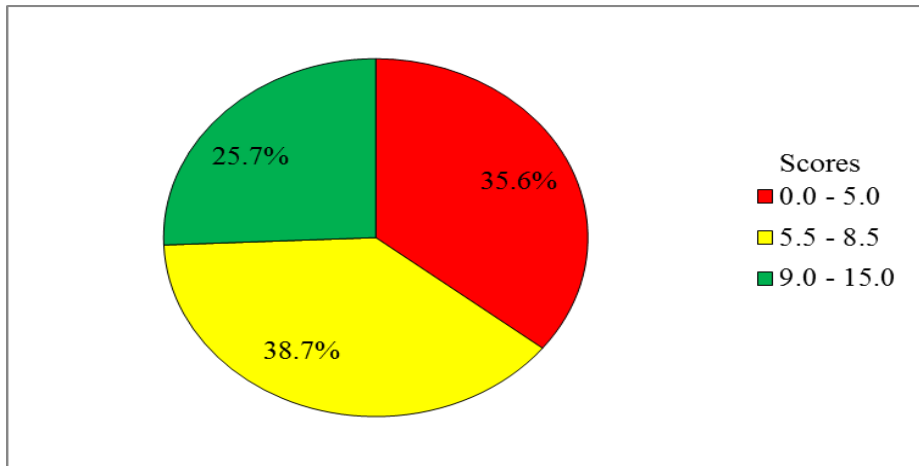


Figure 4: The Percentages of the Candidates' Performance in Question 4

The analysis shows that 49 (25.7%) candidates who performed well in this question explained the meaning of “*Al-filu-al-mudhafu*” by giving examples. They also explained about the “*Har-fu ziada and aswi-liya*” in the word and mention types of “*Babu faala*” with examples correctly. Furthermore, they provided two examples of transitive verb with three objects and two gerunds of the verb which always indicates sound with examples as required.

In item (1) which asked; (عرف الفعل المضارع مع التمثيل لما تقول) “Explain the meaning of “*Al-filu-al-mudhafu*” by giving examples”. One of the candidates wrote his/her response as follows: (الفعل المضعف: هو ما كان) “*Al-filu-al-mudhafu*” is one that second (*Ainu kalima*) and third (*lamu kalima*) letter have to be the same, for instance: the words ‘tighten and escape’.

In item (2) which asked: (ما هو الحرف الزائد والأصلي في الكلمة؟) “What does it mean by “*Har-fu ziada and aswi-liya*” in the word? One of the candidates provided his/her answers as follows; (الحرف الزائد: هو الذي) “*Har-fu ziada*” is a letter which can be added with original letters in the word and it is correct to omit it in the inflections of the word; for example: a word (جلس) “sit” and (الحرف الأصلي: هو ما لا يسقط أثناء تصاريف الكلمة) “*Har-fu aswi-liya*” is an original letter that cannot be deleted during inflections, for example: a word (شرب) “drink”.

Furthermore, these candidates managed to identify (الممنوع من الصرف) “Al-mam nuu min alsar-fu” with reasons led that to be (الممنوع من) (الصرف) “Al-mam nuu min alsar-fu”. For example, one of the candidates wrote his/her responses in item (1), (2) and (3) respectively as follows; (الممنوع من الصرف في كلمة "أحمد"، وسبب منعه هو علم جاء على وزن أفعال،) و"رمضان"، وسبب منعه هو علم مختوم بالألف والنون الزائدتين، "حضر موت" وسبب (الممنوع من الصرف) “The word (Ahmad) is (منعه هو علم مركب تركيب مزجي) “Al-mam nuu min alsar-fu” because it is common noun that came with the measurement “Af-ala”, (Ramadhani) ended with two additional letters “Alifu” and “Nuni” and (Hadharamut) is a blending common noun”. This good performance shows that the candidates were familiar with the morphology tested. Extract 4.1 is a sample of a candidate’s responses.

	السؤال الرابع	
1	الفعل المصغّر عوماً كان حرفه الثاني والثالث من جنس واحد نحو وسوس ، زلزل - ونشّ	
2	الحروف الزائدة عموماً ما زاد فيها حرف أو أكثر من حروف الأظلية نحو أحسن .	
	الحروف الأصلية عوماً كلها جمع حرفه الأصلية نحو كتب	
3	فَعَلٌ - يَفْعَلُ نحو نَصَرَ - يَنْصُرُ . فَعَلَ - يَفْعَلُ نحو ضَرَبَ - يَضْرِبُ .	
4	سأرى على الكتاب متأخر مفيداً	
5	خبرت المسافرين القطار متأخراً . فَعِيلٌ نحو يُغَيَّبُ الغراب يُغَيَّبُ . فُعَالٌ نحو بكى البنت بكاءً .	
6	الممنوع من الصرف	وسبب منعه
1	أحمد	لأنه علم على وزن أفعال
2	رمضان	لأنه مزيد فيه النون والنون
3	حضر موت	لأنه علم مركب تركيبياً
		منجياً .

Extract 4.1: A Sample of Correct Responses in Question 4

Extract 4.1 shows a candidate who provided correct responses to all the items except one example of the gerund (فعليل) “Failu”.

Further analysis shows that the candidates who performed averagely provided inadequate responses. Some of them provided two or three correct answers in part (a). For example, one of the candidates mentioned two gerunds of the verb which indicates sound (فعل وفعليل) “Fualu” and “Failu” but failed to provide appropriate examples. Other candidates managed to identify (الممنوع من الصرف) “Al-mam nuu min alsar-fu” as (الممنوع من الصرف: أحمد، رمضان، حضرموت، تفاسير وأحمر) “(Ahmad), (Ramadhani), (Tafasiru) (Hadharamut) and (Ah-maru) but were unable to give reasons for that (الممنوع من الصرف) “Al-mam nuu min alsar-fu”. This shows that these candidates understood the requirement of the question but they had insufficient knowledge of the Arabic morphology.

On the contrary, there were candidates who failed both to explain meaning and give examples on “Al-filu-al-mudhafu”. Moreover, they were unable to explain about the “Har-fu ziada and aswi-liya” in the word and mention types of “Babu faala” with examples.

In item (1), One of the candidates in this category provided incorrect answer as follows: (الفعل المضعف: هو الفعل الذي يسبب الفعل مثل: لعب الطفل في) 1) “Al-filu-al-mudhafu” is the verb which causes the verb. For example: The child played in the home yard and I saw the teacher is in the lesson instead of (الفعل المضعف: هو ما كان) (حرفه الثاني والثالث من جنس واحد مثال: شدّ وفرّ “Al-filu-al-mudhafu” is one that second (Ainu kalima) and third (lamu kalima) letter have to be the same, for example: the words ‘tighten and escape’.

In item (2), one of the candidates wrote incorrect meaning of “Har-fu aswi-liya” as; 2) (الحرف الأصلي هو الحرف الذي يكون حرف على وزن فعل) “Har-fu aswi-liya” is the “har-fu” which is in the “Waznu fa-ala” instead of (الحرف الأصلي: هو ما لا يسقط أثناء تصارييف الكلمة) “Har-fu aswi-liya” is an original letter that cannot be deleted during inflections.

In item (3), one of the candidates mentioned irrelevant types of “*Babu faala*” and its examples as follows; (*فُعِل- يَفْعَل= فُتِح- يَفْتَح/ فُعِل- يَفْعَل= سَغَف-*) instead of (*فُعِل- يَفْعَل= ضَرَب- يَضْرِب/ فُعِل- يَفْعَل= فُتِح- يَفْتَح/ فُعِل- يَفْعَل=*) (*يُنْصَر- يَنْصُر*). This indicates that the candidates lacked enough knowledge of types of “*Babu faala*” in the Arabic morphology.

Moreover, 68 (35.6%) candidates who had weak performance in this question failed to identify (*الممنوع من الصرف*) “*Al-mam nuu min alsar-fu*” as well as giving correct reasons. For example, one of the candidates responded incorrectly as follows; item (2), the word (*مسلمون*) “*Muslimuna*” is a (*الممنوع من الصرف*) “*Al-mam nuu min alsar-fu*” because it is an object instead of the word (*رمضان*) “*Ramadhani*” because that ended with additional letters (*ألف ونون*) “*Alifu*” and “*Nuni*”, (3) the word (*جميلة*) “*jamilatu*” is a (*الممنوع من الصرف*) “*Al-mam nuu min alsar-fu*” because it has a preposition (*ألف ونون*) “*Alifu*” and “*Nuni*” instead of the word (*حضر موت*) (*Hadharamut*) because it is a blending common noun and (4) the word (*مختلفة*) “*Mukh-talifatu*” is a (*الممنوع من*) (*الصرف*) “*Al-mam nuu min alsar-fu*” because it is a gerund (*ميمي*) “*miy-miyu*” instead of the word (*تفاسير*) “*Tafasira*” because it is a (*صيغة منتهى*) (*الجموع*) “*Sighatu mun-taha al-jumui*”. This weak performance shows that the candidates had insufficient knowledge of the topic of (*الممنوع من*) (*الصرف*) “*Al-mam nuu min alsar-fu*”. Extract 4.2 is a sample of a candidate’s responses.

4	السؤال الرابع
1	العمل المضعف هو العمل الذي هي مضافه يدل على مضافه أكثر الأمثلة - دَخَسُوا - يَحْصِم - دَهَمَ يَقْرَأُونَ - يَقْرَأُ - إِقْرَأُ
2	الحرف الراء هو الحروف الذي يزيد مثل يَقْرَأُ - يِ
3	والأصلي هو الحرف الذي لا يبدل معناه دائما مثل جلس - كَتَبَ .
3	فِعْلٌ يَفْعِلُ الأمثلة فَيَح - تَفْتِيحُ فَعْلٌ يَفْعُلُ مثل تَسْعُو - يَسْعُو
4	صواع مثل: صاع الكلمات الآتية صَلَحَ صَامَ : صَامَ رَمَاهُانَ إِيمَانًا

Extract 4.2: A Sample of Incorrect Responses in Question 4.

Extract 4.1 shows a response from one of the candidates who wrote (الحرف الأصلي هو الحرف الذي لا يبدل معناه دائما) “*Har-fu aswi-liya*” is the “*har-fu*” does not change its meaning” instead of (الحرف الأصلي: هو ما لا) “*Har-fu aswi-liya*” is an original letter that cannot be deleted during inflections.

2.1.5 Question 5: The Use Rules of Morphology

This question had part (a) and (b). In part (a), the candidates were required to answer the given five items of the question. The question tested the candidates' ability to comprehend the given morphology. The question was set from the topic of morphology. The following are the five (5) items which were given in part (a).

- 1) (عرّف الفعل المتعدي) “Explain the meaning of the transitive verb”.
- 2) (كيف يصاغ اسم الفاعل من غير الثلاثي) “How is present participle is formed?”
- 3) (استخرج أحرف الزيادة من هذه الكلمات: استنصر – اشمأز – احرنجم - تزلزل) “Identify the extra letters from the words provided”: (Win – Fed up with – Quake)”
- 4) (اكتب مثالين للفعل الأجوف) “Write two examples of “*Al-fiilu aj-wafu*”.
- 5) (ما هو مصدر "فاعل"؟ مثل لكل ما تقول) “With giving examples, what is a verbal noun of “*Fa-ala*?”

In part (b), the candidates were required to give past participle of the given verbs. The question was:

هات اسم المفعول لكل فعل من هذه الأفعال الآتية: غزا – هاب – سمع – باع – عظم – دعا (– قدم – استخرج – ارتفع – ردّ) “Give past participle for each verb from the following verbs; “Invade- fear- hear- sell- glorify - call- precede- pull out- rise- repel”.

The question was attempted by 249 (95.8%) candidates. Out of which, 103 (41.4%) candidates scored from 9 to 15 marks, 84 (33.7%) candidates scored from 5.5 to 8.5 marks and 62 (24.9%) candidates scored from 0 to 5 marks. The general performance in this question was good as 187 (75.1%) candidates scored from 5.5 to 15 marks, as summarised in Figure 5.

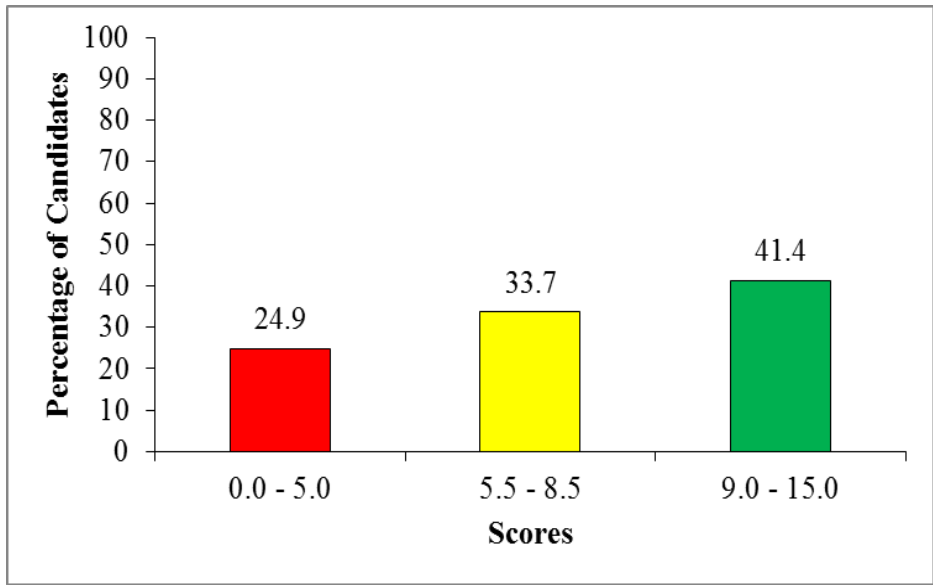


Figure 5: The Percentages of the Candidates' Performance in Question 5

The data show that majority of the candidates 187 (75.1%) performed well in this question. These candidates managed to explain the meaning of the transitive verb, formulate present participle, identify the extra letters from the words provided, give two examples of “*Al-fiilu ajwaf*” and provide example of a verbal noun of “*Fa-ala*”.

One of the candidates in this category provided correct answers as follows: “1) (الفعل المتعدي هو الفعل الذي يحتاج إلى مفعول به) “A transitive verb is a verb which needs the object”. 2) (يصاغ اسم الفاعل من غير الثلاثي بإبدال (حرف المضارعة ميمًا مضمومة وكسر مل قبل آخره) “Present participle is formed by changing the sign (حرف) “*Har-fu*” of the Present Tense into “*Miman madh-muman*” and set by vowel (كسرة) “*Kas-ra*” before the last letter of the verb. 3) (استخرج أحرف الزيادة من هذه الكلمات: استنصر – الألف والسين) “The extra letters are (Alifu, sini and tau), (alifu and zayu), (alifu and nuni) and (Tau) for the words (Win – Fed up with – assemble – Quake) respectively.” 4) (المثالين للفعل الأجوف: أ) قال المعلم لتلميذه ب) باع أبوك السمك) “Two examples of “*Al-fiilu aj-wafu*” a) The teacher talked to his student and b) Your father bought a fish and 5) (مصدر “فاعل” هو مفاعلة أو فعال) (مثل: قاتل- مقاتلة أو قتال) “the verbal noun of (*Fa-ala*) is a (*Mufa-ala*) or (*Fialu*) for instance: (*Qatala*) “Fight” = (*Muqatalata*) or (*Qitalu*) “Fighting”.

They also managed to give past participles of the verbs provided as required. For example, one of the candidates provided past participles of “غزا- هاب- سمع- باع- عظم- دعا- قدم- استخرج- ارتفع- رد) (مغزى- مهيب- مسموع- مبيع- معظم- مدعوق- مقدم- مستخرج- مرتفع- مردود) “be invaded, be fearful, be heard, be sold, be gloried , be called, be advanced, be extracted, be raised and be replied”. This shows that the candidates had adequate knowledge on morphology. Extract 5.1 is a sample of good responses.

5	السؤال الخامس "5"
1	1- الفعل المتعدي: هو ما يندرج من الفعل الفاعل إلى المفعول به. مثل: ذهب محمد إلى المدرسة.
2	2- يباع اسم الفاعل من غير الثلاثي بإبدال حرف المبطل بـ ميم أصله ما وكسر ما قبل آخره مثل: أكرم - المرفق.
3	3- استنصر - حرف الزيادة - الألف، والسين والتة. اشمأز - حرف الزيادة - الألف، والسين. أصححهم - الألف، والنون، والميم في آخره. نزل - التاء فقط.
4	4- قال المعلم لتلميذه يا باع أسئلة السئلة.
5	5- فاعل - مفاعلة - قاتل - مقاتلة فاعل - فعال - قاتل - قتال فاعل - فيعال - خاتل - قيتال.
5ب	غزا - مغزى هاب - مهيب سمع - مسموع باع - مبيع عظم - معظم دعا - مدعوق قدم - مقدم استخرج - مستخرج ارتفع - مرتفع رد - مردود.

Extract 5.1: A Sample of Correct Responses in Question 5

Extract 5.1: shows responses from a candidate who provided correct responses to all the items as required.

On the contrary, 84 (33.7%) candidates who had an average performance were able to identify the extra letters from the given words, provided two examples of “*Al-fiilu ajwaf*”. They also managed to give some past participles of the given verbs but they failed to provide past participles of the following given verbs (هاب – باع – دعا). One of the candidates wrote (مهبوب – مبيع – مدعي) which were incorrect. The correct responses were; (مهيوب – مبيع – مدعو) “be fearful, be sold and be called”, because these are among the “*Al-fiilu aj-wafu*”. This shows that those candidates had insufficient knowledge of past participles of Arabic.

Further analysis shows that, 62 (24.9%) candidates had a weak performance in this question. Those candidates were unable to explain the meaning of the transitive verb. They did not know how to form present participle and to identify the extra letters from the words provided. Moreover, they were unable to provide two examples of “*Al-fiilu ajwaf*” and they failed to give example of a verbal noun of “*Fa-ala*”.

In part (a), for example, one of the candidates responded incorrectly as follows: “1) (الفعل المتعدي هو فعل الذي لا ينصرف حرف العلة) “A transitive verb is a verb that cannot be transformed through exceptional letters”, 2) (يصاغ اسم الفاعل من غير الثلاثي بالألف قبل حرف الآخر) “Present participle is formed by vowel (*Alifu*) before the last letter of the verb”, 4) (المثاليين) “Two examples of “*Al-fiilu ajwafu*”: a) He prayed to our God and b) The students saw and 5) (مصدر) “the verbal noun of “*Fa-ala* is a (*maf-ulu*) for instance: (*madh-hubu*) and (*mafailu*) for instance: (*majalisu*) instead of “1) (الفعل المتعدي هو الفعل الذي يحتاج إلى مفعول به) “A transitive verb is a verb which needs the object”. “(يصاغ اسم الفاعل من غير) “Present participle is formed by changing the sign (*Har-fu*) of the Present Tense into “*Miman madh-muman*” and set by vowel (*Kasra*) before the last letter of the verb”. 4) (المثاليين للفعل الأجوف: أ) قال المعلم لتلميذه ب) باع أبوك السمك) “Two examples of “*Al-fiilu aj-wafu*” a) The teacher talked to his student and b) Your father bought a fish and 5) (مصدر “فاعل” هو مفاعلة أو فعال) “the verbal noun of (*Fa-ala*) is a (*Mufa-ala*) or (مثل: قاتل- مقاتلة أو قتال)

(Fialu) for instance: (Qatala) “Fight” = (Muqatalata) or (Qitalu) “Fighting”.

In part (b), the candidates also failed to give examples of past participles of the given verbs as required. For example, one of the candidates wrote incorrect responses as follows; (غازا - هانبة - باع). This candidate provided active participles instead of the past participles of the given verbs (غازا - هاب - باع) “Invade - fear - buy”. The correct answers were supposed to be (مغزى - مهيب - مبيع) “be invaded, be sold, be called”. Extract 5.2 is a sample of a candidate’s responses.

15	الفعل المعتد في هو الفعل التي لا يردوا اسمها الأبواب والوعاء لا يترفع ما يلزم به الفعل المعتد في المعاني.
(2)	بحاج اسم العطر من غير الثلاثي ليس يطبا عطار الفعل ليس له فعل المصروف فعل الهي تحب النون والياء والواو
(3)	استنصر - حرف الزيادة أ وهي نصر اشجار - حرف الزيادة ه وهي شجر أحكمم - حرف الزيادة م وهي حزم تأزل - حرف الضميمة وهي زلزل
(4)	مثلين للفعل الاحواف هي كذا قال وحمام خاد
(5)	مصدر هو ما يلزم فاعلة في الكلام ان هذا هو حرفه يحتاج فعل جاز الحد التلاميذ في الترتيب.
5	صام - الناس ما بوقد جاء في الفعل سمع - المراد ما يسمعون في البيت الجوان في الماء ولا يحتاج في ما لا ينفع لك باع - باع المنصور في بيته عظم - عظم الليف على العملة المقيدة التشريع التي احسنها
1	دعا: دعا المتحاران في المدرسة قدم - قدمت البنين التي قدوس

Extract 5.2: A Sample of Incorrect Responses in Question 5

Extract 5.2 shows responses from a candidate who composed the sentences using the given verbs instead giving the past participles.

2.2 Section 2: Essay Type Questions

This section had three questions which were 6, 7 and 8. Both, questions 6 and 7 which dealt on essay writing while question 8 was on letter writing. Each question carried twenty (20) marks.

2.2.1 Question 6: Essay Writing

In this question, the candidates were required to write an essay on the benefits of exercises in the human body which should not exceed 200 words. The question aimed at assessing the candidates' ability to express themselves in Arabic. The question was set from the topic of composition.

Data analysis shows that 200 (76.9) candidates attempted this question. Among them, 120 (60.0%) candidates scored from 0 to 6.5 marks. Also, 70 (35.0%) candidates scored from 7 to 11.5 marks while 10 (5.0%) candidates scored from 12 to 16 marks. The general performance of this question was average as 80 (40.0%) candidates scored from 7 to 16 marks. Figure 6 summarises the performance of question 6.

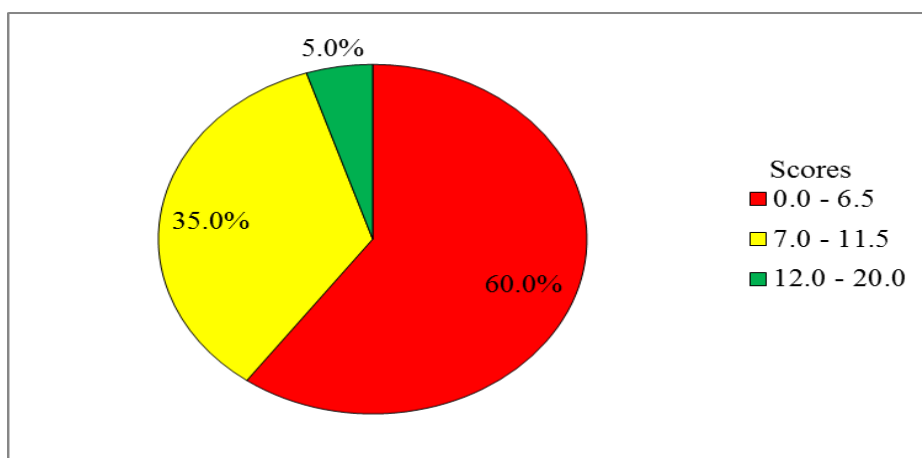


Figure 6: *The Percentages of the Candidates' Performance in Question 6*

Data analysis shows that 120 (60.0%) of the candidates who attempted this question had a weak performance. Most of these candidates provided insufficient and unclear explanations. Furthermore, some of the candidates repeated their answers. Additionally, their responses had a lot of spelling mistakes. A few of them copied some sentences from questions and used them as the answers. For example, one of the

candidates wrote this introduction (الرياض هو الشيء الذي بينهم الاجسام لا قرون) (المرض كما الصداع "The sport is the thing which between the body and no covid 19 like headache". Among the benefits of exercises in the human body is, and provided his/her points as follows: (أولاً، فوائد الرياضة في جسم (الإنسان هو لا قرون مرّ مرّ الثاني، فوائد الرياضة في جسم الإنسان هو) (الإنسان هو لا قرون مرّ مرّ second point, the benefits of exercises in the human body is means of money in the life").

This candidate understood the question but lacked the ability to express in Arabic. This led him/her to score low marks. This indicates that the candidates had inadequate vocabulary and a poor mastery of the Arabic. Extract 6.1 is a sample of a weak response from one of the candidates.

6	السؤال السادس
	مقالة عن فوائد الرياضة في جسم الإنسان
	الرياضة في الجسم الإنسان هوشيب
	الذي يسعد الإنسان في هذه الحركة في
	كل يوم. وأيضا لرياضة في الجسم الإنسان
	هوشيب الذي مهمته في مختلف بسفر الذي
	يشغلون في حياته. وأيضا وجدت في
	رياضة في جسم الإنسان كبيبة فوائد
	الذي يخرج في هذه الرياضة الذي
	وجدت فيه :-
	الأول وتسعدت عافية جميلة :-
	الإنسان وجدنا عافية جميل في وقت يفعل
	الرياضة الذي يسعد في وجدت عافية جميلة
	الذي يأمر في الفعل كل شيء في هذه حياته .
	مثل ينفع الفلاح الأمراض .

Extract 6.1: A Sample of Incorrect Responses in Question 6

Extract 6.1 shows from responses from a candidate who made so many repetitions and its explanations had a lot of grammatical and spelling mistakes.

On the contrary, 70 (35%) candidates who had an average performance managed to answer the question but their explanation were insufficient and incoherent. Besides, their responses had repetition, grammatical and spelling mistakes. This shows that these candidates had insufficient vocabulary in the Arabic Language.

Conversely, there were few 10 (5%) candidates who scored high marks in this question. These candidates explained the benefits of exercises in the human body. They also wrote the statement provided in not less than 200 words. Furthermore, they wrote the introduction, main body and conclusion in a good logical flow. Hence, they scored high marks. For example, one of the candidates mentioned and explained the benefits of exercises in the human body as: (*من فوائد الرياضة في جسم*) (*الإنسان أنها تقوي العضلات، تمنع من الأمراض، تنشط العقل والجسم معا*) “Among the benefits of exercises in the human body is to strengthen muscles, to prevent diseases, to refresh the mind and the body”. This suggests that those candidates had sufficient vocabulary and good command in the Arabic Language. Extract 6.2 is a sample of a candidate who responded well.

	السؤال السادس	
	فوائد الرياضة في جسم الإنسان	
	الرياضة هي اللعب التي يلهجون الناس كل يوم في حياتهم	
	من الناحية مختلفة في العالم وهذا اللعب يتنافسون الناس	
	السير من مكان إلى مكان آخر والذي يصل الأول يكون	
	هو الذي فاز في هذا اللعب فيه مختلفة في الدنيا وله فوائد	
	كثير من فوائد الرياضة في جسم الإنسان هي كما يأتي	
	الأول: تقوية العضلات: إن الإنسان الذي	
	يعمل الرياضة يكون عضلاته قوية ويسعد أنه يعمل أي	
	عمل الذي يريد أن يعمل لأن عضلاته قوية ونشيطه وهذه	
	من فوائد العضلات في جسم الإنسان .	
	الثاني: تقليل الأمراض: هذه هي من فوائد	
	العضلات، أن الرجل الذي يركب على الرياضة يكون جسمه	
	سالم من الأمراض لأن الرياضة يسبب الموت على فيروس	
	مختلفة التي توجد في جسم الإنسان ويكون سببها	
	تقليل الأمراض في جسمه ويكون نشيطاً في كل وقت .	

الثالث : يسترجع العقل : بين الرجل الذي
يدوم في الرياضة يكون عقله ذكي من الذين لا يدومون
على الرياضة لأنها يستعمل الوقت الإسترجع عقله
وجسده ويهدئه يكون عقله جيداً وجسده نشيطاً
ويكون فهمه كبير جداً لوجود هذه الرياضة .
الرابع : فكش الأمانة في جسم الإنسان :
وهذا يحدث بين الإنسان يكون أمانة مطمئنة بالله عند
دومه في الرياضة اسبب التثبيس الرياضة ويكون له
ليس له خوف عند مثبته .
الخامس : تنشيط الجسم : أيضا هذه من فوائد
الرياضة بين الإنسان الذي يدوم على الرياضة يكون جسده
نشيطاً في كل وقت ولا يكون كسلان في قومه وفي أعماله
ويكون سبب النجاح في أعماله اليومية .
وأخير يجب على كل واحد من يدوم في الرياضة
ولا يتركوه لأنها لها فوائد كثيرة في جسم الإنسان .

Extract 6.2: A Sample of Correct Responses in Question 6

Extract 6.2 shows responses from a candidate who wrote main body and conclusion in a good logical flow.

2.2.2 Question 7: Essay Writing

In this question, the candidates were required to write an essay about the impact of security and stability in life which should not exceed 200 words. The question aimed at assessing the candidates' ability to express themselves in the Arabic. The question was set from the topic of composition.

A total of 52 (20.0%) candidates attempted this question. Data analysis shows that, 44 (84.6%) candidates scored from 0 to 6.5 marks, 5 (9.6%) candidates scored from 7.0 to 11.0 marks and 3 (5.8%) candidates scored from 12.5 to 16.5 marks. The overall performance in this question was weak since 84.6 per cent scored from average and/or above. The data are illustrated in Figure 7.

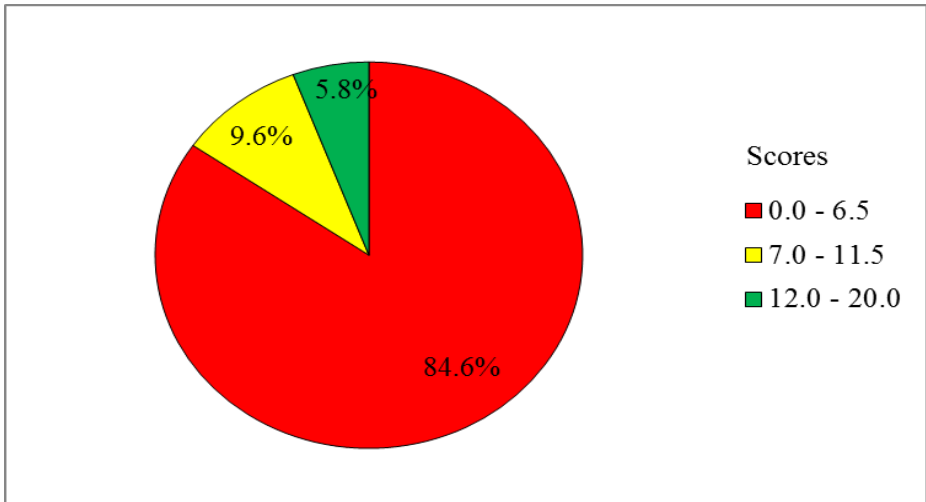


Figure 7: The Percentages of the Candidates' Performance in Question 7

The analysis shows that, 44 (84.6%) candidates who attempted this question had a weak performance. Most of these candidates provided insufficient and vague explanations. Furthermore, their responses had a lot of spelling and grammatical mistakes. Some of them provided responses which were unrelated to the demands of the question. This may be attributed to poor mastery of Arabic Language.

For example, one of the candidates responded incorrectly as follows:
(أثر الأمن والاستقرار يسبب الناس لا مشرك في الحياة لأجل كثير الأمن والاستقرار في)
جميع العالم كما يلي : لا وجود بصدق ولا العلم، أدت مختلفة في إنسان، كما لا وجود الحب
(في الناس، أدت الإنسان مات

life cause people to not be cohesive between them in life for the sake of spreading security and stability all over the world as follows: There is no honesty, education, love, right and led the people to misunderstand and die”. This candidate wrote an essay on the impact of insecurity and stability in life instead of the impact of security and stability in life. Besides, their explanation had a lot of grammatical mistakes. For instance: he/she wrote (لا مشرك) “no polytheist instead of (ليس هناك علاقة) “there is no relationship”. Therefore, this grammatical mistake changed the intended meaning. Extract 7.1 is a sample of a response of a candidate.

	السؤال السابع	7
	أثر الأمن والاستقرار في الحياة	
	الأمن هو التحوذ بكثرة الإحتياج والتوهم	
	في هذه الإحتياج في الحياة كثيرة الأمن الذي	
	يدخل الإنسان بنسبي التاجر	
	الفقر في الحياة، هذا الفقر كثيرة	
	بسبب الإنسان يجهل بقدرة كريمة المال الذي	
	يغتر الإنسان والاستفهام الذي يفتح براحته	
	والاشدة	

Extract 7.1: A Sample of Weak Responses in Question 7

Extract 7.1 shows responses from a candidate who wrote insufficient and unclear explanation due to a poor mastery of Arabic Language.

Further analysis shows that 5 (9.6%) candidates performed moderately. These candidates were able to explain partially on the impact of security and stability in life. Some of them provided insufficient explanations. Additionally, their explanations had some grammatical and spelling mistakes.

On the contrary, there were few 3 (5.8%) candidates who had a good performance. These candidates explained the impact of security and stability in life which did not exceed 200 words. Furthermore, they wrote the introduction, main body and conclusion in a good logical flow. As a result, they scored high marks. For example, one of the candidates provided correct responses as follows: (الأمن هو حال السلامة في) معيشة الناس والاستقرار هو عدم الضوضاء فيها سياسيا، واقتصاديا واجتماعيا. وأثر الأمن والاستقرار في الحياة يكون كما يأتي: عدم الخوف بين الناس كل واحد يشعر بالسعادة، زيادة الإنتاج في الاقتصاد لأن كل منا يتشغل، وجود روح إنسانية بين الناس حيث يساعد (بعضهم البعض والمحافظة على ممتلكاتهم....الخ Security is the state of safety in people's life and stability is the absence of noise politically, economically and socially. So the effect of security and stability in life can be as follows: lack of fear among people where everyone feels happy, increasing production in economy because we all work, there is a human spirit among people where they help each other and preserving their property.....". This suggests that the candidate had good command of Arabic. Extract 7.2 is a sample of a candidate who responded well.

	7 السؤال السابع
	أثر الأمن والاستقرار في الحياة
	الأمن هو حال السلامة في معيشة الناس والاستقرار
	هو عدم الصعق الضأضأ فيما ظهنا ترتب رحلا مع غالباً
	في الحيات عدنا الأمن السياسي والاقتصادي والاجتماعي،
	والأمن وأثر كما للأثر للاستقرار في الحياة. وسأذكر لك
	الآن أثر الأمن والاستقرار في الحياة كما يأتي:
	عدم الخوف بين الناس، الخوف شيء خطير جداً
	الذي يقع في قلوب الناس فلن فقد الأمن بسبب من أسيار
	التي تؤدي إلى عدمه مثل الحرب سيعيش الناس في خوف شديد
	وعكسه إذا كان الخوف الحياة امتلاً بالأمن أصبح الناس
	يعيشون بدون الخوف في قلوبهم، لا الحياة بدون الأمن
	زيادة في الاقتصادية، ثم من كثير من المدن تفوقن
	في الأموال مثل عمان والنشء الذي أتمى لم ذلك لأن لهم
	استقرار في حياتهم وامتلاً فهم الأمن، فأني بلد إذا
	كان تزيد قيادة في الأموال فلا نزلهم أن يلزم الأمن في حياتهم
	الأمن والاستقرار في الحيات شيء ثمين.
	وجود الانسانية، بسبب عدم الأمن والاستقرار
	في الحياة أصبح الانسانية غير موجود، أصبح الناس
	لا يساع بعضهم بعضاً، ولكن إذا كان الحياة امتلاً بالأمن
	والاستقرار أصبح الناس يتساعدون بعضهم بعضاً سواء
	تعارفوا أم لم يتعارفوا مع بينهم،
	حفظ أموال الناس، المحرم إذا وجد الاستقرار
	أصبح كل رجل يشتغل فيما يساعده في المجتمع فلا يخطر
	على باله أن يسرق أموال الناس لأنه له الأمن أن يكتسب
	كيف شاء وصق ساء في حياة طيبة لا نلها أن ترون بالأمن
	والاستقرار
	زيادة الاحترام بين الناس، الاحترام شيء
	عظيم في المجتمع والحياة وهذا يأتي إذا كان الناس كلهم
	في الأمن ولا يجد يعتدي الرجل على غيره.

Extract 7.2: A Sample of Correct Responses in Question 7

Extract 7.2 shows responses from a candidate who explained the impact of security and stability in life.

2.2.3 Question 8: Letter Writing

In this question, the candidates were required to write a formal letter to the dean of the College of Education in Dar es Salaam requesting admission to the College of Education. The question aimed at testing the ability of candidates to write formal letters. Moreover, the question aimed at assessing the candidates' ability to express themselves in the Arabic. The question was set from the topic of letter writing.

The question was attempted by 255 (98.1%) candidates. Among them, 61 (23.9%) candidates scored from 12 to 16 marks. Furthermore, 125 (49.0%) candidates scored from 7 to 11.5 marks while only 69 (27.1%) candidates scored from 2 to 6.5 marks. The candidates' general performance in this question was good because 186 (72.9%) candidates scored from 7 to 16 marks. Figure 8 summarises the candidates' performance in question 8.

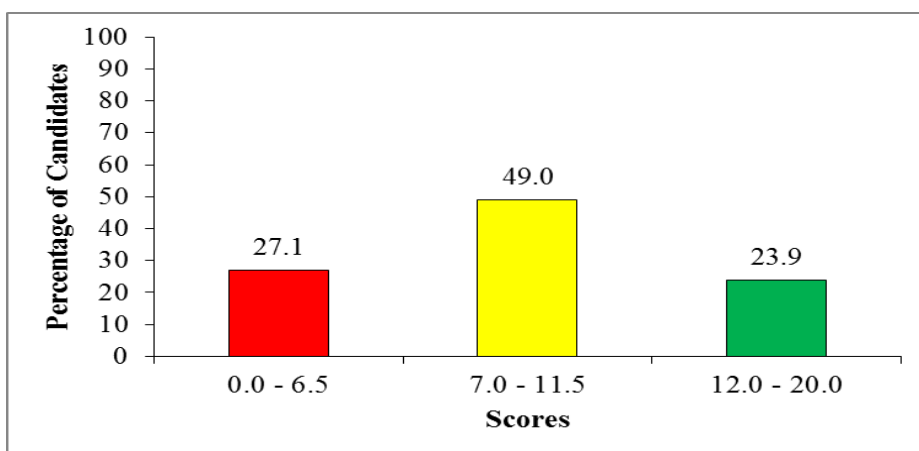


Figure 8: *The Percentages of the Candidates' Performance in Question 8*

The analysis shows that, 61 (23.9%) performed well in this question. The candidate wrote good letters. They adhered to the principles of writing formal letter. They correctly wrote and positioned the address, salutation, main body and a conclusion. They also managed to write a formal letter to the dean of the College of Education in Dar es Salaam requesting admission to the College of Education in a good logical flow. This implies that the candidates were competent in the Arabic. Extract 8.1 is a sample of a candidate's response.

8	السؤال الثامن :
	شمس الدين ،
	صندوق البريد الـ
	أروشا ،
	تنزانيا .
	١٢ / ٥ / ٢٠٢١ م .
	عميد كلية التربية
	صندوق البريد ٢١ ،
	دار السلام ،
	تنزانيا .
	طلب الالتحاق بكلية التربية
	السلام عليكم ورحمة الله وبركاته . بكثرة
	الاحترام، كن مخلصي بالموضوع الذي بين يديك .
	أقوم إليك هذه الرسالة كما هي موضوع -
	عنوانها أعلاها .
	أنا شاب تنزاني في ٢٤ عاما . قد أكملت
	دروسي الثانوي في مدرسة بلان اسلامك في
	سنة ٢٠٢٠ م . وفي الحقيقة قد خلعت جيدا حيث
	وجدت درجة عالية "٢" في الدروسي الثاقدا .
	وأنا في رغبة شديدة شديدا في الالتحاق -
	بهذه الكلية التربية الجميد . وضمنت مع طلبي
	جميع شهاداتي مع السلوك .
	أرجو النظر هذا الطلب بعين الاهتمام -
	والدقة حسبا يتوقع في المستقبل .
	وتفضلوا بقبول والتقدير والاحترام .
	مع السلام .
	شمس الدين ،
	صندوق البريد

Extract 8.1: A Sample of Correct Responses in Question 8

Extract 8.1 shows responses from a candidate who wrote a formal letter correctly in a good logical flow and adhered to the principles of formal letter writing as required.

Further analysis shows that, 125 (49%) candidates who scored average marks adhered to the principles of formal letter writing. They correctly wrote the address, greetings, main body and a conclusion. They also managed to write a formal letter to the dean of the College of Education in Dar es Salaam requesting admission to the College of Education. However, the letters written were not in good logical flow. Also, they had grammatical and spelling mistakes. Hence, they were moderately awarded and performed averagely.

However, there were 69 (27.1%) candidates who performed weakly in this question. Most of them had inability to express themselves by using the Arabic Language. For example, one of the candidates wrote; (**هدف**) هذه الرسالة أن يطلب منه الالتحاق بكلية التربية في دار السلام. وأرجو أن ينال هذا الطلبي. (**شكرلك**) “The purpose of this letter is to ask him to join the college of Education in Dar es Salaam. I hope that this my request will get. Thank you”. This candidate used the same words given in a question. Moreover, he/she used the third person singular pronoun instead of second person singular pronoun. The expected responses were; (**الهدف**) من هذه الرسالة هو طلب الالتحاق بكلية التربية في دار السلام. وأرجو القبول على هذا (**طلبي**). (**شكرالك**) “The purpose of this letter is to request for the admission to join at the College of Education in Dar es Salaam. I hope that my request will be accepted. Thank you”.

Some of the candidates provided the explanations which were not related to the demands of the question. For example, one of the candidates explained about education instead of writing to the Dean of the College of Education in Dar es Salaam requesting admission to the College of Education as follows: (**التربية هي شئ الجميل في المجمع لأن التربية**) (**تعلم الأطفال الالتحاق بكلية التربية**) “Education is something good in the society because it educate children to join to the College of Education”.

Other candidates did not adhere to the principles of formal letter writing. For example, one of the candidates wrote as follows; (**السلام**) عليكم ورحمة الله وبركاته أفرح إلى عافية والسلامة ونطمع إلى عزوجل محلي جميل وعافية وسلامة. أما الموضوع في هذه الرسالة تخبرك بكلية التربية في دار السلام لم نكلم (**إلى امتحان**). وبلغ إلى أمي وجميع أصدقاء والجيران “Assalama Alaykum, I am happy that I am well and safe, and we hope that the Almighty makes us

well and safe. As for the topic in this letter, it tells you that the College of Education in Dar es Salaam did not take an examination. Inform my mother and all friends and neighbours”. Furthermore, their responses had a lot of grammatical and spelling mistakes. Extract 8.2 is a sample of a weak response of a candidate.

	السؤال الثامن	8
	شمس الدين	
	ص ٢١٤	
	بلند	
	زنجبار	
	١٠ / ٥ / ٢٠١٢	
	عميد كلية	
	ص ٢١٢	
	دار السلام	
	١٠ / ٥ / ٢٠١٢	
	<u>عن طلب الالتحاق لكلية التربية</u>	
	بكثره الاحترام والتعظيم، أقدم لكم هذا	
	الطلب كما هو موضح أدناه.	
	عميد الكلية أقدم لكم هذا الطلب الالتحاق	
	لكلية التربية بسبب نحت الاحتاج هذا طلب	
	كثيره بمعنا نحت لا نحب القتر في الحياة،	
	وكذلك نحت ظريت التي مديك بطلي	
	هذا الطلب بكثرة الاحترام والتعظيم أقدم	
	لكم هذا الطلب كما هو موضح الأول.	
	أوجبه بشهادة التحليم والهديت والشهادة	

Extract 8.2: A Sample of Weak Responses in Question 8

Extract 8.2 shows responses from a candidate who wrote the address, salutation, main body and a conclusion but was unable to provide appropriate explanations to the main idea of the letter.

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

3.1 Section 1: Short Answer Questions

This section had five questions and the candidates were required to attempt only four questions. Each question carried fifteen (15) marks.

3.1.1 Question 1: The Eloquence and Rhetoric

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

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

- 1) Explain the meaning of (الفصاحة) "Al-fasaha" in a language and in linguistics.
- 2) What does it mean by (فصاحة المفرد) "Fasahatu muf-radu"?
- 3) How many types of (الغرابية) "Al-gharaba"? Mention them.
- 4) When (الكلام) "Al-kalamu" is called (الفصاحة) "Al-fasaha".
- 5) What is (بلاغة المتكلم) "Al-balaghatu al-mutakal-limu".

In part (b), they were required to identify the faults that disturb (فصاحة الكلمة) "Fasahatul-kalimati" or (الكلام) Al-kalamu in the given sentences:

- 1) (فلا يبهر الأمر الذي هو حالل* ولا يحلل الأمر الذي هو يبرم) "Fala yub-ramu al-amru al-ladhi huwa halilu * wala yuhali-lu al-amru al-dhi huwa yub-rimu".
- 2) (جزى بنوه أبا الغيلان عن كبير* وحسن فعل كما يجزى سنمار) "Jaza banuhu aba al-ghailani an-kibari * wahusni faala kama yujza sinnimari".
- 3) (كيف ترثي التي ترى كل جفن* راءها غير جفنها غير راق) "Kayfa tarthi al-lati kula jafni * ra-aha ghairu jafniha ghairu raqi".
- 4) (ليس إلاك يا علي همام* سيفه دون عرضه مسلول) "Laysa il-laka ya alaya hamam * sayfuhu duna ar-dhihi mas-luli".
- 5) (سأطلب بعد الدار عنكم لتقربوا* وتسكب عيناى الجموع لتجمدا) "Saat-lubu buuda ddari an-kum litukaribu * wataskubu aynaya ddumua litajmuda".

This question was attempted by 219 (84.2%) candidates. Among them, 13 (5.9%) candidates scored from 9 to 13 marks. The other 78 (35.7%) candidates scored from 5.5 to 8.5 marks and 128 (58.4%) candidates scored from 0 to 5 marks. The overall candidates' performance in the question is average as summarised in Figure 9.

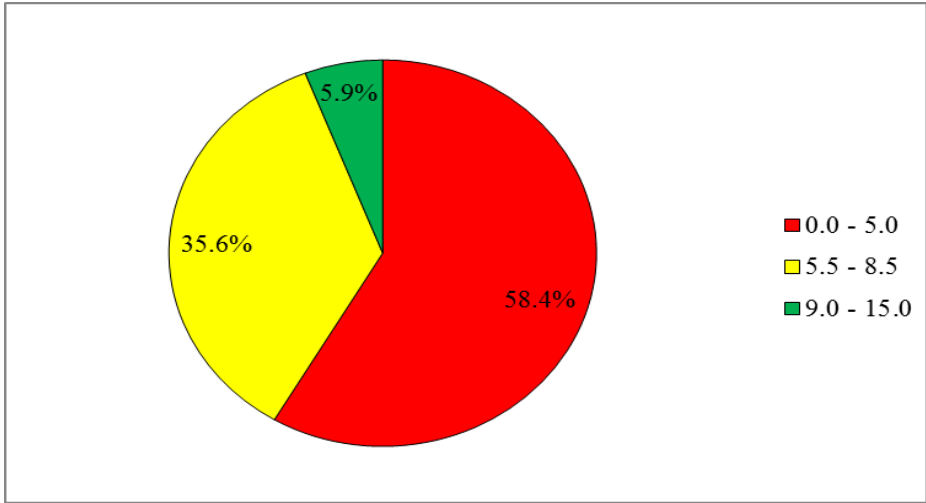


Figure 9: The Percentages of the Candidates' Performance in Question 1

The candidates with weak performance were 128 (58.4%). They were unable to explain the meaning of (الفصاحة) “*Al-fasaha*” in a language and in linguistics, the intended meaning of (فصاحة المفرد) “*Fasahatu muf-radu*”?, mention types of (الغرابية) “*Al-gharaba*”, explain when (الكلام) “*Al-kalamu*” is called (الفصاحة) “*Al-fasaha*” and explain the meaning of (بلاغة المتكلم) “*Al-balaghatu al-mutakal-limu*”. Most of the candidates failed to provide correct answers particularly in item (1-3).

In item (1), for instance, one of the candidates responded incorrectly as follows; (الفصاحة في اللغة هي الحقيقي واصطلاحا هي وصف في الكلام، والكلمة) (الفصاحة) “*Al-fasaha*” in a language is a reality and in linguistics it is a description in speech, word and speaker. Another one wrote; (الفصاحة في اللغة هي مقياس وضعها علماء الأدب لمعرفة) (الفصاحة) “*Al-fasaha*” in the language is a scale developed by scientists of literature to find out the specific meaning and in linguistics it is an invitation to meal. The correct responses were supposed to be as follows; (الفصاحة:)

لغة: البيان والظهور والوضوح مثل قوله "وأخي هارون هو أفصح مني لسانا" كلمة أفصح معناها أبين وأظهر. أما في الاصطلاح فهي عبارة عن الألفاظ البينة الظاهرة المتبادرة إلى (الفصاحة) "The meaning of word (الفصاحة) "Al-fasaha" in language is clarity. For example, "And my brother Haruna is more eloquent than me", the words "more eloquent" means "clear" or "obvious". In the linguistics, the meaning of word (الفصاحة) "Al-fasaha" is the clear and apparent words that lead to understand and popular used by writers and poets".

In item (2), for example, one of the candidates provided incorrect responses as follows; (المقصود بفصاحة المفرد هو ضبط أواخر الكلمة العربية في) (التركيب المقصود بفصاحة المفرد هو تشكيل بعض الحروف التي لم تشكل في) "the intended meaning of (فصاحة المفرد) "Fasahatu muf-radu" is to adjust the end of the Arabic word in the sentence". Another one wrote that; (المقصود بفصاحة المفرد هو تشكيل بعض الحروف التي لم تشكل في) (العبارة المقصود بفصاحة المفرد هو مجرد الكلمة الواحدة) "the intended meaning of (فصاحة المفرد) "Fasahatu muf-radu" is to form some letters that were not formed in the phrase". The correct response was expected to be; (عن العيوب الأربعة التي تخل بفصاحة الكلمة المقصود بفصاحة المفرد هو مجرد الكلمة الواحدة) "the intended meaning of (فصاحة المفرد) "Fasahatu muf-radu" is the abstraction of one word from the four defectives that disturb the eloquence of the word".

In item, (3), one of the candidates wrote the answers as follows; (تنقسم "Al-gharaba" (الغرابية) إلى قسمين؛ الغرابية اللفظية والمعنوية) "Al-gharaba" is divided into two parts; literal and mental (الغرابية) "Al-gharaba". Another one responded as (تنقسم الغرابية إلى قسمين؛ أهل البدو والحضر) "Al-gharaba" is divided into two parts; Bedouin and urban people". The correct answer was supposed to be; (تنقسم الغرابية إلى قسمين؛ أ- ما يوجب حيرة ؛ ب- ما يعاب استعماله لاحتياج إلى تتبع اللغات) "Al-gharaba" is divided into two parts; a) It causes the listener to be confused in understanding the intended meaning of the word and b) It causes defect in its use due to the need to track languages and the frequent search in language dictionaries".

They also failed to identify the faults that disturb (فصاحة الكلمة) “Fasahatul-kalimati” or (الكلام) Al-kalamu in the sentences given. Some of them provided irrelevant responses. Others did not identify faults in the given sentences, and instead they pointed out the whole sentence. For example, one of the candidates identified as follows:

- 1) (فلا يبزم الأمر الذي هو حال* ولا يحلل الأمر الذي هو يبزم) “Fala yub-ramu al-amru al-ladhi huwa halilu * wala yuhali-lu al-amru al-dhi huwa yub-rimu” is a (غرابة الاستعمال) “Al-gharabatul istiimali”.
- 2) (جزى بنوه أبا الغيلان عن كبير* وحسن فعل كما يجزى سنمار) “Jaza banuhu aba al-ghailani an-kibari * wahusni faala kama yujza sinnimari” is a (تتابع الإضافات) “Tatabui idhafati”.
- 3) (كيف ترثي التي ترى كل جفن* راءها غير جفنها غير راق) “Kayfa tarthi al-lati kula jafni * ra-aha ghairu jafniha ghairu raqi” is a (ضعف التأليف) “Dhafu taalifi”.
- 4) (ليس إلاك يا علي همام* سيفه دون عرضه مسلول) “Laysa il-laka ya alaya hamam * sayfuhu duna ar-dhihi mas-luli” is a (مخالفة القياس) “Muhalafatu al-qiyasi”.
- 5) (سأطلب بعد الدار عنكم لتقربوا* وتسكب عيني الجموع لتجمدا) “Saat-lubu baada ddari an-kum litukaribu * wataskubu aynaya ddumua litajmuda” is a (مخالفة القياس) “Muhalafatu al-qiyasi” which were incorrect.

The correct answers were supposed to be as follows:

- 1) (فلا يبزم الأمر الذي هو حال* ولا يحلل الأمر الذي هو يبزم) “Fala yub-ramu al-amru al-ladhi huwa halilu * wala yuhali-lu al-amru al-dhi huwa yub-rimu”, the fault of this sentence is a (مخالفة القياس) “Al-gharabatul istiimali” in the words (حالل ويحلل) “Halilu” and “yuhalilu” where the letter (اللام) “lamu” was broken down into pieces instead of merging (حال ويحلن) “Halu” and “yuhalu”.
- 2) (جزى بنوه أبا الغيلان عن كبير* وحسن فعل كما يجزى سنمار) “Jaza banuhu aba al-ghailani an-kibari * wahusni faala kama yujza sinnimari” the fault of this sentence is a (ضعف التأليف) “Dhafu taalifi” where “the pronoun in a word (بنوه) “Banuhu” refers to the word (أبا الغيلان) “Abal-ghailani” which came later.

- 3) (كيف ترثي التي ترى كل جفن* راءها غير جفنها غير راق) “*Kayfa tarthi al-lati kula jafni * ra-aha ghairu jafniha ghairu raqi*” the fault of this sentence is a (تشافر الكلمات) “*Tanafuru kalimati*” where there is a letter (الراء) “*Al-rau*” in the words that has been repeated several times and caused the difficulty in pronouncing them.
- 4) (ليس إلاك يا علي همام* سيفه دون عرضه مسلول) “*Laysa il-laka ya alaya hamam * sayfuhu duna ar-dhihi mas-luli*” the fault of this sentence is a (ضعف التأليف) “*Dhafu taalifi*” where the connecting pronoun (ك) “*Ka*” was put after a word (إلا) “*Except*” instead of the disconnecting pronoun (إياك) “*I-yyaka*”
- 5) (سأطلب بعد الدار عنكم لتقربوا* وتسكب عيناى الجموع لتجمدا) “*Saat-lubu buuda ddari an-kum litukaribu * wataskubu aynaya ddumua litajmuda*” the fault of this sentence is a (التعقيد المعنوي) “*Taaqidu maanawiyyi*” where the rigidity of the eye was a metaphor for joy and pleasure near his loved one instead of not crying when sad.

This weak performance shows that the candidates had insufficient knowledge of “*Al-balagha*” and “*Al-fasaha*” in the Arabic Language. Extract 9.1 is a sample of a candidate’s responses.

1	(1) الفصاحة اللغوية صعب وإطلاقاً هو تكلمة الكلام فصاحة.
	(2) المعصود، فصاحة المفرد هو تكلم فصاحة الكلمة.
	(3) إلى فئتين تنقسم القرابة. وهي الغريب الغابر والعرب المستعبر
	(4) يوصف الكلام بالمصاحة هو الكلمة على غير ذلك
	(5) بلاغة المتكلم هو بلاغة المتكلم في فصاحته
ب	العيوب التي أفلمت بفصاحة الكلمة أو الكلام فيما يأتي.
	(1) العيوب الكلية
	(2) العيوب الكلام
	(3) العيوب الكلية
	(4) العيوب الكلام
	(5) العيوب الكلية

Extract 9.1: A Sample of Incorrect Responses in Question 1

Extract 9.1 shows responses from a candidate who copied words from the question (فصاحة الكلمة) "Fasahatul-kalima" or (فصاحة الكلام) "Fasahatul-kalimati" instead of identifying faults in the sentences.

There were other candidates who scored average marks. These candidates were able to provide correct answers to the two items particularly in item (5) of part (a). In part (b), many of them managed to provide partial responses which led them to be awarded average marks.

However, there were 13 (5.9%) candidates who performed well in this question. These candidates were able to explain the meaning of (الفصاحة) “Al-fasaha” in a language and in linguistics. They also managed to explain the correct intended meaning of (فصاحة المفرد) “Fasahatu muf-radu” and mentioned correctly types of (الغرابية) “Al-gharaba”. Moreover, they were able to explain when (الكلام) “Al-kalamu” is called (الفصاحة) “Al-fasaha” and the meaning of (بلاغة المتكلم) “Al-balaghatu al-mutakal-limu”. Furthermore, they were able to identify the faults that disturb (فصاحة الكلمة) “Fasahatul-kalima” or (فصاحة الكلام) “Fasahatul-kalimati” as required. This good performance shows that the candidates had sufficient knowledge of metaphor. Extract 9.2 is a sample of good responses of a candidate.

	السؤال الأول:	
	(ب) أيبين العيوب التي أخلت بفصاحة الكلمة أو الكلام.	
	(١) العيب في البيت هو مخالفة القياس في كلمة حالل ويحلل ^{هنا}	
	و الصحيح حال ويحال .	
	(٢) العيب في هذا البيت هو ضعف التاليف حيث عاد الضمير	
	في قول بنو علي أبا العيلان حيث تأخر المعنى .	
	(٣) العيب في هذا البيت هو تناقض الحركات الكلمات حيث عادة	
	الكلمات التي اشتملت مع الراء فتعقل النطق به .	
	(٤) العيب في هذا البيت هو ضعف التاليف حيث هذا البيت	
	ومخالفت لقواعد النحو وهذا تثبت في كلمة الأك وصحيح	
	بالأبياتك .	
	(٥) العيب في هذا البيت هو التعمد المجهول حيث هذا البيت وعناه	
	خضيا لا يفهم إلا بعد تفكير طويل .	

Extract 9.2: A Sample of Correct Responses in Question 1

Extract 9.2 shows responses from a candidate who identified correctly the faults that disturb (فصاحة الكلمة) “Fasahatul-kalima” or (فصاحة الكلام) “Fasahatul-kalimati”.

3.1.2 Question 2: Metaphor and Metonymy

This question had three parts, (a), (b) and (c). The question aimed at assessing the candidates' ability to understand the concepts of (المجاز) (المجاز) “Al-majazi” and “Al-kinaya” in rhetoric. The question was set from the topic of rhetoric.

In part (a), the candidates were required to compose five sentences; three of them with (الإشياء الطلبي) “In-shau- talabiyu” and two of them with (الإشياء غير الطلبي) “In-shau-ghairu-talabiyu”.

In part (b), they were required to clarify each adjective of (الكناية) “Al-kinaya” from the following given (الكنائيات) “Al-kinayati.

- 1) (تنوم الضحا) “Someone sleeps too much in the afternoon”.
- 2) (ألقى فلان عصاه) “Someone threw his stick”.
- 3) (هي ناعمة الكفين) “She has a soft palm of hand”.
- 4) (قرع فلان سنه) “Someone knocked his tooth”.
- 5) (يشار إليه بالبنان) “Everyone is pointing fingers at him”.

In part (c), they were required to identify all (المجاز المرسل) “Al-majazi mur-sali” and its (العلاقة) “Al-alaqa” in the following given sentences.

- 1) (رعينا الغيث) “We took care of the rain”.
- 2) (ألقى الوزير كلمته أمام الجمهور) “The minister talked his word to the crowd”.
- 3) (سكن ابن بنزي مملكة العربية السعودية) “Ibnu Bans lived in the Kingdom of Saudi Arabia”.
- 4) (إن الأبرار لفي نعيم) “The righteous are in felicity”.
- 5) (يأكل أهل هذا الوطن القمح صباحا ومساء) “The people of the homeland eat wheat in morning and evening”.

This question was attempted by 128 (49.2%) candidates. Their performance was weak as 98 (76.6%) candidates scored from 0 to 5 marks. Additionally, 28 (21.8%) candidates scored from 5.5 to 8 marks and 2 (1.6%) scored 9.5 marks. The overall candidates' performance in the question is weak as summarised in Figure 10.

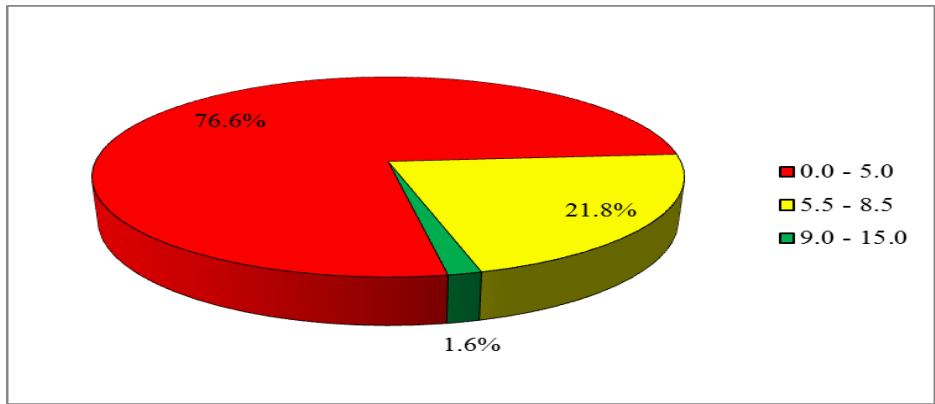


Figure 10: The Percentages of the Candidates' Performance in Question 2

Data analysis shows that 98 (76.6%) candidates who attempted this question had weak performance. These candidates were unable to compose five sentences; three of them with (الإشياء الطلبي) “*In-shau-talabiyu*” as well as two of them with (الإشياء غير الطلبي) “*In-shau-ghairu-talabiyu*”, clarify each adjective of (الكناية) “*Al-kinaya*” from the given (الكنيات) “*Al-kinayati* and find out all (المجاز المرسل) “*Al-majazi mur-sali*” and its (العلاقة) “*Al-alaqa*” in the sentences given. Most of those candidates skipped both parts (a) and (b). However, there were some candidates who attempted to respond all the parts of the question but their responses were incorrect.

In part (a), for example, one of the candidates provided incorrect responses to all of the five items as follows: “1) (إنَّ مُحَمَّدًا نَانَم) “Muhammad is sleeping”, 2) (قَدْ أَفْلَحَ الْمُؤْمِنُونَ) “Believers have succeeded”, 3) (إِنَّ اللَّهَ مَعَ الصَّابِرِينَ) Allah is always with those who are truly patient, 4) (المعلم يدخل والتلاميذ غائبون) Teacher enters in and students are absent and 5) (محمد ناجح) Muhammad is successful. This candidate provided his/her answers without indicating which are sentences of (الإشياء الطلبي) “*In-shau-talabiyu*” or (الإشياء غير الطلبي) “*In-shau-ghairu-talabiyu*”. Moreover, he/she failed to consider that the sentences with (الإشياء الطلبي) “*In-shau-talabiyu*” must be in one of these conditions (command – forbidden – interrogative – wishing –vocative) and (الإشياء غير الطلبي) “*In-shau-ghairu-talabiyu*” should be having (Exclamation–praise or slander – hope – oath – contract).

The correct responses were supposed to be as follows: “The three (الإنشاء الطلبي) “*In-shau- talabiyu*”: 1) (أتقن عملك) “Master you work well”, 2) (لا تأكل وأنت شبعان) “Don’t eat when you are full” and (أتحسن) (الإنشاء غير الطلبي) “Are you good in swimming?” And the two (الإنشاء غير الطلبي) “*In-shau-ghairu-talabiyu*”: 1) (أرجو أن يكون زواجي قريبا) “I expect my marriage to be soon” and 2) (والله لم أتكلم كذبا) “By God, I did not speak a lie”.

In part (b), for instance, one of the candidates identified each adjective of (الكناية) “*Al-kinaya*” from the given (الكنائيات) “*Al-kinayati*” as follows: 1) “(الكناية) “*Al-kinaya*” of (الرجل) “Men” 2) (الكناية) “*Al-kinaya*” of (المعاصي) “Disobedience” 3) (الكناية) “*Al-kinaya*” of (الموت) “Death” 4) (الكناية) “*Al-kinaya*” of (الكرم) “Hospitality” 5) (الكناية) “*Al-kinaya*” of (الكبر) “Old age” which were incorrect. The expected answers were supposed to be as follows:

- 1) (الكناية) “Someone sleeps so much in the afternoon” is (الكناية) “*Al-kinaya*” of (الذي يعيش في الترف والغنى والرفاهية) “Somebody who lives in luxury and wealth”
- 2) (الكناية) “Somebody threw his stick” (الكناية) “*Al-kinaya*” of (الذي أقام بعد طول النقلة والسفر) “Someone who took a rest after movement and journey”
- 3) (الكناية) “She is soft in the palm of her hand” (الكناية) “*Al-kinaya*” of (التي تعيش في رخاء يقوم عنها الخدم بشنون البيت) “A woman who lives luxuriously where demotic choirs are attended by house maids”
- 4) (الكناية) “Someone knocked his tooth” (الكناية) “*Al-kinaya*” of (الندم لأن النادم يقرع سنه) “This is a regret because the one who regrets always knocks his tooth”
- 5) (الكناية) “Everyone is pointing fingers at him” (الكناية) “*Al-kinaya*” of (العظم والشهرة وعلو المكان) “Greatness, fame and prestige”.

In item (c), for example of one of the candidates identified (المجاز) “*Al-majazi mur-sali*” and its (العلاقة) “*Al-alaqa*” like this: 1) (المجاز المرسل) “*Al-majazi mur-sali*” is (الحالية) “Circumstance” and its (العلاقة) “*Al-alaqa*” is (غير المشابهة) “Not similar”, 2) (المجاز المرسل) “*Al-majazi mur-sali*” is (السببية) “Causative” and its (العلاقة) “*Al-alaqa*” is

(غير المشابهة) “Not similar”, 3) (المجاز المرسل) “*Al-majazi mur-sali*” is (اعتبار ما يكون) “To consider what will be” and its (العلاقة) “*Al-alaqa*” is (غير المشابهة) “Not similar”, 4) (المجاز المرسل) “*Al-majazi mur-sali*” is (السببية) “Causative” and its (العلاقة) “*Al-alaqa*” is (غير المشابهة) “Not similar” and 5) (المجاز المرسل) “*Al-majazi mur-sali*” is (المحلية) “Position” and its (العلاقة) “*Al-alaqa*” is (غير المشابهة) “Not similar” which were incorrect answers.

The correct answers were supposed to be; 1) (المجاز المرسل) “*Al-majazi mur-sali*” is (الغيث) “Rain” and its (العلاقة) “*Al-alaqa*” (السببية) “Causative” it means the originator of giving leaves.

2) (المجاز المرسل) “*Al-majazi mur-sali*” is (كلمته) “His word” and its (العلاقة) “*Al-alaqa*” (الجزئية) “In part” it means the whole speech.

3) (المجاز المرسل) “*Al-majazi mur-sali*” is (المملكة العربية السعودية) “The Kingdom of Saudi Arabia” and its (العلاقة) “*Al-alaqa*” (الكلية) “Wholeness” it means a part of Saudi Arabia.

4) (المجاز المرسل) “*Al-majazi mur-sali*” is (أفي نعيم) “In felicity” and its (العلاقة) “*Al-alaqa*” (الحالية) “Circumstance” the where is the happiness.

5) (المجاز المرسل) “*Al-majazi mur-sali*” is (القمح) “Wheat” and its (العلاقة) “*Al-alaqa*” (اعتبار ما يكون) “To consider what was” it means breads. This shows that the candidates had inadequate knowledge of (المجاز والكناية) “*Al-majazi*” and “*Al-kinaya*” in the Arabic Language. Extract 10.1 is a sample of a candidate’s responses.

2	(ب) الصلة	الكناية
	(أ) نثوم الضحا	كنايته عن الضحا
	(د) ألقى فلاحاً عصاه	كنايته عن الموصوف
	(ج) هي ناعمة العنقا	كانه عن الضحا
	(هـ) فرع فلاح سته	كنايته عن الموصوف
	(ع) يشار إليه بالبنان	كنايته عن الموصوف

Extract 10.1: A Sample of Incorrect Responses in Question 2

Extract 10.1: A sample of incorrect responses from a candidate who provided types of (الكناية) “Al-kinaya” instead of identifying adjectives of (الكناية) “Al-kinaya”.

As shown in the data analysis, 28 (21.8%) candidates scored average marks which ranged from 5.5 to 8.5 marks. These candidates depicted inadequate knowledge of (المجاز والكناية) “Al-majazi” and “Al-kinaya”.

On the contrary, there few 2 (1.6%) candidates who managed to compose five sentences; three of them with (الإشياء الطلبي) “In-shau-talabiyu” as well as two of them with (الإشياء غير الطلبي) “In-shau-ghairu-talabiyu, clarify each adjective of (الكناية) “Al-kinaya” from the (الكنيات) “Al-kinayati given and find out all (المجاز المرسل) “Al-majazi mur-sali” and its (العلاقة) “Al-alaqa” in the sentences given. This shows that the candidates had sufficient knowledge of (المجاز والكناية) “Al-majazi” and “Al-kinaya”. Extract 10.2 is a sample of a candidate’s responses.

ج	المجاز المرسل في كلمة "العيش" وعلاقته المسببة والسببية والطراد منه وجراد المسببة وهي الغيات لعن العيش لا جرمي .
ح	المجاز المرسل هي "كلمته" وعلاقته الجزئية ويراد منه المل وهو الخطبة "أو الكلام".
د	المجاز المرسل هي "مملكة العربية السعودية" وعلاقته اللمية وجراد منه الجزء لأنه لا يمكن أن يسكن الرجل في مملكة العربية بل مكان فيه .
هـ	المجاز المرسل هي "لفي نعيم" وعلاقته الحالية وجراد منه المحل وهي "الجنة" لأنه لا يمكن
و	المعاهد أن يكون في التعميم
ز	المجاز المرسل هي "القمح" وعلاقته اعتبارها كان والجراد منه ما يسكن لأن الأديان لا يأكل القمح قبل تصريفه .

Extract 10.2: A Sample of Correct Responses in Question 2

Extract 10.2: A sample of correct responses from the candidate who was able to find out correctly all (المجاز المرسل) “Al-majazi mur-sali” and its (العلاقة) “Al-alaqa” as required.

3.1.3 Question 3: Poems and Prose

The question had three parts, (a), (b) and (c). The question intended at testing the candidates' ability to comprehend the given poem and prose. The question was set from the topic of literature.

In part (a), the candidates were required to complete the following missing verses of the given poem.

- 1) (وقال الله قد أرسلت عبدا) "And God said, I have sent a servant" * -----

- 2) -----* (فقلتم لا نقوم ولا نشاء) "So you said we do not do".
- 3) (فمن يهجو رسول الله منكم) "Anyone who satirises the messenger of God" * -----
- 4) -----* (أعرض محمد منكم فداء) "As a sacrifice for Muhammad honour".
- 5) (أساني صارم لا عيب فيه) My tongue is strict, without fault * -----

In part (b), the candidates were required to read the poem given and then answer the given five items.

(ومن يك ذا فضل فيبخل بفضله* على قومه يستغنى عنه ويذمم) "And whoever has grace, he will be stingy with his grace * on his people, they neglects him and slanders him".

- 1) (ما اسم الشاعر لهذا البيت؟) "What is the name of the poet?"
- 2) (وفي أي عصر عاش هذا الشاعر؟) "In what era did this poet live?"
- 3) (أذكر مناسبة هذا الشعر) "Mention the context for this poem"
- 4) (ما المقصود بهذا البيت؟) "What does this poem mean?"
- 5) (اكتب معاني المفردات الآتية: ذا فضل- ويذمم) "Write the meanings of the following vocabulary: (His honour, be slander)"

In part (c), they were required to explain on the intended meaning of the given prose.

(يا بني إن أباك قد فني وهو حي وعاش حتى سئم العيش، وإني موصيك إن حفظته بلغت في قومك ما بلغت، فأحفظ عني: ألن جانبك لقومك يحبوك، وتواضع يرفعوك، وابسط لهم وجهك بطبعوك، ولا تستأثر عليهم بشئ يسودوك، وأكرم صغارهم كما تكرم كبارهم، يكرمك كبارهم

"(ويكبر على مودتك صغارهم....)" "My son, your father has died. He was alive and lived until he retired. I recommend you that If you take care of him, you will reach where your people reached, so take care of me: Be kind to yourself, your people love you, and be humble to them and they will raise you, and open your face to them they will obey you, and do not take anything over them to dominate you, and honour their young as you honour their elders, they will honour you too and their young will grow while they are in love of you".

This question was attempted by 253 (97.3%) candidates, out of which 39.1 per cent scored from 9 to 14 marks. The other 43.5 per cent scored from 5.5 to 8.5 marks and 17.4 per cent scored from 0 to 5 marks. The general performance in this question was good as 209 (82.6%) candidates scored from 5.5 to 14 marks. The candidates' performance is summarised in Figure 3.

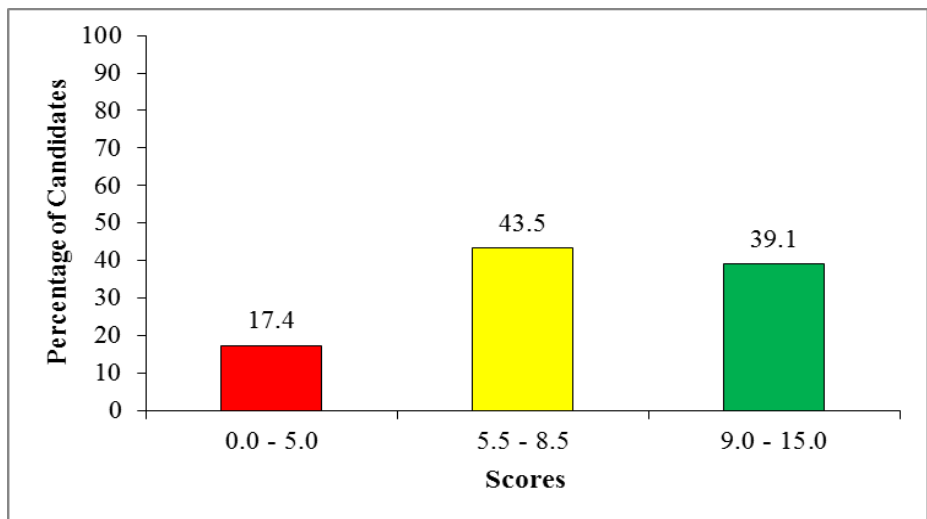


Figure 11: *The Percentages of the Candidates' Performance in Question 3*

The analysis shows that, 39.1 percent of the candidates who scored high marks in this question were able to complete the verses with appropriate words. They also managed to answer the given five items accordingly. Furthermore, they explained the intended meaning of the given prose as required. This good performance suggests that these candidates had sufficient knowledge of poem and prose in Arabic. Extract 11.1 is a sample of a candidate's responses.

السؤال الثالث	
4) المقصود بهذا البيت هي أن الشاعر يقول ويبدأ بحسب	
صاحب الفضل والسعة في القوم أنه إذا ابحل عليهم	
وأمسك فضلاً امتنع عنه قومه فلا يكون بحاجة	
إلى غناه وماله وستلقاه في آخر الأمر مذمومًا غير	
مجهوداً	
معانيها	5) الكلمة
صاحب الفضل والسعة في القوم	1) ذا فضل
من ذميرين ميم معناه شتم وعاب	2) يذمم
ج) الشرح: يا بني إن والدك قد بلغ من العمر ما لم يطعم	
أن يطال له بعدة ولقي من تكاليف الحياة ما جعله يمل	
العيش ويتجيب متاعبها وإنه يوصيك بما يرفعك إلى	
مكان كمكانته فحفظ عنه: عامل قومك باليمين في حد	
في حد يثك ولفائك، وتواضع ولا تتكبر عليهم وألقهم	
بالبشر يسودوك ويطيعوك ولا تحسب نفسك بفضل	
دونهم من رأي أموال وتكرم صغارهم وكبارهم.	

Extract 11.1: A Sample of Correct Responses in Question 3

Extract 11.1 shows a response from a candidate who explained the intended meaning of the poem, vocabulary and prose as required.

Conversely, the candidates who had average performance were 110 (43.5%) candidates. They were able to complete the verses with appropriate information. Furthermore, they provided some correct answers while others were incorrect to the given five items.

Further, few 44 (17.4%) candidates failed to complete the verses with appropriate words. They were unable to answer the five items given accordingly. Moreover, they were unable to explain the intended meaning of the given verses.

In part (a), some of them copied some verses from the question paper and used them as the answers. Others provided inadequate information. On top of that, their responses had a lot of spelling mistakes, thus scoring low marks. For instance, one of the candidates who provided his/her answers with a lot of spelling mistakes is as follows:

- (1) وقال الله قد أرسلت عبدا * يقوم النفذ البلاد.
- (2) شهت بهي فكم صدقهو * فقلتم لا نقوم ولا نشاء
- (3) فمن يهجو رسول الله منكم * ويندهو وينصور سواء
- (4) فئما أني وولدهي وعرضي * لعرض محمد منكم فداء
- (5) لساني صارم لا عيب فيه * وبخري لا تغليد الدلاذء

The correct responses were expected to be:

- (1) وقال الله قد أرسلت عبدا * يقول الحق إن نفع البلاء.

“And God said, I have sent a servant * he says the truth as it is benefit of affliction”.

- (2) شهدت به فقوموا صدقوا * فقلتم لا نقوم ولا نشاء.

“I witnessed him, so believe him * so you said we do not do”.

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

Anyone among you who satirizes the messenger of God * and it is the same that he praises and helps him.

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

“My father and his father and my honour * we sacrifice for Muhammad ‘s honour”.

- (5) لساني صارم لا عيب فيه * وبخري لا تكدرة الدلاء.

“My tongue is strict, without fault * and a sea that is not disturbed by buckets”.

In part (b), majority of the candidates provided irrelevant responses. However, there were few candidates who left the items unanswered. For example, one of the candidates provided incorrect answers as follows; 1- “(اسم الشاعر لهذا البيت هو حسن بن ثابت)” “The name of the poet is Hassan bin Thabit” instead of “(زهير بن أبي سلمى)” “Zuhair bin Abisulma?”.

2- “(عاش هذا الشاعر في عصر العرب)” “This poet lived in Arab era” instead of “(عاش في العصر الجاهلي)” “lived in Pre-Islamic era”.

3- “(مناسبة هذا الشعر من رسول الله صلى الله عليه وسلم)” “The context for this poem is from the prophet peace be upon him” instead of “(المدح لهرم بن (سنان والحارث بن عوف)” “to praise of Haram bin Sinani and Al-harith bin Awf”.

4- “(المقصود بهذا البيت إذا كان الرجل لا يفعل أي شيء من فضله في قومه يكون من (الخاسرين)” “The theme of the poem that any person who is wealthy does not make good to his people, he will be among the losers” instead of “(صاحب الفضل إذا بخل على قومه وأمسك بفضله امتنع قومه ولو يكونوا بحاجة إلى غناه (وماله)” “If the owner of the grace is stingy among his people and withholds his grace, his people refrain from him and they do not need his wealth and money”.

5- “(معاني المفردات الآتية: ذا فضل- كثرة من الفضل)” “The word ‘His honour’ means (much honour)” instead of “(ذا فضل- هو صاحب الفضل والسعة ويذمم- (الذي يوصف بصفة قبيحة أو وسينة)” “His honour means that one with capacity and slander is meant to describe someone who is ugly or bad behaviour”.

In part (c), most of them skipped this item. Some of them wrote two or three lines. Others provided unclear explanations due to weak mastery of Arabic language and few of them made repetition of the same given prose. For example, one of the candidates wrote that: “(يا بني إن أباك هو (الذي أبي وجد بني كان أنتم كانت عمري كثيرة في الدنيا أو عاش كثير في الدنيا ثم وجد هو (بني الفضل كان صفة في الدنيا ثم يجب يكرمك كبارهم). My son, your father is the one who found my son. You were my age many in this word or he lived a lot in this word, then he found that he was son of grace. He was an

attribute in this world; then you should be honoured by their elders. This candidate provided unclear explanations that caused him to get low marks. “The correct answer was supposed to be:

يا بني ان والدك قد بلغ من العمر ما لا يطمع أن يطال له بعده. ولقي من تكاليف الحياة ما جعله يمل العيش ويتبين متاعبها، وإنه يوصيك بما يرفعك إلى مكانة كمكانته عامل قومك باللين، وأكرم كبارهم وصغارهم يحبوك ويكرموك ولا تخص نفسك بفضل دونهم من رأي أو مال، وتواضع ولا تتكبر عليهم وألقهم بالبشر يسودوك وبطيوعك.

“My son, your father has reached such an age that he can no longer live after that. And he received from the costs of life what made him bored of living and its trouble became clear. And he advises you to do what will raise you to a position like his, treat your people kindly. And honor their elders and their young ones, they love and honour you. And do not distinguish yourself with below them of opinion or money. And be humble and do not be arrogant about them, and let them be happy, they make you master and obey you”. Extract 11.2 is a sample of a candidate’s responses.

	السؤال الثالث	3
	وقال الله قد أرسلت عبدا	1
	منافقا أتوب بينا وبينه أسلمني	
	وترى الغثية لزيدة العول بمالم يسره	2
	فقلتم لا نقوم ولا نساء	
	فمن يهجو رسول الله منكم	3
	ومن جعل المشركين دون عترته	
	ووجدناهما بكسر التعليم والاحتتام	4
	لعرض محمد منكم فراء	

Extract 11.2: A Sample of Incorrect Responses in Question 3.

Extract 11.2 shows responses from a candidate who completed the missing verses with inappropriate information.

3.1.4 Question 4: Poems

The question had three parts, (a), (b) and (c). The question intended at testing the candidates' ability to comprehend the Arabic poems. The question was set from the topic of literature.

In part (a), the candidates were required to write five verses after these following verses (وليس قولك من هذا بضائره * العرب تعرف من أنكرت والعجم)
“And your saying of this is not “Badhairu” * the Arabs and non- Arabs who deny him”.

In part (b), the candidates were required to read the verses given and then answer the following given five items.

(يا من يعزّ علينا أن نفارقهم * وجداننا كل شيء بعدكم عدم) “O who is sorry that we should leave * our feeling everything after you is not existence”.

- 1) (ما اسم الشاعر لهذا البيت؟) “What is the name of the poet?”
- 2) (أين ولد هذا ليشاعر؟) “Where did the poet born?”
- 3) (أذكر مناسبة هذا الشعر) “Mention the context for this poem”
- 4) (ما المقصود بهذا البيت؟) “What does this verse mean?”
- 5) (اكتب معاني المفردات الآتية: يعزّ - وجداننا) “Write the meanings of the following vocabulary: (be powerful, our existence)”

In part (c), they were required to explain the intended meaning of the following given verses of poem.

- 1) (يا أعدل الناس إلا في معاملتي * فيك الخصام وأنت الخصم والحكم) “You decent people with whom I interact you * are the one I quarrel with my opponent and the judge”.
- 2) (أعيذها نظرات منك صادقة * أن تحسب الشحم فيمن شحمه ورم) “I protect it from your true outlook * to think fat in one whose fat is a tumor”.
- 3) (وما انتفاع أخي الدنيا بناظره * إذا استوت عنده الأنوار والظلم) “What benefit is it to my brother in the word * If vision for him the light and darkness makes no different”.

The question was attempted by 183 (70.4%) candidates who sat for the Examination. The performance shows that, 34 (18.6%) candidates scored from 9 to 14.5 marks. Also 89 (48.6%) candidates scored from 5.5 to 8.5 marks while 60 (32.8%) candidates scored from 0 to 5.0 marks. The general performance was good because 123 (66.8%) candidates scored above average marks as illustrated in Figure 12.

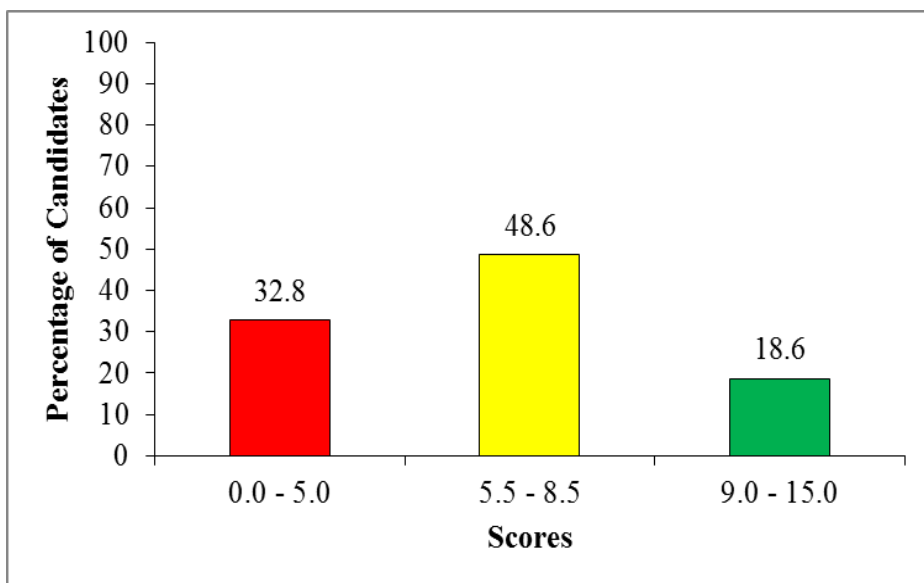


Figure 12: *The Percentages of the Candidates' Performance in Question 4*

The data reveal that 34 (18.6%) candidates who performed well in this question understood the requirements of the question and were able to write five verses after these verses (*وليس قولك من هذا بضائره * العرب تعرف (من أنكرت والعجم* “And your saying of this is not “*Badhairu*” * The Arabs and non- Arabs who deny him”). They also managed to answer the given five items accordingly after reading the verses given. Moreover, they were able to explain the intended meaning of the verses of poem given. This good performance indicates that these candidates had sufficient knowledge of the poems. Extract 12.1 is a sample of a candidate’s responses.

السؤال الرابع	
ب) الاسم الشاعر لهذا البيت هو أبو الطيب أحمد بن حسين (المثني) ،	
2) هذا الشاعر ولد في الكوفة .	
3) مناسبة هذا الشعر هي أن المثني نظمها لما حصلت جفوة بينه وبين الدولة حين فوجئ الدولة مما الميرضه المثني فقد كان إذا تأخر عنه مدحه وسين الدولة يقرب من دون المثني وهو كافر	
4) المقصود بهذا البيت هي أن المثني مخاطب أسف الدول الأمير بأن يقول "يا أيها الأمير الذي لو قدر لنا أن نفارق عزوشق علينا ذاك الفراق تبعاً للود الصادق الخالص الذي يضمه لك صدرنا كونا نحن كل شيء بعد فراقنا يا أيكم فليس ذاك مجد يا بل يشبه العدم ،	
5) المفردات	معانيها
(أ) يعز	يشق
(ب) وجد لنا	صدر من وجد يجد بمعنى كوننا ،

Extract 12.1: A Sample of Correct Responses in Question 4

Extract 12.1 shows responses from a candidate who provided correct responses all the five items in part (b) as required.

On the other hand, data analysis of this question shows that 89 (48.6%) candidates had average performance. These candidates managed to provide some five verses after these verses (*وليس قولك من هذا بضائره * (العرب تعرف من أنكرت والعجم*). Moreover, they could provide some correct answers particularly items (1) and (2). For example, in part (a) one of the candidates provided all correct five verses and one correct item in part (b). Furthermore, they failed to provide correct answers to the remaining items, thus scoring average marks.

However, there were some 60 (32.8%) candidates who had weak performance in this question. These candidates were unable to write five verses after these verses (*وليس قولك من هذا بضائره * العرب تعرف من (أنكرت والعجم* “And your saying of this is not “*Badhairu*” * The Arabs and non- Arabs who deny him”. They also failed to provide correct answers to the given five items accordingly after reading these verses (*يا (من يعز علينا أن نفارقهم * وجداننا كل شئ بعدكم عدم* “Anyone who makes a serious matter of separation * our existence, everything to you later is nothing”.

In item (1), one of the candidates wrote his/her responses as follows: (*اسم هذا الشاعر هو زهير بن أبي سلمى*) the name of the poet is Zuhairu bin Thabiti and another one is (*الفرزدق*) Farzdaq instead of (*أبو الطيب المتنبى*) “Abutayyib Al-mutanabbi Ahmad bin Hussein”.

In item (2), one of the candidates responded as follow: (*ولد هذا الشاعر في (مكة*) this poet was born in Mecca and another one in (*الشام*) Sham instead of (*الكوفة*) “Kufat”.

In item (3), one of the candidates provided his/her answers as follows: (*مناسبة هذا الشعر هو معيشة رسول الله صلى الله عليه وسلم*) “the context for this poem was life of prophet peace be upon him and another one was (*الصلح*) “Reconciliation between minister and Seif Dola” instead of (*حصل جفوة بين أبي الطيب المتنبى وسيف الدولة*) “It happened a dispute between Abutayyib Al-mutanabbi and Seif Dola”.

In item (4), one of the candidates wrote the intended meaning of that verse as follows: (*يريد قوم لا تفرقون على واحد من واحد بسبب كل منكم ختامه عدم*)

“People want you not to differentiate over one because each of you has its end”. The correct answer was supposed to be: (*يا أيها الأمير لو قدر علينا*) *أن نفارقك عز وشق علينا الفراق تبعا للوَد الصادق الخالص، كوننا نجد كل شئ بعد فراقنا* “O leader: Even If we try to stay away from you, it would be a serious matter for us because of our sincere love for you that we have in our hearts, and all things for us are nothing after our separation from you”.

In item (5), one of the candidates provided incorrect intended meaning for the vocabulary given as follows: (*يعز- يفر. وجداننا - أعطى*) “be powerful – escape and our existence – give and another one wrote; (*يعز- يذم*) “be powerful – humiliate and our existence – talking dirty instead of (*يعز - يشق ويعظم. وجداننا- من مصدر وجد يعني الحب*) “be difficult for– be hard or strong and our existence- our love”. This weak performance suggests that those candidates had inadequate knowledge of the poems.

On the other side, the candidates had inability to express themselves in Arabic Language. These candidates provided unclear explanations to the given verses; others made repetition of the same verses given from the question. For example, one of the candidates provided unclear explanation, thus scoring low marks. (*يا ملك الذي يعدل في كل الناس إلا في*) *معاملتي، عليك الحكم الذي يريد وفي هذا الوقت لم يكن مني صديقك بضعيفة وفي الدنيا لا* “O King, who is fair in all people except in my dealing with you. You have judged according to your wishes. At this time, your friend was not weaker than me. In this word, the light does not look at your life except in the good that is mentioned and sees the light”.

The correct response was supposed to be;

1) (*يا من عدله قد فاق الناس جميعا وشمل جميع النواحي والأمور إلا ما كان خاصا*) *بطريقة العيش معي، فأتى يكون الإنصاف أنا أخاصم في أمر فأنت خصيمي فيه وأنت* “O Whose justice has surpassed all people and included all aspects except what was specific to the way of living with me and how fairness, then you are my opponent, and you are the ruler in it, according to your position”.

2) أرجو لنظراتك الصادقة التي لا تزيع عادة أن لا تخدعك فتظنّ وتعجز عن التمييز بيني) (I hope that you're sincere and unwavering looks do not deceive you, so that you think and are unable to distinguish between me and those who are inferior to me, so you will be like one who did not differentiate fat from tumor”.

(إذا وصل الأمر إلى حد التسوية بين النور والظلام فلا فائدة للعينين إذن) “If one reaches to the point of compromising between light and darkness, then there is no use for the eye. Extract 12.2 is a sample of a candidate's responses.

4.	السؤال الرابع
أ -	
	وليس قولك من هذا بشائره * العرب تعرف من أنكرت الله
	لا تحسب العلم ينم وحده * عالم يتوهم ربه بالادلاق
	الأم فدرسة إذا عدت * امددت شديب طيب الامراتي
	أثالا أقول دعوا النساء سوام * بين الرجال يجعلنا في الأشهاد
	قال ولا ادعوا ان تفسوا * في العجب والتضييق والبرهان
	فتوسلهم في طيبين والنم * فالش في تقييد والاطلاق

Extract 12.2: A Sample of Incorrect Responses in Question 4

Extract 12.2 shows responses from a candidate who wrote five verses of Hafidh Ibrahim instead of Al-farazdaq, thus scoring low marks.

3.1.5 Question 5: The History of the Arabic literature

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

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

- 1- (اكتب أركان الأدب) “Write pillars of Literature”
- 2- (قسّم الأدياء العصور الأدبية إلى ستة عصور. أذكر أربعة منها) “Literary scholars divided literary ages into six eras. Mention four eras of literature”.
- 3- (ما هو الشعر الغنائي؟) What is lyric poetry?
- 4- (ماذا يقصد بعصر صدر الإسلام؟) “What is meant by the era of the beginning of Islam?”
- 5- (من هم العرب العاربة؟) “Who are the Arabs’ “Ariba”?”

In part (b), the candidates were required to write about (حياة العرب) (السياسية بالتفصيل) “the political life of Arabs in detail”.

The question was attempted by 242 (93.1%) candidates. Among them, 63 (26.0%) candidates scored from 9 to 14.5 marks. Also 94 (38.9%) candidates scored from 5.5 to 8.5 marks while 85 (35.1%) candidates scored from 0 to 5 marks. The general performance in this question was good as 157 (64.9%) candidates scored from 5.5 to 14.5 marks. Figure 13, summarise the performance of question 5.

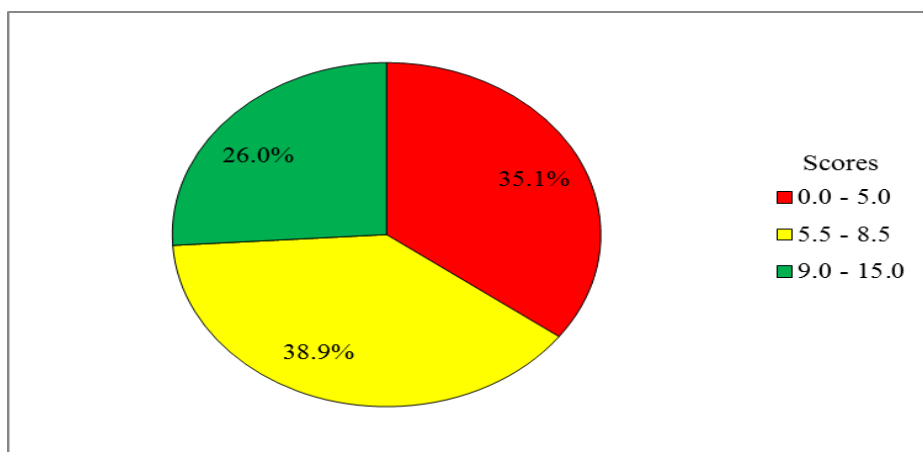


Figure 13: The Percentages of the Candidates' Performance in Question 5

The analysis showed that 63 (26.0%) candidates who attempted this question performed well. Those candidates were able to answer correctly five items given and they could also explain about the political life of Arabs in details. This indicates that the candidates had sufficient knowledge of the history of the Arabic literature. Extract 13.1 is a sample of a candidate's responses.

	السؤال الخامس
	(2) أربعة من عصور الأدبية هي :-
	✗ العصر الجاهلية
	✗ العصر صدر الإسلام
	✗ العصر الأموي
	✗ العصر العباسي .
	(3) الشعر الغنائي هو ما يطرئ الأعرافى العاطفة
	كالغزل والعتج والرتاء .
	(4) عصر صدر الإسلام يقصد تلك الفترة التي بعثت
	رسول الله صلى الله عليه وسلم إلى آخر أيام الخلفاء
	الراشدين سنة ٤٠ هجرية .
	(5) العرب العاربة أو عرب الجنوب هم الذين يرجع
	أصلهم إلى قحطان وأشهر قبائلهم قبيلة الطيم التي
	بناها خاتم وقبيلة الأوس والخزرج اللتان نصرتا رسول
	صلى الله عليه وسلم وقبيلة الغساسنة التي كانت لها
	دولة في الشام وقبيلة المناذرة التي كانت لها دولة في الحيرة .

Extract 13.1: A Sample of Correct Responses in Question 5

Extract 13.1 shows responses from a candidate who explained correctly the Arabs' "Ariba" as required, thus scored high marks.

Further analysis showed that 94 (38.9%) candidates had average performance. These candidates provided some of correct responses and other responses were incorrect. They also managed to explain about the political life of Arabs. Hence, they deserved average marks. This suggests that these candidates had inadequate knowledge of the history of the Arabic Literature.

However, 85 (35.1%) candidates had weak performance. These candidates failed to provide correct responses to the five items given. Also they explained partially about the political life of Arabs. This shows that the candidates did not have enough knowledge of the history of Arabic Literature.

In part (a), item (1), one of the candidates wrote the purpose of studying instead of the pillars of Literature. Another example, in item (2), one of the candidates explained about the lyric poetry as a beautiful poem which was incorrect instead of explaining that it is the poem which deals with purposes such as pride, lamentation, wisdom, satire and love.

In part (b), for example, one of the candidates explained about the political life of Arabs in short as follows: (كان العرب في الحياة السياسية) "the Arabs were divided into two groups. The group of Arabs who had a political undertone and they had no political status. Another one wrote that the Arabs lived collectively in the protection of the king". The expected answer was supposed to be:

(كان العرب من حيث حياتهم السياسية قسمان. قسم لهم مسحة سياسية: كانت هذه في الإمارات الثلاثة؛ إمارة الحيرة أنشأها الفرس وكان ملوكها يدعون المناذرة، وإمارة الغساسنة قد أنشأها الروم وملوكها من بني غسان، وأما إمارة كندة فكانت تابعة للتابعة باليمن، وقد اشتهر من ملوكها حُجر الكندي).

“In terms of their political life, the Arabs were divided into two groups. A group of Arabs who had a political undertone, these were in the three Emirates. Emirate of Al-hira which was established by the Persians and their kings were called *Al-manadhira*, the Gassan Emirate was established by the Romans and its kings from the *Banu Gassan*, and the

Emirate *Kinda* was affiliated with the vassal of Yemen and it was famous among its kings *Hajaru Kindy*.

(أما القسم الآخر من العرب فلم يكن لهم وضع سياسي إنما كانوا قبائل من البدو الرحل ينتمون إلى قبائل معروفة. وتخضع كل قبيلة لشيخها الذي يكون عادة فارسا وسيدا يتحلى بأروع المثل العليا من كرم وإقدام ونجدة وفصاحة. وكان لكل قبيلة مقاتلونها وشعراءها. ولشيخها امتيازات كأنها قوانين).

“As for second group of Arabs, they had no political status, but were nomadic tribes belonging to well-known tribes. Each tribe was subject to its Sheikh, who was usually a knight and a master who possessed the ideals, noble feet and eloquence. Each tribe had its fighters and poets, and its sheikh had privilege as if they were laws”. Extract 13.2 is a sample of a candidate’s responses.

4	هدير الإسلام هو التهذيب والتفاحة
5	العرب العاربة هو العرب الذي يهجع بعض الذئب الذي يحق في الكلمة
3	الشعر العنابي هو الشعر الذي يطلب به النبي في الوصف المستعمل
أ	أركان الأدب هو بغيره الجميل والموضوع في هذه التعريف التي يفيد فائدة السامة
ب	السياسة، التفصيل معناها هو كهيئة التي فقط بهم جرائع اني علمت المكدبود في الفصل والمفاتيح على ثم تذكر بكم وكلو بعين

Extract 13.2: A Sample of Incorrect Responses in Question 5

Extract 13.2 shows responses from a candidate who provided explanations about Literature instead of the intended meaning of the era of the beginning of Islam, thus scored low marks.

3.2 Section 2: Essay Type Questions

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

3.2.1 Question 6: The Story of the Sailor Sindbad

In this question, the candidates were required to explain the reasons of Hindbad which led him to meet with Sindbad and provide the advantage of the story in our day life in not less than two hundred words. The question tested the candidates' ability to apply their thoughts and build capacity of convincing as well as expressing themselves using the Arabic Language. The question was set from the topic of Response to Reading.

The question was attempted by 194 (74.6%) candidates. Among of them, 108 (55.7%) candidates had scores ranging from 0 to 6.5 marks. Moreover, the data indicate that, 78 (40.2%) candidates had scored from 7 to 11.5 marks and 8 (4.1%) candidates had scores ranging from 12 to 15 marks. The general performance of the candidates in the question was average, considering that 86 (44.3%) candidates scored an average of 35 per cent and above, of the 20 marks allocated to the question. The overall candidates' performance in the question is summarised in Figure 14.

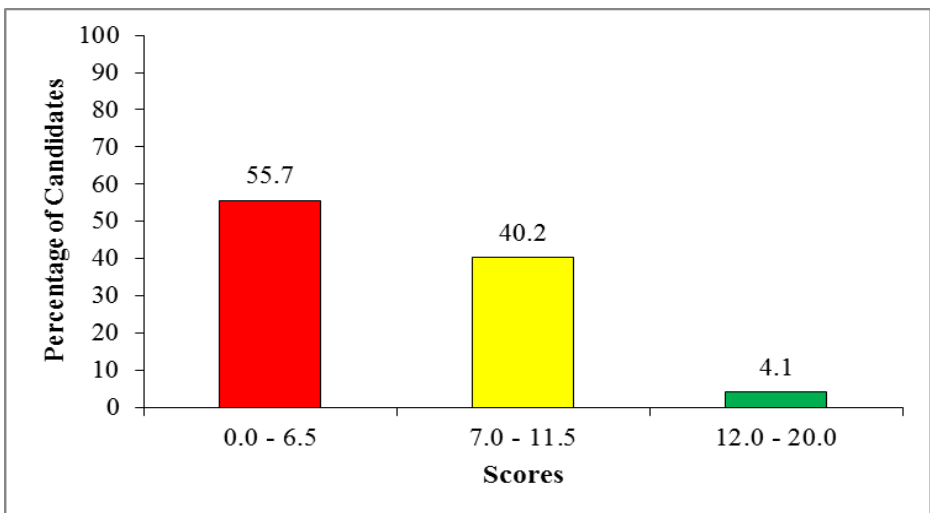


Figure 14: *The Percentages of the Candidates' Performance in Question 6*

The analysis shows that, 8 (4.1%) candidates who scored high marks were able to understand the demands of the question. Moreover, they managed to explain with sufficient explanations on the reasons of Hindbad which led him to meet with Sindbad. Furthermore, they showed the advantage of the story in our daily life such as giving charity to the poor resting comes after hardworking and God may give his wealth to anyone he wants. Hence, they deserved high scores. Extract 14.1 is a sample of a candidate's responses.

السؤال السادس
الهندباد هو رجل الذي كان يحمل أشياء الناس
ليوجد الفضة لأجله وعيشه، وكان فقيراً لا يكافح ولا يجتهد
في عمله، ففي ذات يوم مر في مكان التي يعيش فيها الهندباد
البحري، فأرى قصر كبير منها طعام النينا وصعباً، فجلس
لأجل أن يشرب لنفسه من ثوب الذي قد وجد في عمله،
الآتي سأتحقق عن الهندباد بذكر الأسباب التي أدت
إلى لقائه بالهندباد البحري مع تبين ما استفاد من
القصة في حياته كما يلي :-
جلس الهندباد تحت قصر الهندباد يشرب ما وجدته
من ثوب عظيم بفائدة قليلة، إذ جعله الأسفار لك في
وقت من أروع الناس ظن الهندباد أنهم يعيشون
بغير أن يعملوا الأعمال، فهذا قد سبغ الهندباد في منقده
فطلب سرية أن يأمر الهندباد أن يدخل في قصره،
فدخل الهندباد في قصر الهندباد فكان هذه هي الأ
الأسباب التي أدت إلى لقائه الهندباد، أما ما استفاد

Extract 14.1: A Sample of Correct Responses in Question 6.

Extract 14.1 shows responses from a candidate who explained the reasons of Hindbad which led him to meet with Sindbad as required.

On the other side, 78 (40.2%) candidates who had an average performance were able to understand the requirements of the question but failed to provide clear and sufficient explanations. Additionally, their responses had grammatical and spelling mistakes. Therefore, they attained average marks.

However, 108 (55.7%) candidates had a weak performance. Some of them were unable to interpret the question correctly. Others provided unclear and insufficient explanations and their responses had a lot of grammatical and spelling mistakes. This led them to inability to express themselves in Arabic correctly. For example, one of the candidates explained about the family of Hindbad instead of the reasons of Hindbad which led him to meet with Sindbad. This led them to score low marks. Extract 14.2 is a sample of a candidate's responses.

6	السؤال السادس
	الهندباد هو الرجل الذي سافر إلى البلاد في التجارة
	وفي الاستماع كان.
	كان الهندباد سافر إلى البلاد في الاستماع ووضع
	مع الكذب الذي يخفى معيشة وكان الهندباد
	سفاره الأولى دخل في الماء البحر وجاء الأيمن ووضع
	في هذه الماء.
	في السفر الثلاث. ذهب إلى بغداد في
	التجارة وبعد أن دخل في هذه البلاد رجعت إلى بلن
	الأول لأنه دخل في هذه البلاد بل تعريف

Extract 14.2: A Sample of Incorrect Responses in Question 6

Extract 14.2 shows responses from a candidate who explained the journeys of Sindbad instead of the reasons of Hindbad to meet with Sindbad.

3.2.2 Question 7: The Story of Bundiqliyah's Merchant

In this question, the candidates were required to explain about talking between Antonio and Basnio and their good features in not less than two hundred words. The question tested the candidates' ability to apply their thoughts and build ability to convince as well as expressing themselves using the Arabic Language. The question was set from the topic of Response to Reading.

Question 7 was attempted by 58 (22.3) candidates, out of which 51 (87.9%) candidates scored from 0 to 6.5 marks. Moreover, the data indicate that, 4 (6.9%) candidates scored from 7 to 11 marks and only 3 (5.2%) candidates scored from 14 to 15 marks. The general performance of the candidates in the question was weak. This is because only 7 (12.1%) candidates scored an average of 35 per cent and above, of the 20 marks allocated to the question. The overall candidates' performance in the question is summarised in Figure 15.

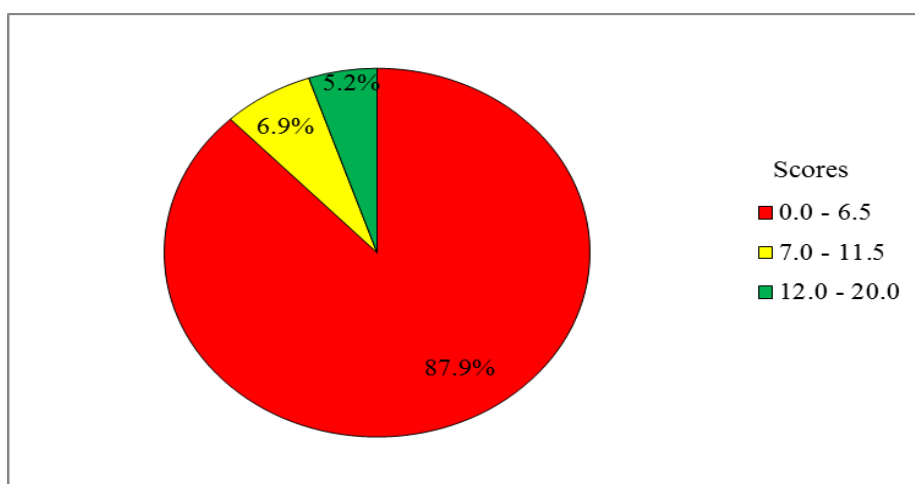


Figure 15: *The Percentages of the Candidates' Performance in Question 7*

The analysis shows that 51 (87.9%) candidates had weak performance in this question. Some of these candidates were unable to express themselves in Arabic. For example, one of the candidates wrote the introduction only. Others responded contrary to the demands of the question. For instance, one of the candidates explained on the conversations between Antonio and Shylock. On top of that, their answers had a lot of grammatical and spelling mistakes. Further, one of

the candidates responded with grammatical errors as follows: (أن با سنيو) instead of (يعلم) (أنطونيو أن صديقه باسنيو ليس تاجرا غنيا جدا، لكن سيعطيه كل ما يحتاج إليه في المعيشة) “Antonio knows that his friend Basnio is not a very rich merchant, so he will give him all the needs in the life”. This weak performance shows that these candidates had poor mastery of Arabic Language. Extract 15.1 is a sample of a candidate’s responses.

7.	كتاب تاجر البندقية هو كتاب الذي يتحدث
	عن صديقي الذي أنطونيو وباسنيو الذين
	يحيان في كل شئ.
	لقد كان في بغداد بندقية صاحبان مسعد
	مسعد في نجح الشيلوك بسبب أن الشيلوك هو
	تاجر في هذه البندقية وذهب أنطونيو وباسنيو مرة
	واحد بسبب لئلا باسنيو يريد النقود الذي
	يحتاج في الكالج مع بيرشبا. وذلك باسنيو مستر
	مع أنطونيو بلصبي. ولكن باسنيو يفرج بذهب
	الأمانت في سلسلة الذي كمد مع الشيلوك
	وذهب أنطونيو نجح في نطحتك مع البيرشبا بسبب
	لئلا صديقك جميل في قلب وليس بنفسه. وشهد الباسنيو
	هو الشد أنطونيو بسبب كل شئ سواد.
	وهو النص صديقتين يعملون شئبي مع في كل

Extract 15.1: A Sample of Incorrect Responses in Question 7

Extract 15.1 shows responses from a candidate who provided unclear and insufficient explanations, leading to low marks.

The candidates who had an average performance in this question explained partially conversations between Antonio and Basnio as well as their good features. Additionally, their explanations were insufficient and had some spelling errors. Moreover, some of them failed to organise their thoughts in a good flow.

However, there were few 3 (5.2%) candidates who performed well in this question. These candidates were able to express themselves in Arabic. Likewise, they were able to organise their thoughts in a good logical flow. Yet, their responses had some spelling mistakes. Extract 15.2 is a sample of a candidate's relatively good responses.

7.	<p>كسروني في كتاب البهائية ان انظنوا وباسنوا كانوا صد يقين متحابين وبتن كان في حياتها وقره جميعه جمعت لهما المزايا وحسن الاخلاق وما زالوا يتحصون زالا يتحصون بامرها في حياتها فمن صوايا انظنوا وباسنوا ما يان كانوا انظنوا وباسنوا مساعداً للناس وركز ما نفع مثل الفقراء والمساكين عنه ما اذاعة بجمع الحاجات كان انظنوا وباسنوا لا يدخران وسعافى مساعداً اليان فسيان القانظنين تقه كانوا يساعداً نهم ولا يدخران شيئاً عنه ما جاء الاحتياج الفطر عن حاجته كان انظنوا وباسنوا يتالان ويدلان في الضيق الحاجة الواحدة منهما مثل انما ظل انظنوا في الدين مساعداً صاحبه باسنوا بعد ما افقرت امواله وصغر وقوته حتى انه كان باخذ في حسه رطل من مساعداً صاحبه باسنوا لذل يقوى البس دين شيلوك معه ثلثة اشهر وحاوية مزاياه ما كان يتحصون عن احد يتحصونها كما في كانتين ان امر باسنوا عنه ما عتب مدة للزواج باسنوا له احيه باسنوا وماله من مال يسامده في اذاعنا الامور لانه قد افقر وفقى حد يتحصونها انظنوا ان يستدين من اجله ليقضى حاجته الزواج وما يستدان قبل هذا اليوم</p>
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Extract 15.2: A Sample of Correct Responses in Question 7.

Extract 15.2 shows responses from a candidate who explained on good features of both Antonio and Basnio, thus scored high marks

3.2.3 Question 8: The Story of Baghdadi's Merchant

In this question, the candidates were required to explain how the merchant Hassan knew that there was Ali Koja's jar with dinars in it and what did he do after seeing them. The question tested the candidates' ability to express themselves in Arabic. The question was set from the topic of Response to Reading.

The question was attempted by 246 (94.6%) candidates. Out of which, 14 (5.7%) candidates scored from 12 to 17 marks, 101 (41.0%) candidates scored from 7 to 11.5 marks and 131 (53.3%) candidates scored from 0 to 6.5 marks. The general performance in this question was average as 115 (46.7%) candidates scored from 6.5 to 17 marks, as summarised in Figure 16.

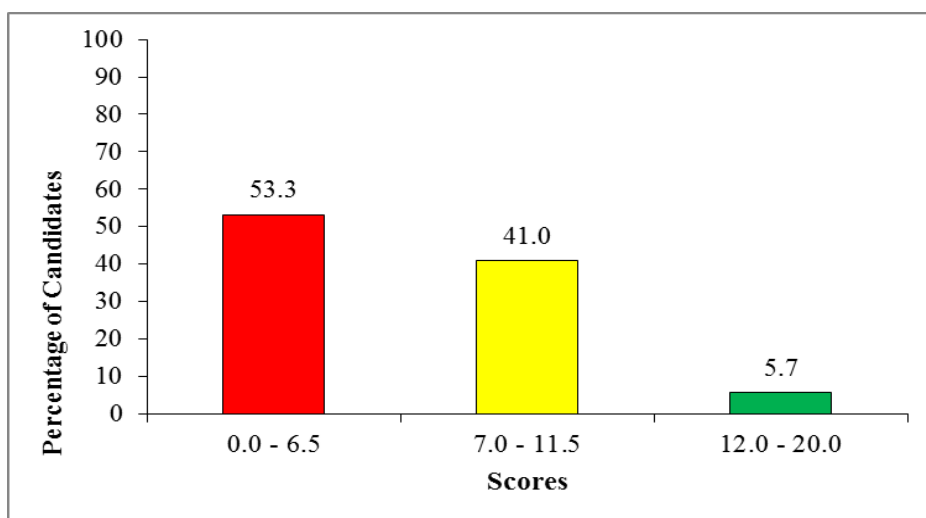


Figure 16: *The Percentages of the Candidates' Performance in Question 8*

The candidates who performed well in this question were able to demonstrate and justify the statement given. They also managed to explain how the merchant Hassan knew that there was Ali Koja's jar with dinars in it and what did he do after seeing them. Moreover, they demonstrated the ability to express themselves in Arabic. In spite of that, their responses had spelling mistakes. This good performance suggests that the candidates had sufficient vocabulary and adequate knowledge of the story of Baghdadi merchant although there were spelling mistakes. Extract 16.1 is a sample of a candidate's responses.

السؤال الثامن،
فأذهب في مخزنه مع صحن ليضع فيها، فوضع تاجر حسبي
الزيتون في صحن، ففي ذلك المدة سمع صهير الدنانير و
وتملأ فيه حتى علم أن صاحبه قد وضع دنانير و أعلاه
قد وضع زيتون وقال على صاحبه أن في جرتي فيها زيتون،
ثم بعد ذلك فرجوعها في جرة ورجع في بيته يفكر كيف
سيأخذ هذه الدنانير بعين أن يعرفه صاحبه إذا عاد أمّا
بعد رؤيته هذه الدنانير فالآلة هاهي التي فعل تاجر حسبي
كما سيأتي :-
في الصباح التالي ذهب التاجر حسبي إلى السوق واسترك
الزيتون ليكمل أمره، فرجع حتى بلغ في مخزنه فأخذ
الدنانير ثم وضع فيها زيتون القديم وكمال في أعلاه
الزيتون الجديد على أن يكون صاحبه فهذا هي التي
آخرا الأيام قد جعله أن تصيب جزاء خيانتها،

Extract 16.1: A Sample of Correct Responses in Question 8

Extract 16.1 shows responses from a candidate who explained on what did the merchant Hassan after seeing the dinars.

On the other hand, 101 (41.0%) candidates had an average performance in this question. These candidates explained partially on how the merchant Hassan knew that there was Ali Koja's jar with dinars in it and what did he do after seeing dinars. However, they failed to organise their thoughts in a good logical flow. Additionally, their explanations were insufficient and had some of grammatical and spelling mistakes. This made them to score average marks.

On the contrary, 151 (53.3%) candidates had weak performance in this question. Some of those candidates failed to interpret the given statement. They provided unclear explanations. Moreover, their explanations had a lot of grammatical and spelling mistakes. This weak performance shows that these candidates were incompetent in Arabic.

For example, one of the candidates wrote responses as follows: (وبعد رؤيتها التاجر حسن يذهب إلى التاجر علي كوجيا يقول رؤش أو مسامها إلى علي كوجيا (بأسباب لا يستطيع برجوع دنائيره "Having seen it, the merchant Hassan goes to Ali Koja and says *rushwa* or *msamaha* to Ali K for reasons that he cannot return his dinars". This candidate could use even Kiswahili words by writing them in the Arabic Language writings due to lack of inability to express himself by the Arabic Language. The expected answer was supposed to be (وبعد أن علم التاجر حسن أن في الجرة دنائير ذهب)
التاجر حسن إلى السوق في الصباح الباكر واشترى زيتونا ليملاً به جرة علي كوجيا ثم ذهب إلى مخزنة وفتح الجرة، وأخذ ما فيها من الدنائير ووضعها في مكان أمين. وألقى ما كان فيها من الزيتون ثم ملأها بالزيتون الذي اشتراه من السوق. ولما انتهى من ذلك سد الجرة كما (كانت ووضعها في المكان الذي وضع فيه علي كوجيا من قبل "After the merchant Hassan knew that the jar had dinars, the merchant Hassan went to the market early in the morning, and bought olives to fill with a jar of Ali Koja. Then he went to his store and opened the jar and took what was in it of dinars and put it in a safe place. He threw the olives that were in it, then filled it with the olives he had bought from the market, and when he finished, he sealed the jar as it was and put it in the place where Ali Koja had placed it before". Extract 16.2 is a sample of a candidate's responses.

8	السؤال الثامن .
	القصه التاجر البعداء في هذا التاجر حسن
	والتاجر كلما كوجيا في كل كلم الغاه ينسب في هذه
	سؤال كما يلما .
	لما رايا اعمليا كوجيا أن صاجه التاجر حسن في
	مسرق منه ألف دينرا ، وذهب معه إلى محكمة ، وبها
	القاضي محكمة التاجر حسن ومن تهمة ينسبها البنا
	كلها كوجيا وحدث من مدام دليل على كوجيا انتراز
	كلامه .
	وصل خليفة إلى قصره بعد كئيبا شكوا ما في
	لوركة ، وذهب بها إلى صلاة الجمعة في مسجد الذي يصلها
	فيه الخليفة ، ولما تمت صلاة وقف في الطريقة
	الذي يهربها الخالفه ، ولما اشترب منه وعوفي
	موكبة رفعا كلما كوجيا في يده في الوركة .
	فقتل منه في شهدهم وكراة كلما كوجيا فيه شكوا ما
	بعد وصل خلفنا إلى قصره مرة ثك شكوا ما

Extract 16.2: A Sample of Incorrect Responses in Question 8.

Extract 16.2 shows an incorrect response from a candidate who explained on Merchant Hassan's innocence instead of the given statement.

4.0 ANALYSIS OF CANDIDATES' PERFORMANCE IN EACH TOPIC

The analysis of the candidates' responses in each topic shows that the candidates had good performance in *Language Use* (70.3%) and *Morphology* (69.75%). These candidates performed well in these topics because they had sufficient knowledge and clearly comprehended the demands of the respective questions. This suggest that the candidates scored an average of 35 and above in these topics.

Further analysis of the candidates' responses in each topic indicates that, the candidates had average performance in *Grammar* (52.2%), *Literature* (46.53%) and *Comprehension* (40.5%) because they had inadequate knowledge on the topics tested and insufficient vocabulary to express themselves in Arabic.

However, there were candidates who had a weak performance in the topics of *Response to Readings* (34.36%), *Rhetoric* (32.5%) and *Composition* (26.43%). The candidates had insufficient vocabulary which hindered them from expressing themselves well in Arabic. The summary of the candidates' performance in different topics is presented in the Appendix.

5.0 CONCLUSION

The general performance of candidates in Arabic Language in the ACSEE 2021 was average (46.57%). This performance could be attributed to the candidates' good skills in reading for comprehension, adequate knowledge of language use, morphology, literature and the ability to use principles of the Arabic grammar. These skills enabled them to understand and identify the requirements of the questions. Thus the candidates with weak performance could not respond according to the requirements of the questions and they lacked enough knowledge of the topics tested.

6.0 RECOMMENDATIONS

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

- (a) The use of the Arabic Language in schools should be given a priority to teachers and students in order for the candidates to employ good writing and understanding when writing their responses.

- (b) Students should be given enough time to practice both productive and receptive skills. This will build into them language competences.
- (c) Teachers should guide language learners on how to read and answer the questions, they should be given a variety of stories where they can read and answer the questions. This will improve both; their ability to respond questions and real life communication. In turn, it will be easy for them to answer questions 6, 7, and 8.
- (d) Students should be encouraged to read Arab texts like newspapers, magazines and books in order to acquire many vocabularies. By so doing, they might improve their performance of the topic of *Composition* tested in question 6 and 7.
- (e) The topics that appear to be more difficult for the students like *Rhetoric* should be given more attention through discussion so that their understanding will improve in terms of the use of teaching and learning methodologies.

Summary of Candidates' Performance in Each Topic in 2021

125- ARABIC LANGUAGE

		Number of Questions	The Percentage of the Candidates who scored an Average of 35 or Above	Remarks
1.	Language Use	1	70.3	Good
2.	Morphology	2	69.75	Good
3.	Grammar	1	52.2	Average
4.	Literature	3	46.53	Average
5.	Comprehension	1	40.5	Average
6.	Response to Readings	3	34.36	Weak
7.	Rhetoric	2	32.5	Weak
8.	Composition	3	26.43	Weak

