



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



**CANDIDATES' ITEMS RESPONSE ANALYSIS  
REPORT ON THE ADVANCED CERTIFICATE OF  
SECONDARY EDUCATION EXAMINATION  
(ACSEE) 2022**

**ARABIC LANGUAGE**



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



**CANDIDATES' ITEMS RESPONSE ANALYSIS**  
**REPORT ON THE ADVANCED CERTIFICATE OF**  
**SECONDARY EDUCATION EXAMINATION**  
**(ACSEE) 2022**

**125 ARABIC LANGUAGE**

*Published by:*

The National Examinations Council of Tanzania,  
P.O. Box 2624,  
Dar es Salaam, Tanzania.

**© The National Examinations Council of Tanzania 2022**

All rights reserved.

## TABLE OF CONTENTS

FOREWORD .....	iv
1.0 INTRODUCTION .....	1
2.0 ANALYSIS OF THE CANDIDATES' RESPONSES IN EACH QUESTION IN ARABIC LANGUAGE PAPER 1 .....	2
2.1 Section 1: Short Answer Questions .....	2
2.1.1 Question 1: Reading Passage and Answering Questions .....	2
2.1.2 Question 2: Rules of the Arabic Grammar .....	8
2.1.3 Question 3: Arabic Grammar.....	16
2.1.4 Question 4: The Use Rules of Morphology .....	24
2.1.5 Question 5: The Use of Morphology by Rules .....	31
2.2 Section 2: Essay Questions .....	38
2.2.1 Question 6: Essay Writing .....	38
2.2.2 Question 7: Essay Writing .....	42
2.2.3 Question 8: Letter Writing.....	47
3.0 ANALYSIS OF THE CANDIDATES' RESPONSES IN EACH QUESTION IN ARABIC LANGUAGE PAPER 2 .....	51
3.1 Section 1: Short Answer Questions.....	51
3.1.1 Question 1: The Eloquence and Rhetoric.....	51
3.1.2 Question 2: Metaphor and Metonymy .....	59
3.1.3 Question 3: Literature (Prose) .....	65
3.1.4 Question 4: Literature (Poem).....	71
3.1.5 Question 5: The History of the Arabic literature.....	79
3.2 Section 2: Essay Questions .....	85
3.2.1 Question 6: The Story of the Merchant of Baghdad .....	85
3.2.2 Question 7: The Story of Sindbad Bahri .....	90
3.2.3 Question 8: The Story of the Merchant of Bundiyyah .....	94
4.0 ANALYSIS OF CANDIDATES' PERFORMANCE IN EACH TOPIC ...	98
5.0 CONCLUSION.....	98
6.0 RECOMMENDATIONS.....	98
Appendix 1.....	100
Appendix 2.....	101

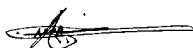
## **FOREWORD**

This report presents the Candidates' Item Response Analysis Report (CIRA) for the Advanced Certificate of Secondary Education Examination (ACSEE) in the Arabic Language subject which was conducted in May, 2022. It is a summative evaluation intending to provide feedback to all education stakeholders on the factors which influenced the candidates' performance in the subject.

The focus of the analysis was on the factors which indicate the candidates' performance in the Arabic Language subject. The candidates with high performance had adequate knowledge of the basic concepts of Arabic Language. These candidates had the competences in the appropriate use of the Language for different audiences and purposes; they were able to read, write, appreciate and analyse literary works and write a variety of Arabic Language texts critically as presented in different sources. However, the candidates who scored average and/or low marks faced some difficulties in answering questions such as failure to interpret the questions' demands, weak mastery of Arabic Language and insufficient knowledge of the concepts tested.

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

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



Athumani S. Amasi  
**EXECUTIVE SECRETARY**

## **1.0 INTRODUCTION**

This report presents an 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 2022.

This 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, namely section A and B. The candidates were required to choose four (4) questions in section A and two (2) questions in section B. Each question in section A carried fifteen (15) marks 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.

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

The three categories of performance have been used in the analysis of the candidates' performance per question. Based on this analysis, if the performance ranges from 60 to 100 per cent, it is considered as good and is represented by the green colour, performance ranging from 35 to 59 is average and this is represented by the yellow colour, and from 0 to 34 per cent is weak performance which is represented by the red colour.

The candidates who sat for the Arabic Language subject examination in May 2022 were 219 out of which 93.61 per cent passed and 6.39 per cent failed. These results indicate that the 2022 performance has increased by 18.61 per cent compared to the performance for the year of 2021.

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 four (4) questions. Each question weighed fifteen (15) marks.

#### 2.1.1 Question 1: Reading Passage and Answering Questions

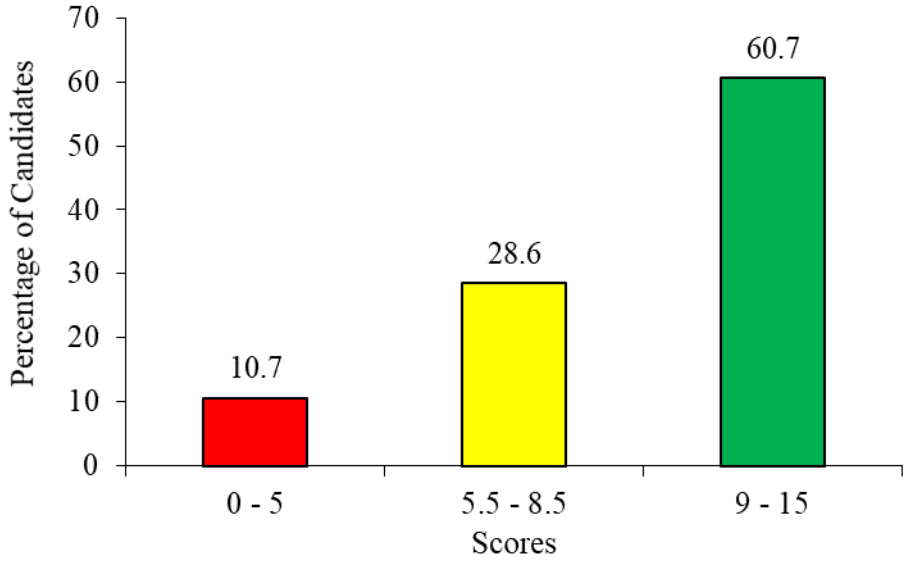
This question had two parts, (a) and (b). The question was set from the topic of Comprehension. It tested the candidates' ability to read and comprehend the given passage.

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

- 1) (ماذا تهتد مشكلات تلوث البيئة؟) "What threatens the problems of environmental pollution?"
- 2) (ما الأمر الذي كان له أسوأ الأثر في الإنسان، وفي البيئة التي يحيا فيها؟) "What has had the worst impact and the protection of the environment in which they live?"
- 3) (لماذا ازداد الاهتمام في العقد الأخير بموضوع حماية البيئة من التلوث؟) "Why has increased interest in the issue of environmental protection from pollution in the last decade?"
- 4) (اكتب اثنين من العوامل التي تؤدي إلى تلوث البيئة) "Write two factors that lead to environmental pollution?"
- 5) (هل حماية البيئة عليها مسؤولية كل إنسان؟ ولماذا؟) "Is protecting the environment the responsibility of every human being? And why?"

In part (b), the candidates were instructed to use each of the given verbs (جرى، شرب، انفجر، تعرّض، تغيّر) "ran, drink, burst, exposure, change" in a meaningful sentence.

This question was attempted by 122 (55.7%) candidates, out of whom 60.7 per cent scored from 9 to 15 marks. Moreover, 28.6 per cent scored from 5.5 to 8.5 marks and only 10.3 per cent scored from 2 to 5 marks. The analysis shows that the overall candidates' performance in this question was good since 89.3 per cent scored from average and/or above. The performance is summarised in Figure 1.



**Figure 1:** Percentages of the Candidates' Performance on Question 1

The analysis of the candidates' responses shows that the candidates who performed well in this question understood the requirements of the question and 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) (تهدد مشكلات تلوث البيئة سلامة الحياة البشريّة) “Environmental pollution problems threaten the safety of the human life”.
- 2) (الحرب هو الأمر الذي كان له أسوأ الأثر في الإنسان وفي البيئة التي يحيا فيها) “War is the thing that had the impact on people and the environment in which they live.
- 3) (لأن البيئة تتعرض لمزيد من البعث الذي أدى إلى ظهور مشكلات عديدة) “Because the environment was exposed to more tampering, which led to the emergency of many problems”.
- 4) (من العوامل التي تؤدي إلى تلوث البيئة هي: الاستعمال الخاطئ لبعض المواد في مجال (الزراعة والحروب) “Among the factors that lead to environmental pollution are; misusing of some materials in the field of agriculture and wars”.



- 5) نعم، بسبب هي الأرض التي يحيا الإنسان فيها، ويأكل من خيراتها ويستفيد من ( )  
“Because it is the land in which the people live and eat from its  
bounties and benefit from its bliss”.

In part (b), one of the candidates were able to use the given verbs ( جرى،  
(شرب، انفجر، تعرّض، تغيّر) “ran, drink, burst, exposure, change” in a  
meaningful sentence as follows:

- 1) (جرى الكلب خوفا من الأسد) “The dog ran for fear of the lion”.
- 2) (شرب الفيل ماء النهر) “The elephant drank river water.”
- 3) (انفجر الجبل) “Mountain exploded.”
- 4) (تعرّض الرئيس لازدهام شديد من الجماهير) “The president faced a large crowd.”
- 5) (تغيّر لون الشعر) “The colour of hair has changed.”

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

١	٩-	٤- العوامل التي تؤدي إلى تلوث البيئة هي
		١- الحروب.
		٢- الثورة الصناعية بمنتجاتها.
		٣- ازدياد الاهتمام في العهد العثماني الأخير
		بموضوع حماية البيئة من تلوث حيث
		تتعرض البيئة لمزيد من العبث الذي أدى
		إلى ظهور مشكلات عديدة أخذت
		تهدد سلامة البشرية والحياة البشرية.
		٥- نعم، حماية البيئة والمحافظة عليها
		مسؤولية كل إنسان، لأنها هي قضية
		إنسانية بالدرجة الأولى. ومن أجل الإنسان
		نفسه.
		١- تهدد مشكلات تلوث البيئة سلامة الحياة
		البشرية.

**Extract 1.1:** A Sample of Correct Responses to Question 1

In Extract 1.1, the candidate provided correct answers to the items as required by the passage.

Further analysis of the candidates' responses in this question shows that candidates had an average performance. Some of them were able to provide two or three correct answers for both parties (a) and (b). Other candidates could only provide two or three correct answers for one part among two parts particularly part (a) and left items of part (b) unanswered. This shows that the candidates lacked sufficient vocabulary in the Arabic Language.

Despite all that, there were few candidates (10.7%) with weak performance in this question. Most of them failed to comprehend the passage. As a result, they copied words of the questions and made them answers without considering meaning and demands of the question. Some of them repeated the questions without answering it. This was due to poor mastery of Arabic Language and few of them left the questions unanswered.

For example, in item (a-1), one of the candidates wrote reasons led to environmental pollution problems instead of threats from environmental pollution problems as follows: ( *لمزيد من البعث الذي أدى إلى ظهور مشكلات عديدة* ) "For more resurrection, which led to the emergency of many problems" where the correct should be as follows: ( *تهدد مشكلات تلوث البيئة سلامة الحياة البشرية* ) "Environmental pollution problems threaten the safety of the human life".

Moreover, in item (a-3), one of the candidates wrote his/her responses for repeating the same words from the question as follows: ( *ازداد الاهتمام في العقد الأخير بموضوع حماية البيئة من التلوث* ) "The last decade has increased interest in the issue of environmental protection from pollution" instead of ( *لأن البيئة تتعرض لمزيد من البعث الذي أدى إلى ظهور مشكلات عديدة* ) "Because the environment was exposed to more tampering, which led to the emergency of many problems".

Furthermore, in part (b), some candidates could not use the given verbs ( *جرى، شرب، انفجر، تعرّض، تغيّر* ) "ran, drink, burst, exposure, change" in a meaningful sentence. Some of them left the questions unanswered. Other candidates provided meaningless sentences. For example, one of the candidates provided his/her answers as follows:

In item (a-3), (انفجر معلم مدرسته) “Teacher exploded his school” this sentence is completely useless because, the word (انفجر) means ‘burst or exploded or split’. In that context, the correct use of this word should be as follows: (انفجر المعلم ضاحكا في مدرسته) “Teacher burst out laughing at his school”.

In item (b-4), (تعرض الحاكم يبني البيت) “The ruler exposed builds a house” this sentence is ungrammatical because, the verb (تعرض) “Exposure” should be followed by the preposition (إلى أو ل أو في) “for or to or in”. In addition, the verb should not be followed by the Present Tense as it is not in the verbs of defective verbs. In that context, the correct use of this sentence should be as follows: (تعرض الحاكم في بناء البيت بالصعوبة) “The ruler struggled with the construction of the house”.

In item (b-5), (تغير حامد اللبس مع أخيه), this sentence is absolutely useless because the verb given (تغير) “Change” was in an active sentence. Therefore, the correct use of this sentence should be “(تغير لباس حامد) “Ali and Ahmad’s clothes changed”.

Another example, one of the candidates provided his/her answers as follows:

In item (b-4), (تعرض فاطمة معلمه), this sentence is also ungrammatical because, it did not indicate any facing of the verb (تعرض) “Exposure”. The correct use of this sentence should be (تعرضت فاطمة إلى غضب معلمها) “Fatima faced with the anger of her teacher”.

In item (b-5), (تغير عن أكل الطعام), this sentence is unacceptable because, the word (تغير) “Change” is not followed by any preposition. For that context, the correct use of this sentence should be (تغير وقت أكل الطعام) “The time of eating food has changed”.

These candidates manifested lack of sufficient vocabulary and a poor mastery of the Arabic Language. Extract 1.2 is a sample of a weak response.

1	السؤال الأول	
2	(1) تھدد مسکلات تلوث البیئة هي حيث تتعرق البیئة لمزيد من العیش الذي أدی إلى ظهور مسکلات عديدة .	
3	(2) الأمر الذي كان له أسوأ الأثر في الإنسان هي مقومات حياته .	
4	(3) حماية البیئة هي ومواردها .	
5	غفلة علیها .	

**Extract 1.2:** A Sample of Incorrect Responses to Question 1

Extract 1.2 shows responses from a candidate who provided his/her incorrect answers because he/she did not consider demands and meaning of the question.

### 2.1.2 Question 2: Rules of the Arabic Grammar

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

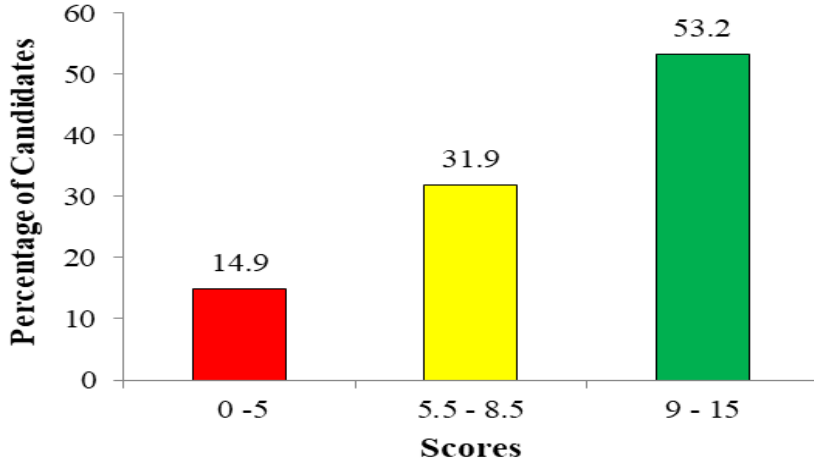
In part (a), the candidates were instructed to identify rules used in the following underlined words from the given sentences:

- 1) (كم يوماً في الأسبوع؟) "How many days a week?"
- 2) (عاد الطلبة من المدرسة إلا إبراهيم) "Students returned from school except Ibrahim".
- 3) (سار اللص والجدار) "The thief walked with the wall".
- 4) (امتألت الشجرة ثمراً) "The tree is full of fruits".
- 5) (وقف الطلاب أمام الأساتذة) "Students stood in front of the teachers".

In part (b), the candidates were required to change (النعوت السببية) causal adjectives into (النعوت الحقيقية) true adjectives in the following sentences:

- 1) (جاء الرجل المهذب ابنه) “The man came whose son is polite”.
- 2) (ركب الطفل السيارة جميل لونها) “The child took the car, its colour is beautiful”.
- 3) (هؤلاء طالبات عاقلات أمهاتهن) “Parents of these students are bright”.
- 4) (هذه غرفة مفتحة نوافذها) “This room’s windows are opened”.
- 5) (تسلقت شجرة غليظا جذعها) “I climbed a tree, its trunk is thick”.

This question was attempted by 188 (85.8%) candidates, of them, 53.2 per cent scored from 9 to 15 marks. Additionally, 31.9 per cent scored from 5.5 to 8.5 marks. Moreover, 14.9 per cent scored from 0 to 5 marks. The overall candidates’ performance in the question is summarised in Figure 2.



**Figure 2:** Percentages of the Candidates’ Performance on Question 2

The candidates performed well in this question. These candidates were able to identify rules used in the underlined words and change (النعوت السببية) causal adjectives into (النعوت الحقيقية) true adjectives in the sentences given. This shows that the candidates had adequate

knowledge of the uses of Arabic principles. For example, in part (a), one of the candidates provided his/her answers as follows:

1) (يوما = تمييز منصوب وعلامة نصبه فتحة ظاهرة) “It is discrimination in subjective case”

(الأسبوع = اسم مجرور بفي وعلامة جره كسرة ظاهرة) “It is a preposition in a genitive case”

2) (ألا = أداة الاستثناء) “It is a particle of exception”.

(إبراهيم = مستثنى منصوب وعلامة نصبه فتحة ظاهرة) “It is exception in accusative case”.

3) (سار = فعل الماضي مبني على الفتح) “It is a past tense based on *fat-ha*”.

(والجدار = الواو: واو المعية والجدار: مفعول معه منصوب بالفتحة الظاهرة) “And” means together with and the “Wall” is a “Concomitant object” in accusative case.

4) (الشجرة = فاعل مرفوع وعلامة رفعه ضمة ظاهرة) “It is a subject in nominative case”.

(ثمر = تمييز منصوب وعلامة نصبه فتحة ظاهرة) “It is a discrimination in accusative case.”

5) (أمام = ظرف المكان منصوب بالفتحة الظاهرة وهو مضاف) “It is an adverb of place in accusative case”.

(الأساتذة = مضاف إليه مجرور وعلامة جره كسرة ظاهرة) “It is an *al-mudhafu ilayhi* in genitive case.

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

1) (جاء الرجل المهذب) “The polite man came”.

2) (ركب الطفل السيارة الجميلة) “The child took the beautiful car”.

3) (هؤلاء طالبات عاقلات) “These are bright students”.

4) (هذه غرفة مفتحة) “This room is opened”.

5) (تسلقت شجرة غليظة) “I climbed a thick tree”.

This shows that the candidates had good command of the Arabic Language and were familiar with the topic of the Adjective. Extract 2.1 is a sample of a good response.

	السؤال الثاني :	
١	أعرب ما تحته خطاً :	
1	يوماً : تمييزاً منصوب بالفتحة	
	الأسبوع : اسم مجرور بالكسرة الظاهرة	
2	إلا : أداة الاستثناء	
	إبراهيم : مستثنى منصوب بالفتحة الظاهرة	
3	سار : فعل ماضٍ مبني على الفتح	
	الواو : المعية	
	الجدار : مفعولٍ معاً منصوب بالفتحة الظاهرة	
4	الشجرة : فاعل مرفوع بالضمة الظاهرة	
	ثمراً : تمييزاً منصوب بالفتحة الظاهرة	
5	أمام : ظرف المكان منصوب بالفتحة الظاهرة	
	الأساتذة : مضاف إليهم مجرور بالكسرة الظاهرة	



	جاء الرجل المهذب	
2	ركب الطفل السيارة الجميل لونها	
	ركب الطفل السيارة الجميلة	
3	هؤلاء طالبات عاقلات أمهاتهن	
	هؤلاء طالبات عاقلات	
4	هذه غرفة مفتحة نوافذها	
	هذه غرفة مفتحة	
5	تسلقت شجرة غليظ جذعها	
	تسلقت شجرة غليظة	

**Extract 2.1:** A Sample of Correct Responses to Question 2

Extract 2.1 shows responses from a candidate who managed to identify rules used in the underlined words from the given sentences. Furthermore, he/she changed (النعوت السببية) causal adjectives into (النعوت) true adjectives in the sentences given as required.

Further analysis shows that there were candidates who performed averagely. Most of them managed to provide correct answers to the item (a-1) in the word (الأسبوع) “Week” and item (a-3) in the word (سار) “Walked”. For example, one of the candidates wrote as follows: (الأسبوع) “It is a preposition in a genitive case” and (سار) “It is a past tense based on *fat-ha*”. Additionally, they were able to change partially (النعوت السببية) causal adjectives into (النعوت الحقيقية) true adjectives. For example, one of the candidates changed this sentence (ركب الطفل السيارة جميل لونها) “The child took the car, its colour is beautiful” as follows: (ركب الطفل السيارة) “The child took the beautiful car” instead of (ركب الطفل السيارة) “The child took the beautiful car” because (النعوت الحقيقية) true

adjectives should follow all the conditions of the praised one like singular or plural or article.

On the contrary, the candidates whose performances were weak failed to identify correct principles used in the ten underlined words given. Furthermore, they were unable to change one or two of (النعوت السببية) causal adjectives into (النعوت الحقيقية) true adjectives. Other candidates left the questions unanswered. Hence, these candidates attained weak performance.

In item (a-1), for example, one of the candidates wrote that a word (اليوم) ‘Day’ as (مفعول به) ‘Objective’ instead of (تمييز منصوب) “discrimination in subjective case”. Another example, one of the candidates identified as (ظرف الزمان) ‘Adverb of time’ instead of (تمييز منصوب) “discrimination in subjective case” for assumption that the subject case is for the object as well as the subject case is for the adverb of time.

In item (a-2), for example, one of the candidates wrote that a word (إلا) “Except” is (اسم مجرور) one of the preposition instead of (أداة الاستثناء) is a particle of exception and (إبراهيم اسم مجرور) Ibrahimu is a preposition in a genitive case” instead of (مستثنى منصوب) an exception in accusative case”. Another example, one of the candidates wrote that a word (إلا) “Except” is (الحال) a condition instead of (أداة الاستثناء) is a particle of exception. Then, (إبراهيم اسم مجرور) Ibrahimu is an abstract noun instead of (مستثنى منصوب) an exception in accusative case”. Those candidates lacked sufficient knowledge of Arabic rules. Finally, they wrote incorrect answers.

In item (a-3), for example, one of the candidates provided her answers as follows: (الواو) “And” as (حرف العطف) “Conjunction” instead of (المعية) “Together with” and (الجار) “Wall” as (مفعول به منصوب) “Object in subjective case” instead of (مفعول معه) “Concomitant object”. This candidate failed because he/she did not know that a conjunction (الواو) “And” depends on the position placed to be as (حرف العطف) “Conjunction”, (المعية) “Together with” or (القسم) “Oath” or (الحالية) “While/as/when” in the sentence.

In item (a-4), for example, one of the candidates wrote that a word (الشجرة) “Tree” as (مبتدأ مرفوع) “Predicate” in nominative case instead of (فاعل مرفوع) “a subject in nominative case” and (ثمرات) “Fruits” as (مفعول به) (تمييز منصوب) an object in accusative case instead of a (تمييز منصوب) “Discrimination in subjective case”. Another candidate wrote that a word (الشجرة) “Tree” as (فعل مضارع مرفوع) “Present Tense” in nominative case instead of (فاعل مرفوع) a “Subject in nominative case” and (ثمرات) “Fruits” is a (الحال منصوب) “Condition in subjective case” instead of a (تمييز منصوب) “Discrimination in subjective case”. Those candidates lacked sufficient knowledge of Arabic rules. Finally, they guessed the answer that all the words were in nominative case.

In item (a-5), for example, one of the candidates wrote his/her answers as follows: a word (أمام) “In front of” is a (فعل الماض) “Past tense based on *fat-ha*” instead of an (ظرف المكان) adverb of place” and (الأستاذ) “Teacher” as a (فاعل مرفوع) “Subject in nominative case” instead of a (اسم مجرور) preposition. This candidate confused with a word (أمام) “In front of” by a verb because it ended with vowel’s *fat-ha* due to inadequate vocabulary in Arabic Language. Another example, one of the candidates wrote that a word (أمام) “In front of” is a (حرف الجر) “preposition” instead of an (ظرف المكان) adverb of place” and (الأستاذ) “Teacher” as a (المفعول لأجله منصوب) “Causative object in accusative case” instead of a (اسم مجرور) preposition in genitive case. This candidate lacked knowledge of differentiating between verbs and nouns. The word (الأستاذ) “Teacher” could not be a verb.

Furthermore, the candidates were unable to change (النعوت السببية) causal adjectives into (النعوت الحقيقية) true adjectives in the sentences given. This shows that they had insufficient knowledge on how to use an adjective in the Arabic grammar. For example, one of the candidates deleted adjectives instead of subject or subject of the passive in changing (النعوت السببية) causal adjectives into (النعوت الحقيقية) true adjectives as follows: (1)- (جاء الرجل) “The man came”. (2)- (ركب الطفل السيارة) “The child took a car”. (3)- (هؤلاء طالبات) “These are students”. (4)- (هذه غرفة) “This is a room”. (5)- (تسلقت شجرة) “I climbed a tree”.

Another candidate deleted one part (the relatives' pronouns) of the subject or subject of the passive instead of removing the whole word like this: (1)- (جاء الرجل المهذب ابن) "The man came whose son is polite". (2)- (ركب الطفل السيارة الجميل لون) "The child took the car, its colour is beautiful". (3)- (هؤلاء طالبات عاقلة أمهات) "Parents of these students are bright". (4)- (هذه غرفة مفتحة نوافذ) "This room's windows are opened". (5)- (تسلقت شجرة غليظة جذع) "I climbed a tree, its trunk is thick".

The correct answers were supposed to be as follows: (1)- (جاء الرجل) (المهذب) "The polite man came". (2)- (ركب الطفل السيارة الجميلة) "The child took the beautiful car". (3)- (هؤلاء طالبات عاقلة) "These are bright students". (4)- (هذه غرفة مفتحة) "This room is opened". (5)- (تسلقت شجرة) (غليظة) "I climbed a thick tree". Extract 2.2 is a sample of a weak response.

2	<ب>
1- جاء أب المهذب ابن.	
2- ركب الطفل السيارة صفراء.	
3- هؤلاء طالبات عاقلة أمهاتن.	
4- هذه غرفة التي فتح نوافذها.	
5- تسلقت الشجرة غليظا جذعها.	

**Extract 2.2:** A Sample of Incorrect Responses to Question 2

Extract 2.2 shows responses from a candidate who provided incorrect responses to all the items of part (b). Moreover, he/she made replacement of words (الرجل والجميل) "Man and good" to be (أب وصفراء) "father and yellow" respectively in item (1-2) instead of changing (النعوت السببية) causal adjectives into (النعوت الحقيقية) true adjectives.

### 2.1.3 Question 3: Arabic Grammar

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

In part (a), the candidates were required to write a meaningful sentence by using the items provided.

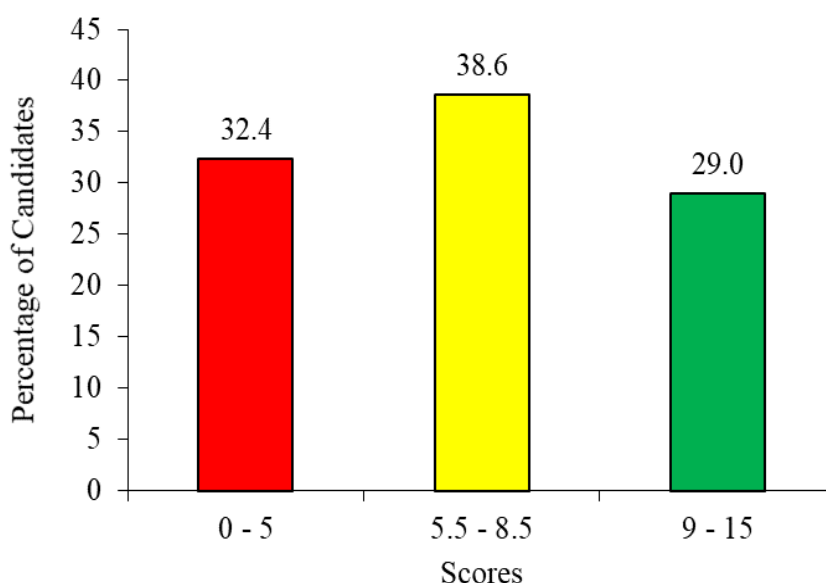
- 1) (الضمير المستتر) "The hidden pronoun".
- 2) (الفعل المضارع المنصوب بأن مضرة وجوبا بعد لام الجحود) "The present tense in subjective case is implied with *an-mudhmara* obligatory after the *lamu* of ingratitude".
- 3) (الفعل المضارع المجزوم بلمّا) "The present tense in the jussive case with *lamma*".
- 4) (المفعول لأجله) "Al-maf-ulu liajlih".
- 5) (فعل الاستمرار الناسخ "مادام") "Transcriber *madama*".

In part (b), the candidates were required to provide responses according to the following instructions given.

- 1) (بين اثنين من مواضع الضمير المستتر وجوبا مع التمثيل) "With example, clarify two places of the hidden pronoun obligatory".
- 2) (متى يكون حذف فعل الفاعل وجوبا؟ أريد ما تقوله بالمثال) "When is the deletion of the verb of the subject obligatory? Support what you say with one example".
- 3) (ما حكم التأنيث في هذه الجملة؟ "حضرت اليوم فاطمة" ولماذا؟) "What is the ruling on the feminine verb in this sentence? 'Fatima arrived today' and why".
- 4) (كيف يتم بناء الفعل للمجهول إذا تعدى لأكثر من مفعول؟ مثل لذلك) "How is the indefinite verb in passive voice to be built, If it crosses more than one object? Give example for what you say".

5) “متى يبنى الفعل الماضي على الفتح؟ مثل لما تقول) (When is the past tense based on *fat-ha*? Give example for what you say”.

The question was attempted by 145 (66.2%) candidates. Out of which, 28 (29.0%) candidates scored from 9 to 13 marks, 70 (38.6%) candidates scored from 5.5 to 8.5 marks and 47 (32.4%) candidates scored from 0 to 5 marks. The general performance in this question was good as 98 (67.6%) candidates scored from 5.5 to 15 marks, as summarised in Figure 3.



**Figure 3:** Percentages of the Candidates' Performance on Question 3

The candidates who performed well in this question wrote some examples of the items given into meaningful sentences and provided correct responses according to the instructions given as required. For example, in part (a), some of the candidates wrote as follows:

- 1) (ينبح الكلب) “The dog barks”.
- 2) (لم يكن الشرطي ليسرق) “He has not become a policeman to steal”.
- 3) (كبر الغلام ولمّا يتَهَدَّب) “The boy has become an adult but has not yet polite”.

- 4) (تَصَدَّقْتُ عَلَى الْفَقِيرِ أَمَلًا فِي الثَّوَابِ) "I gave charity to the poor expecting a reward".
- 5) (تَحْتَرَمُ مَا دَامَ خَلْقُكَ كَرِيمًا) "You will be respected as long as your behaviour is good".

In part (b), for instance, some of the candidates provided his/her responses according to the instructions given correctly as follows:

- 1) (مَوَاضِعُ الضَّمِيرِ الْمُسْتَتَرِّ وَجُوبًا فِي فِعْلِ الْأَمْرِ لِلوَاحِدِ الْمَذْكَرِ. مِثْلُ: اجْتَهِدْ ابْنِي وَفِي )  
 (المضارع المبذوء بهمزة. مثل: أذهب إلى المدرسة صباحا) "Plural noun": "The two places of the hidden pronoun obligatory are; command in the masculine one. For example, 'Work hard my son' and present tense that begins with a *Hamza*. For example, I go to school in the morning.
- 2) (يُحذف فعل الفاعل وجوبًا إذا وقع بعد (إن) أو (إذا) الشرطين. مثل: "وإن أحد من (المشركين استجارك فأجره ..... " أو إذا السماء انشقت) "The verb will be deleted obligatorily If the subject occurs after 'Inn' or 'Idhan' for the two conditions" for example: "And if one of the polytheists seeks help from you, then reward him....." or if the sky splits.
- 3) (حكم التأنيث في هذه الجملة "حضرت اليوم فاطمة" هو جواز لأن الفاعل غير متصل )  
 (بالفعل) "The rule of feminization of this sentence (Fatima arrived today) is permissible because the subject is not connected to the verb.
- 4) (ناب المفعول الأول عن الفاعل وبقي ما عداه من المفعولات على حالها) "The first object will be replaced to be the subject and the rest of the objectives remain the same" for example: ( يعلم الأستاذ الطلبة اللغة )  
 (العربية) "The teacher teaches students the English Language" = ( يعلم )  
 (الطلبة اللغة العربية) "Students are taught English Language".
- 5) (إذا لم يتصل بآخره شيء مثل: أخذ الولد كتابه وإذا اتصل بآخره ألف الاثنين. مثل: )  
 (الرجلان سقطا وتاء التأنيث الساكنة مثل: البنت جاءت إلى المنزل) If nothing else comes in correct with it. For example, the boy took his book; and if it will be connected to dual *alifu* and the feminine *tau*. For example, the two people fell down and the girl came to the house.

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

3	السؤال الثالث
	أ- كتابة مثال واحد لكل مما يأتي في جملة مفيدة.
	1- الضمير المستتر
	= أكتب الدنيا
	2- الفعل المضارع المنعوب بأزمنة وجوبا بعد لام الجود.
	= ما كان الله ليغيبهم وأنت فيهم.
	3- الفعل المضارع المجزوم بلام
	= كتب المعلم لما يذهب الطلاب.
	4+ المفعول لأجله
	= صاح الناجح من فرح
	5- فعل الاستمرار الناسخ
	= يعذب الله ما داموا في عصيانهم.



3	ب - أ - موضوعين اثنين في مواضع الضمير المستتر
	وجوبا هي :
	1- في أمر المخاطب، مثل : اقْرَأْ .
	2- في المضارع المتكلم، مثل : أَكْتُبُ الدرسَ
	2- يكون حذف الفعل وجوبا إذا خسر بفعل
	بعده وذلك كل اسم مرفوع وقع "أن" و"إذا"
	الشروطيتين، مثل إذا لم يذ ذاب السماء انقطرت
	تقديره إذا انقطرت السماء انقطرت .
	3- حكم التأنيث في هذه الجملة " حضرت اليوم
	فاطمة " هي جواز لانها مفعول
	لأن الفاعل مفعول عن الفعل .

**Extract 3.1:** A Sample of Responses to Question 3

Extract 3.1 shows responses from a candidate who managed to provide examples of the items given into meaningful sentences in part (a). He/she provided responses according to the instructions given in part (b).

On the contrary, the candidates whose performances were average managed to write some correct examples of the items given into meaningful sentences in part (a). Additionally, most of those candidates failed to provide some correct responses according to the instructions given hence, attained an average performance. For example, one of the candidates provided his/her responses which were wrong as follows:

In item (b-2), “The verb will be deleted obligatorily if it is in passive voice. For example, (فتح الولد الباب=فتح الباب) “The boy opened the door = The door is opened” instead of (يُحذف فعل الفاعل وجوبا إذا وقع بعد (إن) أو (إذا) ) “The (الشرطين. مثل: ” وإن أحد من الشركين استجارك فأجره .....” أو إذا السماء انشقت  
verb will be deleted obligatory If the subject occurs after ‘Inn’ or ‘Idhan’ for the two conditions”, for example, “And if one of the polytheists seeks help from you, then reward him.....” or if the sky splits.

In item (4-b), If the past tense in passive voice. For example, (فتح الولد الباب=فتح الباب) “The boy opened the door = The door is opened” instead of (ناب المفعول الأول عن الفاعل وبقي ما عداه من المفعولات على حالها) “The first object will be replaced to be the subject and the rest of the objectives remain the same”, for example, (يعلم الأستاذ الطلبة اللغة العربية) “The teacher teaches students the English Language” = (يعلم الطلبة اللغة العربية) “Students are taught English Language”.

Furthermore, the candidates with weak performance were unable to write one example of each of the items given into meaningful sentences. They also could not provide responses according to the instructions.

In part (a), for example, one of the candidates provided some of incorrect responses as follows: (1)- (المثال للضمير المستتر كالآتي:) “Example of the hidden pronoun obligatory” as (كانوا يعبدون الأصنام) “They worshiped Idols” instead of (كان يعبد الأصنام) “He worshiped Idols”. (2)- (الفعل المضارع المنصوب بأن مضمرة وجوبا بعد لام الجحود كالآتي) “The present tense in subjective case is implied with *an-mudhmara* obligatory after the *lamu* of ingratitude” as follows: (ليغفر الله) “God will forgive” instead of (ما كان الله ليغفر المنافقين) “God would not forgive the hypocrites (3)- (الفعل المضارع المجزوم كما هو:) “The present tense in the jussive or imperative case with *lamma*” like (لما أتاه) “When he came to her” instead of (أغلق الغلام الباب ولما يأت أبوه وأمه) “The boy shut the door, when his and mother did not come yet”. (4)- (المثال للمفعول لأجله) “Example of causative object”: (أكل الولد الطعام ليذهب إلى المدرسة) “The boy ate food to be full and went to school” instead of (أكل الولد الطعام قبل ذهابه إلى المدرسة) “The boy ate food before he went to school for fear of starvation”.

Another example, in part (b), one of the candidates provided his/her with some incorrect answers as follows:

In item (b-1), (اثنين من مواضع الضمير المستتر هما: أ- إذا كان الفاعل لم يذكر مثل هم ) , (يكون ب- إذا كان الفاعل مبنيًا للمجهول، مثل أخذ الكتاب "Two places of the hidden pronoun obligatory" are: (a)-If the subject is not mentioned, for example: They are crying (b)- If the subject is passive, for example: The book was taken instead of ( مواضع الضمير المستتر وجوباً في فعل الأمر للواحد ) (المذكر. مثل: اجتهد ابني وفي المضارع المبذوء بهمزة. مثل: أذهب إلى المدرسة صباحاً) "Plural noun": "The two places of the hidden pronoun obligatory are; command in the masculine one. For example, 'Work hard my son' and present tense that begins with a *Hamza*. For example, I go to school in the morning.

In item (b-3), one of the candidates provided his/her answer as follow: (حكم التانيث في هذه الجملة "حضرت اليوم فاطمة" هو اتصال الفعل بتاء التانيث الساكنة) "The rule of feminization of this sentence (Fatima arrived today) is the connection of the verb with the feminine consonant" instead of ( حكم ) (التانيث في هذه الجملة "حضرت اليوم فاطمة" هو جواز لأن الفاعل غير متصل بالفعل) "The rule of feminization of this sentence (Fatima arrived today) is permissible because the subject is not connected to the verb". Extract 3.2 is a sample of such a weak response.



### 2.1.4 Question 4: The Use Rules of Morphology

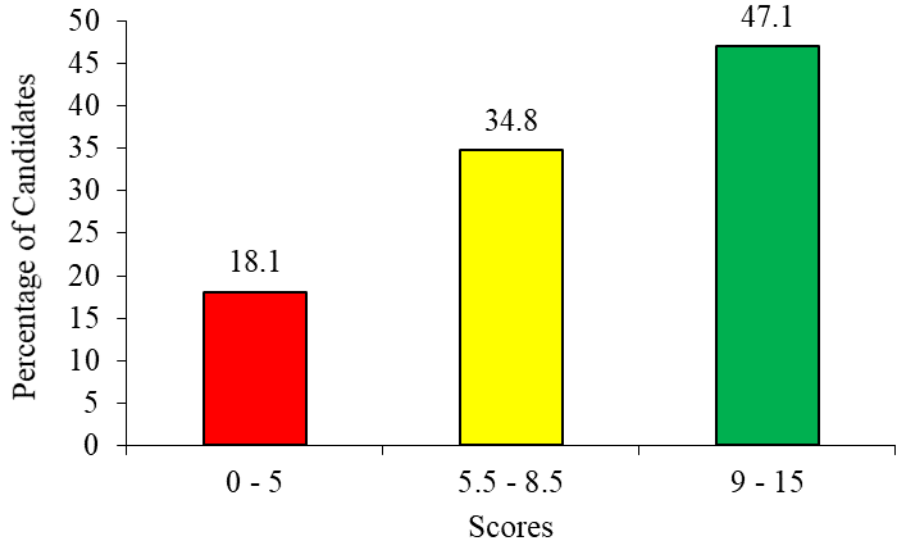
This question had two parts, (a) and (b). In part (a), the candidates were instructed to respond to the given items. In part (b), the candidates were required to create infinitive for the given verbs. The question tested the candidates' ability to comprehend the Arabic morphology. The question was set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

- 1) (اللفيف نوعان. بينهما بمثالين لكل واحد منهما) “There are two types of verb *al-lafifu*. Identify each one by providing two examples”.
- 2) (بين أبواب "فعل" مع التمثيل لكل واحد منها) “By giving one example, identify *abuwabu faila*.”
- 3) (وضح الغرض من صياغة اسم الفاعل واسم المفعول) “Explain the purpose of using active participle and passive participle”.
- 4) (ماذا تعرف عن الفعل اللازم؟ أيد إجابتك بمثالين) “What do you understand about the intransitive verb? Support your answer by two examples”.
- 5) (كيف تدرك المصادر الثلاثية؟) “How can you identify infinitive with three letters?”.

In part (b), the candidates were required to create infinitive for each verb as instructed. The question was as follows:

- (صغ مصدرا لكل فعل من هذه الأفعال الآتية؛ رَحِب- أَرهَب- احترق- حَسَن- ذَهَب) form infinitive from the following verbs; welcome- terrify- burn- make something good- go.”

The question was attempted by 210 (95.9%) candidates. Out of whom, 99 (47.1%) scored from 9 to 15 marks, 73 (34.8%) scored from 5.5 to 8.5 marks and 38 (18.1%) scored from 0 to 5 marks. The general performance in this question was good as 172 (81.9%) candidates scored from 5.5 to 15 marks, as summarised in Figure 4.



**Figure 4:** Percentages of the Candidates' Performance on Question 4

The analysis shows that candidates who performed well in this question identified two types of verb *al-lafifu* and *abuwabu faila* by giving examples. They also explained about the purpose of formulating the active participle and passive participle, the intransitive verb with examples correctly and infinitive with three letters. Furthermore, they were able to form infinitive for each of given verbs as required.

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

- 1) (أولاً: هو ما اعتل أوله وآخره. مثل: وعى- وفى) "Al-lafifu al-mafruq is the first letter and the third is in a weak letter. For example, 'apprehend' and 'honour' and (ثانياً: هو ما اعتل حرفان الآخران مثل: عوى - طوى) "Al-lafifu al-maqrunu is the second letter and the third is in a weak letter. For example, 'Howl' and 'fold'."
- 2) (فعل - يفعل = مثل: فرح - يفرح) "Faila - yaf-alu = for example: Fariha - yaf-rahu."
- (فعل - يفعل = مثل: حسب - يحسب) "Faila - yaf-ilu = for example: Hasiba - yah-sibu."

- 3) (هو الدلالة المقصودة مع الإيجاز) “It is the intended meaning with brevity”.
- 4) (هو الفعل الذي يحتاج إلى فاعل. مثل: نام الطفل على سريرته وعاد المسافر إلى وطنه) “It is a verb that needs only a subject. For example, the baby slept on his bed and the traveler has returned to his homeland”.
- 5) (تدرك مصادر الفعل الثلاثي بالنقل عن المعاجم أو السماع والقياس) The infinitive of the verb with three letters is known by quoting from dictionaries or listening and measurement.

Another example in part (b) is shown by one of the candidates managed to form infinitive from the given verbs as required.

(حب = ترحيبا – أُرهب = إرهابا – احترق = احتراقا – حسن = حسنا – ذهب = ذهابا) “to welcome- to terrify- to burn - to make something good - to go”.

This good performance shows that the candidates were familiar with the Arabic morphology tested. Extract 4.1 is a sample of a candidate’s responses.

4	السؤال الرابع
٢-	١- أنواع اللفظ هي:
	١- اللفظ المقرون مثل: نوى و تنوى
	٢- اللفظ المفروق مثل: وعى و فحى
	2- أبواب فِعْل هي:
	١- فَعِلَ يَفْعُلُ مثل: حَسِبَ يَحْسِبُ
	٢- فَعِلَ يَفْعُلُ مثل: لَعِبَ يَلْعَبُ
	3- العرض من صيغة اسم الفاعل واسم المفعول هي: الدلالة على المقصود مع الإيجاز.
	4- الفعل الأزم هو الذي لا ينصب مفعول به مثل: - تَارَ الْغُبَارَ
	- مَرَضَ كَقَدَّ
	5- المصادر الثلاثية لا يطرأ على أولها واحد بل بعضها تدرك بالقياس وبعضها تدرك +
4	١- 5- بالسماع والمعاجم
	ب+ مصادر الأفعال المذكور هي:
	- رَجَب = تَوَجَّعَ
	+ - أَرْهَب = اِرْهَابَ
	- احْتَرَقَ = احْتِرَاقَ
	- حَسَنَ = حَسَنًا
	- ذَهَبَ = ذَهَبَ ذَهَابَ

Extract 4.1: A Sample of Correct Responses to Question 4





(يُضْرَب) “Fa-ala- yaf-ilu= example: dharaba –yadh-ribu” which were wrong. The correct responses were supposed to be as follows: (a)- (فَعِلَ) “Faila - yaf-alu = example: Fariha - yaf-rahū.” (b)- (فَعِلَ – يَفْعِلُ = مِثْلُ: حَسِبَ - يَحْسِبُ) “Faila - yaf-ilu = example: Hasiba - yah-sibu.”

In item (a-3), for example, one of the candidates wrote the purpose of formulating (اسم الفاعل واسم المفعول) the active participle and passive is a (هو) Pronoun and (تاء التانيث) the feminine consonant instead of (الدلالة المقصودة مع الإيجاز) It is the intended meaning with brevity. Also, one of the candidates wrote the definitions of the active participle and passive instead of the purpose of formulating (اسم الفاعل واسم المفعول) whereby (هو الدلالة المقصودة مع الإيجاز) “It is the intended meaning with brevity.

In item (a-4), one of the candidates explained incorrectly about the intransitive verb. For example, he/she wrote (الفعل اللازم هو ما يلازم مفعول) “It is a verb that keeps close to object” (به مِثْلُ: كتب المعلم) In another example, one of the candidates wrote that (الفعل اللازم هو ما دلّ على حروفه) (من حروفه) it is a verb that indicates the letters, which were incorrect. The correct responses were supposed to be as follows: (هو الفعل الذي) “(يحتاج إلى فاعل. مِثْلُ: نام الطفل على سريره وعاد المسافر إلى وطنه) “It is a verb that needs only a subject. For example, the baby slept on his bed and the traveler has returned to his homeland.

In item (a-5), for example, one of the candidates wrote his/her incorrect response that the infinitive of the verb with three letters is known by measure (أفعل) “Af-ala”. Another candidate wrote that the infinitive of the verb with three letters is known by seven measures (فعل- فعالة – فعلان) “(فعل – فعيلة – فعيل – فعيلة – فعال – فاعل – فاعل) “Fi-alu- fia-latu-fia-alani-faiylu-fiilatu-fualu-faalalu” instead of explaining that the infinitive of the verb with three letters is known by quoting from dictionaries or listening and measure.

In part (b), for example, one of the candidates provided incorrect answers as follows: (رَحِبَ = رَحِيب، أَرَهَبَ = مَرَهَب، احترق = محترق، حسن =) (رَحِبَ = رَحِيب، أَرَهَبَ = مَرَهَب، احترق = محترق، حسن =) “Rahaba= Rahibu, Ar-haba=Murhibu, Ih-taraqa= Muh-tariqu, Hasuna= Tah-siyuna, Dhahaba= Tadhiyban”. Another example, one of the candidates provided his/her answers by making

measures like this ( رَحب= فعل، أرهب= أفعَل، احترق= افتعل، حسن= فعل، ذهب= فعل ) “Rahaba=fa-ala, Ar-haba= Af-ala, Ih-taraq= If-taala, Hasuna= faula, dhahaba= fa-ala” instead of creating infinitives as follows: ( كَب = ترحيبا - أرهب = إرهبا - احترق = احتراقا - حسن = حسنا - ذهب = ذهبا “to welcome- to terrify- to burn - to make something good - to go”. This shows that those candidates had insufficient knowledge of the infinitive in Arabic. Extract 4.2 is a sample of a weak response.

4	1 - فعل شاكلي
	2 - فعل الشكلي
	3 - فعل كنفسي
	4 - فعل
	5 - فعل
	6 - فعل شاكلي
	7 - فعل
	8 - فعل
	9 - فعل
	10 - فعل
	11 - فعل
	12 - فعل
	13 - فعل
	14 - فعل
	15 - فعل
	16 - فعل
	17 - فعل
	18 - فعل
	19 - فعل
	20 - فعل
	21 - فعل
	22 - فعل
	23 - فعل
	24 - فعل
	25 - فعل
	26 - فعل
	27 - فعل
	28 - فعل
	29 - فعل
	30 - فعل
	31 - فعل
	32 - فعل
	33 - فعل
	34 - فعل
	35 - فعل
	36 - فعل
	37 - فعل
	38 - فعل
	39 - فعل
	40 - فعل
	41 - فعل
	42 - فعل
	43 - فعل
	44 - فعل
	45 - فعل
	46 - فعل
	47 - فعل
	48 - فعل
	49 - فعل
	50 - فعل
	51 - فعل
	52 - فعل
	53 - فعل
	54 - فعل
	55 - فعل
	56 - فعل
	57 - فعل
	58 - فعل
	59 - فعل
	60 - فعل
	61 - فعل
	62 - فعل
	63 - فعل
	64 - فعل
	65 - فعل
	66 - فعل
	67 - فعل
	68 - فعل
	69 - فعل
	70 - فعل
	71 - فعل
	72 - فعل
	73 - فعل
	74 - فعل
	75 - فعل
	76 - فعل
	77 - فعل
	78 - فعل
	79 - فعل
	80 - فعل
	81 - فعل
	82 - فعل
	83 - فعل
	84 - فعل
	85 - فعل
	86 - فعل
	87 - فعل
	88 - فعل
	89 - فعل
	90 - فعل
	91 - فعل
	92 - فعل
	93 - فعل
	94 - فعل
	95 - فعل
	96 - فعل
	97 - فعل
	98 - فعل
	99 - فعل
	100 - فعل

**Extract 4.2:** A Sample of Incorrect Responses to Question 4

Extract 4.2 is a sample of response of a candidate who used measurements in answering all the questions which were not related to the demands of the questions.

### 2.1.5 Question 5: The Use of Morphology by Rules

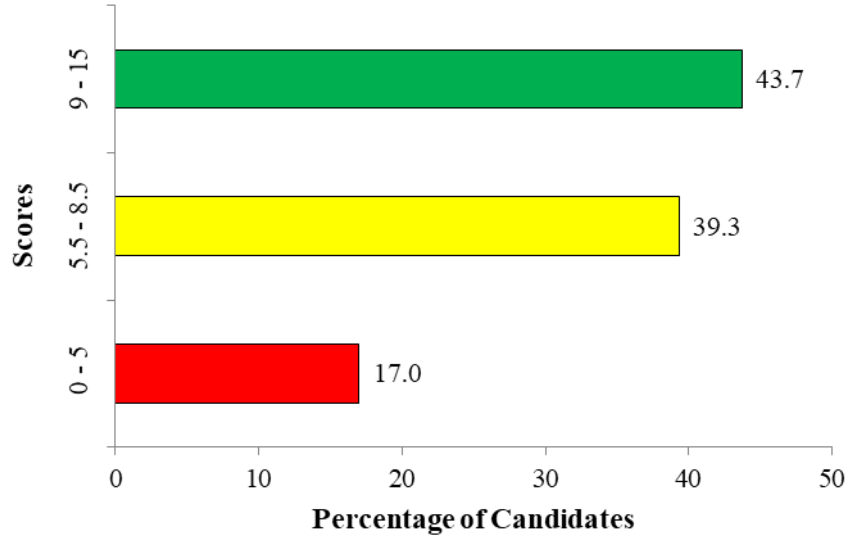
This question had two parts (a) and (b). In part (a), the candidates were required to answer the given five items of the question. In part (b), they were instructed to change the given verbs into abstract verb. The question tested the candidates' ability to understand the morphology. The question was set from the topic of the morphology. The following are the five (5) items which were given in part (a).

- 1) (ما موضوع علم الصرف؟) “What is about morphology?”
- 2) (ما الفرق بين المصدر الصريح والميمي؟) “What is the difference between an explicit infinitive and infinitive with *miymu*?”
- 3) (كيف يصاغ اسم المفعول من الفعل الثلاثي؟ هات مثالا لذلك) “How is the passive participle formed from the triple verb? (Give one example)”
- 4) (الأفعال الآتية معتلة؛ اكتب اسم كل فعل منها باعتبار حروف العلة: خشي - وجد - نال - ) (سرو) “The following are the weak verbs; write name of each verb of them regarding the weak letters.
- 5) (متى يخفص الممنوع من الصرف بالكسرة؟ مثل لذلك) “When is a noun which does not observe the rules of inflection placed a sign of *Kas-ra* in genitive case?”

In part (b), the candidates were required to change the given verbs into abstract verb. The question was as follows:

(اجعل الأفعال المزيدة الآتية مجردة: تولد - تدرج - استرضى - اشمأز - تقاتل - انتقل ) -  
“Change the following verbs into abstract verb; giving birth - roll- appease - grope - fight - move - include - reassure- understand - cut”.

The question was attempted by 206 (94.1%) candidates, of whom 43.7 per cent scored from 9 to 15 marks, 39.3 per cent scored from 5.5 to 8.5 marks and only 17.0 per cent scored from 0 to 5 marks. The analysis shows that the overall candidates' performance in the question was good since 83.0 per cent scored an average of 35 per cent or above. The performance is summarised in Figure 5.



**Figure 5:** Percentages of the Candidates' Performance on Question 5

The data show that majority (43.7%) of the candidates performed well in this question. These candidates managed to explain what morphology is about, the difference between an explicit infinitive and infinitive with *miymu*. They also explained passive participle formed from the triple verb with examples, wrote name of each verb regarding the weak letters. Furthermore, they explained the extent to which a noun that does not observe the rules of inflection is placed a sign of *Kas-ra* in genitive case. Moreover, they changed the given verbs abstract as required. For example, in part (a), one of the candidates provided his/her correct responses as follows.

- 1) (هو الأسماء المعربة والأفعال المتصرفه) "It is a noun *muuraba* and a verb *mutasarifa*".
- 2) (فالفرق بينهما ميم زائدة حيث أن المصدر الصريح يؤخذ من لفظ الفعل ويذكر في الكلام) (بلفظه، أما المصدر الميمي يبدأ بميم زائدة) The difference is an additional letter (*Miymu*) as the explicit infinitive is taken from the word of the verb and mentioned in the speech by its word. As for the infinitive with *miymu* begins with a *miymu* derived from the verb.

- 3) (يصاغ اسم المفعول من الفعل الثلاثي على وزن "مفعول" مثل: كتب= مكتوب) The passive participle is formed by using measure (*maf-ulu*) example: *Kataba- mak-tuw-bu*.
- 4) (أسماء الأفعال المعتلة الآتية: - خشي= الناقص - وجد= المثال - نال= أجوف - )  
 (سرو= الناقص) "The following are the weak verbs with its names as follows:  
 - Fear = a defective verb, - Is found = a verb *mithali* -acquire = a verb *aj-wafu* - to be honorable = a defective verb.
- 5) (يخفض الممنوع من الصرف بالكسرة، إذا كان مضافاً أو محلي ب ال مثل: أحب الزيارة) "a sign of *Kas-ra* in genitive case is prohibited, if it will be a *mudhafu* and an article 'the'. For example, I want to visit the government school or I want to visit the school's government".

In part (b), for example, one of the candidates provided correct responses as follows: (تولد= ولد - تخرج= دخرج - استرضى= رضى - )  
 اشماز= شماز - تقاتل= قتل - انتقل= نقل - اشتمل= شمل - اطمأن= طمان - أفهم= فهم - قطع= قطع  
 to be born=gave birth - to be rolled=rolled- tried to please=pleased - to be disgusted=disgusted -foughted one another=fighted- moved to=removed- included=involved - to be peaceful=assured- to be understood=understood - to be cut=cut". Extract 4.1 is a sample of a candidate's responses.

5	٩-	
		3- يرفع اسم المفعول من الفعل الثلاثي على
		وزن مفعول. مثل. كتب - مكتوب.
		4- اسم كل فعل من الأفعال الأتية باعتبار
		حروف العله هي
		- شبي = ناقصا
		- وجد = مثال
		- نال = أجوف
		- سرو = ناقصا
		5- يخفض الممنوع من الصرف بالكسرة إذا
		كان يجمع مصنف أو مقنون (ال) مثل
		سور من الأقسام المنيقة.
		- ذهبنا إلى مدارس المدينة.

**Extract 5.1:** A Sample of Correct Responses to Question 5

Extract 5.1 shows responses from a candidate who managed to provide correct responses to all the questions of part (a) required.

On the contrary, the candidates with an average performance managed to explain the morphology and provided the difference between an explicit infinitive and infinitive with *miymu*. They also changed the given verbs into abstract verbs. On the other hand, most of those candidates failed to explain how the passive participle is formed from the triple verb by indicating examples, write name of each verb of them regarding the weak letters and the extent a noun which does not observe the rules of inflection placed a sign of *Kas-ra* in genitive case. This shows that those candidates had insufficient knowledge of Arabic Language morphology.

In contrast, there were few (17%) candidates who performed weakly in this question. These candidates failed to provide correct responses in explaining the morphology, providing the difference between an explicit infinitive and infinitive with *miymu*. Moreover, they were unable to explain how the passive participle is formed from the triple verb by indicating examples. They also failed to write name of each verb of them regarding the weak letters and the extent a noun which does not observe the rules of inflection placed a sign of *Kas-ra* in genitive case. Furthermore, they could not make the given verbs abstract due to insufficient knowledge of the topic of morphology.

In item (a-1), for example, one of the candidates wrote that (موضوع علم ) “The morphology” is the conditions of word structures before their regularity in the sentence. In another example, one of the candidates wrote as follows (صون اللسان عن ) (الخطأ ومراعاة قانون اللغة) “Preserving the tongue from error and observing the law of language. The correct answer was supposed to be ( هو الأسماء ) (المعربة والأفعال المتصرفة) “It is a noun *muuraba* and verb *mutasarifa*”.

In item (a-2), for example, one of the candidates provided the difference between an explicit infinitive and infinitive with *miymu* as follows: (المصدر الصريح هو المصدر الذي اتصل بالضمة) “an explicit infinitive is the infinitive that was connected by vowel “*Dhamma*” and (المصدر الميمي هو المصدر الذي اتصل بالنصب) infinitive with *miymu* is that infinitive that was connected by accusative case. Another example, one of the candidates wrote that “an explicit infinitive is the infinitive that indicates actions and infinitive with *miymu* is that infinitive that indicates all the infinitives. These responses were wrong. The correct responses were (فالفرق بينهما ميم زائدة حيث أن المصدر الصريح يؤخذ من لفظ الفعل (ويذكر في الكلام بلفظه، أما المصدر الميمي يبدأ بميم زائدة) The difference is an additional letter (*Miymu*) as the explicit infinitive is taken from the word of the verb and mentioned in the speech by its word. As for the infinitive with *miymu* begins with a *miymu* derived from the verb.

In item (a-3), for example, one of the candidates provided his/her answer that ( بصاغ اسم المفعول من الفعل الثلاثي بإبدال حرف المضارعة ميما مثلاً : ) (شرب = مشرب) the accusative noun is formed from the triple verb by



replacing present tense letters with letter 'miymu'. For example: ( يصاغ ) "drink= drinking place". ( اسم المفعول من الفعل الثلاثي عن الكسرة مثل: كَتَبَ ). Another candidate wrote that ( يصاغ اسم المفعول من الفعل الثلاثي على الفتح ) (مثل: فتحة 'Fat-ha'). For example, 'kataba' instead of ( يصاغ اسم المفعول من الفعل الثلاثي ) "The passive participle is formed by using measure (maf-ulu) example, Kataba- mak-tuw-bu".

In item (a-4), one of the candidates used the weak verbs to form the sentence like this ( وجد على الفواكه ) "Aliy found the fruits". Another candidate changed the weak verbs into nouns instead of writing its names by considering the letter contained in the verb as follows: ( خشي = ) ( الناقص - وجد = المثال - نال = أجوف - سرو = الناقص ) "Fear=naqis-found=mithali-obtained=aj-wafu-Cypress=naqis" due to misunderstanding of the requirement of the question.

In item (a-5), one of the candidates wrote that ( يخفض الممنوع من الصرف ) (بالكسرة إذا كان قبله أداة من أدوات الجزم، مثل: من النعمان ) "a sign of Kas-ra in genitive case is prohibited if it will be a particle among the particles of jussive case, for example: "Numani". Another candidate provided his/her answer as follow: ( يخفض الممنوع من الصرف بالكسرة إذا كان ألف التانيث ) (الممدود، مثل: زينب وفاطمة ) a sign of Kas-ra in genitive case is prohibited if it will be a letter 'Alifu taanithi al-mam-dudi', for example, Zainab and Fatma" instead of ( يخفض الممنوع من الصرف بالكسرة، إذا كان مضافا أو محلى ب ) (ال مثل: أحب الزيارة إلى مدارس الحكومة أو أحب الزيارة في المدارس الحكومية ) "a sign of Kas-ra in genitive case is prohibited when if it will be a mudhafu or an article 'the'. For example, I want to visit the government school or I want to visit the school government".

In part (b), some of the candidates identified the weak letters instead of making abstract. For example, one of the candidates wrote that ( تولد = ) (تاء وتضعيف ) "the verb 'Giving birth' has weak letters Attau and Tadhiifu and ( استرضى = همزة، الألف والسين ) verb 'reconcile' has weak letters Hamza, Alifu and Siyn". Other candidates wrote measures of verb instead of making abstract. For example, one of the candidates provided his/her responses as follows: ( تقاتل = تفاعل، انتقل = انفعال، أفهم = )

(أفعل) “Takatala=tafaala, In-takala= in-faala, Af-hama= Af-aala”.  
Extract 5.2 is a sample of a weak response.

السؤال الخامس	
35	يضاغ اسم المفعول من الفعل الضاعف ميم مضمومًا، وقضيتا الكله وكثرة حرف الذي قبل آخره، ولعشال على ذلك: يضرب - مضرب.
4	خشي الله
44	مُشِي
46	مُؤيد
47	مُنيل
48	مُسو مشرر.
5	يحفظ الممنوع من الصرف بالكسرة للوراء كما مفعول به - مثل خرج على على مصرًا.
1	موضوع علم الصرف في
5	تولد - تفعل
6	تدريج - تدفع
7	استنصر - استنصر

**Extract 5.2:** A Sample of Incorrect Responses to Question 5

Extract 5.2 is a sample response of a candidate who provided measures of verbs instead of making them abstract as required in question 5.

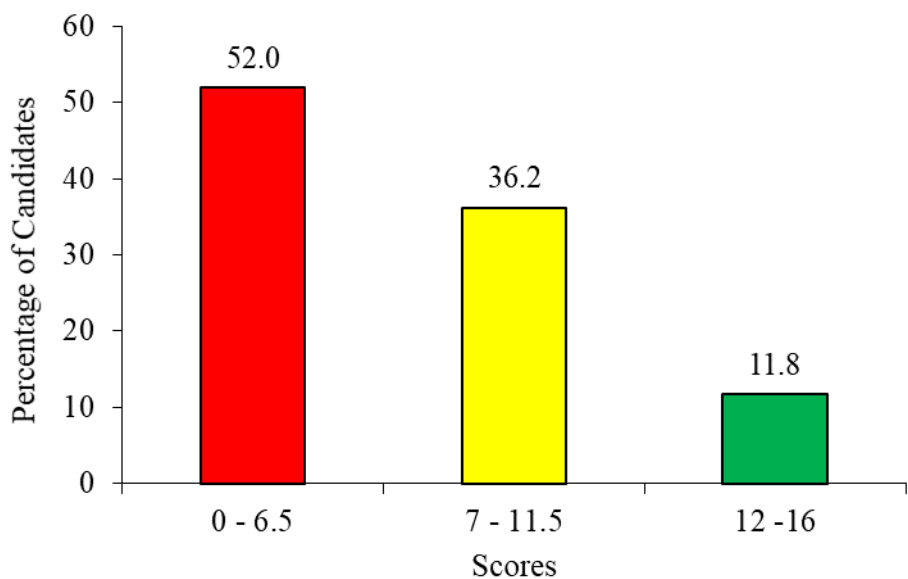
## 2.2 Section 2: Essay Questions

This section had three questions which were 6, 7 and 8. Both questions 6 and 7 dealt with 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 importance of the library 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.

The question was attempted by 127 (58.0%) candidates who sat for the Examination. The performance shows that, 15 (11.8%) candidates scored from 12 to 16 marks, 46 (36.2%) scored from 7 to 11 marks and 66 (52%) scored from 0 to 6.5 marks. The general performance was average because 61 (48%) candidates scored above average marks as illustrated in Figure 6.



**Figure 6:** Percentages of the Candidates' Performance on Question 6

Few candidates scored high marks in this question. These candidates managed to write an essay on the importance of the library. They also wrote their essays in not less than 200 words. Furthermore, they structured their essays into introduction, main body and conclusion in a good logical flow. Hence, they scored high marks. For example, one of the candidates explained the importance of the library as follows:

المكتبة هي الركن الأول المهم الذي يعتمد عليه الطلاب في مذاكراتهم النافعة. لأن الفضل في نبوغ الطلاب يرجع إلى مداومتهم فيها وكم كتابا قد قرؤوا فيها. كثرة المذاكرة في المكتبة تزود الطلاب من المعلومات القيمة الكثيرة ولن تستطيع أن تكتسب المعلومات القيمة الواسعة إلا إذا تبرعت بوقتك وقضيت يوميا وقتا واسعا في المكتبة وخاصة في إبان العطلة، (لأن ذلك يجعلك تمر على مساحات واسعة في الكتب المختلفة

“A library is the first important pillar that students rely on in their useful studies. This is because, the credit for the students’ brilliance is due to their perseverance in it and how many books they read in it. Studying a lot in the library provides students with much useful information. You will not be able to gain extensive valuable information unless you donate your time and spend a lot of time in the library every day, especially during the holidays. As such, that makes you go through large areas in different books.” This suggests that those candidates had sufficient vocabulary and good command in the Arabic Language. Extract 6.1 is a sample of a candidate who responded well.

6	تساعد الطالب في البحث مكتبة معان مختلفة أو متعددة في
	المفردات الصعبة: المكتبة تساعد يسعد الطالب
	في تعريف معان مختلفة من المصطلحات متعددة
	لأن فيها كتب كثير الذي يشرح ذلك المصطلحات
	تساعد الطالب في تعريف تحصيل كتب مختلفة
	التي تساعد في تحصيل العلم: المكتبة يسعد
	الطالب في تحصيل الكتب التي يعمل في بحث العلوم
	مختلفة بأشكال مختلفة مختلفة.
	المكتبة يسعد المعلم في مستعد من مدة
	مختلفة التي يستدرسه في الفصل: وهذا من أهمية
	المكتبة في تحصيل العلم لأن المعلم يستعد في
	دروسه التي يدرس في فصله.
	وأخيراً، لأن المكتبة لها أهمية كثيرة
	في تحصيل العلم لذا ينبغي للطلاب أن يستعمل
	المكتبة لأنهم سيب في دروسه. ونسأل
	الله أن توفقنا في تحصيل العلم والعمل بها.

**Extract 6.1:** A Sample of Correct Responses to Question 6

Extract 6.1 shows a part of responses from a candidate who managed to explain about the importance of the library despite a few grammatical errors and spelling mistakes.

On the contrary, the candidates who had an average performance managed to explain on the statement given. However, their explanations were insufficient and incoherent. On top of that, their responses had grammatical errors and spelling mistakes. For example, one of the candidates wrote, ( المكتبة يعلى للغة القارئ. إذا كان الطلاب يقرأ كثيرة من الكتب، لذا )، ( سيساعدونهم أن يعلى لغتهم بمقدار عال لأنه إذا قرأ كثيرة سيعلى لغة القارئ ) where this

passage had repetition and a lot of grammatical errors. The grammatically correct sentence ( تساعد المكتبة الطلاب على رفع مستواهم اللغوي ) “The library helps students to raise their levels of language or develop their language to a large extent, as long as they read a lot of books in the library”. This shows that those candidates had insufficient vocabulary in the Arabic Language.

On the contrary, there were some candidates who performed weakly in this question. Most of these candidates provided insufficient and unclear explanations. Additionally, their responses had a lot of spelling mistakes. A few of them copied some texts from paper and used them as answers. This indicates that the candidates had inadequate vocabulary and a poor mastery of the Arabic Language. Extract 6.2 is a sample of a poor response.

6	السؤال السادس.
	المقالة بخص في أهمية المكتبة في تعلم العلم
	المكتبة هي بيت يحفظه في كل الكتاب
	عد السبب فيه العلم . لأن مكتبة في هذه مدرسة
	جميل لأن يفهم كلمة لأن هذا الكتاب في كل يوم .
	وصفتهم . أنا تتحدث فيما هي أهمية المكتبة في
	تحصيل العلم هي :
	لأن المكتبة في هذه الفصل جميل عن النفس
	الكلمة كل يوم : الطالب اسفر عن هذه المكتبة
	تحدث كل يوم عن الكلمات مثل النفس

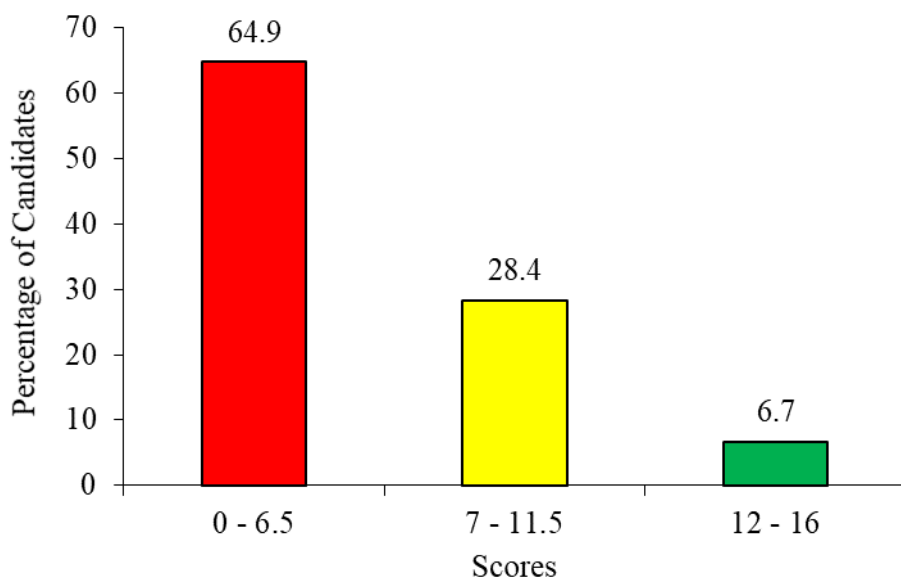
**Extract 6.2:** A Sample of Correct Responses to Question 6

Extract 6.2 is a sample response from a candidate who provided unclear explanations on the importance of the library due to poor mastery of Arabic Language.

### 2.2.2 Question 7: Essay Writing

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

This question was attempted by 134 (61.2%) candidates, out of whom 87 (64.9%) scored from 0 to 6.5 marks. Moreover, the data indicate that, 38 (28.4%) candidates scored from 7 to 11.5 marks and only 9 (6.7%) candidates scored from 12 to 16 marks. The general performance of the candidates in the question was average, as only 47 (35.1%) 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 7.



**Figure 7:** *Percentages of the Candidates' Performance on Question 7*

Further, few candidates (6.7%) had a good performance in this question. These candidates explained about school cleanliness which did not exceed 200 words. Also, they structured their essays logically into such components as introduction, main body and conclusion in a good logical flow. As a result, they scored high marks. For example, one of the candidates provided correct responses as follows:

من الأشياء الهامة في حياة الإنسان. نظافة الجسم والبيئة التي يعيش فيها. والنظافة )  
معناها إزالة الأوساخ وأبعادها عن الأجسام والأماكن. القيام بنظافة أجسام الطلاب أنفسهم  
بعد قيامهم من النوم. القيام بالنظافة قبل وقوفهم في الطابور ودخولهم للفصول في جميع  
مرافق عامة للمدرسة. مثل: ساحات المدرسة، الحمامات، المكاتب، الفصول والسبورات.  
أخيرا، إن النظافة في المدرسة من أهم الأمور يجب على الطلاب الحرص على نظافتها يوميا  
(بعد وصولهم إلى المدرسة إلى أن يغادروها.

“Among the important things in a person’s life is cleanliness of the body and the environment in which he/she lives. Cleanliness means removing dirty and keeping it away from the bodies and places. Students are to clean their bodies after walking up as well as before standing assembly and entering classes in all public facilities of the school such as: school yards, bathrooms, offices, classrooms and blackboards. Additionally, cleanliness in the school is one of the most important things that students must take care of daily. This can be done as soon as they enter school premises until they leave.” This suggests that the candidate had good command of the Arabic Language. Extract 7.1 is a sample of a candidate who responded well.



7	<p>النظافة مصدر لفعل نظف أي أن تجعل شيئاً أو مكاناً نظيفاً. أن تكون صفى دون أوساخ. المدرسة هي مكان مهم للناس يجب أن تكون صفى كل وقت. ما يلي من أهميات النظافة في المدرسة:</p> <p>تساعد النظافة أن تكون منظر المدرسة صفى. تنظيف أماكن المدرسة تؤدي إلى المدرسة أن تكون منظرها جذابة تسر الناظرين. حين لا ترى أحل هو أوساخ تفتح صورة المدرسة.</p> <p>محافظة عن عافية الطلاب والمدرسين: طلب العلم تحتاج إلى صحة جيد وكذا إذا فقد ذلك بسبب التعليم المدرسة النظيفة يبتعد عن الأمراض كالملاريا والحمى ومرض البطني. فعلى ذلك سبيل يتعلمون الطلاب بشكل ممتاز دون عجز البعض بالأمراض.</p> <p>إذا فقد النظافة في المدرسة يمكن أن نجد أضرار كالآتي:</p> <p>وجود الأمراض: إذا لم تنظف المكان تنشر أوساخ في جميع منزل المدرسة. والأوساخ هو صديق الأمراض. فعلى ذلك سبيل تمنع الأمراض كالملاريا ومرض البطني والحمى التي تسبب الطلاب أن لا يتعلم بشكل جيد.</p> <p>قبح منظر المدرسة: كما قلنا في الأول أن تنظيف منزل المدرسة تحسن صورة المدرسة. فإذا لم تُنظف وتنشر أوساخ في كل مكان فلا تحسن صورة منظرها على الناظرين.</p> <p>الطرق التي يمكن أن نستخدمها في تنظيف المدرسة هي:</p> <p>وضع سلة المهملات في كل جانب المدرسة: لا بد أن نضع في كل مكان سلة مهملات ليقع الناس أوساخ كالأوراق فيها لأن لا تقع الناس أوساخ على الأرض. فهذه هي سيلة مهمة جداً.</p>
---	---

**Extract 7.1:** A Sample of Correct Responses to Question 7

Extract 7.1 shows a part of responses from a candidate who managed to explain about school cleanliness as required.

Further analysis of the candidates' responses shows that there were some candidates who had average performance. These candidates managed to write explanation on school cleanliness but their responses had some grammatical errors and spelling mistakes. Moreover, their responses were insufficient in terms of number of words. For example, one of the candidates wrote his/her responses with a lot of grammatical and spelling mistakes as follow; (النظافة في المدرسة يسعد المعلم والتلميذ في ) (محفظ المريض وفهم الدفتور). This candidate intended to write like this (تساعد النظافة في المدرسة معلمين وتلاميذ على منع الأمراض والمحافظة على البيئة التي ) (سوف تمكنهم من انتعاش نشاطهم الدراسية) "Hygiene in the school helps teachers and students to prevent diseases and preserve the environment that will enable them to refresh their academic activities".

However, there were candidates who performed poorly in this question. Most of these candidates provided insufficient and unclear explanations. Some of them provided their explanations which were not related to the demands of the question. This was due to poor mastery of Arabic Language. For example, one of the candidates explained about the things and activities available in the school compound instead of explaining about school cleanliness. Additionally, their explanations had a lot of grammatical and spelling mistakes. Extract 7.2 is a sample of a weak response.

	السؤال السابع	
	النظافة في المدرسة.	
	فهيئات الناس النظافة في المدرسة	
	أهمية يفعلون النظافة لأنه لا نظيف	
	يسبب بعض المرض كما يلي	
	المرض الكرون وتلك.	
	النظافة في المدرسة يفعل الناس	
	في المدرسة يجبر بناء جميلة لأنه	
	تلميذ في المدرسة يجبر يقرأ لرواية	
	في البيئة المدرسة.	
	وإعداد ذلك ينظف المدرسة	
	يسبب بعض الناس يجبر تدخل الغير	
	لذلك تلميذ في المدرسة أهمية نظيفة.	
	الأمر: مهمة في تلميذ ومعلم لأنه	
	للنظافة في المدرسة يسبب بناء جميلة.	

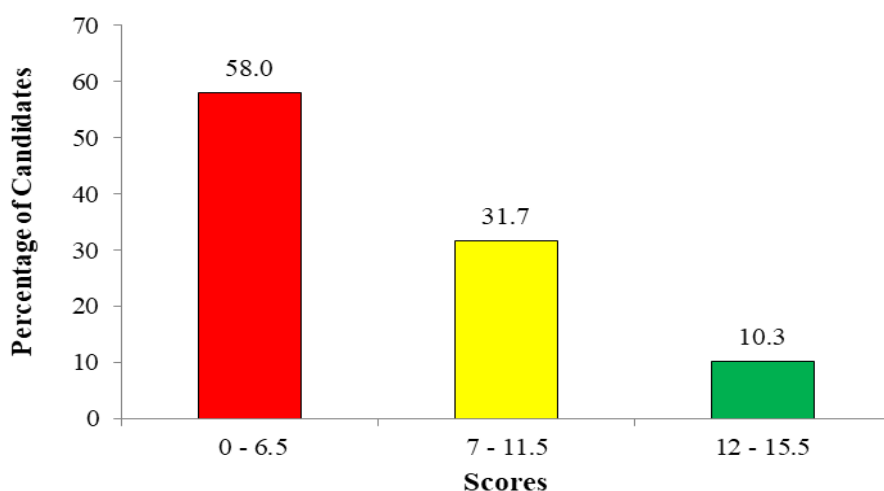
Extract 7. 2: A Sample of Incorrect Responses to Question 7

Extract 7.2 is a sample response from a candidate provided unclear explanations on school cleanliness due to poor mastery of Arabic Language.

### 2.2.3 Question 8: Letter Writing

In this question, the candidates were required to write an informal letter to reply to those who sent congratulations on the occasion of obtaining educational certificates. The question aimed at assessing the candidates' ability to express themselves in the Arabic Language. The question was set from the topic of Language Use.

The question was attempted by 174 (79.5%) candidates, out of whom, 18 (10.3%) scored from 12 to 15.5 marks, while 55 (31.7%) candidates scored from 7 to 11.5 marks and 101 (58%) scored from 0 to 6.5 marks. The general performance in this question was average as 73 (42%) candidates obtained as summarised in Figure 8.




**Figure 8:** *Percentages of the Candidates' Performance on Question 8*

A few candidates (10.3%) performed well in this question. They wrote good letters. They adhered to the principles of writing informal letters. Moreover, they correctly structured their letters by appropriate position the address, salutation, main body and a conclusion. They rightly replied to those who sent congratulated them on their occasion of obtaining the educational certificates in a good logical flow. For example, one of the candidates wrote as follows:

أخي العزيز، وصلني رسالتك وقد سررت عند قرأتها كل السرور. وتولني الأناشيد وشملي ( الفرحة وعرفت منها لذة النجاح ونتيجة الكفاح وشعرت أنك معي تشاركني الأفراح، وكان لها (في نفسي أجمل الوقع لما فيها من البلاغة والحكمة.

“My dear brother,

I received your letter and I was very pleased to read it. I was really joyous and I came to realise the taste of passing exams of being successful which is a result of much struggle. I felt that you are with me sharing the happiness. Your letter had the most beautiful impact on me because of its eloquence and wisdom”. This implies that the candidates were competent in the Arabic Language. Extract 8.1 is a sample of one of the candidates in this category.

8	مواليد
	ص. ب. 75
	سامي
	كلمنجارو
	19/05/2022
	صديق العزيز:
	السلام عليكم برحمة الله وبركاته
	أولاً أحببت وأستقت أن أقدم لك سلامي
	وأرجو أن تكون بصحة جيدة. أما أنا الحمد لله
	أستمر جيداً وأستمر بأموري كما شاء الله.
	الغرض من كتابة هذه الرسالة إليك يا صديقي، أردت
	أن أخبرك أن قد وصلت إلي رسالتك التي أرسلت
	إلي تهنيتاً بحصولي على الشهادة الراسية. أما أنا
	أشكر الله بذلك وأسأل الله أن يصلح كل شأنك.
	إني هنا ما عندي الزيادة بل بلغ مني سلامي بال
	أسرتي وأصدقائي.
	صديقك محبوب
	
	عنزة بن شدار

Extract 8.1: A Sample of Correct Responses to Question 8

Extract 8.1 shows responses from a candidate who wrote an informal letter correctly in a good logical flow. The candidate adhered to the principles of formal letter writing.

Further analysis shows that there were 55 (31.7%) candidates who performed averagely. These candidates adhered to the principles of an informal letter writing. They correctly wrote the address, greetings, main body and a conclusion. However, their responses had a lot of grammatical errors and spelling mistakes. Hence, they were moderately awarded and performed averagely. For example, one of the candidates wrote the following spelling mistakes as follow: (تلميذ - الرسل - الثنوي) instead of (تلميذ - الرسالة - الثانوي) “Students-Letter -Secondary”. Another example, one of the candidates wrote (في الجسمك - بليغ السلام - الجران) instead of (في جسمك - بليغ السلام - الجيران) “In your body – Send salute – Neighbour” due to poor command of Arabic Language.

On the contrary, there were some (58%) candidates who performed weakly in this question. Most of those candidates had inability to express themselves by using Arabic Language. They wrote unclear explanations or repeated the question. Other candidates provided the explanations which were not related to the demands of the question. For example, one of the candidates wrote explanations related to a job application letter instead of congratulations on the occasion of obtaining the educational certificates. A few of them adhered to the principles of a formal letter writing instead of writing an informal letter writing. Those candidates lacked sufficient vocabulary in Arabic Language or had difficulties to comprehend the demands of the question. Extract 8.2 is a sample of a weak response.

	السؤال الثامن (8)	
	ويشا سنكدر سكر	
	شك - شك	
	بما	
	إلى ارسل إليك الكريم	
	استلّم مكنيتكم ورحمته الله وبركته أنا الكريم	
	ولكى المريفى وهى اشكر الله تعالى وما هي الحال	
	أشكر الله تعالى الحمد لله ، وأنا استكرسه تعالى	
	الموضع هذه الرسالة هي تتحدث على الشهادة	
	الدراسية في التربية في وشا سكر سكر وهى في	
	جميلة المعلم والمعلمة وفي نوع الامتحانات في فضل	
	واحد اذ الشاى اشأته وإلى هنا في الشهادة	
	الدراسية إلى هذه الاعتار في المعلمة وهى في	
	الدروسية في هذه الامتحانات في المائة وفي هذه	
	أنا في الشهادة الدراسية	
	إلى ارسل إليك الكريم	
	عنتره بن سداد	

**Extract 8.2:** A Sample of Correct Responses to Question 8

Extract 8.2 is a sample response from a candidate who provided explanations which had a lot of grammatical errors and spelling mistakes.

### 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 four (4) 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;

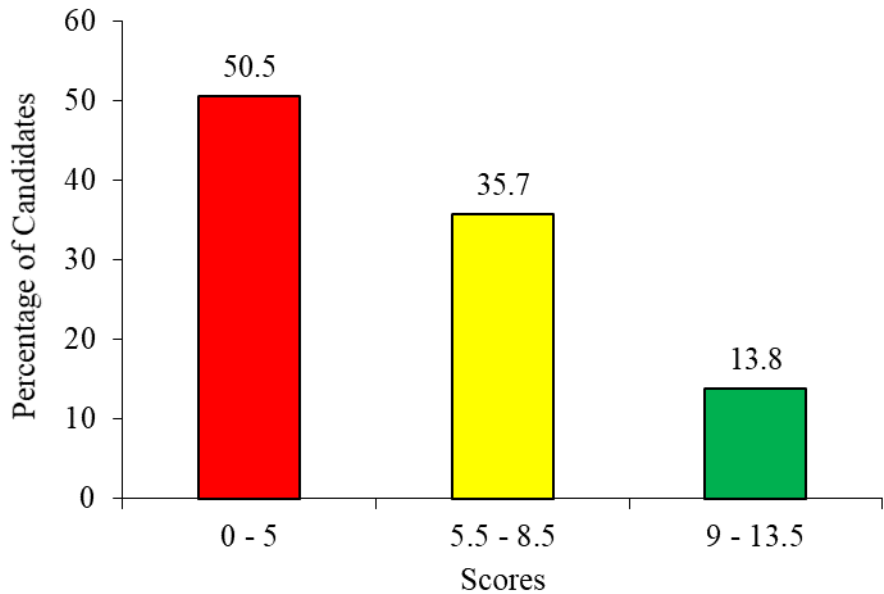
- 1) (وضّح فرقا واحدا من الفروقات الكائنة بين الفصاحة والبلاغة) Clarify one difference between eloquence (الفصاحة) "Al-fasaha" and rhetoric (البلاغة) "Al-balagha".
- 2) ("أفصح الصبح لذي عينين" متى يقال هذه العبارة؟) When is this phrase said? "The morning dawn broke to those who have two eyes"
- 3) ("البلاغة هي مطابقة الكلام لمقتضى الحال" ما المقصود بهذا التعريف؟) What does this mean? "Rhetoric is the conformity of speech to the need of the situation".
- 4) (كيف ينمي الإنسان مهارته البلاغية؟) How does a person develop rhetorical skills?
- 5) ("البلاغة هي تأية معنى الجليل واضحا بعبارة صحيحة وفصيحة...." ماذا فهمت من هذا؟) (التعريف؟) What do you understand from this definition? "Rhetoric is the performance of the meaning of the great and clear with a correct and eloquent phrase....."

In part (b), candidates were required to read the following passage and then to identify each metaphor contained in it as well as clarifying its statement of relationships: (ألقى الأمام كلمة مؤثرة في نفوس المصلين وذكر الحي) الذي أصابته صاعقة هدمت المنازل وأخذ الناس يجعلون أصابعهم في آذانهم من شدتها. وقال: إن بعض وكالات الأنبياء سألت القرى المجاورة للحي فقالوا: إن الصاعقة حدثت في منتصف الليل، وما إن بزغ الفجر حتى رأينا أفواجا من الناس يغادرون الحي تسيل أعينهم من الأسى. ثم حدثت كارثة أخرى، فبعدها هدأت الجو هجمت بعض العصابات الحي فسرقوا



(ممتلكات الناس وأحدثوا في المكان خرابا لا يوصف، أولئك الذين يأكلون في بطونهم نارا)  
 “The Imam delivered a speech which affected the hearts of worshipers. He mentioned the district that was hit by a lightning strike that demolished houses and people started putting their fingers in their ears because of its intensity. He said: Some news agencies asked the villages surrounding the district, and they said. The thunderbolt occurred in the middle of night, and as soon as dawn broke, we saw groups of people leaving the district, their eyes dripping with grief. Then another disaster occurred. After the atmosphere calmed down, some gangs attacked the district, stole people’s properties and caused indescribable damage to the place, those who ate fire in their stomachs.

Data show that the question was attempted by 196 (89.5%) candidates, whereby 13.8 per cent scored from 9 to 13.5 marks. Moreover, 35.7 per cent of them scored from 5.5 to 8.5 marks and 50.5 per cent scored from 0 to 5.0 marks. Among the candidates with weak performance, 13.7 per cent scored 0 mark. The general performance of the candidates in this question was average. This is because 49.5 per cent scored below of 30 per cent of 15 marks allocated to this question. The overall performance of the candidates in this question is summarised in Figure 9.



**Figure 9:** Percentages of the Candidates' Performance on Question 1

The candidates who performed well in this question were able to answer the five items given. They also managed to identify metaphors contained in the passage and clarified its statement of relationships as required.

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

- 1) (الفصاحة تكون في الألفاظ دون المعنى حينما البلاغة تكون بالألفاظ والمعنى معا) “The eloquence deals with the word without the meaning whereby the rhetoric deals with the word and the meaning as well”.
- 2) (تقال هذه العبارة لأمر بان وظهر بعد استتاره وخفائه) “This phrase is said for something that has appeared after his concealment”.
- 3) (هو مناسبة الكلام لما يحتاجه ويتطلبه حال السامعين والمخاطبين) “It is an appropriate speech to what is needed and required depending on the situation of listeners or the addressee”.
- 4) (يستطيع الإنسان أن ينمي مهارته البلاغية بالتوسع في معرفة اللغة، والنظر والحفظ) “A person can develop rhetorical skills by expanding his knowledge of the language, looking and memorizing various texts of the Arabic language, masterpieces of poetry, prose, practice and training”.
- 5) (فهت في هذا التعريف أن الكلام تكون صحيحة من حيث المعنى وقواعد اللغة، بأن) “I understand that a speech can be correct in terms of meaning and language rules if the meaning is clearly understood and it adheres to morphological and linguistic measures”.

In item (b), for example, one of the candidates who performed well in this question provided his/her answers as follows:

- 1) (المجاز المرسل في لفظ كلمة)، وعلاقته الجزئية لأن المراد بها الكلام) “A metaphor is on utterance “word” and its relationship is a part because it is intended for the speech”.

- 2) (المجاز المرسل في لفظ (أصابعهم)، وعلاقته الكلية لأن المراد بالأصابع أطرافها) “The metaphor is a word “fingers” and its relationship is wholeness because it is intended for their fingertips”.
- 3) (المجاز المرسل في لفظ (القرى)، وعلاقته المحلية لأن المراد بها أهل القرى) “The metaphor is a word “villages” and its relationship is the place because it is intended for the people of the village”.
- 4) (المجاز المرسل في لفظ (أعينهم)، وعلاقته المحلية لأن المراد بأعين الدموع التي (تسيل من العيون) “The metaphor is a word “eyes” and its relationship is the place because it is intended for the tears that fall from the eyes”.
- 5) (المجاز المرسل في لفظ (نارا)، وعلاقته المسببية لأن المراد بالنار الأشياء المحرمة) “The metaphor is a word (fire) and its relationship is the causation because it is intended for the forbidden things that cause them to be thrown into the fire”.

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

1	السؤال الأول: (لا) أ. أجب ما يلي:
1	الفرق الكائنة بين الفصاحة والبلاغة الفصاحة هو الكلام البليغ القادر على الإغناء المؤثر في النفوس بين ما البلاغة هو مطابقة الكلام لمقتضى الأحوال المحاطة به مع فصاحة.
2	"أفصح القبح الذي عيني" نقال هذه العبارة لأمرنا انكشف بعد خفاؤه واستتاره.
3	"البلاغة هي مطابقة الكلام لمقتضى الحال" المقصود بهذا التعريف لا بد في استعمال الكلام في مقتضاه وهو باعتبار مكانه وزمانه والوقت مع الأحوال السامعون أو السامع.
4	يتميّز الإنسان مهارته البلاغية باستطاعته التعبير المقصود الكلام في أي ظرف قصده.
5	"البلاغة هي تأدية معنى الجليل وافضأ بعبارة
5-أ	صحيحة و فصيحة ..... " لا يمكن الكلام في تسمية الكلام البليغ إلا تكون كلامه فصيحة و صحيحة

**Extract 9.1:** A Sample of Correct Responses to Question 1

Extract 9.1 shows responses from a candidate who managed to clarify the difference between eloquence (الفصاحة) "Al-fasaha" and rhetoric (البلاغة) "Al-balagha". Furthermore, he/she provided the intended meanings to the given definitions.

On the other hand, the candidates with average performance were able to provide correct responses to two items on the given statements. They also provided three out of five items in identifying metaphors contained in the passage and clarifying its relationships.

Contrary, there were 70 (35.7%) candidates who scored low marks. Most of these candidates provided incorrect responses to both the five items given and metaphors contained in the passage and its relationships. Hence, they were awarded low marks.

In part (a), Most of the candidates failed in item (2-5), for example, one of the candidates provided his/her answer as follows: (2)- (تقال في وقت ) “It is said in the morning”. (3)- (المقصود بهذا التعريف هو حسن البيان ) “What is meant by this definition is good statement and strong influence on the soul”. (4)- (ينمي الإنسان مهارته بمطابقة الكلام ) “A person can develop his rhetorical skills by matching the words to the situation and the significance of the structures”. (5)- (فهمت من هذا التعريف أن البلاغة لازم أن يكون الكلام جميلا ) “I understand this definition as that rhetoric must be a good speech”.

Another candidate wrote as follows: (2) - (تقال هذه العبارة بالفتى التي تكلم ) “This phrase is said by the boy who spoke the words with the greatest meaning. (3)- (المقصود بهذا التعريف هو البيان الذي يبين كل شئ في ) “What is meant by this definition is the statement that shows everything in education. (4)- (ينمي الإنسان مهارته في البلاغة إذا استعمل اللغة ) “A person develops skill in eloquence if he/she uses language with eloquence. (5)- (فهمت في هذا التعريف أن البلاغة يساعد المتكلم في استعمال ) “I understand from this definition that rhetoric helps the speaker to use speech.

The correct answers were supposed to be as follows: (1)- (الفصاحة تكون في ) “The eloquence deals with the word without the meaning whereby the rhetoric deals with the word and the meaning”. (2)- (تقال هذه العبارة لأمر بان وظهر بعد استتاره وخفائه ) “This phrase is said for something that has appeared after his concealment”. (3)- (هو مناسبة الكلام لما يحتاجه ويتطلبه حال السامعين والمخاطبين ) “It is an appropriate speech to what is needed and required depending on

يستطيع الإنسان أن ينمي ) - (4). the situation of listeners or the addressee". مهارته البلاغية بالتوسع في معرفة اللغة، والنظر والحفظ للمتون اللغة العربية المختلفة "A person can develop rhetorical skills by expanding his knowledge of the language, looking and memorizing various texts of the Arabic language, masterpieces of poetry, prose, practice and training". فهتم في هذا التعريف أن الكلام تكون صحيحة من حيث ) - (5). المعنى وقواعد اللغة، بأن يكون المعنى مفهوماً، وتكون كل كلمة فيها جارية على الأقيسة "I understand that a speech can be correct in terms of meaning and language rules if the meaning is clearly understood and it adheres to morphological and linguistic measures".

In part (b), some of the candidates failed to identify metaphors from the passage. For example, one of the candidates provided wrong metaphors as follows: (ألقى = مجاز مرسل وعلاقته حالية - أخذ = مجاز مرسل وعلاقته حالية - ) "Deliver-metaphor and its relationships is the situation; take- metaphor and its relationships is the situation; occur- metaphor and its relationships is the situation and rise- metaphor and its relationships is the situation". The correct answers were supposed to be:

- 1) (المجاز المرسل في لفظ (كلمة)، وعلاقته الجزئية لأن المراد بها الكلام) "A metaphor is on utterance "word" and its relationship is a part because it is intended for the speech".
- 2) (المجاز المرسل في لفظ (أصابعهم)، وعلاقته الكلية لأن المراد بالأصابع أطرافها) "The metaphor is a word "fingers" and its relationship is wholeness because it is intended for their fingertips".
- 3) (المجاز المرسل في لفظ (القرى)، وعلاقته المحلية لأن المراد بها أهل القرى) "The metaphor is a word "villages" and its relationship is the place because it is intended for the people of the village".
- 4) (المجاز المرسل في لفظ (أعينهم)، وعلاقته المحلية لأن المراد بأعين الدموع التي تسيل ) (من العيون) "The metaphor is a word "eyes" and its relationship is the place because it is intended for the tears that fall from the eyes".

On the other hand, some of the candidates failed to clarify the relationships of the metaphors identified. For example, in item (b-5), one of the candidates identified the word (نار) “Fire” as metaphors and its relation ships is to consider what will be instead of (المجاز المرسل في ) لفظ (نارا)، وعلاقته المسببية لأن المراد بالنار الأشياء المحرمة التي تسبب دخولهم في النار “The metaphor in the word (fire) and its relationship is the causation because it is intended for the forbidden things that cause them to be thrown into the fire”.

1	السؤال الأول : ادا	
1	الكتاب الضاحك هو ما يتكلم الانسان ويبدع فيه	
	لكن الكتاب في البلد نفع هو للفظ غير معناه النعم ووضوح	
	مع جودهم قريضة ما نفع من لرجل	
2	فصاح الصبح لنعم حيث تقال هذه العبارة	
	في الف وقت كان الرجل أصبح الصبح هو هو	
	في النعم	
3	المقصود أن تكون الكلام سالم من العيب وهي	
	التعريف المعتمد، التعريف اللغوي، حشرة التكرار، نفع	
	الأضافة	
4	بقي الانسان مهارته البلاغية إذ كان سالم من	
	فصاح في الكلام والكلام والمتكلم	
5	البلاغية هي الوصول فلا نفع، ولا كانت البلاغ	
	فصح هو الكلام البليغ لمقتضى حال الخطاب مع	
	فما دنع	

**Extract 9.2:** A Sample of Incorrect Responses to Question 1

Extract 9.2 is a sample of part of responses from a candidate who provided irrelevant responses to all the five items given.

### 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) "Al-majazi", "Al-kinaya" and (التشبيه) "Attash-bihu" in rhetoric. The question was set from the topic of rhetoric.

In part (a), the candidates were required to identify and clarify five metonymies from the following three verses of the poetry.

- 1) (رحلت فكم باك بأجفان شادن علي \* وكم باك بأجفان ضيغم) "How many women and men were saddened by my departure".
- 2) (فصبحهم وبسطهم حرير \* ومسأهم وبسطهم تراب) "They woke up in feeling happy in the morning and they became distress in the evening".
- 3) (لقد أعجبتني لا سقوطا قناعها \* إذا مشت ولا بذات تلفت) "I am pleased with the strength of her girdle when she walks and does not fall".

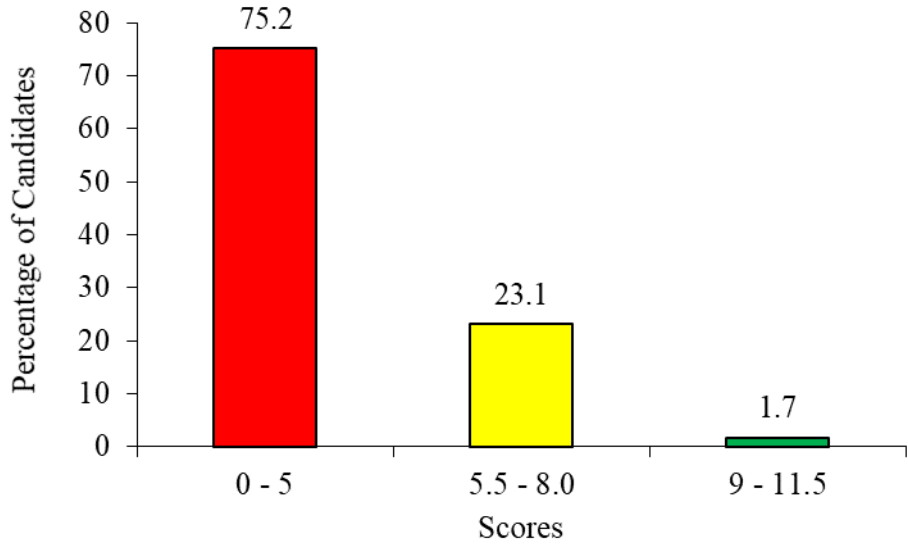
In part (b), they were required to compose five similes using the following similarities: (الجرأة - الجود - السواد - النعومة - المكر) "daring, goodness, blackness, softness and cunning"

In part (c), they were required to clarify the intended meaning of the underlined metaphors and change them into similes from the given verses of poetry.

- 1) (فأمطرت لؤلؤا من نرجس \* وسقت وردا وعضت على الغناب بالغناب بالبرد) "Her tears dripping like pearls from the eye \* and falling on the cheeks as a rose, the lips glistening like the red fruit of *inabu* and shining like the white fruit of *baradi* while biting."
- 2) (رأيت جبالا تجري في البحار \* وبحارا تطارد كل فقر وإقتار) "I saw the mountain running in the sea \* and sea chasing every poverty".

Data analysis shows that 117 (53.4) candidates attempted this question, of them 88 (75.2%) scored from 0 to 5.0 marks. Moreover, 27 (23.1%) scored from 5.5 to 8 marks and only 2 (1.7%) candidates scored from 9 to 11.5 marks. Figure 10 summarises the performance in question 2.





**Figure 10:** Percentages of the Candidates' Performance on Question 2

The candidates who performed well in this question managed to identify and clarify five metonymies. They also were able to compose five similes using the given similarities. Moreover, they could clarify the intended meaning of the underlined metaphors and changed them into similes as required.

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

- 1) (الباكى بأجفان شادن، مقصوده المرأة المليحة الحسناء) "The crying of gazelle" means the beautiful woman.  
(الباكى بأجفان ضيغم، مقصوده الرجل الشجاع الكريم) "The crying of lion" means the brave men".
- 2) (وبسطهم حرير، مقصوده العزة) "And spread them silk means pride".  
(وبسطهم تراب، مقصوده النلة) "And spread them dust means humiliation".
- 3) (لا سقوطا قناعها، مقصوده الحياء والحشمة) "Don't fall off her mask means modesty and decency".

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

- 1) (كأن سعيدا نمر في الجرأة) "As if said a tiger in boldness".

- 2) (أبوك مثل البحر في الجود) “You father is like the sea in abundance”.
- 3) (شعره كالليل في السواد) “His hair is like a night in blackness”.
- 4) (يد المرأة مثل الصوف في النعومة) “A woman’s hand is like wool in softness”.
- 5) (أنت شبيه بالآرنب في المكر) “You are like a rabbit in cunning”.

For example, in part (c), one of the candidates answered correctly as follows:

- 1) (المقصود بالؤلؤ هو قطرات الدموع) “The intended meaning for pearls is drop of tears”  
(والتشبيه: كأن قطرات الدموع لؤلؤ في البياض) “As if the drops of tears mean pearls in white”.
- 2) (المقصود بالورد هو الخد) “What is meant for the rose is cheeks”.  
(والتشبيه: لها خد كالورد في الاحمرار) “Her cheek is like a rose in redness”.
- 3) (المقصود بالبرد هو الأسنان) “What is meant by *Al-baradu* is teeth”.  
(والتشبيه: كأن أسنانه برد في الصفاء) “As if his teeth were *Al-baradu* in serenity”
- 4) (المقصود بالجبال هو السفن) “What is meant by the mountains is for ships”.  
(والتشبيه: كانت السفن مثل الجبال في الارتفاع) “Ships were like mountain in height”.
- 5) (المقصود بالبحر هو الرجل الكريم) “What is meant by the sea is the noble man”.  
(والتشبيه: أنت مثل البحر في الإنفاق) “You are like the sea in tunnels”

This shows that the candidates had sufficient knowledge (المجاز والكناية) “*Al-majazi*”, “*Al-kinaya*” and (التشبيه) “*Attash-bihu*”. Extract 10.1 is a sample of a candidate’s responses.

			ب
		خمسة تشبيهات مستعمل وجوه الشبه الآتية هي	
		1- يماثل علي أبوهم في الجرأة.	
		2- كان علي المبرأ جوداً.	
		3- شعرهم كالليل بالسواد.	
		4- البرء قاطمة تماثل برالطفل في النعومة.	
		5- علي يشابه ديك بالمكر.	

**Extract 10.1:** A Sample of Correct Responses to Question 2

Extract 10.1 shows responses from a candidate who managed to compose five similes using the given words: ( الجرأة - الجود - السواد - ) “daring, goodness, blackness, softness and cunning”. However, some of the sentences have grammatical errors.

Further analysis shows that the candidates who performed averagely managed to identify some of metonymies but they could not clarify the intended meaning of those metonymies. They were also able to compose some similes using the given similarities. This implies that the candidates had insufficient knowledge of the topic of metonymy.

On the contrary, there were 88 (75.2%) candidates who performed weakly in this question. These candidates were unable to identify five metonymies which were available in the given three verses of poem as well as to clarify the intended meanings. For example, one of the candidates clarified the intended meaning for the metonymies as follows: (1)- (البكي بأجفان شادن، مقصوده الظلام) “The crying of gazelle” is meant for the darkness instead of (البكي بأجفان شادن، مقصوده المرأة المليحة) (الحسنة) “The crying of gazelle” is meant for the beautiful woman” and another one wrote (البكي بأجفان ضيغم، مقصوده النور) “The crying of gazelle” is meant for the light instead of (البكي بأجفان ضيغم، مقصوده الرجل) (الشجاع الكريم) “The crying of lion” is meant for the brave men”. Another

example, one of the candidates wrote that (لا سقوطا قناعها، مقصوده الحلم) “Don’t fall off her mask is meant for the dream” instead of (لا سقوطا ) (قناعها، مقصوده الحياء والحشمة) “Don’t fall off her mask is meant for modesty and decency”.

Moreover, they failed to compose five similes using the given similarities. For example, one of the candidates used the simile for the following similarity (السواد) “Black” as follows: (رأيت الغراب مثل السواد في ) (اللون) “I saw the crow like a black in colour instead of (رأيت الغراب مثل ) (الفحم في السواد) “I saw the crow like the charcoal by colour”. Another example for the similarity was (الجود) “Abundance”. One of the candidates wrote (علي كالإبل في الجود) “Ali is like a camel in abundance” (أبوك مثل البحر في الجود) “Your father is like the sea in abundance”.

Furthermore, they did not manage to clarify the intended meaning of the underlined metaphors and change them into similes. For example, one of the candidates provided his/her responses as follows: (المقصود ) (بالود هي البنت الجميلة، مثل رأيت البنت الجميلة كالورد) “What is meant by a rose is a beautiful girl”, for example, I saw a beautiful girl is like a rose walking” instead of (المقصود بالورد هو الخد ) (والتشبيه: لها خد كالورد في الاحمرار) “What is meant by the rose is the cheek”, for example, (Her cheek is like a rose in redness. Another candidate wrote (المقصود بالبحر هو الرجل ) (الفقير، مثل رأيت الإنسان فقيرا عندما بقيت ماؤه قليل) “What is meant for the sea is a poor man, for example, I saw the poor man like the sea where there is little water left” instead of (المقصود بالبحر هو الرجل الكريم) “What is meant for the sea is the kind man”, for example, (والتشبيه: أنت مثل البحر ) (في الإنفاق) “You are like the sea in spending”. This weak performance shows that the candidates had insufficient knowledge of the topic of metonymy and metaphors. Extract 10.2 is a sample of weak responses.

	السؤال الثاني	
3	المنايه	المقعود
1	كناية من القفة	المقعود هي الكرم
2	كناية من القفة	المقعود هي التراب
3	كناية من الهوعوف	المقعود لسقوف قناعها
بار	التشيع المبدل	
2	التشيع المفعول	
3	التشيع المتكرد	
4	التشيع المصلا	
5	التشيع البليغ	
ج (أ)	الاستعارة التصريحية	
	أركانها التشيع هي المشبّه به (لؤلؤاً) و (ورداً)	
	ووجه التشبه هو البيرد	
د (أ)	التصميم الاستعارة المكنية	

**Extract 10.2:** A Sample of Incorrect Responses to Question 2

Extract 10.2 shows responses from a candidate who wrote types of metonymy instead of identifying five metonymies in the given three verses of poem in part (a). He/she also wrote types of simile instead of composing five similes by using the given similarities in part (b).

### 3.1.3 Question 3: Literature (Prose)

The question had four parts, (a), (b), (c) and (d). The question intended to test the candidates' ability to comprehend the given prose. The question was set from the topic of literature.

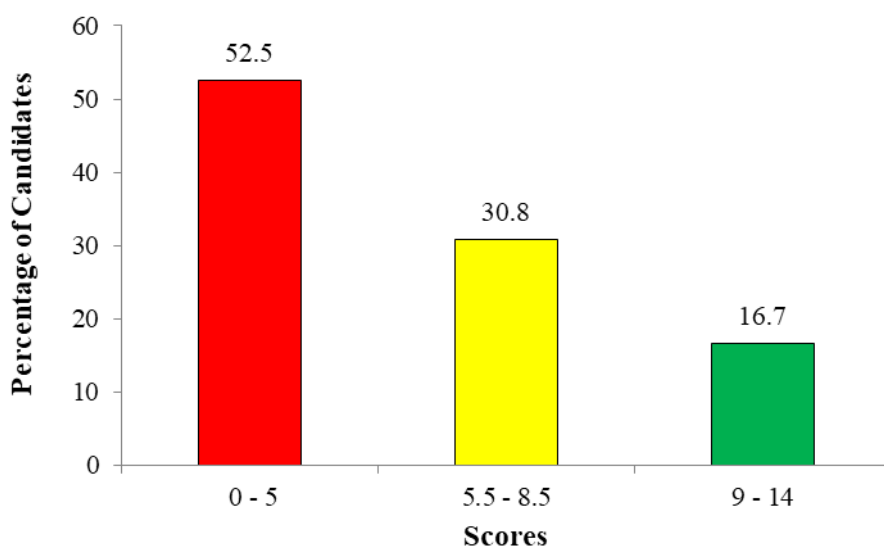
In part (a), the candidates were required to explain the intended meaning of the following passage.

حسب المرء من الجمال أن يكون شريف النفس مستقيم الخطة، لا يكذب ولا يتلون ولا يداهن ولا يملق، وإن تكون نفسه نقية بيضاء، غير الملوثة بأدران الرذائل والعيوب، فلنن فاتته الوجه الجميل، والثوب المفوف، والوسام اللامع، والجوهر الساطع، لا يفوته شرف (المذهب، ولا عزة النفس، ولا إباء الضيم ولا نقاء الضمير) “It is suffice for a person to have respectable personality, straight in plan and not lying. Not belittled, nor deceitful, nor flattering, and that his soul be pure and white, and not polluted by the streaks of vices and blemishes. Even if he misses the beautiful face. The draped dress and the shining medal, he does not miss the honour of the sect, nor self-esteem, nor hate injustice and nor purity of conscience”.

In part (b), the candidates were required to explain the value of a man according to the text provided. In part (c), the candidates were required to write in brief about biography of the speaker's text as well as to clarify the occasion of that text. Moreover, in part (d), they were required to explain on the intended meaning of the following vocabulary:

“Medal - Dirty - flatterer - plan- unpolluted- purity of conscience” (وسام – أدران – يملق - الخطة – غير الملوثة – نقاء الضمير)

This question was attempted by 120 (54.8%) candidates, of them 20 (16.7%) scored from 9 to 14 marks. Moreover, 37 (30.8%) scored from 5.5 to 8.5 marks. Additionally, 63 (52.5%) scored from 0 to 5 marks. The general performance in this question was average as 57 (47.5%) candidates scored from 5.5 to 14 marks. The candidates' performance is summarised in Figure 11.



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

The analysis shows that the candidates who scored high marks in this question were able to explain intended meaning of the given text. They also evaluated the value of a man in light of what he understood from the given text. Moreover, they wrote in brief the biography of the speaker's text and clarified the context of the text. Furthermore, they explained the intended meaning of the given vocabulary as instructed. This indicates that the candidates had sufficient knowledge of the topic of Literature.

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

يكفي المرء إذا أراد أن يبتسم بالجمال ويكون ذا مكانة في المجتمع مرموقة، أن تكون ( نفسه شريفة، وطريقته في الحياة مستقيمة، وذلك أن لا يكون كذابا، خداعا ويكون كثير ذكر الخير بلسانه، تودد إلى الناس بلا نية للفعل، ويكون فوق ذلك غير منزلة مهوى الإتحال الأخلاقي، إذا كان هذا أمره فلن يضره فقد الجمال أي كان بعد أن امتلك المذهب الشريف (والضمير الصافي) "It is suffices if a person wants to simile beautifully and will be highly respected in society and be honourable, while his life style is very straight forward without being a liar, or deceiver, and his tongue utters good words. In this way, he will not be harmed for lack of beauty, as it is if he has noble behavior and good intentions".

In part (b), for example, one of the answered as follows: (تقاس قيمة الرجل )  
(بأخلاقه الحميدة وصفاته الجميلة ظاهراً وباطناً، لا بمجرد ثروته أو جمال وجهه وملبسه)  
“The value of a man is measured by his good morals as well as his good qualities, pure and inwardly, not just by his wealth or the beauty of his face and clothing”.

In part (c), one of the candidates wrote in brief the biography of the speaker's text as follows: (هو مصطفى لطفي المنفلوطي، كاتب مصري ينسب إلى )  
بلدة المنفلوطي بالصعيد. عاش بين عامي 1876-1924م، تلقى دراسته بالأزهر الشريف.  
(ونشأ محباً للأدب فقرأ من الآداب العربية شيئاً وفيراً)  
“He is Mustafa Lutfi Al-Manfaluti, an Egyption writer attributed to the town of *Al-manfaluti* in *Sayidi*. He lived between 1876 and 1924 AD. He received his studies at Al-azhar Al-sharif. He grew up loving literature and read a lot of Arabic literature”.

Furthermore, he/she clarified the context of the text as follows: (كان )  
المنفلوطي يبدي كثيراً من الآراء الإصلاحية في المجتمع وخاصة فيما يتعرض له أو لقومه،  
(وفيما يلاحظ من استقامة التوجهات الفكرية أو انحرافها)  
“The genealogy of the text came when *Al-manfaluti* used to express a lot of reformist views in society, especially in the incidents that his people were exposed to, and in what he noticed of the correctness of intellectual trends or the deviation

In part (d), one of the candidates explained the intended meaning of the given vocabulary as follows: (وسام= الشارة يزين بها الصدر – أدران= أوساخ – )  
يملق= لا يصدق وده - الخطئة= طريقة العيش والتعامل مع الناس – غير الملوثة= نقية  
(بيضاء – نقاء الضمير= الضمير الصافي)  
“Medal= the badge adorns the chest - Dirty=unclean -Flattering=unbelievable -Plan=way of living and dealing with people -unpolluted= Pure white -purity of conscience = good -hearted”. This good performance suggests that these candidates had sufficient knowledge of the Literature. Extract 11.1 is a sample of a candidate's responses.



3	جمال العتيق.	
	د - معاش المنزلات.	
	وسام - شارة تفرّيت به المتن	
	الانسان.	
	أدرا - أوساخ الذي يدعى	
	صفادة النفس.	
	- يملق - يصدق وده.	
	- الخلقة - هي طريقة العيش	
	- غير الملوثة - المتألف الذي	
	لمس له وسخ.	
	نقاء الضمير - صانع القلب	

**Extract 11.1:** A Sample of Correct Responses to Question 3

Extract 11.1 shows responses from a candidate who managed to explain the meaning of the given vocabulary though there were some grammatical errors.

Conversely, there were 37 (30.8%) candidates who had average performance in this question. Most of those candidates provided correct answers particularly to some items of part (c) and (d). Hence, they obtained average marks.

Additionally, there were 63 (52.5%) candidates who failed this question. In part (b), some of the candidates explained intended

meaning of the given text by repeating the given. Other provided unclear explanations due to a poor mastery of Arabic Language.

In part (b), the candidates were unable to evaluate the value of a man according to what was learned from the text as most of them did not understand the given text. For example, one of the candidates responded as follows: ( تقاس قيمة الرجل على ضوء ما فهمته من النص بلسان ) (صارم لا عيب فيه) “My tongue is strict without blemish”. Another example, one of the candidates answered as follows ( تقاس قيمة الرجل على ضوء ما ) (فهمته بالجهد لأنه يجتهد أن يرى الشخصا يعيشون في سلامة) “The value of a man is measured with effort because he strives to see people live in safety” instead of ( تقاس قيمة الرجل بأخلاقه الحميدة وصفاته الجميلة ظاهرا وباطنا، لا بمجرد ) (ثروته أو جمال وجهه وملبسه) “The value of a man is measured by his good morals as well as his good qualities, pure and inwardly, not just by his wealth or the beauty of his face and clothing”.

In part (c), most of the candidates attempted to write in brief the biography of the author. However, their explanations were unclear and had some grammatical errors and spelling mistakes. This was due to the lack of the vocabulary and ability to express in Arabic Language. For example, one of the candidates provided his/her answer as follows: (وكان يحتص في مسألة الاجتماعية في زمانهم). This sentence was unclear because, it has grammatical errors and spelling mistakes. The correct sentence was supposed to be; (كان النص يختص بالمسائل الاجتماعية في زمانهم) “This text was about social issues during their time”.

In part (d), the candidates explained incorrect meaning of the given vocabulary. For example, one of the candidates provided meaning of the given vocabulary as follows: ( الوسام= الطبيعة الكريمة - يملق= تمليق - ) (الخطا=الخطوات وسام= الشارة يزين بها الصدر - يملق= لا يصدق وده - ) (الخطا=طريقة العيش والتعامل مع الناس -Flattering=unbelievable -Plan=way of living and dealing with people”. Another candidate wrote as follows: ( الوسام= الحلول -غير ملوث=موسطة - ) (نقاء الضمير= جبهتن عالية وسام= الشارة يزين بها الصدر - غير ) (الملوثة= نقية بيضاء - نقاء الضمير= الضمير الصافي) “Medal= solutions -unpolluted=Medium -purity of conscience = high front” instead of ( الوسام= الشارة يزين بها الصدر - غير ) (الملوثة= نقية بيضاء - نقاء الضمير= الضمير الصافي) “Medal= the badge adorns

the chest - -unpolluted= Pure white -purity of conscience = good - hearted". Extract 11.2 is a sample of weak responses.

	السؤال الثالث: (3).	
د	معاني المفردات الآتية.	
	وسام: لحمة مفتاح: نفس الوسام: اللامع.	
	أدوات: النيل.	
	يملق: يخدع.	
	الخط: الخرم.	
	غير الملوثة: الشرب: يجرى الدم.	
	نقاء الضمير: يتأكل: لا غفوة.	
أ	الشرح.	
	حسب من المرء فلا بد أن يكون شرف النفس ولا يكذب.	
	ولا يخلف العهد ولكن هو نفس الأبيى ومساعدة.	
	عن الناس وتبسم في عن الناس في الوجه والقلب.	
	ب: تقاس قيمة الرجل على ضوء ما فهمت من النص هو.	
	أن يكون شريف النفس، مستقيم الخط ولا يكذب.	
	بل هو الوجه الجميل والتوب النقي الصافي.	

**Extract 11.2:** A Sample of Correct Responses to Question 3

Extract 11.2 shows responses from a candidate who provided incorrect meaning to the given vocabulary and copied the words from the given text and used them as the answers for both parts (a) and (b).

### 3.1.4 Question 4: Literature (Poem)

This question had four parts, (a), (b), (c) and (d). The question intended to test 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 missing verses of the poem provided:

..... \*\* هذا ابن خير عباد الله كلهم  
العرب تعرف من أنكرت والعجم \*\* .....  
..... \*\* هذا ابن فاطمة إن كنت تجهله  
..... \*\* إذا رآته قريش قال قائلها  
..... \*\* لو لا التشهد كان لآءه نعم

“This is the son of the best of all God’s servants \*\* .....  
..... \*\* the Arabs and non-Arabs know who  
denied.

This is the son of Fatima\*\* .....  
If a Quraysh saw him, he would say \*\* .....  
..... \*\* Had it not been for the *tashahudi*,  
his loyalty would have been yes”.

In part (b), the candidates were required to explain two purposes from the poem sung by *Al-farzdaq* (.....هذ الذي تعرف البطحاء وطأته.....) “This is whom the land of Mecca knows and stomped on his legs.....” by citing what supports their answers.

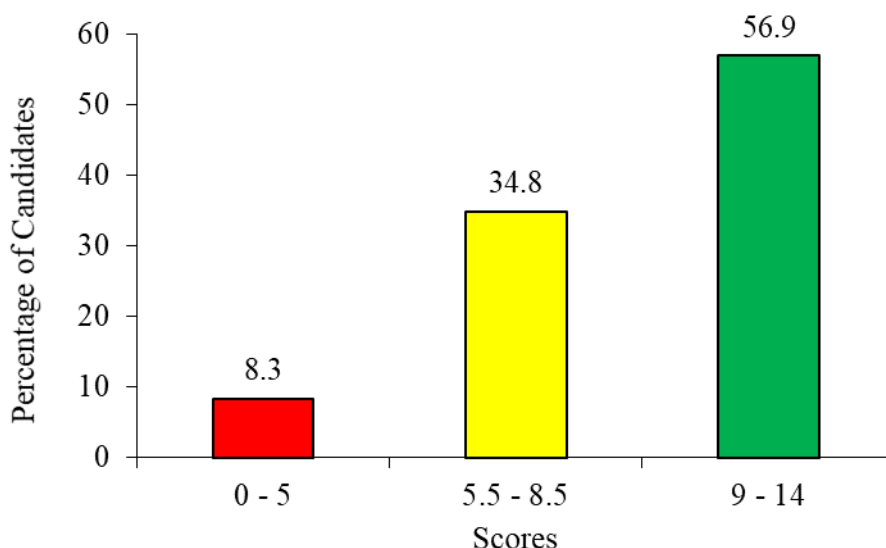
In part (c), they were required to explain the intended meaning of the following given verses of poem:

(لساني صارم لا عيب فيه \*\* وبحري لا تكدره الدلاء) “My tongue is strict without blemish and nautical not disturbed by buckets”.

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

(الناظر – النقي – الصاعقة – بغضى – العلم) “Beholder -pure -bolt of lightning, -disregard -Star”.

The question was attempted by 216 (98.6%) candidates who sat for the Examination. The performance shows that, 123 (56.9%) candidates scored from 9 to 15 marks. Moreover, 75 (34.8%) candidates scored from 5.5 to 8.5 marks and only 18 (8.3%) candidates scored from 0 to 5 marks. The general performance was good because 198 (91.7%) candidates scored from 5.5 to 14 marks as illustrated in Figure 12.



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

The data reveal that 123 (56.9) candidates who performed well in this question understood the requirements of the question. They were able to write five missing verses. They also managed to explain two purposes found in the poem as recited by *Al-farzdaq* ( هذا الذي تعرف البطحاء ) .....وطأته..... “This is whom the land of Mecca knows and stomped on his legs.....” as well as cited what supports their answers. Moreover, they were able to explain the intended meaning of the given verses of poem (لساني صارم لا عيب فيه \*\* وبحري لا تكدره الدلاء) “My tongue is strict without blemish and nautical not disturbed by buckets”. Furthermore, they managed to explain the meaning of the given vocabulary ( الناظر - ) (النقي - الصاعقة - يغضى - العلم - Disregard -Star” as required.

In part (a), for example, one of the candidates was able to provide correct responses to the five missing verses as follows:

<u>هذا ابن خير عباد الله كلهم</u>	**	<u>هذا التقى النقى الطاهر العلم</u>
<u>وليس قولك من هذا بضائره</u>	**	<u>العرب تعرف من أنكرت والعجم</u>
<u>هذا ابن فاطمة إن كنت تجهله</u>	**	<u>بجده أنبياء الله قد ختموا</u>
<u>إذا رأيته قريش قال قائلها</u>	**	<u>إلى المكارم هذا ينتهي الكرم</u>
<u>ما قال "لا" قط إلا في تشهده</u>	**	<u>لولا التشهد كان لاءه نعم</u>

“This is the son of the best of all God’s servants \* this pious, pure, famous, honorable person.

And your words are not weak bastard \* the Arabs and non-Arabs know whom denied.

This is the son of Fatima\*\* in his grandfather, the prophets of God were sealed.

If a Quraysh saw him, he would say \*\* it to the nobles: this is the end of generosity.

He never said, “no” except in his *tashahud* \*\* had it not been for the *tashahudi*, his loyalty would have been yes”.

In part (b), for example, one of the candidates explained two purposes found in the poem sung by *Al-farzdaq* (.....هذا الذي تعرف البطحاء وطأته.....)

“This is whom the land of Mecca knows and stomped on his legs.....” and cited what supports his answer as follows:

هذه القصيدة تتضمن الغرضين هما المدح والهجاء؛ المدح في قوله: هذا الذي تعرف (البطحاء وطأته، وكما جاء الهجاء في قوله: وليس قولك من هذا بضائره \*\* العرب تعرف (من أنكرت والعجم) “This poem had two purpose namely praise and satire.

For example, the praise is this verse as says: This is whom the land of Mecca knows and stomped on his legs and the satire of the poem as says: your saying of this is not weak bastard \* the Arabs know whom denied and the non-Arabs”.

In part (c), for example, one of the candidates explained the intended meaning of these verses of poem ( لساني صارم لا عيب فيه \*\* وبحري لا تكدره ) (الدلاء) “My tongue is strict without blemish and nautical not disturbed by buckets” as follows:

إن شعري كالبحر العميق ولساني كالحسام القاطع ففي هذه القصيدة، يهجو حسان بن ثابت ( المشركين الذين كانوا يهجون النبي وأصحابه أنه لديه ثروة واسعة من الكلمات في ردهم (على إهجانهم) “My poetry is like a deep sea and my tongue is like a sharp sword. In this poem, Hassan tells the polytheists who used to spell the prophet and companions that he has a vast wealth of words in their response to their spelling.

In part (d), for example, one of the candidates managed to explain the meaning of the given vocabulary as follows:

الناظر = العين – النقي = الصافي الطاهر – الصاعقة = صوت الرعد – يغضى = يميل نظره ( ويخفضه – العلم = السيد في قومه “Beholder=the seer; -Pure=Good morals; - Bolt of lightning=Thunder sound; -Disregard= Tilt his gaze; -Star=the master of his people”. This good performance indicates that these candidates had sufficient knowledge of the poems. Extract 12.1 is a sample of a candidate’s responses.

4	السؤال الرابع
	٢- اكمال الأبيات الناقصة:
	هذا ابن خير عباد الله كلهم
	هذا النبي النبي الطاهر العلم
	واليس قولك من هذا بضائع
	العرب تعرف من أنكرت والعجم
	هذا ابن خاطمة وان كنت تجهله
	بجده أنباء الله قد ختموا
	كذا رأيته في بيت خال قائلها
	كلى المكارم هديته الكرم
	ما قال لا قط لا في شهوده
	لولا الشهود كان لأخوه زعم
	ج - تشرح البيت المذكور بالإيجاز هي
	لساني صارم لا عيب فيه
	وتجزي لا تقدره الدلائل
	لأن الشعري كبحر عميق الراعي ولأن لساني
	كل حسام القاطع

**Extract 12.1:** A Sample of Correct Responses to Question 4

Extract 12.1 shows a part of responses from a candidate who provided correct answers to the five missing verses. He/she explained the meaning of the given vocabulary as required.

Conversely, there were 75 (34.8%) candidates who had average performance in this question. Most of those candidates managed to



write the five missing verses. Moreover, they explained the meaning of the two or three of the given vocabulary related to the poem.

In contrast, 18 (8.3%) candidates did not perform well in this question due to insufficient knowledge of literature particularly poems. In part (a), the candidates were unable to complete the missing verses with appropriate information as they left the question unanswered.

In part (b), the candidates could not provide two purposes that includes in this poem recited by *Al-farzdaq* (.....وطأته) (هذا الذي تعرف البطحاء وطأته) “This is whom the land of Mecca knows and stomped on his legs.....” as well as to cite what supports the answer. Additionally, majority of them guessed the two purposes found in the poem but they were unable to clarify their answer by citing evidence from the poem. For example, one of the candidates managed to provide two purposes of poem that are praise and satire. The correct answer was supposed to be ( هذه القصيدة تتضمن الغرضين هما المدح والهجاء؛ المدح في قوله: هذا الذي تعرف ) البطحاء وطأته، وكما جاء الهجاء في قوله: وليس قولك من هذا بضائره \* العرب تعرف (من أنكرت والعجم) “This poem had two purposes namely praise and satire. For example, the praise is this poem says: This is whom the land of Mecca knows and stomped on his legs. The satire is this poem says: your saying of this is not weak bastard \* the Arabs know whom denied and the non-Arabs”.

Furthermore, some of the candidates provided answers which were not related to the demands of the question. For example, one of the candidates wrote the two purposes as follows: ( أراد الفرزدق أن يفهم الملك ) (لأن زيد العابدين رجل مشهور في مكة) “*Al-Farzdaq* wanted the king to understand that *Zainal-abidin* was famous man in Mecca”.

In part (c), most of the candidates were unable explain the intended meaning of the given verses due to inability to express themselves in Arabic Language. Hence, they wrote unclear explanations. Moreover, their responses had a lot of grammatical errors and spelling mistakes. For example, one of the candidates explained the meaning of these verses as (لساني صارم لا عيب فيه \* وبحري لا تكدره الدلاء) “My tongue is strict without blemish and nautical not disturbed by buckets” as

يقصد هذا الشاعر في هذه البيت أن كلامه لا يستهي ولا يخاف أن قال كل ما ( يريد). This sentence was unclear because of a lot of grammatical and spelling mistakes.

In part (d), the candidates provided incorrect meaning to the given vocabulary (الناظر - النقي - الصاعقة - يغضي - العلم) “Beholder - Good morals - Thunder sound, - He tilts his gaze - the master of his people”. For example, one of the candidates wrote as follows: (الناظر=المقصود - ) “Beholder= Intended for - Bolt of lightning = Being -Disregard= go out -Star = the educated person”. Another candidate wrote as follows: (الصاعقة= الصادقة - ) “Bolt of lightning=Sincere, - Disregard - defect - Star= Identification” instead of (الناظر= العين - النقي = الصافي ) (الظاهر - الصاعقة= صوت الرعد - يغضي= يميل نظره ويخفضه - العلم= السيد في قومه) “Beholder=the seer -Pure=Good morals -Bolt of lightning=Thunder sound -Disregard= Tilt his gaze -Star=the master of his people”. These candidates had insufficient vocabulary in Arabic. Extract 12.2 is a sample of weak responses.

4.	السؤال الرابع: (4)	
	٦-	
	هذا ابن خبيث عباد الله كلهم ** ولا يزالنا ولا يزالنا	
	هذا الذي يعرف البطحاء وطاعة ** العربي تعرف من أنك	
	والعجم .	
	هذا ابن فاطمة كان كنتي تجهله ** لا ولا فيه ان كنتي	
	تعرف .	
	ما ذار أنا فريش قال قائلها ** لا ولا تشهدن الاخينا	
	ومن عبا حاشي ماتا ** لو لا تشهد كان لاهه نعم .	
	ب -	
	أعرضي هي أخراش الشعر في التعريف لمصفت	
	البن فاطمة هي هذا الشعر من فريش .	
	ج - أشخ في هذه البيوت مما مشتملات على الشعر	
	وليبحث .	
	د - الناطق - النظم	
	- النقي - النطق	

**Extract 12.2:** A Sample of Incorrect Responses to Question 4

Extract 12.2 shows a part of responses from a candidate who provided incorrect responses to all questions.

### 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 master the history of the Arabic literature. The question was set from the topic of the literature.

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

- 1) (لماذا تدرس مادة الأدب؟) “Why is literature studied?”
- 2) (ما المقصود بالعصر الجاهلي؟) “What is meant by pre-Islamic era?”
- 3) (تحدث عن زهير بن أبي سلمى بإختصار) “Explain briefly about *Zuhair bin Abi Sulma*”.
- 4) (متى كانت تعقد سوق ذي المجاز؟) “When was the market *Dhul-majaz* held?”
- 5) (كيف تحصل الشاعر حسان بن ثابت على اللقب (الشاعر الإسلامي؟) “How did the poet *Hassan bin Thabit* get the title of Islamic poet?”

In part (b), the candidates were required to explain briefly the role of literary markets in the development of the Arabic Language.

This question was attempted by 216 (98.6%) candidates. Among them, 57 (26.4%) scored from 9 to 15 marks. Moreover, 73 (33.8%) scored from 5.5 to 8.5 marks and 86 (39.8%) scored from 0 to 5 marks. The overall candidates' performance in the question is summarised in Figure 13.

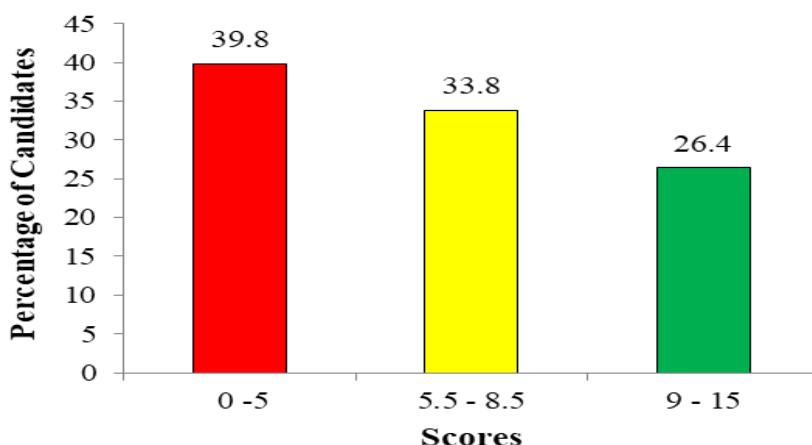


Figure 13: Percentages of the Candidates' Performance on Question 5

Analysis shows that the candidates who attempted this question performed well. Those candidates answered correctly the five given items and explained in brief about the role of literary markets in development of the Arabic Language.

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

- 1) (تدرس الأدب لتستمتع النفوس بفره الجميل) “The literature is studied to inspire souls with beauty of arts.
- 2) (هو تلك الفترة التي سبقت ظهور الإسلام بنحو 150 سنة) “It is the period that preceded the emergency of Islam by about one hundred and fifty years”.
- 3) (هو زهير بن ربيعة، شب وترعرع في كنف خاله الشاعر بشامة فأخذ عنه كثيرا من علمه. تزوج من امرأة من أخواله وأنجب له ولدين هما كعب وبجير. توفي قبيل بعثة (الرسول ص) وله من العمر نحو 90 عاما) “He is Zuhairu bin Abiy Rabia, who grew up in the care of his uncle the poet *Bashama* and learned a lot of his knowledge from him. He married a woman from his uncle and she bore him two sons *Kaab* and *Bajir*. He died just before the mission of the messenger (may God bless him and grant him peace and he was about 90 years old”.
- 4) (كانت تعقد سوق ذي المجاز في أوائل ذي الحجة وتستمر إلى موعد الحج) “The *Dhul-Hijja* market was held at the beginning of *Dhul-Hijja* and continued until the time of the *Hajji*”.
- 5) (تحصل حسان بن ثابت على اللقب الشاعر الإسلامي لأنه منذ إسلامه كان يناضل أعداء الإسلام من قريش واليهود، وجميع مشركي العرب ويرميهم جميعا بسهام أقواله) “*Hassan bin Thabit* got the title (Islamic poet) because since his conversion to Islam, he has been fighting the enemies of Islam from the *Qurayshi*, Jews and all the polytheists of the Arabs. He shot them with the arrows of his words.

In part (b), for example, one of the candidates managed to explain briefly the role of literary markets in the development of the Arabic Language as follows:

مما لا شك فيه أن الأسواق لم تكن لأجل التجارة فحسب بل كانت منتديات للقول مما فيه من ( إنشاد للشعراء، وإلقاء للخطب وبلاغة القول. كان لتلك الأسواق آثار عظيمة في اللغة العربية والأدب العربي، وأهم تلك آثار أنها عملت على تقريب لهجات القبائل، لأن الجميع كانوا يتخاطبون بلغة واحدة ويتعاملون مع تجار قريش، ولذلك قويت لهجة قريش، وكادت (تصبح لغة العرب جميعا “There is no doubt the markets were not only for trade but were also forums for speech, including the chanting of poets, sermons and eloquence. These markets had great effects in the Arabic Language and Literature. The most important of these effects was that it worked to bring the dialects of the tribes closer. They all spoke one language and dealt with merchants of Quraysh and therefore, they dealt with Quraysh and it almost became the language of the Arabs.

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 good responses.

4	كانت سوق ذي المجاز تعقد من أوّل أيام من ذي الحجة إلى موعد الحج .
5	تحصل الشاعر حسان بن ثابت على اللقب الشاعر الإسلامي لما أسلم وكان يدافع بشعره أغراض المسلمين ويهجوا بالشعر المشركين حتى لقب بالشاعر الإسلامي .
ب	كان الأسواق الأدبية هي سبيل في تطوير والتنمية اللغة العربية لأن العرب كان ينشدون شعرهم ويقرون خطبتهم في الأسواق باللغة العربية الصافية وبسبب ذلك صار لهجات العرب معروفة خصوصاً لهجة لهجة قريش التي أتد الله به لما أنزل القرآن بلهجة قريش .

**Extract 13.1:** A Sample of Correct Responses to Question 5

Extract 13.1 shows apart of responses from a candidate who provided correct answers to the five given items. He/she explained the role of literary markets appropriately in the development of the Arabic Language as required.

On the contrary, the candidates with average performance were able to provide correct responses to three items among the five given items and explained partially on the role of literary markets in the development of

the Arabic Language. This shows that the candidates had insufficient knowledge of the topic of literature.

Contrary, there were 86 (39.8%) candidates who performed weakly in this question. Those candidates provided incorrect answers to the five given items. They also could not explain about the role of literary markets in the development of the Arabic Language. Most of these candidates provided unclear responses due to a poor mastery of the Arabic Language.

In part (a), for example, one of the candidates provided his/her answer to the item (1) as follows: (تدرس مادة الأدب كي نعرف الأدبية) “The literature is studied in order to know the literature. Another candidate wrote that (تدرس مادة الأدب لنعرف الأخلاق الطريفة) the literature is studied to know a good manner” instead of (تدرس الأدب لتستمتع النفوس بفره الجميل) “The literature is studied to inspire souls with beauty of arts.

In item (2), for example, one of the candidates answered as follows: (هو) (العصر الذي عاش الجاهل) “It is the era in which the ignorant lived”. Another one wrote that (هو ضد الحلم وليس ضد العلم) It is opposite of patience, not opposite knowledge” instead of (هو تلك الفترة التي سبقت ظهور) (الإسلام بنحو 150 سنة) “It is the period that preceded the emergency of Islam by about 150 years”.

In item (3), one of the candidates provided incorrect answer as follows: (هو زهير بن أبي سلمى يشكو ويعاتب) He is Zuhari bin Abysulma complains and reproaches his people” instead of (هو زهير بن ربيعة، شب وترعرع في) (كنف خاله الشاعر بشامة فأخذ عنه كثيرا من علمه. تزوج من امرأة من أخواله وأنجبت له ولدين هما كعب وبجير. توفي قبيل بعثة الرسول (ص) وله من العمر نحو 90 عاما) “He is Zuhairu bin Abiy Rabia, who grew up in the care of his uncle the poet Bashama and learned vast of knowledge from him. He married a woman from his uncle and she bore him two sons Kaab and Bajir. He died just before the mission of the messenger (may God bless him and grant him peace and he was about 90 years old”.

Furthermore, in item (4), one of the candidates responded that (كانت تعقد) (سوق ذي المجاز بعد شهر ذي القعدة إلى ربيع الأول) “The Dhul majjaaz’s market was held after the month of Dhul-qaada up to Rabiul-awali”. Another



example, one of the candidates wrote that ( كانت تعقد سوق ذي الجار في أواخر ) “The *Dhul majjaaz*’s market was held at the end of *Dhul-Hijja*” instead of ( كانت تعقد سوق ذي المجاز في أوائل ذي الحجة وتستمر إلى موعد ) “The *Dhul majjaaz*’s market was held at the beginning of *Dhul-Hijja* and continued until the time of the *Hajji*”.

In item (5), for example, one of the candidates wrote that ( تحصيل حسان بن ) “*Hassan bin Thabit* got the title of Islamic poet by living two periods pre-Islamic and Islamic era” instead of ( تحصيل حسان بن ثابت على اللقب الشاعر الإسلامي ) “*Hassan bin Thabit* got the title of Islamic poet because of conversion to Islam. He has been fighting the enemies of Islam from the *Qurayshi*, Jews and all the polytheists of the Arabs. He shot them all with the arrows of his words.

Part (b), for example, one of the candidates provided unclear explanations as follows: ( دور الأسواق الأدبية في تطوير وتنمية اللغة العربية كان ) “*الأسواق الأدبية كثيرة ولكن سوق الذي معرفة ثلاث منها سوق ذي المجاز وسوق قظ وسوق جنة، هذا سوق المدح في الشعر والنثر وهكذا يتقلم في اللغة العربية وأيض المدح (سيده* These explanations were lacked clarity because of inability to use Arabic Language appropriately. As such he/she was unable to provide the correct answers despite his/her knowledge.

The correct answer was supposed to be ( مما لا شك فيه أن الأسواق لم تكن لأجل ) “*التجارة فحسب بل كانت منتديات للقول مما فيه من إنشاد للشعراء، وإلقاء للخطب وبلاغة القول. كان لتلك الأسواق آثار عظيمة في اللغة العربية والأدب العربي، وأهم تلك آثار أنها عملت على تقريب لهجات القبائل، لأن الجميع كانوا يتخاطبون بلغة واحدة ويتعاملون مع (تجار قريش، ولذلك قويت لهجة قريش، وكادت تصبح لغة العرب جميعا* There is no doubt the markets were not only for trade but were also forums for speech, including the chanting of poets, sermons and eloquence. These markets had great effects in the Arabic Language and Literature. The most important of these effects was that it worked to bring the dialects of the tribes closer, because the all spoke in one language and dealt with merchants of Quraysh. Therefore, the dealt of Quraysh and it almost became the language of the Arabs. Those who failed this question had insufficient knowledge of the topic of the history of the Arabic

literature and had a poor mastery of Arabic Language. Extract 13.2 is a sample of weak response.

٣	السؤال الخامس: (٥)	
١٢	تدريس مادة الآداب لأنه الآداب تساهم في عصر عربي	
2	المقصود بالعصر الجهلي أن يكون فيه عصر جهلي ما تفعل	
3	زهير بن أبي سلمى كان عاشق في عصر جهلي الذي	
	هو مشعر زهير توفي كحفا من سنة ٤٤٠	
4	تعتبر سوق ذي المجاز الآتية تحذف من أسوله ،	
5	تحصل الشاعر حسان بن ثابت على اللقب الآتية عاشق في	
	عصر جهلي وعصر الإسلام	

**Extract 13.2:** A Sample of Correct Responses to Question 5

Extract 13.2 shows a part of responses from a candidate who provided incorrect responses to all the questions.

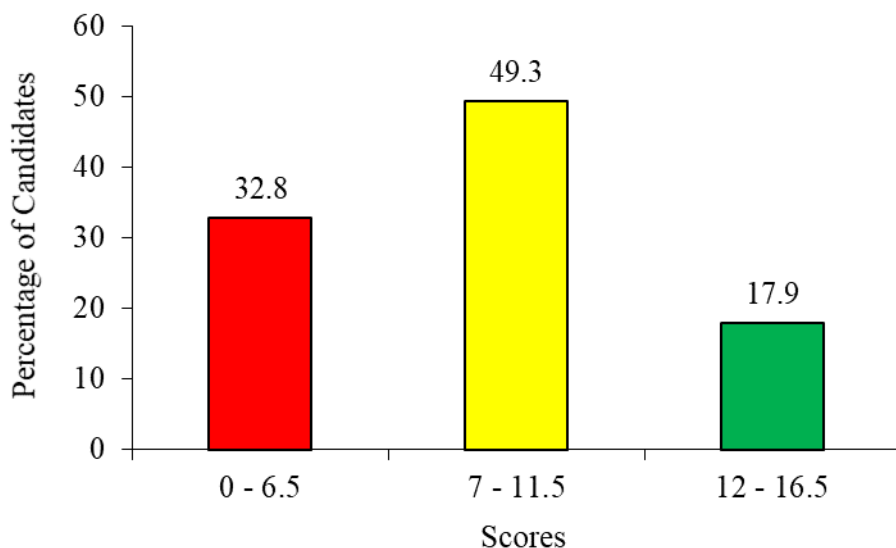
### 3.2 Section 2: Essay Questions

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

#### 3.2.1 Question 6: The Story of the Merchant of Baghdad

In this question, the candidates were required to explain the motive behind his crisis by using the book the Merchant of Baghdad. They were required to explain in not less 200 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 201 (91.8%) candidates who sat for the Examination. The analysis shows that, 36 (17.9%) scored from 12 to 16.5 marks. Moreover, 99 (49.3%) scored from 7 to 11.5 marks and 66 (32.8%) candidates scored from 0 to 6.5 marks. The general performance was good because 135 (67.2%) candidates scored from 7 to 16.5 marks as illustrated in Figure 14.



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

Analysis shows that, the candidates who scored high marks were able to understand the demands of the question. Moreover, they explained appropriately the motive behind Ali koja's intention to go for the Hajji. Hence, they deserved high scores. For example, one of the candidates wrote as follows: ( فلما رأى التاجر علي أن هذا الحلم يرجع في نومه بثلاثة أيام، عزم ) علي السفر إلى مكة لأداء فريضة لأن الشيخ الذي جاء في المنام كل يوم كان يؤكد أنه لا يخالف أمره “When the merchant Ali saw that the dreams repeated for three days in his sleep, he decided to travel to Mecca to perform an obligatory duty. The sheikh who appeared in his dream daily insisted that he should not violate his command”. This implies that the candidates had a good command of Arabic Language. Extract 14.1 is a sample of a candidate's responses.

	السؤال السادس	
6	كان في بغداد في زمن العليفة هارون الرشيد تاجر اسمه علي كوجيا فكان ليس تاجرا جدا ولا فقيرا جدا ولم يكن له بيت زوج ولا ولد وكان يعيش في بيت الذي ورثه من أبيه، ولم يريد أن يخرج بلده. ففي يوم من الأيام كان علي كوجيا نائم على سريره فرأى راياء عجيبا، لأنه رأى في منامه شيخ كبير يدعو إلى الذهاب إلى مكة ليؤدي فريضة الحج. ولما استيقظ علي كوجيا من نومه كان خائفا مما رآه في منامه، ولكن بعد ذلك ظن علي كوجيا أن ما رآه في منامه من الشيخ الذي لامعته عليه، فلما نام كذلك في يوم آخر رأى ما رآه في الأمس من نومه. فلما رأى التاجر علي أن هذا العلم يرجع في	

**Extract 14.1:** A Sample of Correct Responses to Question 6

Extract 14.1 shows a part of a response from a candidate who candidates explained correctly about the motive behind *Ali koja's* intention to go for Hajji.

On the contrary, the candidates with average performance explained insufficiently the motive behind Ali koja's intention to go for the Hajji. Moreover, their responses had some grammatical and spelling mistakes. Hence, they performed averagely.

In contrast, the candidates who had weak performance were unable to interpret the question correctly. Some of them provided unclear and insufficient explanations and their responses had some grammatical and spelling mistakes. Other candidates provided answers which were not related to the demands of the question. For example, one of the candidates wrote the quarrel that happened between *Ali Kojā* and his friend Hassan after he stole his *dinars* when he went to *Hajji* instead of the motive that led to his crisis to the Hajji. This led them to score low marks. Extract 14.2 is a sample of a candidate's responses.

6.	السؤال السادس: (6)
	عن علي كوجا موضوع الدافع الذي أدى به
	عنونه للذهاب للحج.
	فإن علي كوجا كان عنده في محل الحج وفي
	سفره يكون علي كوجا على الإيمان وخصه وقد
	علي كوجا من تاجر حسن علي عنده الحج .
	فبغير لكوف لوقت السفر الحج علي علي
	كوجا فيكون تاجر البخراد علي هو سفره من زوا
	خليق رشيد فليق فمدا انك والى سفر الحج .
	وهي علي كوجا في سياق لما له لمحل الحج
	وذا يوم لتاجر حسن وفي
	يوسف اعرفني عن هذا واستغفر لي
	لذلك ان كلن كلفه فقر علمتها وهذا علي
	كوجا من هذه سفره الى الحج .
	ولا يكون علي كوجا ان تكسب فيها والله

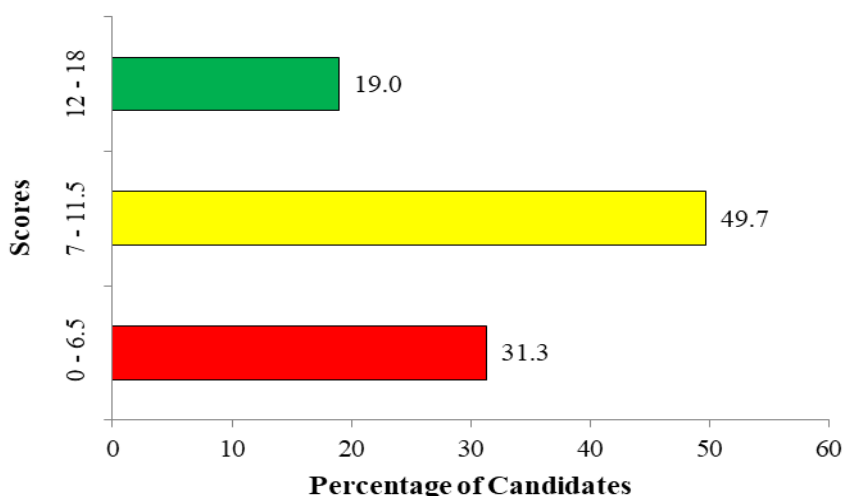
**Extract 14.2:** A Sample of Incorrect Responses to Question 6

Extract 14.2 shows a part of responses from a candidate who provided unclear explanations on the motive behind Ali koja's intention to go for the Hajji.

### 3.2.2 Question 7: The Story of Sindbad Bahri

In this question, the candidates were required to discuss the phrase “Many people think that the good life of the rich people has come without any problems”. They were instructed to use the position of *Sindbad Bahri* to advise the community in this regard in not less 200 hundred words. The question tested the candidates’ ability to apply their thoughts and ability to convince 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 147 (67.1%) candidates. Among them, 28 (19.0%) scored from 12 to 18 marks. Moreover, 73 (49.7%) scored from 7 to 11.5 marks and 46 (31.3%) candidates scored from 0 to 6.5 marks. The general performance in this question was good as 101 (68.7%) candidates scored from 7 to 18 marks. The candidates’ performance is summarised in Figure 15.



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

The candidates who performed well in this question were able to interpret the given concept as many people think that the good life of the rich people has come without any problems”. Furthermore, they were able to organise their thoughts in a good logical flow. Yet, their responses had some minor spelling mistakes. For example, one of the candidates wrote as follows: ( من الأخطار والمتاعب التي أصابته السندباد البحري )

في جميع رحلته حتى أصبح غنيا يدل أن العيشة الرغيدة التي ينعم بها بعض الأغنياء ما ظفروا بها أن يتكبد أي عناء، فلذا أشاور المجتمع هذه الأشياء: أ - أن يكون صابرا في أي (حال كان، ب- أن يعمل بقدر يستطيع، ج- النعم لا يأتي إلا بعد عناء “Among the dangers and troubles that Sindbad the Sailor faced through his journey until he became rich, indicates that the comfortable they enjoy today is a result of much trouble they passed through, Thus I advise the society about these things: being patient in situation, working hard as much as possible and blessing come after trouble. This suggests that the candidates had sufficient knowledge of the Story of *Hindbad Bahri* and had the ability to express themselves in Arabic Language. Extract 15.1 is a sample of a candidate’s relatively good responses.



	السؤال السابع	
7	ثبت هذا القول أن كثير من الناس يظنون أن العيشة الرغيدة التي يتمتع بها بعض الأغنياء تفروا بها دون أن يتكبدوا أي عناء في قهره السندباد البحرى نرى الهندباء العمال في مكان يظن من الثروة السندباد وحده يغير عناء. ولكن ليس كما يظن لأن السندباد البحرى سافر لسبعة أسفار ولحقه عناء والأخطار حتى أصبح عبثا كما يلى :- السندباد يترقب مع بعض التجار في رحلته الأولى قال السندباد أنه سافر مع جميع التجار من مود إلى بصرة حيث أبحرت هو وجميع التجار إلى بلد مفتوح. ولحقا كما كانوا في البهار رأوا العمود وطمعوا أنها جزيرة واقتر بها. ولعبوا فيها حتى حضر وقت الغداء وطبخوا طعاما. فلما طبخوا حو العرار ذلك	

**Extract 15.1:** A Sample of Correct Responses to Question 7.

Extract 15.1 shows apart of responses from a candidate who candidates interpreted correctly the concept that 'Many people think that the good life of the rich people has come without any problems'.

On the contrary, the candidates with average performance were able to explain the given concept as ‘Many people think that the good life of the rich people has come without any problems’ but their explanations were insufficient. Moreover, it had a lot of a grammatical errors and spelling mistakes. Hence, they obtained an average performance.

However, the analysis shows that candidates had weak performance in this question. Many of the candidates were unable to express themselves in Arabic Language. Others candidates copied some texts from the question and used them as the answers. On top of that, their answers had a lot of grammatical and spelling mistakes. The weak performance shows that these candidates had poor mastery of Arabic Language. Extract 15.2 is a sample of a candidate’s responses.

7	كثير من الناس يظنون العيشة الرغيدة التي ينعم بها بعض الأغنياء ظفروا بها دون أن يكسبوا هذه العناء فيما لا يقل عن مائتي شاغش هذه العبارة المستعينة بموقف الهند إد العمال في كتاب الذي منه السند البحري وقد منّا المجتمع على الرأي السديد في كل شئ الذي كنا عليه الخير ومن ثمّ ما ذكّر في كل شئ يتّعارف من أرنهبي.
---	---

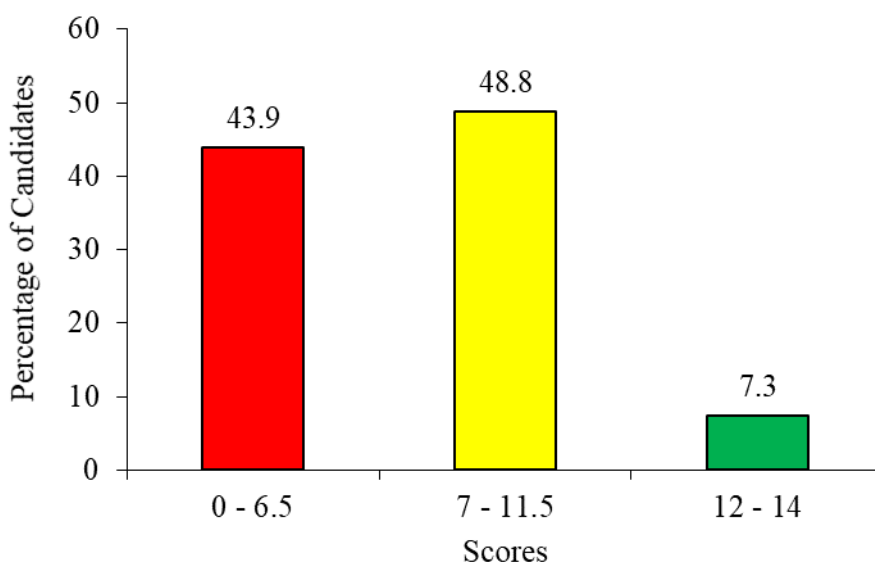
**Extract 15.2:** A Sample of Incorrect Responses to Question 7

Extract 15.2 shows a part of responses from a candidate who copied some texts from the questions and used them as the answers due to a poor mastery of Arabic Language.

### 3.2.3 Question 8: The Story of the Merchant of Bundiyyah

In this question, the candidates were required to provide four characteristics of good wife from the personality of ‘*Bursha*’ in not less 200 hundred words. The question tested the candidates’ ability to express themselves in Arabic Language. The question was set from the topic of Response to Reading.

The question was attempted by 82 (37.4%) candidates. Among them, 6 (7.3%) scored from 12 to 14 marks. Furthermore, 40 (48.8%) scored from 7 to 11 marks while only 36 (43.9%) candidates scored from 0 to 6.5 marks. The general performance in this question was average because 46 (56.1%) candidates scored from 7 to 14 marks. Figure 16 summarises the candidates’ performance in question 8.



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

The candidates who performed well in this question were able to demonstrate and justify the statement given. They also provided appropriately four characteristics of good wife learned from the personality of ‘*Bursha*’ to their colleagues. Moreover, they

demonstrated the ability to express themselves in Arabic Language. For example, one of the candidates wrote as follows: ( من مواصفات الزوجة ) (الصالحة التي نستفيد من شخصيتها برشا: النكاء، ذو الفضيلة، الكريمة والمستقيمة

“Among the characteristics of a good wife learned from Bursha’s personality are: intelligent, virtuous, generous and uprigh. This good performance suggests that the candidates had sufficient vocabulary and adequate knowledge of the story of Merchant of *Bundiyyah* although there were spelling mistakes. Extract 16.1 is a sample of a candidate’s responses.

8	<p>الزواج هو الأمر يستحق كل ما وصل في  عمر الزواج وعلى كل من الزوج أن ينظر إلى الصفات  التي يتزوجها لنيل مودة ورحمة والمكينة. ويقول  "المرأة شريكة الرجل في حياته" هو الحق. ما يلي من  مواصفات الزوجة الصالحة المستفادة من شخصية  برشا:-</p> <p>النكاء: في المستقبل الزوجة يمكن النكاء  أن يكون من صفات الزوجة. لأن امرأة ذكية  تساعد زوجها في تحويل المشاكل مختلفة. وإذا  رجعنا إلى قصتنا رأينا برشا الحسناء أنها كانت  ذكية حين ساعدت زوجها في مساعدة أمه صاحب  من شرب شلوان. حتى تميل بالمحامي وجمع ودفع  تقنيا باسمه الطويل. وقالت ذكاتها حين قالت  للشلوان أن يأخذ رطله فقط من اللحم دون أن يفسد  الدم. وما استطاع الشلوان على ذلك. بأذن يجب علينا  أن نزوج النساء الذكيات. كما تساعدنا في أمورنا  ذو الفضيلة. أموال من أشياء مهم في  مجتمع يمكننا أن نتجاوز مشاكل مختلفة باستعمال  الأموال. كانت برشا الحسناء غنية جدا في مدينتها  حتى أحسوها الأغنياء في المدينة ولم يستطيعوا بعد  زوجها مع زوجها حتى أعطى زوجها أموالا ليستعملها  في مساعدة صاحبه أنطونيو. واستطاع أن يفلح  ذلك وهو ذو المال.</p>
---	---

**Extract 16.1:** A Sample of Correct Responses to Question 8

Extract 16.1 shows apart of responses from a candidate who candidates managed to explain four characteristics of good wife learned from the personality of ‘Bursha’ to their colleagues.

On the contrary, the candidates with average performance provided the insufficient explanations in discussing four characteristics of good wife learned from the character of '*Bursha*'. Moreover, their responses had a lot of a grammatical and spelling mistakes. Hence, they obtained an average marks.

In contrast, the candidates who had weak performance in this question, explained *Bursha*'s engagement instead of four characteristics of good wife learned from the character of '*Bursha*'. Some of them 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 Language. Extract 16.2 is a sample of a candidate's responses.

أن يتزوج ولكن بعد زوال البرش بلزمه أن	
يفتر الصدوق الذي فيه صورة برش محو في	
هذه الوقا كان برشا يدعو أن يفور في هذه الامتلك	
أبدأ اصط باسني أن يفتر الصدوق وبدأ	
بسم الله ثم فتر، وميت يفتر يفتر الصدوق الذي	
فيه الصورة برشا، ففرج ما كل من فيه وبعد مدة	
قليل زوجها باسني برشا النساء.	
ففيه فففي هذه القصة فرا أن المرأة شريكه	
الزمل في حياته لأن باسني يتترك كل شئني لكي أن	
يتزوج، وأن برشا تعيش في حيات دون سرور ولكن	
سرورها جاء بعد زواج، وشركاء معا في أشياء	
مختلف.	

**Extract 16.2:** A Sample of Incorrect Responses to Question 8

Extract 16.2 shows a part of responses from a candidate who explained *Bursha's* engagement instead of four characteristics of good wife learned from the personality of '*Bursha*'.

#### **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 *Comprehension* (89.3%), *Language Use* (85.1%), *Morphology* (82.2%), *Grammar* (67.6), *Literature* (65%), *Response to Readings* (64%) and *Composition* (62.6%). These candidates performed well in these topics because they had sufficient knowledge and clearly comprehended the demands of the respective questions and thus responded accordingly. This suggests that the candidates scored an average of 35 and above in those topics.

However, the candidates' responses in each topic indicate that, the candidates had average performance in *Rhetoric* (37.2%) because they had inadequate knowledge on the topic tested.

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 2022 was good (46.57%). This performance could be attributed to the candidates' good skills in reading for comprehension, adequate knowledge of Language Use, Morphology, Grammar, Literature, Response to Readings and Composition and the ability of using principles of the Arabic grammar. These skills enabled them to understand and identify the requirements of the questions and thus responded accordingly.

#### **6.0 RECOMMENDATIONS**

In order to improve the better 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 school; teachers and students need to give priority to both spoken and written language. This will make students to employ good writing and understanding skills 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) The topics that appear to be more difficult for the students like *Rhetoric* should be considered by showing many examples to students, discussing them and then asking some questions to make sure that students understand in terms of the use of teaching and learning methodologies. This should go hand in hand with frequent practices.



## Appendix 1

### A comparison of the Candidates' Performance in Each Topic Between ACSEE 2021 and ACSEE 2022

S/n	Topic	2021			2022	
		Total Number of Questions	Percentage of Candidates who Scored an Average of 35% and Above	Remarks	Percentage of Candidates who Scored an Average of 35% and Above	Remarks
1.	Language Use	1	70.3	Good	85.1	Good
2.	Morphology	2	69.75	Good	82.2	Good
3.	Grammar	1	52.2	Average	67.6	Good
4.	Literature	3	46.53	Average	65.0	Good
5.	Comprehension	1	40.5	Average	89.3	Good
6.	Response to Readings	3	34.36	Weak	64.0	Good
7.	Rhetoric	2	32.5	Weak	37.2	Average
8.	Composition	3	26.43	Weak	62.6	Good

## Appendix 2

### A comparison of the Candidates' Performance in Each Topic Between ACSEE 2021 and ACSEE 2022

