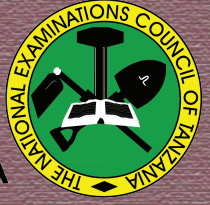


THE UNITED REPUBLIC OF TANZANIA
MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY
NATIONAL EXAMINATIONS COUNCIL OF TANZANIA



**CANDIDATES' ITEMS RESPONSE ANALYSIS
REPORT ON THE ADVANCED CERTIFICATE OF
SECONDARY EDUCATION EXAMINATION
(ACSEE) 2025**

ARABIC LANGUAGE



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(ACSEE) 2025**

125 ARABIC LANGUAGE

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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 A: 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	10
2.1.3 Question 3: Language use.....	18
2.1.4 Question 4: The Rules of Morphology	24
2.1.5 Question 5: The Rules of Morphology	29
2.1.6 Section B: Essay Questions	35
2.1.7 Question 6: Letter Writing	35
2.1.8 Question 7: Essay Writing	39
2.1.9 Question 8: Essay Writing	43
3.0 ANALYSIS OF THE CANDIDATES' RESPONSES IN EACH QUESTION IN ARABIC LANGUAGE PAPER 2.....	48
3.1 Section A: Short Answer Questions	48
3.1.1 Question 1: The Eloquence.....	48
3.1.2 Question 2: Similes and Metaphor.....	56
3.1.3 Question 3: Literature (Poem)	61
3.1.4 Question 4: Literature (Prose).....	65
3.1.5 Question 5: The history of the Arabic literature	69
3.2 Section B: Essay Questions	75
3.2.1 Question 6: The Story of Sindbadu Albahriy	75
3.2.2 Question 7: The Story of the Merchant of Bunduqiyyah.....	79
3.2.3 Question 8: The Story of the Merchant of Baghdad.....	85
4.0 ANALYSIS OF CANDIDATES' PERFORMANCE IN EACH TOPIC ...	89
5.0 CONCLUSION AND RECOMMENDATIONS	89
5.1 Conclusion	89
5.2 Recommendations.....	89
Appendix A.....	91

FOREWORD

The Advanced Certificate of Secondary Education (ACSEE) serves as a final assessment at the end of two years of Advanced Secondary School Education in Tanzania. This examination evaluates the effectiveness of the educational system and teaching methods by assessing how well candidates have achieved the learning objectives stipulated in the course of study.

The Candidates' Item Response Analysis (CIRA) report on the Arabic Language subject in the 2025 ACSEE was compiled to provide feedback to all stakeholders in education about candidates' performance. This report explains the reasons for the candidates' success or failure in the Arabic Language. It identifies factors contributing to outstanding performance, such as the ability to understand the examination questions and a strong grasp of subject concepts and principles. Conversely, some candidates performed poorly due to a misunderstanding of the question requirements and inadequate knowledge of the subject. Those performing at an average level typically demonstrated moderate subject knowledge but lacked detailed explanations.

The National Examinations Council of Tanzania (NECTA) expects that all educational stakeholders will use the feedback provided and recommendations suggested in this report to improve the teaching and learning for the prospective candidates in the future examinations administered by the Council.

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



Prof. Said Ally Mohamed

EXECUTIVE SECRETARY

1.0 INTRODUCTION

This report evaluates how the candidates performed in the 125 Arabic Language subject during the May 2025 Advanced Certificate of Secondary Education Examination (ACSEE). The examination adhered to the 2019 Arabic Language syllabus and the July 2019 Arabic Language Examination Format.

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

The candidates who sat for the Arabic Language Subject Examination in May 2025 were 145, of which 97.24 per cent passed and 2.76 per cent failed, whereas in May 2024, there were 95, of which 96.84 per cent passed and 3.16 per cent failed. These results indicate that the 2025 performance has improved by 0.4 per cent compared to the performance in 2024.

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 are presented to show how the candidates responded in relation to the demands of each item.

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

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

2.1 Section A: Short Answer Questions

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

2.1.1 Question 1: Reading Passage and Answering Questions

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

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

1. (أبي سبب من الأسباب تؤدي إلى تفوق سعيد على غيره؟) "What are the reasons that led to Said's superiority over others?"
2. (لماذا تحكم أن سعيدا محبوب عند الجميع من الأساتذة والزملاء؟) "Why do you think that Said is loved by everyone, including teachers and classmates?"
3. (بماذا يقوم سعيد وأخواته في برنامجهم الصباحية؟) "What do Said and his sisters do in their morning routine?"
4. (متى يتناول سعيد مع أخواته وجبة إفطار؟) "When do Said and his sisters have breakfast?"
5. (أين يوجد سعيد إذا حان الوقت للمذاكرة؟) "Where do you find Said when it is time to study?"

In part (b), the candidates were required to analyse each of the underlined words from the passage (a).

The question was attempted by 131 (90.34%) candidates, out of whom 16 (12.21%) scored from 0.5 to 5.0 marks; 37 (28.24%) scored from 5.5 to 8.5 marks and 78 (59.55%) scored from 9 to 15 marks. The

candidates' general performance on this question was good since 87.79 per cent of the candidates scored from 5.5 to 15 marks. The overall performance on this question is presented in Figure 1.

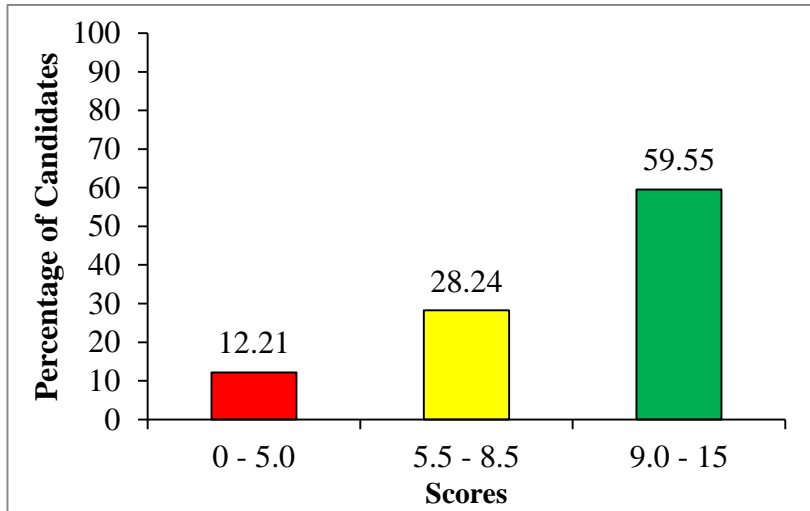


Figure 1: *Candidates' Performance on Question 1*

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

1. الأسباب التي تؤدي إلى تفوق سعيد على غيره هي: يعيش في منزل يسوده الهدوء (والأطمئنان بعيدا عن المشاكل "The reasons that led to Said's superiority over others are: He lives at house with calm and tranquility, far from problems."
2. (أحكم أن سعيدا محبوب عند الجميع من الأساتذة والزملاء لأنه كان نكيا ومتواضعا) "It was judged that Said was loved by everyone, both teachers and classmates, because he was intelligent and humble".
3. يقومون في برنامجهم الصباحية بتنظيف أسنانهم حتى إذا اقتربوا من أي شخص لا (يزجونه ببقايا تكون في الأسنان "They brush their teeth as part of their morning routine so that, if they get close to anyone, they do not disturb them with food residue left in their teeth.

4. (يتناول سعيد مع أخواته وجبة إفطار بعد أن يغسلوا وجوههم بالماء والصابون) “Said and his sisters have breakfast after washing their faces with soap and water”.
5. (يوجد سعيد إذا حان الوقت للمذاكرة خلف المنضدة المعدة للمذاكرة يرتب مذاكرته من (مادة إلى أخرى “When it is time to revise, Said is found behind the table prepared for studying, organizing his revision from one subject to another.

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

1. (محبوبيا = خبر كان منصوب وعلامة نصبه فتحة ظاهرة في آخره) “Beloved = the predicate of “was” in the accusative case, and the sign of its accusative case is a visible *fat-ha* at the end of it”.
2. (سئل = فعل ماض مبني للمجهول مبني على الفتح) “Asked = Passive past tense verb, built on *fat-ha*”
3. (أن نصحو = أن: حرف النصب والمصدرى ونصحو: فعل مضارع منصوب وعلامة نصبه فتحة ظاهرة في آخره) “To wake up = that: the particle *nasbu*, the verbal noun, and to wake up: a present tense verb in the accusative case, and the sign of its accusative case is a visible *fat-ha* at the end of it.”.
4. (متواضعا = حال منصوب وعلامة نصبه فتحة ظاهرة في آخره) “Modest = a noun in the accusative case, and the sign of the accusative is a visible *fat-ha* at the end of it”.
5. (حتى أجد = حتى: حرف الغاية والنصب، وأجد: فعل مضارع منصوب بأن مضمرة) (وجوبا بعد حتى وعلامة نصبه فتحة ظاهرة في آخره) “Until I find = until: the particle of purpose and *nasbu*, and I find: a present tense verb in the accusative case *bian mudhmadharat ujuba* after until, and the sign of its *nasbu* is a visible *fat-ha* at the end of it”.

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

	السؤال الاول	1
	سبب الذي يؤدي إلى نفوق سعيد على غيره هو أنه يعيش في منزل يسوده الصدوء والاطمئنان بعيداً عن المشاكل فكل يحترم نفسه .	1
	2 تحكم أن سعيداً محبوب عند الجميع عن الأساتيد و الزعماء لأنه ينال قسطاً كبيراً من الثناء والمدح .	2
	3 يقوم سعيد وأخواته في برنامجهم الصباحية تنظيف الأسنان ثم الوضوء للصلاة .	3
	4 يتناول سعيد مع أخواته وجبة إفاطار بعد غسل وجوههم بالماء والصابون .	4
	5 يوجد سعيد خلف المنضدة المعدة للمذاكره إذا كان الوقت للمذاكرة .	5
	1 محبوبا ؛ خبير كان منصوب وعلامة نصبه فتحة ظاهرة في آخره .	1
	2 سئل ؛ فعل صافى مبني للمجهول مبني على الفتح .	2
	3 أن نصحو ؛ أن حرف النصب نصحو ؛ فعل مضارع منصوب بأن وعلامة نصبه حذف النون لأنه من الأفعال الخمسة .	3
	4 متواترنا ؛ حال منصوب وعلامة نصبه فتحة ظاهرة في آخره .	4
	5 حتى أجد ؛ حتى ؛ حرف نصب وللغاية . أجد ؛ فعل مضارع منصوب بأن مضمرة بعد حتى وعلامة نصبه فتحة ظاهرة في آخره .	5

Extract 1.1: A Sample of Correct Responses to Question 1

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

Further analysis of the candidates' responses in this question shows that 37 (28.24%) candidates had an average performance. Some of them provided two or three correct answers to parts (a) and (b). Others candidates left items of part (b) unanswered. This showed that the candidates lacked sufficient vocabulary in the Arabic Language.

On the contrary, there were few candidates (12.21%) with weak performance in this question. Most of them failed to comprehend the passage. Eventually, they copied some words in the question or sentences from the passage and wrote them as answers. Others repeated the questions due to misunderstanding of the meaning of the words.

For example, in item (a)-1 which required the candidates to mention the reasons that led to Saidy to be superiority over others. Most of those candidates provided incorrect responses. For example, one of the candidates wrote (السبب الذي تؤدي إلى تفوق سعيد على غير المحبوبا في مدرسته) "The reasons that led to Saidy's superiority over others at school. Another candidate wrote his response as follows: (في سبب كان سعيد ممن) (ينال قسطا كبيرا من الثناء والمدح) "For reason, Saidy was among those who received a great share of praise and commendation" instead of (الأسباب التي تؤدي إلى تفوق سعيد على غيره هي: يعيش في منزل يسوده الهدوء والاطمئنان بعيدا عن المشاكل) "The reason that lead to Saidy's superiority over others is to live at house with calm and tranquility far from problems.

In item (a)-2, the candidates were required to explain factors caused Saidy loved by everyone. Most of the candidates who provided incorrect responses due to a misunderstanding of the passage. Instead, they copied sentences without considering their meanings. For example, one of the candidates wrote as follows; (تحكم أن سعيدا محبوب) (عند الجميع من الأستاذة والزملاء لأنها يحترم نفسه وبعدها يناقش عن حياته الدراسة) "It was judged that Said is loved by everyone, teachers and classmates because he respects himself and then discusses his academic life."

Another candidate wrote (تحكم أن سعيدا محبوب عند الجميع من الأستاذة والزملاء) (محبوبا في مدرسة) "It is clear that Saidy is loved by everyone by the

teachers and classmates and is well-liked at school" instead of (*أحکم أن*) "It is noted that Saïdy is loved by everyone, including teachers and classmates because he was intelligent and humble."

In item (a)-3, the candidates were required to explain on what Saïd and his sisters do in their morning routine. The candidates whose provided incorrect responses in this item wrote as follows: (*أخوتي وجبه أطار*) "My sisters and a breakfast meal help us a school day. Others provided their responses with grammatical error. For example, one of the candidates wrote (*تساعدهم على يوم دراسي ثم يعودون لتنظيف أسنانهم*) "It helps them through the school day, then they come back to brush their teeth again" instead of (*يقومون في برنامجهم الصباحية بتنظيف*) "They brush their teeth in their morning routine so that if they get close to anyone, they do not disturb them with food residue that is in their teeth."

In item (a)-4, the candidates were required to explain that "When do Saïd and his sisters have breakfast?" Some of the candidates who failed to provide correct responses wrote as follows; (*يتناول سعيد مع أخواته وجبة*) "Helping us at lessons day we come back for brushing our teeth again" This response is incorrect according to the demand of the question. Another candidate wrote his response without mention when and provide his/her response as follow (*يتناول سعيد مع أخواته وجبه أطار*) "Saeed has breakfast with his sisters" instead of (*يتناول سعيد مع أخواته وجبة أطار بعد أن يغسلوا وجوههم بالماء*) "Saïd and his sisters have breakfast after washing their faces with soap and water."

In item (a)-5, the candidates were required to explain that "Where do you find Saïd during revision time?" The candidates provided wrong answers as they manifested grammatical errors and insufficient command of the Arabic Language. For example, one of the candidates wrote: (*وجد سعيد إذا كان الوقت للمذاكرة أن تترتبه مذاكرتي من مادة إلى أخرى حتى*) "Saïd found that when it is time to study, he arranged my studies from one subject to another until he found himself" This provided response was incorrect. Another example, one of the

candidates wrote (يوجد سعيد إذا حان الوقت للمذاكرة فأفعل كل ما يحلولي من التلية) (البيرينة "Saidy found when it's time to study, he should use every harmless trick he can think of (to avoid it)" instead of (الوقت سعيد إذا حان) "When the time comes for revision, Saidy is behind the special table prepared for the revision, arranging his pamphlets from one subject to another."

In part (b), the candidates failed to analyse the underlined words. Most of these candidates provided wrong answers or insufficient responses as follows:

In the word (محبوباً) "Beloved" for example, one of the candidates wrote as follows: (فعل مضارع مرفوع) "Present continuous tense in the nominative case" instead of (محبوباً = خبر كان منصوب وعلامة نصبه فتحة) "Beloved = the predicate of "was" in the accusative case, and its sign is a visible *fat-ha* at the end of it."

In the word (سئل) "Asked" one of the candidates answered as (اسم مجرور) noun in the genitive case with the preposition "fi" instead of (سئل) (= فعل ماض مبني للمجهول مبني على الفتح) "Asked = Passive past tense verb, built on *fat-ha*."

In the word (أن نصحو) "To wake up:" wrote as (أن = حرف النصب مبني على) (السكون. نصحو: فعل الماضي مبني على حذف النون) "that: the letter of *nasbu* past tense verb built on the deletion of the "nun" instead of (أن نصحو = أن: حرف النصب والمصدرى ونصحو: فعل مضارع منصوب وعلامة نصبه فتحة ظاهرة) "To wake up = that: the letter of *nasbu* and the verbal noun, and to wake up: a present tense verb in the accusative case, and the sign of its accusative case is a visible *fat-ha* at the end of it."

In the word (متواضعا) "Modest", one of the candidate just repeated the word and did not clarify it as used in the sentence instead of writing (متواضعا = حال منصوب وعلامة نصبه فتحة ظاهرة في آخره) "Modest = a noun in the accusative case, and the sign of the accusative is a visible *fat-ha* at the end of it."

In the word (حتى أجد) "Until I find" one candidate wrote as (حتى: حرف) (العطف مبني على الفتح. أجد: معطوف منصوب على الفتح ظاهر) "Until": The conjunction formed by *fat-ha* "أجد" I find" Conjoined, in accusative

2.1.2 Question 2: Rules of the Arabic Grammar

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

In part (a), the candidates were required to analyse underlined words from the given sentences:

1. (قد جاءكم من وزارتكم الهدى) "Guidance has come to you from your ministry."
2. (لا تضع طعاماً كثيراً في فمك) "Do not put too much food in your mouth."
3. (لا تحزنوا وأنتم الناجحون) "Don't be sad, for you are the successful ones."
4. (إن علياً بعث محمداً إلى أروشا) "Indeed Ali sent Muhammad to Arusha."
5. (الساارقون لن ينجوا من العقاب) "Thieves will not escape the punishment."

In part (b), the candidates were required to construct five sentences which included the following:

1. (التوكيد المعنوي) "Semantic emphasis."
2. (النعته السببي) "Causal adjective", or "Attributive adjective."
3. (البديل المطلق) "Absolute Substitution" or "exact apposition."
4. (العطف) "Conjunction."
5. (المبتدأ وخبره شبه جملة) "Subject and its predicate is in a preposition form."

In part (c), the candidates were required to put an appropriate number in each blank space in the following phrases:

1. (بقي من الزمن دقائق) "There are minutes left."
2. (جاء الخادم بعد ساعتين) "The servant came after two hours."
3. (في المستشفى سرير) "There are bed in the hospital."
4. (سار إلى الميدان جندي) "... Soldier walked to the field."
5. (اشترت قناطر قمحاً) "I bought quintals of wheat."

The analysis of data revealed that out of 121 (83.45%) candidates who attempted this question, 37 (30.58%) candidates scored 0 to 5.0 marks, 53 (43.80%) candidates scored 5.5 to 8.5 marks while 31 (25.62%)

candidates scored 9 to 14 marks. Therefore, the candidates' performance on this question was generally good as 84 (69.42%) of the candidates scored from 5.5 to 14 marks. The summary of candidates' performance on this question is presented in Figure 2.

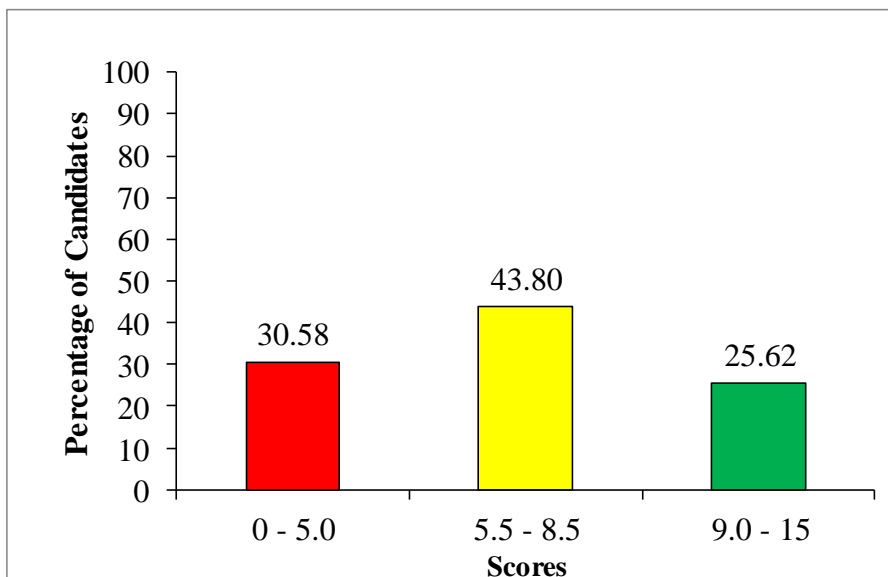


Figure 2: Candidates' Performance on Question 2

The analysis revealed that 31 (25.62%) candidates performed well on this question. These candidates analysed the underlined words. This shows that the candidates had adequate knowledge of the uses of Arabic Language principles. For example, in part (a), one of the candidates provided his/her answers as follows:

1. (الهدى: فاعل مرفوع وعلامة رفعه الضمة المقدرة على الألف.) "Guidance: The subject in nominative case and the sign of nomination is a *dhamma* estimated on the *alif*."
2. فيك: اسم مجرور بفي وعلامة جره الياء؛ لأنه من الأسماء الخمسة وهو مضاف و (الكاف) مضاف إليه مبني على الفتح في محل جر مضاف إليه. "Fyka: a noun in the genitive case by the preposition "*fīy*" and the sign of its genitive case is the particle "*ya*" because it is among the five nouns, and it is a noun in the genitive case and the "*kaf*" is *mudhafu ilayhi*, and the possessive pronoun in the genitive position built on *fat-ha*."
3. (الناجحون: خبر المبتدأ مرفوع، وعلامة رفعه الواو؛ لأنه جمع المذكر السالم) "Successful people: The predicate of the subject in nominative case,

and the sign of it's nominative case is *waw*, because it is a noun masculine plural.”

4. (محمدًا: مفعول به منصوب بالفتحة) “Muhammad: direct object marked with a *fat-ha*.”
5. (لن ينجوا: لن حرف نفي ونصب واستقبال، ينجوا: فعل مضارع منصوب بـ "لن") “They will not survive: *Lan* is a particle of negation and *nasbu* and future tense. They will survive: a present tense verb in the accusative case by “*lan*” and the sign of its accusative case is omission the “*nun*” because it is one of the five verbs and the “*waw*” is the subject.”

In part (b), these candidates were able to construct five sentences from the instruction given as follows:

1. (رأيت الوزير نفسه) “I saw the minister himself.”
2. (حضر الرجل المهذب أخوه) “The polite man's brother attended.”
3. (جاء أخوك سعيد) “Your brother Said came.”
4. (جاءت مريم فزينة) “Mary came and Zainab.”
5. (القلم فوق الكرسي) “The pen is on the chair.”

In part (c), these candidates were able to put an appropriate number in each blank space in the following phrases as follows:

1. (بقي من الزمن أربع دقائق) “There are four minutes left.”
2. (جاء الخادم بعد ساعتين اثنتين) “The servant came after two hours.”
3. (في المستشفى عشرون سريراً) “There were twenty beds in the hospital”
4. (سار إلى الميدان مائة جندي) “One hundred soldiers walked to the field”
5. (اشتريت ثلاثة قناطير قمحاً) “I bought three quintals of wheat.”

This shows that the candidates had good in command of the Arabic Language and they also were knowledgeable on the Arabic language grammar. Extract 2.1 is a sample of a candidate's response.

1- الهدى - التفاعل امر فاعل وعلامة رفعه ضمير مقدر على الالف	2
2- فيك - اسم مجرور بفي وعلامة جره الياء نيابة عن الكسرة لانه من الاسماء الخمسة وهو مضاف و(الكاف) ضمير متصل مبني على الفتح في محل جر مضاف اليه	
3- الناجحون : خبر مبتدأ امر فاعل وعلامة رفعه الواو نيابة عن الضمة لانه جمع مذكر السالم	
4- محمداً : مفعول به منصوب وعلامة نصبه فتحة ظاهرة في آخره.	
5- لن ينجوا : لن : حرف نصب ينجوا : فعل مضارع منصوب بلن وعلامة نصبه حذف النون لانه من الأفعال الخمسة .	
ب 1 جاء الوزير نفسه	
2 شرب الولد الطويل أبوه	
3 رأيت أخاك علياً	
4 جاءت مريم فزيت	
5 الفلم فوق الكرسي	
ج 1- بقي من الزمن أربع دقائق	2
2- جاء الخادم بعد ساعتين الثامنة والناسعة	
3 في المستشفى عشرون سريراً	
4 سافر إلى الميدان ألف جندي	
5 اشترت خمس قنابير حمراء	

Extract 2.1: A Sample of Good Responses to Question 2

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

On the contrary, the analysis shows that 53 (43.80%) candidates performed averagely. Most of them were able to analyze the underlined words, while some were partially able to construct sentences as instructed, each containing one, (التوكيد المعنوي) “Semantic emphasis”, two, (النعته السببية) “Causal adjective”, three, (البدال المطلق) “Absolute Substitution”, four (العطف) “Conjunction” and (المبتدأ وخبره شبه جملة) “Subject and its predicate is in a phrase form”.

Conversely, the candidates who performed weakly in this question failed to analyse the underlined words. They also were unable to construct sentences that contains: one, (التوكيد المعنوي) “Semantic emphasis”, two, (النعته السببية) “Causal adjective”, three, (البدال المطلق) “Absolute Substitution”, four (العطف) “Conjunction” and (المبتدأ وخبره شبه جملة) “Subject and its predicate is in a phrase form”, some of the candidates who’s failed to fill appropriate numbers correctly in the gapes of the sentences given. Furthermore, some of them skipped the questions.

For example, in item (1) part (a), one of the candidates wrote = الهدى (تمييز منصوب في محل رفع) “Guidance = *Tamyeez mansub* in the place nominative case”. Another candidate wrote (فعل المضارع) “Present tense” instead of (الهدى: فاعل مرفوع وعلامة رفعه الضمة المقدرة على الألف.) “Guidance: The subject in nominative case and the sign of nominative is the *dhamma* estimated on behalf of *alif*.”

In item (2), (فيك: اسم مجرور بالكسرة ظاهرة على آخره) “*Fyka*” is a genitive noun, with a clear *kasrah* at the end.” Another candidate’s response was (فيك: اسم مجرور بفي وعلامة جره الكسرة نيابة عن الفتحة) is a noun in the genitive case governed by the preposition ‘*fiy*’, and its genitive marker is a *kasrah* in place of a *fat-hah*, instead of (فيك: اسم مجرور بفي وعلامة جره الياء؛ لأنه من الأسماء الخمسة وهو مضاف والكاف مضاف إليه مبني على الفتح في محل جر مضاف إليه.) “In you: a noun in the genitive case with the preposition “*fiy*” and its sign is the letter “*ya*” because it is one of the five special nouns. It is a noun in the genitive case and the “*kaf*” is added to it, built on the *fat-ha* in the genitive case.

In item (3), (الناجحون) “Successful people” just he/she repeated the same word. Another example of candidate’s response was (الناججون:) (مفعول به منصوب على الواو نيبة في الضمة) (الناججون: خبر المبتدأ مرفوع، وعلامة رفعه الواو؛ لأنه جمع) (المذكر السالم) “Successful people: The predicate of the subject in nominative case, and the sign of it’s nominative is *waw*, because it is a sound masculine plural.”

In item (4), (محمدًا) “*Muhammada*, he wrote (فاعل مرفوع بالضمة) is subject in the nominative case and its sign of nominative case is *dhamma*. Another candidate’s response was (اسم نعت منصوب وعلامة نصبه) (فتحًا ظاهرة في آخره) “A descriptive noun in the accusative case, marked by a visible *fatha* at its end” instead of (محمدًا: مفعول به منصوب بالفتحة) “*Muhammad*: direct object marked with a *fat-ha*.”

In item number (5) (لن ينجوا) “They will not survive”: (فعل مضارعة مبني) (على فتح لأنه حذف لنون) A present tense verb built on behalf of *fat-ha* because of omission of *nun*. Another example is (ينجوا: اسم لن منصوب) (لن ينجوا: لن حرف نفي ونصب واستقبال، ينجوا: فعل مضارع منصوب بـ) (لن" وعلامة نصبه حذف النون؛ لأنه من الأفعال الخمسة والواو فاعل) “They will not survive: *Lan* is a particle of negation and *nasb* and future tense. They will survive: a present tense verb in the accusative case with “*lan*” and the sign of its accusative case is omission the “*nun*” because it is one of the five verbs and the “*waw*” is the subject.”

In part (b), the candidates constructed incorrect sentences contrary as they directed from the question. For example, one of the candidates in sentence “Semantic emphasis” wrote: (فيهما عينان نساختان) "In them (both) are two springs flowing”. Also, in sentence of “Causal adjective” wrote (جاء محمد أفضل أبوه) “*Muhammad* came, the best of his fathers”. In addition, sentence of Absolute allowance wrote (استخرج كذا) (Identify such-and-such.” Another example in item (4), one of the candidates wrote (ذهبت إلى دار السلا والليل) “I went to Dar – es – salam while night” and another one, in item (5), one of the candidates wrote (القرآن هو كتاب الله) “*Qur-ani* is the book of *Allah*.”

In part (c), most of the candidates failed because they did not use the appropriate numbers to fill the gaps. Some of them filled in words instead of numbers”. Others left the blank space.

For example, in item (1), one of the candidate who provided irrelevant response as follows: (بقي من الزمن ثمانية دقائق) “There are eight minutes left”. Another one wrote (بقي من الزمن خمسة دقائق) "There are five minutes left."

In item (2), one of the candidates filled words instead of numbers wrote (جاء الخادم بعد ساعتين أمام.) “The servant came after two hours’ front”. Another wrote (في المستشفى أريت) "In the hospital, I was shown a bed."

In item (3) and (4), most of the candidates left the blank space unfilled. This suggests that the candidates had inadequate knowledge on Arabic grammar. Extract 2.2 is a sample of a weak response.

	السؤال الثاني (2)	2
1-1	الهدى - تمييز مصوب بالفتحة في محل الرفع ،	
2-2	فيك - هو اسم مجرور بالحسرة ،	
3-3	الناجحون -	
4-4	محمد ا - فاعل مرفوع بالضمرة ،	
5-5	لن - حروف نصب ،	
	ينزعوا - فعل مضارع مبني على فتح لام حذف انون ،	
	ب - ا - جاء الاستئذان نفسها ،	
	جاء محمد أفضل ابوه ،	
	أريت محمد سعيد ابو محمد ،	
	ذهبت إلى دارالسلام والليل ،	
	القوان هو كتاب الله ،	
	جاءتني من الزمن ثمانيناً دقائق ،	
	جاء الخادم بعد ساعتين ،	
	3-3 في المستثنى أزيلت سرياً ،	2
	4-4 سار الى الميدان هذا جندى ،	
	5-5 اللثري ، ما لي قطرة قمحاً ،	

Extract 2.2: A Sample of Weak Responses to Question 2

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

2.1.3 Question 3: Language use.

This question had three parts (a), (b) and (c). 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 identify five types of unoriginal inflection with examples:

الإعراب الفرعي يأتي على سبعة أنواع. بين خمسة منها مع التمثيل

In part (b), the candidates were required to fill in the blanks of the following sentences using the appropriate words from between the brackets:

(كلامهما – كلتيهما – اثنان – كلناهما – اثنتين)

1. (الثقة والأمانة _____ صفتان طيبتان) “Trust and honesty ----- are two good qualities.”
2. (_____ لا يشبعان طالب علم وطالب مال.) “-----the seeker of knowledge and wealth do not satisfy.”
3. (الصديقان _____ مخلصان.) “The two friends are loyal”.
4. (أعجبت بقصتين _____.) “I liked two stories”.
5. (سهرت الليلتين _____) “I stayed up two nights -----”.

In part (c), the candidates were required to construct five exceptional sentences as instructed.

1. (المستثنى بإِلا واجب النصب) “The word except by "illaa" must be in the accusative case”.
2. (المستثنى بإِلا جازن النصب) “The word excepted by "illaa" can be in the accusative case.”
3. (المستثنى بإِلا معرباً على حسب العامل الذي قبله) “The word excepted by "illaa" is inflected according to the grammatical function of what come before”
4. (المستثنى بغير) “The word excepted by "ghair”
5. (المستثنى بـ "خِلا) “The word excepted by "khalaa”

This question was attempted by 121 (83.45%) candidates, out of whom 50.41 per cent scored from 0 to 5.0 marks. Additionally, 24.79 per cent scored from 5.5 to 8.5 marks. Moreover, 24.80 per cent scored from 9 to 15 marks. The scores indicate that the candidates' performance was average since (49.59%) candidates scored from 5.5 to 15 marks. The overall candidates' performance in the question is summarised in Figure 3.

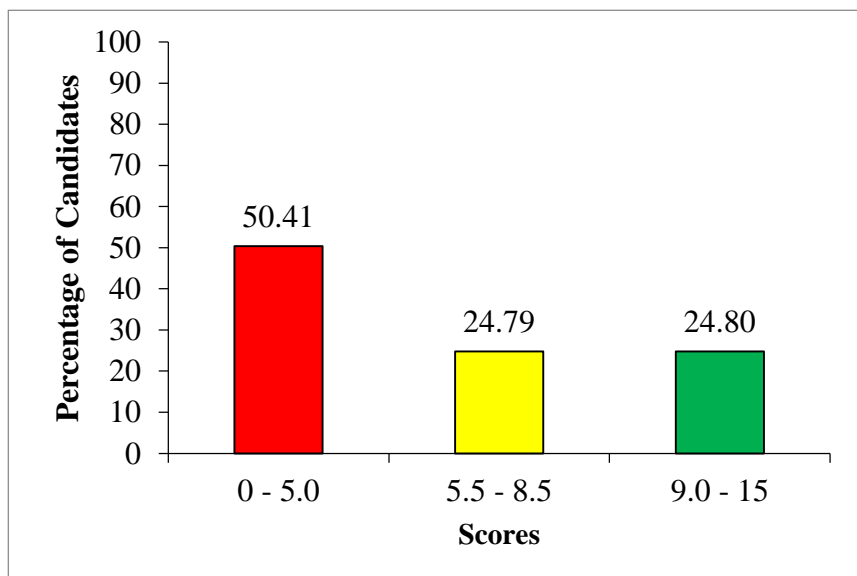


Figure 3: Candidates' Performance on Question 3

The candidates who performed well in this question correctly answered five unoriginal inflexions with examples as required. For example, in part (a), some of the candidates wrote as follows:

1. (حذف النون. مثل: لن تذهب إلى الفصل) "Omitting the letter *nun*. Example : You will never go to the class"
2. (حذف حرف العلة. مثل: لن يخش الناس) "Omitting the weak letter. Example: People will never fear".
3. (واو الجماعة. مثل: هؤلاء مسلمون) "The plural *waw*. Example: These are Muslims".
4. (الألف. مثل: لعب الولدان) "The letter *Alif*; Example. The two boys played".
5. (الياء. مثل: مررت بأخيك) "The letter *Yaaun*; Example. I passed by your brother".

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

1. (الثقة والأمانة كالتاهما صفتان طيبتان) “Trust and honesty both are good qualities”
2. (اثنان لا يشبعان طالب علم وطالب مال) “Two people do not satisfy: a seeker of knowledge and wealth”
3. (الصديقان كلاهما مخلصان) “Both friends are loyal”
4. (أعجبت بقصتين اثنتين) “I admired by two stories”
5. (سهرت الليلتين كليهما) “I stayed up for both two nights”

In part (c), the candidates were able to construct five exceptional sentences according to the instructions as follows:

1. (حضر الأصدقاء إلا علياً) “All friends attended except Ali”.
2. (ما حضر الأصدقاء إلا علياً أو علي) “No friends attended except Ali or Ali”
3. (ما حضر إلا علي) “No one attended except Ali”
4. (حضر الأصدقاء غير علي) “All friends attended except Ali”
5. (حضر الأصدقاء خلا علياً أو علي) “All friends attended except Aliya or Ali”

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

3. أ.	1. حَذَفُ التَّوْنِ مِثْلُ "لَنْ تَذَهَبَا إِلَى الْعُضَلِ"
	2. حَذَفُ حُرْفِ الْعِلَّةِ مِثْلُ "لَنْ تَخْشَى النَّاسَ"
	3. وَآوُ الْجَمَاعَةِ مِثْلُ "مُتَلِّمُونَ"
	4. الِتَّافُ مِثْلُ "لَنْ أَبَالَكَ قَدْ رَجَعَ"
	5. الْبَاءُ مِثْلُ "مَرَزْتُ بِأَفْيَاكِهِ"
3. ب.	1. الثَّمَّةُ وَالْأَمَانَةُ <u>كِلْتَاهُمَا</u> صَفْتَانِ طَيِّبَتَانِ
	2. <u>اِثْنَانِ</u> لَا يَشْبَهَانِ طَالِبٌ عِلْمٌ وَطَالِبٌ مَالٌ.
	3. الصَّدِيقَانِ <u>كِلْتَاهُمَا</u> مَخْلُصَانِ
	4. <u>اِثْنَتَيْنِ</u> بِقَصَّتَيْنِ اِثْنَتَيْنِ
	5. سَمَّيْتُ اللَّيْلَتَيْنِ <u>كِلْتَيْهِمَا</u>
ج.	1. حَضَرَ الرَّجَالُ إِلَّا زَيْدًا.
	2. مَا حَضَرَ الرَّجَالُ إِلَّا زَيْدًا.
	3. مَا حَضَرَ إِلَّا زَيْدٌ
	4. مَا حَضَرَ الرَّجَالُ غَيْرَ زَيْدٍ
	5. مَا حَضَرَ الرَّجَالُ غَلَا زَيْدٍ

Extract 3.1: A Sample of Good Responses to Question 3.

Extract 3.1 shows responses from a candidate who provided correctly five types of unoriginal inflection with examples as required in part (a).

The analysis of candidates' responses shows that 30 (24.79%) candidates had an average performance. These candidates managed to identify two or three among five types of unoriginal inflection with

examples and failed to identify others. Hence, they scored an average marks.

On the contrary, there were 61 (50.41%) candidates with weak performance. These candidates failed to identify five types of unoriginal inflection with examples. Some of them left the questions unanswered. Other candidates identified parts of speech like pronouns, nouns, verbs, and prepositions instead. For example, one of the candidates provided incorrect responses as follows: (a) 1- (الضمير: أنا - أنت - هي) “Pronouns: I – you – she”. 2- (الأسماء: عائشة - محمد) “The Noun: Aisha – Muhammad”. 3 - (الأفعال: درس - كنس) “Verbs: learned – swiped”. 4 - (الحرف: إلى - في - عن) “The letter: to – in – from” and 5- ((الإشارة) “The sign”.

Moreover, these candidates also provided incorrect responses to items of part (b). Most of them filled in the blank spaces with inappropriate words. This implies that they lacked adequate knowledge of applying the Arabic rules. For example, one of the candidates wrote (1) (إثنان) “Two (Males)” (2) (إثنتين) “Two (Females)” (3) (إثنان) “Two (Males)”, (4) (اكتاهما) “Both (Females)” and (5) (كلتا هما) “Both (females)”. Extract 3.2 is a sample of a weak response.

	السؤال الثالث	3
1	الضمير : أنا أنت هي	3
2	الاسماء : عائشه محمد	
3	الافعل : درس كُتس	
4	الفرع : الى ، حي ، متى	
5	الاشارة : هذا	
1	الثقة والامانة اتقان صفتان ميبتان	
2	اثنيتين لـ يسعان طالب علم وطلب مال	
3	الصديقان ^{كلهما} كتبا مديان	
4	اعجبت بقصتين كتبا	
5	سورت اليتيمين كتبا	
1	دَهَبَ صَقَمَ إِلَى زَنْجِبَارًا إِخْلَاقَ	
2	حَتَبَ التِّلْمِيزُ الوَرَقِ الآدَ .	
3	حَفَا الكَامِلَ الآ مَقْدِسِي	
4	رَزَّتِ العَامِلِ بَقِيرِ الفُلُوسِ	
5	زَاى المَعْلَمِ بظلا الوَجْعُ	

Extract 3.2: A Sample of Weak Responses to Question 3.

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

2.1.4 Question 4: The Rules of Morphology

This question had two parts (a) and (b). In part (a), the candidates were instructed to identify intensive forms from the given text and state their morphological patterns. In part (b), the candidates were required to clarify a number of objects for each of the given verbs may happen and then to use them in meaningful sentences. The question tested the candidates' ability to comprehend Arabic morphology. The question was derived from the topic of Morphology. The following is the passage used in part (a):

المؤمن بسبب إيمانه صَبَّارٌ عند المصائب مُتَّقِنٌ لأعماله لا جَزَعٌ عند الفزع، شَكُورٌ عند الطمع لا مَنِّيعٌ بالخيرات. وَاضِعٌ أمامه الأوامر والنواهي. فهو دائمٌ وِرَّانٌ لكلامه، حَافِظٌ للسانه. ليس بمكذِّابٍ ولا حَاسِدٍ ولا حَقِيدٍ ولا نَمَّامٍ. فهو صَنَّاعٌ للمعروف على الفقراء والمساكين، عَطُوفٌ عليهم لا يردُّ منهم سائلاً ولا مقبلاً إليه

“The believer, because of his faith, is very patient in times of calamities, diligent in his deeds, and does not panic in times of fear. He is grateful in times of greed and not withholding of goodness. He places before him the commands and prohibitions. He always weighs his words and guards his tongue. He is not a liar, nor envious, spiteful, or a gossip. He is generous in doing good to the poor and needy, compassionate toward them, and does not turn away any beggar or anyone who comes to him”.

In part (b), the candidates were required to clarify a number of objects for each of the given verbs may happen and use them in meaningful sentences.

بين عدد المفعول ينصبها كل فعل من هذه الأفعال ثم اجعلها في جملة مفيدة لكل واحد منها:

(حسب - كسا - أرسل - أرى - قطع)

A total of 97 (66.90%) candidates attempted this question and their scores were as follows: 35 (36.08%) scored from 0 to 5 marks, 35 (36.08%) scored from 5.5 to 8.5 marks and 27 (27.84%) scored from 9 to 13 marks. The scores indicate that the candidates' performance was good since 62 (63.92%) candidates scored from 5.5 to 13 marks. Figure 4 summarises the candidates' performance in question 4.

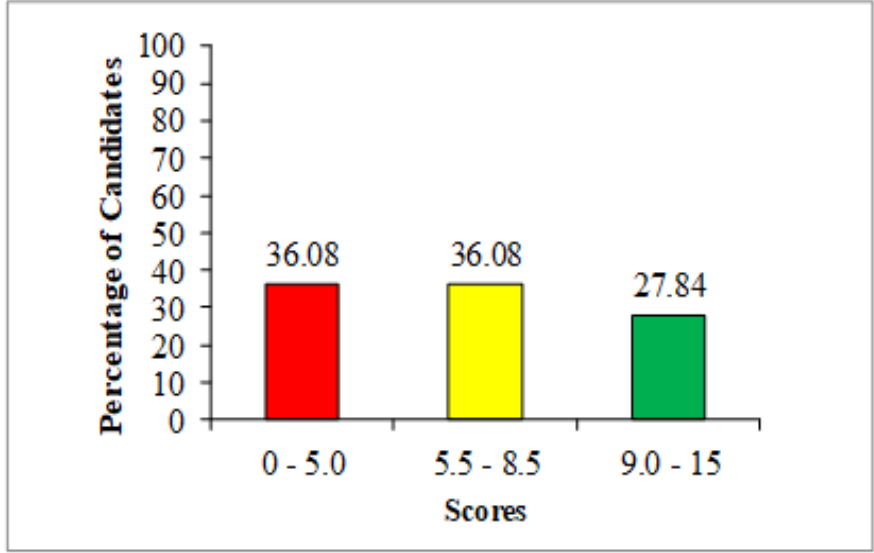


Figure 4: Candidates' Performance on Question 4

The analysis shows that candidates who performed well in this question provided correct responses in part (a). Furthermore, they were able to identify intensive forms from the text and state their morphological patterns.

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

وزنها	صيغة المبالغة	وزنها	صيغة المبالغة
مفعال	“Liar” مكذاب	فَعَال	“Partient” صَبَّار
فَعِيل	“Spiritful” حَقِيد	فَعِيل	“Panicked” جَزِع
فَعَال	“Gossiper” نَمَام	فُعُول	“Gratiful” شُكُور
فَعَال	“Artifful” صَنَاع	فَعِيل	“With holding” مَنِيَع
فُعُول	“Kind” عَطُوف	فَعَال	“Balanced” وِزَان

In part (b), the candidates were able to clarify a number of objects from the given verbs may happen and use them in composing meaningful sentences.

مثاله في جملة مفيدة	عدد مفعوله	الفعل
حسبت علياً تاجراً. I thought Ali was a merchant	ينصب مفعولين takes two objects	حسب “Thought”
كسّت الأم ابنها ثوباً جديداً. The mother clothed her son a new garment	ينصب مفعولين takes two objects	كسا “Clothed”
أرسلت المدرسة مندوباً إلى الجلسة. The school sent a delegate to the session	ينصب مفعولاً واحداً takes one object	أرسل “sent”
أريت الطالب التمرين مفيداً . I showed the student the exercise was useful	ينصب ثلاث مفاعيل takes three objects	أرى “Showed”
قطع العامل الشجرة بالقدم . The worker cut the tree by axe	ينصب مفعولاً واحداً takes one object	قطع “Cut”

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

	4	أُصْبِرَ - فَعَّلَ
		مُتَّقِنٌ - مَفْعَلٌ
		جَزَعٌ - فَعَّلٌ
		تَشْكُرُ - فَعَّلٌ
		عَلِمَ مَنِيْعٌ - فَعَّلٌ
		حَقِيْدٌ - فَعَّلٌ
		وَأَضَعُ - فَاعِلٌ
		نَمَامٌ - فَعَّلٌ
		صَنَعَ - مَعَّلٌ
		وَزَانَ - فَعَّلٌ
	4 ب-	
		- حسب - ينصب بمفعولين أصلهما المبتدأ والخبر. مثلا حسبتُ الطفلَ نائماً على السرير.
		- كسا - ينصب بمفعولين ليس أصلهما المبتدأ والخبر. مثلا كسا الوالد ولده ثوبا جديداً.
		- أرسل - ينصب بمفعول بثلاثة مفعيل مثلا أرسلتُ محمداً كتاباً جميلاً
		- أرى - ينصب بـلا بثلاثة مفعيل مثلا أرى ريدا محمداً ضربي
		- قطع - ينصب بمفعول واحد. مثلا قطعتُ الشجرةَ بالأصغر.

Extract 4.1: A Sample of Correct Responses to Question 4.

Extract 4.1 is a sample of part of the responses from a candidate who was able to identify intensive forms from the text and state their morphological patterns.

Further analysis reveals that 35 (36.08%) candidates had average performance on this question. They provided two or three correct answers in both parts (a) and (b). In part (a), Most of them provided correct responses to the items (1) and (4) which instructed candidates to identify intensive forms from the text and state their morphological patterns. Furthermore, in part (b), candidates were able to clarify a

number of objects for each of the given verbs may happen and use them in meaningful sentences.

On the contrary, 35 (36.08%) candidates performed weakly on this question. Some of candidates wrote (اسم فاعل) which was not the demand of the question. Another one wrote ((فاعل - حافظ) (حاسد - فعال, حافظ - فاعل) “envious – *Faailun*, preserver – *Faailun*. Additionally, one of the candidates wrote (عليهم - فعلية, دائما - فعائل) “up to them – *fa’alayhim*, always *fa’ailun*”. This indicates that the candidates did not have enough knowledge of intensive patterns.

Additionally, in part (b), some candidates failed to state the number of objects each verb takes and to use them in meaningful sentences.

For example, one of the candidates responded as follows: (حسب: عدد) “According to: number of objective is three”. And another response the answer was like that. This indicate that they did not have enough knowledge about number of objects of the verbs, hence they failed to create meaningful sentences using the verbs given.

This indicates that the candidates had insufficient knowledge of intensive patterns forms and state their morphological patterns. Also, they did not have knowledge of the number of objects that are taken by verb. This led them failing to construct meaningful sentences by using them. Extract 4.2 is a sample of a weak response.

1	الشيء يحور على وزن فَعُول
2	حافظ على وزن فاعل
3	حاضر على وزن فعال
4	بأفعال
5	مثل: حسب المعلم ابن الطالب، ناميًا من الفصل.
6	مفعول مطلق
7	مثل: قطع المعلم قطعة مريم
8	مفعول أشتمه
9	مثل: أرسل الأتم لتجمل المعلم
10	مفعول معه
11	مثل: رأيت الطفل ودفتري.

Extract 4.2: A Sample of Weak Responses to Question 4.

In Extract 4.2, the candidate constructed an active participle instead of the required passive participle, which was contrary to the question's instructions.

2.1.5 Question 5: The Rules of Morphology

This question had two parts (a) and (b). In part (a), the candidates were required to answer different questions as instructed. In part (b), they were required to clarify the *Mas-darul – Fiyli* verb with only two examples according to its meaning from each verb given. The question tested the candidates' ability to understand the Arabic morphology. The question was set from the topic of *Morphology*. The question was as follows:

a) Answer the following questions:

1. (فعل) “List the patterns of the verb (فعل) (fa‘ala) with one example for each form.”
2. وَضِّحْ كَيْفَ يَسْنَدُ الْفِعْلَ الْمَعْتَلَّ الْآخِرَ بِالْأَلْفِ إِلَى الضَّمَائِرِ فِي الْمَاضِي. أَيِّدْ مَا تَقُولُهُ (بِالْأَمْثَلَةِ) “Explain how a verb with a weak final letter (a weak verb ending with an *alif*) is conjugated with pronouns in the past tense. Support what you say with examples.”
3. اجْعَلْ كُلَّ كَلِمَةٍ مِنْ هَذِهِ الْكَلِمَاتِ اسْمًا لِلزَّمَانِ مَرَّةً وَاسْمًا لِلْمَكَانِ مَرَّةً أُخْرَى فِي جُمْلَةٍ (مُفِيدَةٌ: (مَوْعِدٌ – مَجْلِسٌ – مَوْلِدٌ) “Use each of the following words once as a noun of time and once as a noun of place in meaningful sentences.”
4. (مَا الْفَرْقُ بَيْنَ اسْمِ الْفَاعِلِ وَالْأَلَةِ؟) “What is the difference between an active participle and an instrumental participle?”
5. (كَيْفَ يَصَاغُ اسْمُ الْمَفْعُولِ مِنْ غَيْرِ الثَّلَاثِي؟) “How is a passive participle formed from a non-triliteral verb?”

b) (هَاتِ مَصْدَرًا وَمَثَالَيْنِ لِكُلِّ فِعْلٍ حَسَبَ مَا يَدُلُّ مِمَّا يَأْتِي) “Give the root with two examples from each verb which denotes the following:”

1. (إِذَا دَلَّ الْفِعْلُ عَلَى الْإِبَاءِ أَوِ الْامْتِنَاعِ) “When the verb indicates refusal or abstention”.
2. (إِذَا دَلَّ الْفِعْلُ عَلَى السَّيْرِ) “When the verb indicates walking.”
3. (إِذَا دَلَّ الْفِعْلُ عَلَى الْحِرْفَةِ) “When the verb indicates a profession.”
4. (إِذَا دَلَّ الْفِعْلُ عَلَى الدَّاءِ) “When the verb indicates illness.”
5. (إِذَا دَلَّ الْفِعْلُ عَلَى الْحَرَكَةِ) “When the verb indicates movement.”

The question was attempted by 110 (75.86%) candidates, out of whom where 29 (26.36%) scored from 0 to 5 marks; 37 (33.64%) scored from 5.5 to 8.5 marks and 44 (40.00%) scored from 9 to 14.5 marks. The overall candidates' performance in the question was good since 73.64 per cent scored from 5.5 to 14.5. Figure 5 illustrates the distribution of candidates' scores on the question.

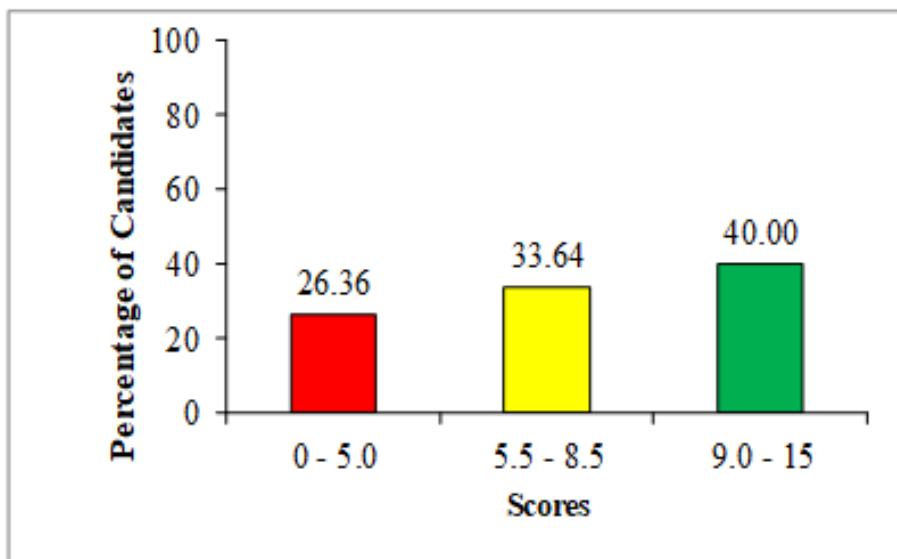


Figure 5: Candidates' Performance on Question 5

Statistical analysis shows that 40.00 per cent of the candidates performed well on this question. Most of them answered the question correctly. For example, in part (a), the candidates wrote as follows:

1. (أبواب فعل مع التمثيل) "Form of (فعل) with examples"
 "فَعْلٌ - يَفْعَلُ. مثل: فُتِحَ - يَفْتَحُ (أ) "Did - does. Example: he opened - he opens"
 "فَعْلٌ - يَفْعَلُ. مثل: نَزَلَ - يَنْزِلُ (ب) "Did - does. Example: he descended - he descends"
 "فَعْلٌ - يَفْعَلُ. مثل: كَتَبَ - يَكْتُبُ (ج) "He did - he does. Example: he wrote - he writes"
2. إذا أسند الفعل العتل الآخر بالألف إلى الضمانر وكان ألفه ثالثة، ترد إلى أصلها واوا أو
 "ياء؟ مثل (دعى وسعى) "When a verb with a weak final letter (*an alif*) is conjugated with pronouns and its *alif* is the third root

letter, it changes back to its original letter, either *wāw* (و) or *yā*' (ي). For example: (سعى - سعى and دعا - دعا).

3. جعلُ الكلمات اسما للزمان والمكان في جملة مفيدة “Making words a noun for time and a noun of place in meaningful sentence”
 (أ) هنا موعد اللقاء و الساعة الرابعة موعد اللقاء (ب)
 (ج) (في هذه القرية مولد أبي وفي شهر يناير مولد أبي) (ب)
 (ج) (في هذه القرية مولد أبي وفي شهر يناير مولد أبي) (ج)
 “This building is the Conference hall and Monday is the Conference session”
 “This village is my father's birthplace, and he in January he was born”
4. (إسم الفاعل هو إسم يصاغ للدلالة على من وقع منه الفعل أو قام به الفعل في حين أن ليدل عل التي يستخدمها إسم الألة هو الإسم يأخذ من الفعل الثلاثي متعدي.)
 (بصاغ الإسم المفعول من غير). “The active participle (*ism al-fā'il*) is a noun derived from a verb to denote the one who performs or commits the action, while the tool noun (*Ism al-aala*) is a noun derived from a transitive triliteral verb to indicate the instruments or tool humans use in their craft or work”.
 الثلاثي على وزن مضارعه بتغيير حرف المضارعة ميمًا مضمومًا وفتح ما قبل (آخره) “The passive participle of a non-trilateral verb is formed from its present tense by changing letter of the present tense to *dhamma* and putting *fat-ha* before the last letter”

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

1. (إذا دل الفعل الثلاثي على الإباء أو الامتناع يأتي مصدره على (فعلال). مثل: أبي -)
 (إباء و جَمَاح) “If the triliteral verb indicates refusal or abstention, its verb noun become (*fi'aal*) Example: *Ibaaun* and *Jimaahun*”
2. (إذا دل الفعل على السير يأتي مصدره على (فَعِيل) مثل: رَحِيل و دَبِيب) .
 “If the verb indicates movement, its verb noun become (*fa'ilun*), such as: *rahiil* and *dabiib*”
3. (إذا دل الفعل على الحرفة يأتي مصدره على (فِعَالَة): مثل: تِجَارَة و حِيَاكَة) .
 “If the verb indicates a profession, its verb noun become (*fi'ala*): such as: *tijaara* and *hiyaaka*”

4. (إنّ دل الفعل على الداء يأتي مصدره على (فَعَال) مثل: صداع، زكام) "If the verb indicates an illness, its verb noun become (*fu`aala*), such as: *suda`u* and *zukaam*"
5. (إنّ دل الفعل على الحركة يأتي مصدره على (فَعْلَان) مثل: غليان، جَوْلَان) "If the verb indicates movement, its verb noun become (*fa`laani*), such as: *ghaliyan* and *jawalaan*".

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

	السؤال الخامس	5
	أبواب (فَعْل) هي:	1
	أ- فَعْل - يَفْعُل مثل: فَنَح - يَفْتَح	
	ب- فَعْل - يَفْعِل مثل: نَمَل - يَنْمِل	
	ج- فَعْل - يَفْعُل مثل: كَتَب - يَكْتُب	
	2 يستند الفعل المعتل الآخر بالالف إلى الضمائر في الماضي بتغيير صورة الالف إلى أصله ثم يجعل ساكنة ويضاف الضمير المناسب إليه.	
	مثل فعل (دعا) : دَعَوْتُ ، دَعَوْنَا ، دَعَوْا .	
	3 موعد :	
	اسم الزمان : قد جاء موعد اللقاء	
	اسم المكان : موعد الطلاب في القاعة الامتحان	
	مجلس	
	اسم الزمان : مجلس المعلمين الساعة الثامنة	
	اسم المكان : مجلس المعلمين في الدور الاول	
	مولد	
	اسم الزمان : مولد الرسول في شهر ربيع الاول	
	اسم المكان : مولد الرسول في مكة المكرمة	
	4 الفرق بين اسم الفاعل و الآلة هو أن اسم الفاعل يدل على من وقع عليه الفعل مثل: كاتب والمرابي لكن اسم الآلة يدل على ما وقع الفعل بواسطته مثل: مكينة و مفتاح .	
	5 يصاغ اسم المفعول عن غير الثلاثي على وزن مضارعة مع إبدال حرف المضارعة ميما مضموماً وفتح ما قبل آخره مثل: فعل (أرسل) مضارعة: يرسل ، اسم المفعول: مُرْسَل .	
	6	
	1 مصدره : فَعَالًا مثل: نَفَارًا و قِتَالًا .	
	2 مصدره : فَعِيْلًا مثل: مَرَجِيْلًا و سَقِيْرًا	
	3 مصدره : فِعَالَةٌ مثل: خِرَالَةٌ و دِرَاسَةٌ	
	4 مصدره : فَعَالًا مثل: صَدَاعًا و نَزَاكَمَا	
	5 مصدره : فَعْلَانًا مثل: طَوْفَانًا و جَوْلَانًا	

Extract 5.1: A Sample of Good Responses to Question 5.

In Extract 5.1 shows the candidate who answered this question correctly. This situation indicates that the candidate had enough knowledge of Arabic morphology.

Further analysis indicates that 37 (33.64%) candidates had an average performance. These candidates managed to answer three or four items. Also, he/she was able to clarify the roots of all item but failed to come with example in another items. This indicates that the candidates had partial knowledge on the Arabic morphology.

In contrast, 29 (26.36%) candidates performed weakly in this question. These candidates failed to provide correct responses, except for one response to part (a). This indicates that the candidates had insufficient knowledge of morphology.

In item (1), for example, one of the candidates wrote: (فَعَلَ - يَفْعَلُ : كَتَبَ -) (يُكْتُبُ) “*Fa’ala – Yaf’ulu : Kataba – Yuktabu*” that was an incorrect response.

In item (2), wrote :-(يسند فعل الفعل المعتل الآخر بالألف إلى ضمير الماض) “The verb ending with an *alif* is conjugated in the past tense by attaching pronouns directly to it”

In item (3), the candidate wrote. (اسم الزمان والمكان: مُؤَعَدٌ مُجَلِّسٌ، مُؤَلَّدٌ) instead of words given as noun of time and nouns of place at a time used in sentences.

In item (4), candidate wrote (اسم الفاعل هو اسم شتقان للمبني للمجهول ويشتقان) (في الفعل المضارع واسم الآلة.....) “The active participle is a noun derived from the passive voice and is derived from the present tense verb and the noun of the instrument”.

In item 5, the candidate wrote, (اسم المفعول هو اسم المشتق سمي للمجهول) “Passive participle it is a noun of *Mushtaqu* known as *Majhuul*”.

In part (b), the candidates were required to clarify the *Maswdarul–fiyli* with two examples for each verb given according to what it indicates. In this question, many candidates failed to give *Maswdarul fiyli* with their examples. This indicates that the candidates had insufficient knowledge of Arabic Morphology.

For example, one of the candidates wrote (**وجب - وجد، كتب - وهب، حمر -)** (سود) that is incorrect response. Extract 5.2 is a sample of an incorrect response.

5	السؤال الخامس
1	اجواب (فعل مع مثال هي : فعل - مفعول - مفعول - مفعول فعل - مفعول - مفعول - مفعول فعل - مفعول - مفعول - مفعول
2	يسير الفعل المتلحظ الآخر الألف إلى الضائفة في الماضي لأنه متصل بـ واحد من طرفي العلة ، مثل مثل رضى ، وعد ، مثل قائل ،
4	اسم الفاعل وهو وصف مشتق من فعله يسماء حال دلالة على معنى ونوع منه الفاعل . مثل كتبت - كتبت .
5	يضاء اسم المفعول من غير الثلاثي على وزن المفعول مثل كتبت - مكتوب ، أو حفظ - محفوظ .
3	مولد - ولد تسمى الصلاة اليه عليه وسلم في مكة ، مجلسي - جلس البنين إلى المدرسة ،

Extract 5.2: A Sample of Incorrect Responses to Question 5

In Extract 5.2, shows that the candidate failed to give *Maswdarul fiyli* with their examples all the items given.

2.1.6 Section B: Essay Questions

This section consisted of three questions: 6, 7, and 8. Question 6 focused on letter writing, while questions 7 and 8 were related to essay writing. Each question was worth twenty (20) marks.

2.1.7 Question 6: Letter Writing

In this question, candidates were required to write an informal letter to their sister, who lives in America, while they themselves are in Lindi, Tanzania. The letter was intended to convince her to study hard and prepare well for the final exams. Their names were supposed to be *Twaabal-Mushiabi*.

This question was attempted by 145 (100.00%) candidates, out of them, 48 (33.10%) scored from 1.5 to 6.5 marks; 73 (50.34%) scored from 7 to 11.5 and 24 (16.56%) scored from 12 to 18 marks. The general performance on this question was good because 66.90 per cent of the candidates scored from 7 to 18 marks. The candidates' performance on this question is summarised in Figure 6.

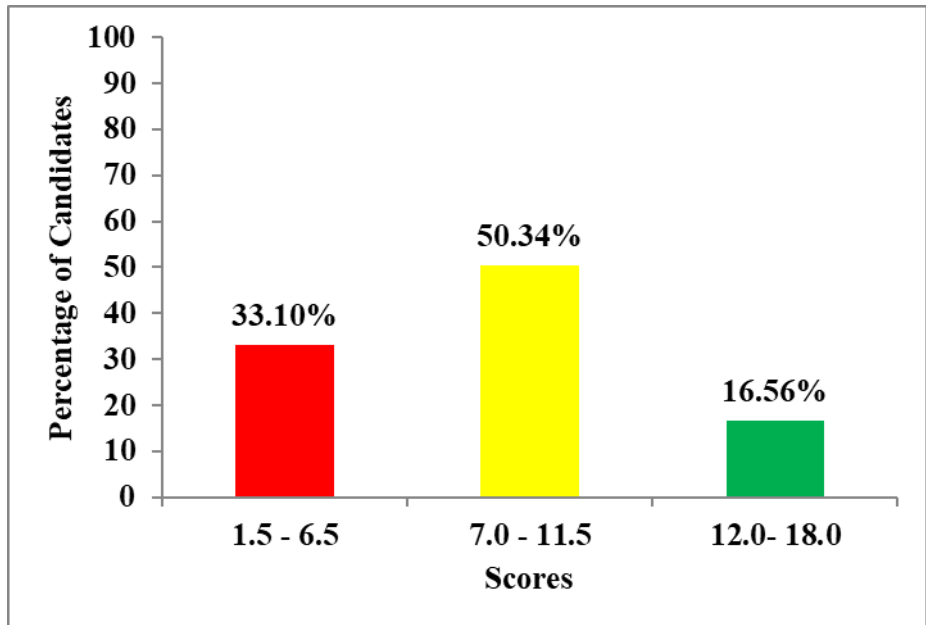


Figure 6: *Candidates' Performance on Question 6*

The analysis shows that 24 (16.56%) candidates performed well in this question. These candidates wrote good letters as instructed, adhered to the principles of writing informal letters, including the appropriate position of the address, salutation, main body and a conclusion.

This suggests that the candidates had sufficient vocabulary and good command in Arabic Language. Extract 6.1 is a sample of a correct response from a candidate whose performance in this question was good.

	<p>السؤال السادس:</p> <p>6</p> <p>طالب المشيب من ب.ب. ١٤١٤هـ لينديا ننانيا.</p> <p>١٥ / ٥ / ٢٠١٥ م.</p> <p>إلى حضرت: أختي العزيزة. السلام عليكم وبرحمة الله وبركاته، كيف حالك يا أختي؟ وكيف الدراسة؟ والعيش؟ هل أنت تستمزين جيداً؟ أرجو أنك في أسعد وأحسن حال. نحن هنا نشكر ونحمد الله تعالى.</p> <p>تذكرني أنك وجدت فرصة عظيمة وهي تعليم في أمريكا وفي أسرتنا أنت الوحيدة التي نلت هذه الفرصة الذهبية. لذا عليك أن تستعملها جيداً. أكتب إليك لكي أشجرك في المراجعة وممارسة الدراسة وأن تجتهد بقدر ما تستطيع. عليك أن لا تفكري على أي شيء سوى دروستك التي ستختبر عنها الدراسة التي لديها شأن عظيم في شهادتك وفي الشؤون التي ستلتحق بها بعد كمال دراستك هناك.</p> <p>غرفني الكبير في كتابة هذه الرسالة عليك هي أن أشجرك على ممارسة الدراسة والاجتهاد بقدرتك إلى درجة التي توضع جهدك في الإختبار النهائي. والدينا يحتاج منك الفوز العظيم. بفوزك سيسعدان بأسعد فرح وسرور وسينسان القوة والشدة التي استعملوا في حصولك إلى ما أنت عليها. وستعيش بعد ذلك في أسعد عيش بسبب كونك متعلماً.</p> <p>لا تنسى نفسك بخشية الله، هذا بسبب كونك في بلد ذو فساد وحماسة استقيي مع</p>
	<p>6</p> <p>عقيدتك الصحيحة لكي تنجي في الدنيا والآخرة.</p> <p>أتمنى لك الفوز والنجاح في الإختبارات النهائية. نحن منتظر بلقائك بعد تخرجك.</p> <p>أخوك الصفي المشيب طالب المشيب.</p>

Extract 6.1: A Sample of Good Responses to Question 6

In Extract 6.1, the candidate was able to write an informal letter to her sister who lives in America, convincing her to study hard for the

preparation of the final exams. He/she also adhered to the format of an informal letter.

On the contrary, (50.34%) of the candidates had an average performance managed to adhere to the principles of writing formal letters. These candidates correctly structured their letters by writing appropriate position of the address, salutation, main body and a conclusion. However, their explanations were insufficient and incoherent. Additionally, their responses had some grammatical errors and spelling mistakes. Hence, they attained average marks.

Conversely, 48 candidates (33.10%) performed poorly on this question. These candidates provided insufficient and unclear explanations. Furthermore, some repeated certain words in their answers. Additionally, their responses contained a lot of spelling mistakes. A few even copied some text directly from the question paper and presented it as their answers. This indicates that the candidates had an inadequate vocabulary and a weak mastery of the Arabic language. Extract 6.2 is a sample of a response from a candidate whose performance in this question was weak.

	السؤال السادس:	
	طلاب المشيب،	
	ص.ب. ٢٢٢٢	6
	لبناني،	
	تونسانيا.	
	١٥/٢٢٢٢ م.	
	إني أخت العزيز،	
	السلام عليكم ورحمة الله وبركاته.	
	كيف ما لكم في أمريكا، نحن هنا في لبنان	
	أنا شكر الله ولكن لا تعرف حالكم،	
	الهدف في هذه الرسالة أن نغبرك بلتني	
	أنتي ممارسة الدارة والاجتماع في الاختبارات	
	النمائية لكن لنا اتناج معن المازو في العال	
	بلسا عيشة كمرضية، لندا أنفقو وتغيرت لآتني	
	صارتة، أعضو التلاتم في كل والنمائية آيه	
	ولادة المطيع	
	قدار المشيب	

Extract 6.2: A Sample of Weak Responses to Question 6

In Extract 6.2 is a part of a response from a candidate who provided unclear explanation due to inability to express himself in Arabic Language. Hence, he attained lower marks.

2.1.8 Question 7: Essay Writing

In this question, candidates were required to write an essay of not less than 200 words on the topic, "Money is a double-edged weapon." The question aimed to assess the candidates' ability to express themselves in Arabic language." The question was set from the topic of *Composition*.

The question was attempted by 9 (6.21%) candidates, of whom 5 candidates (55.56%) scored between 0 and 6.5 marks, 1 candidate

(11.11%) scored 9.5 marks and 3 candidates (33.33%) scored between 14 and 17 marks. The overall performance in this question was average, as 4 (44.44%) candidates scored between 9.5 and 17 marks.

The candidates' performance on this question summarised in Figure 7.

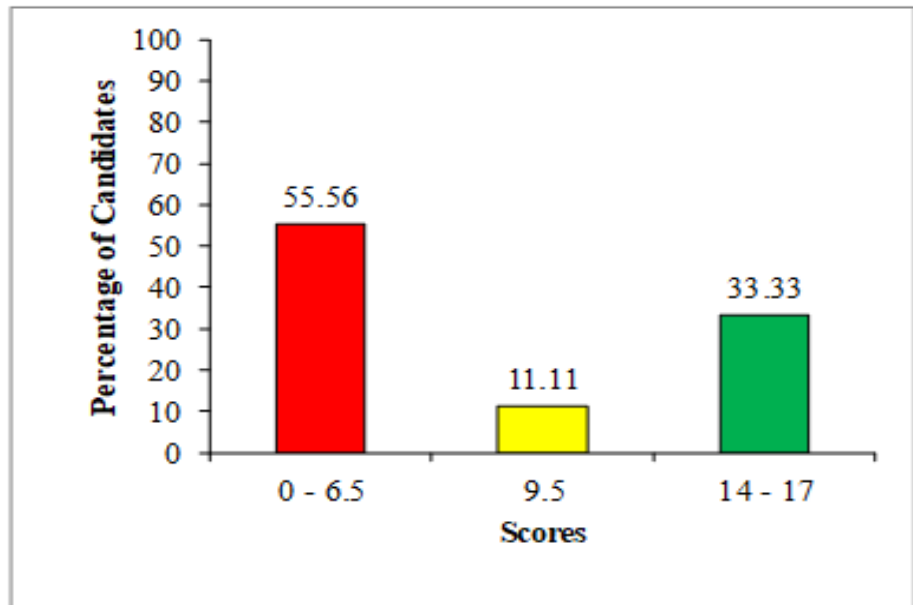


Figure 7: *Candidates' Performance on Question 7*

The analysis shows that 3 (33.33%) candidates performed well in this question. These candidates explained the concept of money as a double-edged weapon in less than 200 words. They also structured their essays logically into such components as introduction, main body and conclusion in a good logical flow. As a result, they scored high marks.

This suggests that the candidate had good command of the Arabic Language. Extract 7.1 is a sample of a good response in question 7.

7.	<p>المال سلاح ذو حدين</p> <p>المال ما يملكه الإنسان من المتاع والبيوت والنقود التي يسببها تكون المعيشة سهلة وتنظيم الحياة في هذا العالم والمال كماية ولون سلاح ذو حدين - حقيق، أنها ربما يستعمله الإنسان بناء المجتمع وقد يستعمله في هذه ما ونوضح ذلك كما يلي:</p> <p>نعيش في هذا العالم فريقين من الناس فريق يشغلهم أمور الخير وفريق يهتمهم أمور شر وكثر يريد المال في تحقيق مقاصده وأغراضه فإذا وقع المال في يد ظالم يستعمله في ظلمه ولا يأبى المال أن يستعمل في الطم، وكذلك إذا وقعت في يد من أيد الخير يعمل به بشكل، لأنه سلاح ذو حدين أبن وجهتها يعمل ويهجم.</p> <p>المال هي التي تستعمل في تجلب، التقويم والحضاري في المجتمع، مثل بناء الشوارع والمباني والمطارات وشراء المواصلة العالمية، ليعيش أهل البلاد عيشاً طيباً، وفي نفس الوقت يوجد من يهجم هذه التقدمات لأجل المال أيضاً فمثلاً هنالك من يسرق الحديد المنشق في طريق القطار لبيعها بثمن من المال، فالمال سلاح ذو حدين.</p> <p>هنالك أيضاً يشتغل الحكومة والمجتمعات الخيرية في بناء المستشفيات وكثير من المال، والفرص لإصلاح الصحة والأمانية لرعيته وسكانها، وفي نفس الوقت، تعد من يبيع المخدرات الجشاعة التي من شأنها أن تفسد الأضرار في جسم الإنسان وفي عقله، وسبب هذا ابتغاء المال لا غير فالمال إذا يبني ويهدم فهو سلاح ذو حدين.</p> <p>وختاماً حتى تستقيم المجتمع يجب أن يهتم جانب الإرشاد لمن جانب المال فقط لأنه إن فوّدت الرشد المال وحدة لا ينفع لأنه سلاح ذو حدين.</p>
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Extract 7.1: A Sample of Good Responses to Question 7

In Extract 7.1 reveals that the candidate correctly explained about the benefits of money and its negative effects.

Further analysis of the candidates' responses shows that some candidates demonstrated average performance. These candidates provided insufficient explanations of the advantages and disadvantages of money. Moreover, their responses contained grammatical errors and spelling mistakes. As a result, they attained average marks.

On the contrary, the candidates with weak performance in this question provided insufficient and unclear explanations due to their limited ability in the Arabic Language. Furthermore, some of them provided their points that were unrelated to the demands of the question due to poor mastery of Arabic Language. For example, one of the candidates explained that (يجب أن يتعلم ان المال يؤدي الناس نفسه عن لا يساعد أخري إذا كان) (شخص يملك مال يجب أن يطى في المسكين والفقرا.....). Additionally, their explanations had a lot of grammatical error and spelling mistakes. Extract 7.2 is a sample of a weak response.

السؤال السابع	
يخص المال سلاح ذو حدين	
المال عوادي يهلك الناس نفسه عن ثروتة	
في الدنيا ، يجب ان يتعلم ان المال يؤدي	
الناس لا يساعد أخري . إذا كان شخص	
يملك مال يجب ان يطى في المسكين .	
والخطا الثنا ، يزد الناس بجهولته تعلم	
المال سلاح في حياة الامسيات يؤدي	
ان ييسر عميله؟ عميله ووسع على كل	
بجتماع ذلك ، فكل يجب ان يتعلم	
وعد المال ويجب ان يساعد الناس	
في المجتمع ، يؤدي من وعمله عن كل	
الناس ويرعى المال للذ الذي يحتاج من	
مشقة ، والسبب لان وحر صعيته عميله ، مثل	
تجار ، وزراعة ، وبيع سلاح في كل ما	
الذي الناس عمل تجارهم وتحفظ المال	
ولا يتعلم في المال في اسرف وساعد الظلم	
الناس في كل حال لما أراد مساعده من	
إذا كان الشخص يملك طة يؤدي وحر ثروتة	
كثيرا ، ووحده كل نتي في حياة .	
وأخيرا ، كل الشخص ان تعرف المال سلاح	
ذو حدين ، يجب يتعلم على كل حال لان	
يساعد في الوش ، آخر يجب عمل تجار وزرعة	
تزرع وبيع واشراف كل ما يحتاج في حياة .	

Extract 7.2: A Sample of Weak Responses to Question 7

In Extract 7.2 is a part of a candidate who provided unclear explanations on benefits of money and its effects.

2.1.9 Question 8: Essay Writing

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

The question was attempted by 136 (93.79%) candidates, out of them 59 (43.38%) scored between 0 and 6.5 marks, 45 (33.09%) scored between 7 and 11.5 marks, and 32 (23.53%) scored between 12 and 17.5 marks. The overall performance was average, as 77 (56.62%) candidates scored above average marks, as illustrated in Figure 8.

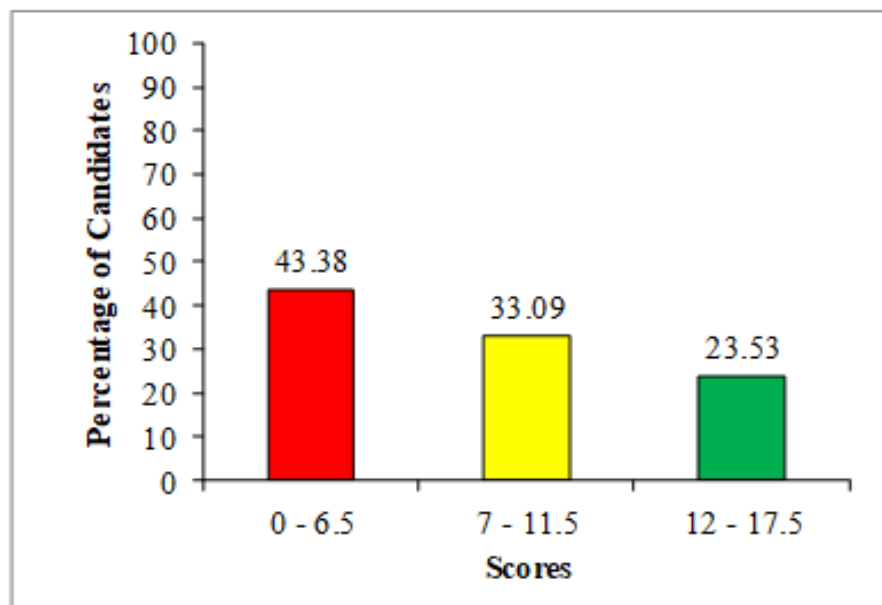


Figure 8: *Candidates' Performance on Question 8*

The candidates who scored high marks in this question managed to write about the importance of knowledge in national development. They also composed their essays in not less than 200 words. Furthermore, they structured their essays with a clear introduction, main body, and conclusion, maintaining a logical flow throughout their

essays. As a result, they achieved high scores. Extract 8.1 is a sample of a good response.

	السؤال الثامن	8
	أهمية العلم في تقدم الأمة	
	العلم نور يهدي به صاحبه في حصول شيء مفيد، العلم يبد الجهل، بالعلم ينال الناس أهل العزيم، العلم شيء عظيم ذو منفعة في استفادام الأمة على وجه وطريق سديد. وبذلك يشترط لكل شخص ان يجتهد في حصول العلم بقدر ما يستطيع بسبب أهميته في الحياة وتقدم الأمة عامية. للعلم أهمية كثيرة في المجتمع ومنها ما يلي:	
	العلم يرشد الأمة على الطريق السليمة. بالعلم يستفيد المواطنين والوزراء والرئيس الوطن في استخدام طرق سديدة التي بها قد يستقدم الأمة. إذا كان الرئيس متعلم، سيستعمل عقله في تكبير عن طرق الرشيدة الذي سيوجه الأمة إلى الإستخدام. مثلاً، إذا كان الرئيس عالماً بفن الطب أو إحدى الوزراء عالم بذلك الفن يكون سهلاً في نجو الأمة على الأمراض الموجودة بعد حين في المجتمع كالحمى وملاريا في تنزانيا. لذا، بالعلم، الأمة يرشده إلى طريق السلم.	
	ثانياً، نجد خريصة كثيرة للعمل، إذا كان الناس ذو علم في الأمة يكون شيء عظيم لأن الناس سيعملون في كلية مختلفة كالطب والتعليم	

	<p>8 والشريعة والتجارة، وفي كل كلية قد يستأجر الوطن ألف منصرح عن الكلية الوحيدة. من هذا الأمة يجد المال الذي به قد يستعمل في بناء المدارس، والمستشفيات والطرق والصناعات أيها. عن ذلك بقني الوطن والأمة عن حيث يستقدم الأمة على أحسن الوجه. لذا العلم نفع للأمة.</p> <p>ثالثاً بالعلم يشتهر الأمة في جميع المدن في العالم، باستخدام العلم، كثير من الناس يوظفونه و يريدون منها التدريس واستفادة من علومها. إذا كانت الأمة ضعيفة ذوعلماء في فن خاص يكون تلك الأمة مشهور عند الناس حيث يستفيد الكثير منهم. مثلاً: إنديا مصروخة في فن الطب ولهم من الطبيب المشهور والمهرون ولهم كبير من المستشفيات في العالم، لذا بالعلم يجعل الأمة ان يتقدم في شؤون الإنسانية على الوطن. ايضاً، بالعلم يستطيع الناس ان يصلح مشكلتهم في الأمة فيها عدد كثير من الناس الذين يهيون عتقة مشاكل. ومن الممكن ان يكون الأمة بعمومها فقيرة بحتاج إلى مساعدة. لذا بالعلم يستطيع الشخص ان يأتي بأفكار جميلة الذي قد يستعمل في حصول التقدم في الأمة. مثلاً: قد يصيب الناس مشكلة الماء والمرن، وعن الناس خيهم الذين عندهم علم الذي تعبى إلى إخراج الناس عن المشكلة. مثلاً في غمرية التي لها مشكلة وهي نقصان الماء، لذا على الوزير أو رئيس القرية ان يكون موافقاً ان في تلك القرية تبنى أبنام كثيراً التي يستفيد الناس، لذا بالعلم الرشيد يستطيع الأمة ان يحل المشكلات الموجودة وينتفع الأمة.</p> <p>أخيراً يكون الأمة خالياً من الجهلاء. إذا كان في البلد فيه أحكام حديد وشديد التي تلزم كل شخص في تلك الوطن ان يدرس وأن يجد معرفة فهم الكتابة والقراءة يكون المجتمع قد تقدم</p>
	<p>من حال إلى حال أخرى. هذا بسبب كون واحد من علامة تقدم الأمة هو ان يكون عدد الجهلاء أقل من العلماء. مثلاً في تنزانيا، الجمهور يتأكد على المواطنين ان يحصلوا على معرفة القراءة والكتابة. لذا بالعلم يكون الأمة خالياً من الجهلاء. لذا على الناس ان يجدوا حرم التعليم لكي يكونوا من الذين يجدون عقل المهتم في أعضاء رأي شديد بسبب العلم الذي يرشدهم إلى الصواب والطريق الصحيحة.</p>

Extract 8.1: A Sample of Good Responses to Question 8

Extract 8.1 is a part of responses from a candidate who explained well about importance of education in the national development.

Further analysis shows that there were 45 (33.09%) candidates performed averagely. These candidates managed to mention two or three points with insufficient explanations due to limited ability to express themselves in Arabic Language. On top of that, their responses had some grammatical errors and spelling mistakes. Hence, they performed averagely.

On the contrary, 59 (43.38%) candidates performed weakly in this question. Most of those candidates had inability to express themselves using Arabic Language. Therefore, they provided unclear explanation or explanation that were unrelated to the demands of the question. For example, one of the candidates wrote (*العلم حصوص من كبيرة درجة إشتريت (إنذا العلم هي الغالية*). This sentence was unclear because of grammatical errors. This implies that the candidates lacked sufficient vocabulary and good command of Arabic Language. Extract 8.2 is a sample of a weak response.

	السؤال الثامن	8
	أهمية العلم في تقدم الأمة	
	العلم هي الذي انتفعب المنفع من كل العلوم والعلماء . في حيات الناس كل أفضل الصدقة يجري بسبب العلم وكل لا أفضل أيضا الناس أو الصدقة ذهب بسبب من تلك العلم من الناس .	
	وكذلك من حديث الرسول ^{صلى الله عليه وسلم} يقول " إذا مات بن آدم ، انقطع عمله إلا من ثلاث هي صدقة الجارية ، أو علم انتفعبه أو ولد صالح يدعو له " .	
	إذ أن الرسول ^{صلى الله عليه وسلم} يفتح أهميته العلوم كثير ليعمل يعيش في صل جميلة الديني ، وكذلك ببيل ينفع من حياتي . أنها أهمية العلم في تقدم الأمة يجري الكبيرة المنفع في النبي للعلم والعلم كذلك هي العالي و ليس رخيص كما يفكرني .	
	العلم خصوص من كميرة درجة إشتريت إذ العلم من العالي . واضح لذلك من هذه المقالة أن النبي الذي الذي أهمية العلم في تقدم الأمة هي الواجب .	

Extract 8.2: A Sample of Weak Responses to Question 8

In Extract 8.2 is a part of response from a candidate who failed due to inability to express himself in Arabic Language.

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

3.1 Section A: Short Answer Questions

This section contained five (5) questions, and candidates were required to answer four (4) of them. Each question carried fifteen (15) marks, making a total weight of 60 marks for the whole section.

3.1.1 Question 1: The Eloquence

This question had two parts, (a) and (b). The question aimed at assessing the candidates' ability to explain the concepts of (الفصاحة) "Al-faswaaha" with examples. The question was set from the topic of rhetoric.

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

a) Explain the following with its examples.

1. (ضعف التأليف) "Weak composition" or "Disorganized structure"
2. (تنافر الكلمات) "Dissonance of words"
3. (غرابية الاستعمال) "Strangeness of usage" or "unusual usage".
4. (التعقيد اللفظي) "Verbal complexity" or "lexical complexity"
5. (التعقيد المعنوي) "Semantic complexity"

In part (b), candidates were required to distinguish between phrases that contain a defect that affects eloquence and that are free from such defect, then to correct sentence that contains a defect by putting them in their original and correct form.

1. (فأصبحت بعد خط بهجتها *** كأن قفراً رسومها قلما)
"So she became, after the beauty of her appearance *** As if a desolate place, its traces drawn by a pen."
2. (أنى يكون أبا البرية آدم *** وأبوك والثقلان أنت محمد)

- “How can Adam be the father of all creation *** while you father and the two heavy ones is Muhammad”.
3. (أحبك يا لون الشباب لأنني *** رأيتكما في القلب والعين توأما)
“I love you, O color of youth, because *** I saw you as twins in both heart and eye.”.
4. (إن القلوب إذا تنافر ودها *** مثل الزجاجه كسرهما لا يجبر)
“If hearts are at odds with one another, they are like broken bottles that cannot be mended”.
5. (ما قرأ واحدا إلا محمد مع كتابا أخيه)
“No one read it except Muhammad, with his brother’s book”.

The question was attempted by 117 (80.69%) candidates, out of whom, 46 (39.32%) candidates scored from 0 to 5 marks, 32 (27.35%) candidates scored from 5.5 to 8.5 marks and 39 (33.33%) candidates scored from 9 to 14 marks. The general performance in this question was good since 71 (60.68%) candidates scored from 5.5 to 14 marks. The general performance of candidates is summarised in Figure 9.

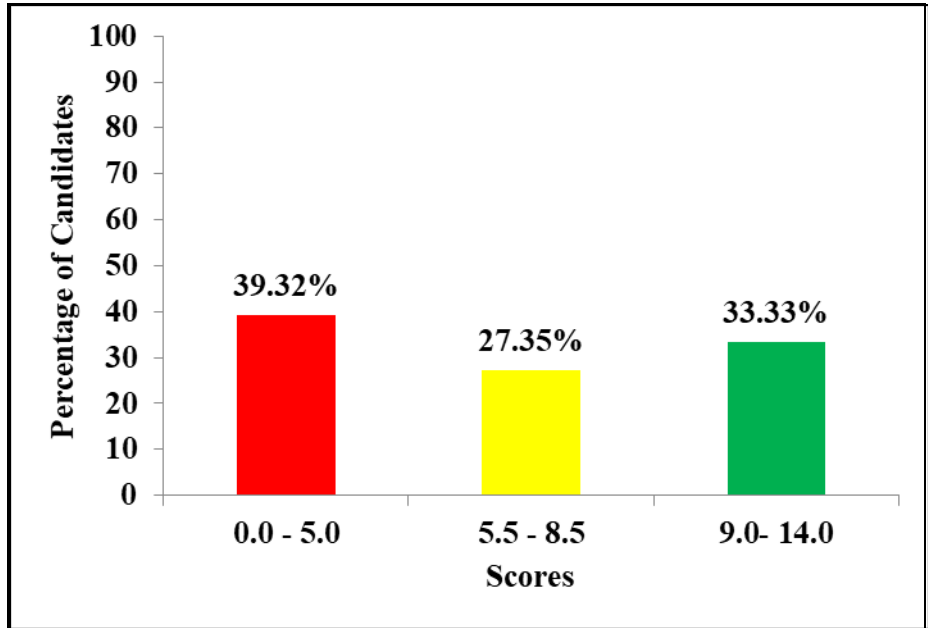


Figure 9: Candidates’ Performance on Question 1

The candidates who performed well in this question were able to answer the question in part (a) and (b).

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

1. ضعف التأليف: هو خروج الكلام عن القواعد اللغوية المطردة كرجوع الضمير على متأخرا لفظا ورتبة. مثل قوله:

ولو أن مجدا أخذ الدهر واحدا*** من الناس أبقي مجده الدهر مطعما

“Weak composition: This is when a sentence deviates from the established grammatical rules of language, such as when a pronoun refers to a word that comes after it in both word and order. For example, his saying: “And if glory could make someone live forever, it would have kept the one it once led alive.”

2. تنافر الكلمات: ما يسبب ثقلها على السمع، وصعوبة أدائها باللسان. مثل قوله: وقبر حارب بمكان قفر*** وليس قرب قبر حارب قبر

“Dissonance of words: what makes them heavy to the ear and difficult to pronounce with the tongue.

For example: His saying: And the grave of Harb is in a deserted place* And there is no grave near the grave of Harb.”

3. غرابية الإستعمال فهي كون الكلمة غير ظاهرة المعنى ولا مألوفة الإستعمال عند العرب الفصحاء. مثل

مالكم تكأتم علي كتكأكنكم على ذي جنة؟ افرنقعوا عني

“The strangeness of usage is that the word's meaning is not clear and its usage is not familiar to eloquent Arabs. For example: "Why are you crowding around me as you would around a mad? Get away from me.”

4. التعقيد اللفظي: هو أن يكون الكلام غير ظاهرة الدلالة على المعنى المراد بسبب تأخير الكلمات أو تقديمها عن مواطنها الأصلية أو بالفصل بين الكلمات مثل: ما قرأ إلا ما واحداً محمد مع كتاباً أخيه.

Verbal complexity: is when the speech does not clearly indicate the intended meaning due to delaying or bringing forward the words from their original places or by separating words that should go together Example: No one read it except Muhammad with his brother's book.

5. التعقيد المعنوي: وهو أن يكون التركيب خفي الدلالة على المعنى المراد. مثل: بث الحاكم أسننته في المدينة.

“Semantic complexity: This occurs when the structure of a sentence contains a hidden or implied meaning. For example: "The ruler spread his tongues throughout the city.”

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

1. (فيها عيب (التعقيد اللفظي) “It has a defect (verbal complexity), (والصحيح أن يقال: (فأصبحت بعد بهجتها قفرا ××× كأن قلما خط رسوماها)
“After its beauty, it became a wasteland ×× as if a pen had drawn its ruins”
2. (فيها عيب (التعقيد اللفظي)) “It has a defect (verbal complexity), ((والصحيح أن يقال: (كيف يكون آدم أبا البرية ××× وأبوك محمد وأنت الثقلان؟)
“How can Adam be the father of creation ××× while your father is Muhammad and you are the two heavy ones?”.
3. (البيت صحيح وليس فيه عيب) “The verse is correct and it has no defects”.
4. (البيت صحيح وليس فيه عيب) “The verse is correct and it has no defects”.
5. (الوضع) (فيها عيب (التعقيد اللفظي)) “It has a defect (verbal complexity)”, (والوضع) ((والصحيح هو: (ما قرأ محمد مع أخيه إلا كتابا واحدا)
“Muhammad and his brother didn’t read except only one book.”

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.

الجواب الأول: (أ)	
1-	ضعف التأليف هو أن يكون الكلام لم يسنالك طريق الذي يقبلها أهل النحو. مثل: ما رأيت إلاك.
2-	تناقض الكلمات هو أن يكون متقاربة في مخارجها مثل: وقم حرب بمكان قفر* وليس قريب قريب غير مثل
3-	غريبة الإستعمال هو أن يكون الكلمة غير المستعملة عند العرب النصحاء. مثل: ما لكم تكأ تكأتم علي كنتا كما حكم علي ذي حنة افرقت عني.
4-	التعقيد اللفظي: هو أن يكون الكلام خفي الدلالة على ما استعمل في الجملة مثل: أتى يكون أبي البرية آدم* وأبوك والثقلان أنت محمد
5-	التعقيد المعنوي: هو أن يكون الكلام خفي الدلالة على المعنى المراد في الجملة مثل: ومن لم يدد عن حوضه بسلاحه* يعدم ومن لا يظلم الناس يظلم.
الجواب الأول: (ب)	
العبارات الآتية فيما عيب	
1-	أتى يكون أبي البرية آدم* وأبوك والثقلان أنت محمد
2-	ما قرأ واحدا إلا محمد مع أخيه والصحيح أن تقول
1-	أتى يكون آدم أبي البرية* وأبوك محمد وأنت الثقلان.
2-	ما قرأ محمد مع أخيه إلا كتابا واحدا.
العبارات الآتية خالبا من العيب	
1-	فأصحت بعد خط بمحتما* كأن فقرار رسوما قلما.
2-	أحتك يالون الشباب لأتني* رأيتكما في القلب والعين توأما
3-	إن التلوب إذا تنازروا بما يدم مثل الرجاجة كسروا لا يحجر

Extract 9.1: A Sample of Good Responses to Question 1

In Extract 9.1 shows good responses from a candidate who was able to identify the mistakes that made the given sentences not to be eloquent.

Furthermore, candidates with average performance were able to explain the given concepts with examples. Some were able to explain three or four concepts with appropriate examples, while others explained all the concepts correctly but failed to provide examples for some of them.

Moreover, some candidates were able to distinguish between phrases that contained defects affecting eloquence and those that were free from such defects. They also successfully corrected the flawed phrases by restoring them to their original and proper form. However, others failed to correct the defective phrases in one or two items. This indicates that the candidate has the partial understanding of concepts of eloquence (الفصاحة) “*Al-faswaaha*”.

However, 46 (39.32%) candidates did not perform well in this question. These candidates provided incorrect responses to the five items given. Others succeed to explain the meaning of concept but failed to bring example. Moreover, their explanations had many grammatical and spelling errors. This shows that the candidates had inadequate knowledge of *Al-balagha* and *Al-fasaha*, also they did not understand the demand of the question especial the question from part (b).

For example, in part (a) item (4), one of the candidates wrote as follows; (التعقيد اللفظي هو ما يسمى معناه بلفظ) “Verbal complexity is what is called the meaning of a word”. Another one wrote (هي نوع التعقيد اللفظي: هو أن يكون الكلام غير ظاهرة الدلالة على المعنى) “Verbal complexity: It is a type of pre-Islamic poetry” instead of (من أنواع الشعر الجاهلي) (التعقيد اللفظي: هو أن يكون الكلام غير ظاهرة الدلالة على المعنى) “Verbal complexity: is when the speech does not clearly indicate the intended meaning due to delaying or bringing forward the words from their original places or by separating the words Example: Only one person read it, Muhammad, along with his brother’s book”.

Another example, in item (5), one of the candidates wrote (التعقيد) (المعنوي هو ما يسمى معناه بمعنا حقيقة). “Meaning complexity is what is called meaning in the sense of truth” Another candidate’s responses was (التعقيد المعنوي: كذلك نوع من أنواع الشعر الجاهلي عليهما من التعقيد التي تنقسم) (إلى قسمين هما التعقيد اللفظي والمعنوي). “Semantic complexity: It is also a type of pre-Islamic poetry. The complexity in this poetry is divided into two types: verbal complexity and semantic complexity” while the correct answer was (التعقيد المعنوي: وهو أن يكون التركيب خفي الدلالة على المعنى). “Semantic complexity: It is when the structure of the sentence has a hidden of the intended meaning. For example, “The ruler spread his tongues throughout the city.”

In part (b), the candidate failed to distinguish between phrases that contained defects affecting eloquence and those that were free from such defects. Additionally, the candidate was unable to correct the flawed phrases by restoring them to their original and proper form.

For example, in item (1), one candidate wrote (المخالفات لقياس) “Deviation from analogy”. While another candidate just wrote the word which he/she believed that caused the mistake in sentence (بمجتها) “happiness” instead of (فيها عيب: التعقيد اللفظي) (verbal complexity), (والصحيح أن يقال:) “and the correct thing to say is:”

(كأن قلمًا خط رسومها *** فأصبحت بعد بهجتها قفرا)

“After its joy, it became a desert *** as if a pen had drawn its pictures”

In item (2), one of the candidates wrote (ضعف التلief) “Weak structure”. Another candidate wrote (آدم) “Adam” instead of (فيها عيب (التعقيد اللفظي) “It has a defect (verbal complexity), (والصحيح أن يقال:) “ and the correct thing to say is:”

(كيف يكون آدم أبا البرية *** وأبوك محمد وأنت الثقلان؟)

“How can Adam be the father of creation *** while your father is Muhammad and you are the two heavy burdens?”

Additionally, in item (5), one of the candidates wrote (ضعف تأليف) “Weak structure” Another candidate wrote (واحد، وحدة) “one, unity” instead of (فيها عيب (التعقيد اللفظي) “It has a defect (verbal complexity)”,

ما قرأ محمد مع أخيه إلا كتاباً) “The correct situation is:” (والوضع الصحيح هو:)
 “Muhammad and his brother didn’t read except only one book.” (واحد)

The responses indicate that the candidates had insufficiency knowledge of eloquence (الفصاحة) “Al-faswaaha. Extract 9.2 is a sample of a candidate’s weak responses.

1	السؤال الأول
2	المخلفات القياس
2	ضعف التوليف
3	الغرابت الإستعمل
4	تناحر الكلمات
5	ضعف التوليف
1	ضعف التاليف هو ما يسمي كلمة رنبت في
	ليس صحيح
2	تناحر كلمات هو ما يسمي كلمته يرجو
	مرارة مرارة في جملة
3	غراب الإستعمال هو ما يسمي لفظ لهي
	صحيح
4	التعقير اللفظي هو ما يسمي معناه باللفظ
5	التعقير المعنوي هو ما يسمي معناه بمعنا
	حقيقة

Extract 9.2: A Sample of Weak Responses to Question 1

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

3.1.2 Question 2: Similes and Metaphor.

This question had three parts: (a), (b) and (c). The question aimed at assessing the candidates' ability to understand the concepts of (التشبيه) "Attash-bihu", (الاستعارة) "Metaphor" and (الخبر) "Information" or "Alkhabar". The question was set from the topic of rhetoric.

In part (a), the candidates were required to convert the following similes into explicit metaphors from the following sentences:

1. (اللسان كالسيف في الجرح والإيذاء) "The tongue is like a sword in wounding and harming".
2. (في السماء نجوم كالدرر في اللعان) "In the sky are stars like pearls in brilliance".
3. (في البحر سفن كالجبال في العلو) "In the sea are ships like mountains in height".
4. (الكتاب كالصديق في الموانسة) "A book is like a friend in companionship".
5. (غنت البلابل كالقيان) "The nightingales sang like singing girls".

In part (b), they were required to explain the intended similarity in each of the following similes.

1. (كان صوت الخطيب رعد) "The orator's voice was like thunder".
2. (كلام المعلم كالشهد) "The teacher's words are like honey".
3. (وجه فاطمة كالقمر) "Fatima's face is like the full moon".
4. (لمست بشر المولود فإذا به كالحرير) "I touched the newborn's skin and it was like silk".
5. (انتشر الخبر انتشار الضوء) "The news spread like light".

In part (c), they were required to identify other purposes of information indicated by the following information:

1. (أني لما أنزلت إلي من خير فقير) "Indeed, I am in need of whatever good you send down to me".
2. (رب إني وهن العظم مني واشتعل الرأس شيباً) "My Lord, indeed my bones have grown weak and my head is ablaze with gray hair".

3. (قال الشاعر: وشَرُّ الناس قوم ذو خمول *** إذا فاخرتهم نكروا الجُود) “The poet said: "And the worst of people are those of no merit — when you boast with them, they speak only of their ancestors.””.
4. (العين بصيرة واليد قصيرة) “The eye sees, but the hand is short”.
5. (قولك لمن لم يحقق ما أراد: الخير فيما اختاره الله لك) “Your saying to someone who has not achieved what he wanted: "goodness lies in what God has chosen for you.”

The candidates who attempted this question were 99 (68.28%). The analysis shows that all 99 candidates (100%) scored between 0 and 5 marks. Overall, the performance was weak, as illustrated in Figure 10.

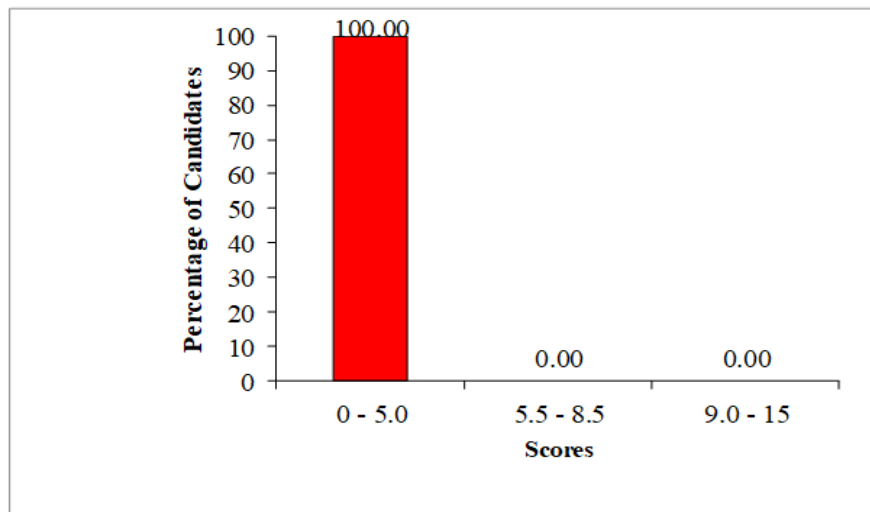


Figure 10: Candidates' Performance on Question 2

The analysis shows that 99 candidates (100%) performed poorly on this question. These candidates failed to convert the similes into metaphors; instead, they explained the metaphor procedure. This indicates that the candidates have insufficiency knowledge of *Tashbihi* and *Istiara*.

For example, in part (a) item (1), one of the candidates wrote his/her responses as follows: (شبه السيف بالكلام لأن السيف لايقول الكلمة أو الكلام لذا) (والقرينة اللسان) “The sword was compered to speech because, the sword does not actually speak word or words, the clue (contextual indicator)

is 'the tongue'. Another candidate wrote ((اللسان السيف في الجرح ولإيذاء)) "The tongue is like a sword in a wound and for causing harm." Instead of (إنَّ بين شفتيه سيفٌ بئازٌ) "There is a sharp sword between his lips"

In item (2), one of the candidates wrote (شبهه النجوم بالثمرات وهو التصريحية) (والقرينة السماء) "The stars were compared to fruits — this is an explicit, and the contextual clue is 'the sky'". Another candidate wrote (في السماء) (نجوم الدرر في المعان) "In the sky, the stars like pearls in shining." Instead of (انظر كيف زين الله السماء بالدرر) "Look how God decorated the sky with pearls"

In item (3), one of the candidates wrote (شبهه البحر في الكرم لأن البحر لا ينفق) (ولا يخاف الفقر) "The sea was likened to generosity because the sea neither spends nor fears poverty..." Another candidate wrote (في البحر) (السفن الجبال في العلو) "In the sea, the ships as the mountains in the heights," instead of (تسير الجبال في البحر محملة بالبضائع) "Mountains flow into the sea while taking goods"

In part (b), candidates were unable to recognise "*Wajhu Tashbih*" from the sentence given instead their responses related to the thing it is compared to (مشبه به) due to lacking knowledge of concept of "*Tashbih*".

In addition, some of them failed to know the demand of question. For example, one of the candidates wrote as follows in part (b) item (1) (رعد) "thunder" (2) (السُّهْد) "the sword". (3) (البيدر) "the full moon". (4) (الحرير) "the silk". (5) (الضوء) "The light". Another candidate wrote in all five item in this part (محدوف) "Omitted". While correct responses were:

1. (وجه الشبهه (الشدة والغظة) "Similarity (intensity and harshness)".
2. (وجه الشبهه (الحلاوة) "Similarity (sweetness)".
3. (وجه الشبهه (النور والإشراق) "Similarity (light and radiance)".
4. (وجه الشبهه (النعمومة والملاسة) "Similarity (softness and smoothness)".
5. (وجه الشبهه (السرعة) "Similarity (speed)".

Furthermore, in part (c), Candidates were unable to identify the other purposes of news as indicated by the sentences given, instead some candidates gave their responses by writing basic purposes of information. This indicates the candidate had poor knowledge in “*Al – khabar*”. For example, one of the candidates provided responses as follows: (1) (لازم فائدة) “implied meaning”, (2) (لازم فائدة) “implied meaning” (3) (فائدة الخبر) “The benefit of the information” (4) (لازم فائدة) “implied meaning” (5) (لازم فائدة) “implied meaning”. Another candidate wrote that (1- التمني- 5 النهي 4- الأتسمس- 3 الدعوى- 2 الأمر- 1), while correct answers were:

1. (الاسترحام) “Mercy”.
2. (إظهار الضعف) “Showing weakness”.
3. (التوبيخ) “Reprimand”.
4. (إظهار العجز) “Showing helplessness”
5. (الحث على الصبر) “Encouraging patience”

Generally, this indicates that the candidates had insufficiency knowledge of the concept of simile, metaphor and information. Extract 10.2 is a sample of a candidate’s incorrect responses.

السؤال الثاني:	
ب	أ
1	أ رعد
2	الشظير
3	البدر
4	العير
5	أضواء القوس
ج	
1	لازم فائدة
2	لازم فائدة
3	فائدة الغير
4	لازم فائدة
5	لازم فائدة
1	شبه السيف بالكلام كمثل السيف كما يتوعد الكلمه أو الكلام مرًا وتفرينة اللسان
2	شبه النجوم بالخمارة وهو التصريحه والمرينه السماء
3	شبه البرقي الكرم لانه البرق لا ينفق ولا يعاقب الفقر البصر عن التصريحه والمرينه الجبال
4	شبه الصديق بالكلام بسبب الكتاب لا بعدد الصديق بل الصديق ظهون الناس الكلام وهو تصريحه الصديق والمرينه الكتاب
5	شبه غنمك بل البلابل لكن الناس لا غنمك الشام لذ البلابل منا التصريحه والظيبت الفعل "غنمك"

Extract 10.2: A Sample of Incorrect Responses to Question 2

In Extract 10.2 is a sample of a response from a candidate who failed to convert similes into metaphor, identify similarities as well as purpose of information. Hence, he/she attained weak performance.

3.1.3 Question 3: Literature (Poem)

The question had two parts, (a) and (b). The question intended to test the candidates' ability to comprehend artistic works. The question was set from the topic of literature.

In part (a), the candidates were required to give out five benefits that can apply in our society today from the text provided:

”يا بني إن أباك قد فني وهو حي، وعاش حتى سئم العيش، وإني موصيك بما إن حفظته بلغت في قومك ما بلغت، فأحفظ عني، ألن جانبك لقومك يحبوك، وتواضع لهم يرفعوك، وابسط لهم وجهك يطيعوك، ولا تستأثر عليهم بشيء يسودوك، وأكرم صغارهم كما تكرم كبارهم يكرمك كبارهم، ويكبر على مودتك صغارهم، واسمح بمالك، واحم حريمك، واعزز جارك، وأعن من استعان بك، واکرم ضيفك، وأسرع النهضة في الصريخ، فإن لك أجلا لا يعدوك، وصن وجهك عن مسألة أحد شيئا فبذلك يتم سؤدك”.

“My son, your father grew up while alive and lived until he was tired of life. I advise you to do something that, if you uphold it, will earn you respect among your people. So heed this from me: be kind to your people, and they will love you; be humble, and they will respect you; smile at them, and they will listen to you. Do not be selfish, and they will make you their leader. Honor the young as you honor the old, and the old will honor you. The young will grow up loving you. Be generous with your wealth, protect your family, support your neighbors; assist those who seek your help, honor your guests, and be quick to rise when someone needs aid. You have only a limited time to live. Protect your dignity by not asking anyone for anything.”

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

يسودوك - أسرع النهضة - الصريخ - البلاء - السفاهة
- لا يعدوك - لا تستأثر - تعرضوا - جلد - لا تكدره.

The question was attempted by 134 (92.41%) candidates, among them 25 (18.66%) candidates scored from 0 to 5.0 marks. Moreover, 31

(23.13%) candidates scored from 5.5 to 8.5 marks and 78 (58.21%) candidates scored from 9 to 15 marks. The general performance in this question was good as 109 (81.34%) candidates scored from 5.5 to 15 marks. The candidates' performance is summarised in Figure 11.

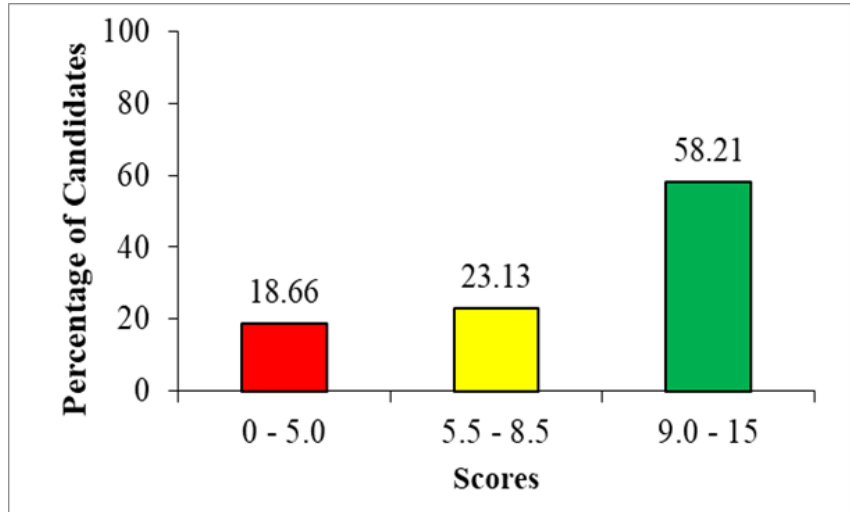


Figure 11: *Candidates' Performance on Question 3*

The analysis shows that the candidates who scored high marks in this question succeed to give out five benefits that we can apply in our society today from the text provided.

They also explained the intended meaning of the words from the text given. This indicates that the candidates had sufficient knowledge of the topic of Literature.

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

1. "أهمية الوصية على الأولاد وأفراد المجتمع فيما ينفعهم في دنياهم وأخرتهم." "The importance of giving advice to children and members of society on what benefits them in this world and the hereafter."
2. "ينبغي على أفراد المجتمع تحلي بالأخلاق الحميدة بجميع أنواعها لأنها عمود تقدم المجتمع حضارة واقتصادا." "Members of society should be embodying good morals of all kinds, as they are the pillar of societal progress in terms of civilization and economy."

3. التعاون في الخيرات أمر حيوي وضروري في تنمية البشر بغض النظر عن مستواهم وأشكالهم. "Cooperation in good deeds is vital and necessary for the development of humanity regardless of their status or differences."

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

3-4	1. لا تَخْتَرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا
	2. يَنْبَغِي الْآبَاءَ أَنْ يُزَيِّنُوا الْأَوْلَادَ بِتَرْبِيَةٍ صَالِحَةٍ .
	3. إِكْرَامُ الصِّغَارِ وَالْكِبَارِ .
	4. أَنْ تُزَامَ الْكِرَامَ النَّاسِ
	5. يَنْبَغِي لَنَا أَنْ نُزَامَ الْأَمَانَةَ
ب	1. يُسْتَبْرَأُكَ = جَعَلُوا يَجْعَلُونَكَ سَيِّدًا عَلَيْهِم
	2. أَسْرَمَ النَّمُضَةَ = اسْرَمَ فِي مَسَاعِدِ عِدَّةٍ مِنْ يَسْتَنْبِئُ بِكَ .
	3. الصَّرِيخُ = الْإِنْعَادُ
	4. الْبَلَاءُ = الذِّكْرُ، الَّتِي هِيَ ابْتِلَاءٌ وَافْتِحَالٌ لِلْعِبَادِ
	5. السَّفَامَةُ = الْجَمَلُ
	6. لا يمدوك = لا يحول يتجاوزك ، لا يتخطاك
	7. لا تستأثر = لا لا تخم نفسك بأمر دونهم .
	8. تعرضوا = تستسلموا وتفرّوا عن القتال
	9. جلد = مصابرة في القتال
	10. لا تكدره = لا تذهب بصنائه

Extract 11.1: A Sample of Good Responses to Question 3

In Extract 11.1, the candidate explained well the five benefits that we can apply in our society today from the text provided. Also, they

explained the intended meaning of the words from the text given, although there were few grammatical errors.

On the contrary, candidates with average performance were able to explain two or three benefits from the provided text that are applicable to today's society. They also explained the intended meaning of two or three words from the given text. Hence, they scored average marks.

In addition, the analysis shows that there were candidates who had weak performance in this question. Most of them provided incorrect responses to the given items, other candidates left the items unanswered and a few of them repeated the items. For example, one of the candidates wrote incorrect responses as follows: *أكرم تكلم حبوب من الناس – وأضيف جعلت برقى في البيت – في الحياء إن أريد فرح في وجهه – إن الناس حبوب الرجال الكريم*

Furthermore, in part (b), many candidates provided unclear explanation of the intended meaning of the given words in the text. For example, one of the candidates provided unclear intended meaning of the words given as follows: *سؤودك = يحفظك، الصريخ = واضح، لا يعدوك = لا يقتبر، لا (تستأثر = لا كون جانب، جلاذ = فتح مكة) (البلاء = الوطن، لا يعدوك = لاكرمك، جلاذ = البلاد)*. This suggests that these candidates had insufficient knowledge of the topic *Literature*. Extract 11.2 is a sample of a candidate's responses.

3 أ	١) العصبية الأ ولاد
	٢) والوصية الأ ولاد الافعال الخيمات .
	٣) الحقوق الانسان لا خيخي
	٤) الحقوق الحياة # في المجتمع
	٥) الصديق
3 ب	١) يسودوك : يحفظك
	٢) تسع النهضة : اذهب في الخيمن
	٣) الصريخ : واضح
	٤) البلاء : القتال
	٥) السفاهة : الجهل
	٦) لا يدوك : لا يقين
	٧) لا تستائث : تستسلموهم لا يكون جانب
	٨) تحمصوا : تستسلموا
	٩) جلاد : فتح مكة
	١٠) لا بكره : لا تذهب بصفاء

Extract 11.2: A Sample of Weak Responses to Question 3

In Extract 11.2, the candidate responded by demonstrating a poor understanding of artistic works, as they provided unclear and incorrect interpretations of the intended meanings of the given words in the text.

3.1.4 Question 4: Literature (Prose)

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

In part (a), candidates were required to extract three characteristics that are generally associated with pre-Islamic poetry from the given verse."

قفانبك من نكرى حبيب ومنزل ** بسقط اللوى بين الدخول فحول

"Stop, let us weep over the memory of a beloved and a home ** At the ruins lives between *Dakhool* and *Hawmal*"

وليل كموج البحر أرخى سدوله ** علي بأنواع الهموم ليبتلي

"And a night like the waves of the sea has spread its curtains ** upon me with various worries to test me."

In part (b), the candidates were required to complete the five lines after the next line of the poem:

1. أنا لا أقول دعوا النساء سوافرا **
2. **
3. **

1. "I'm not saying let women go unveiled **
2. **
3. **"

In part (c), they were required to explain biography of poet of the poem

إني لتطربني الخلال كريمة ** طرب الغريب بأوبة وتلاق.

"I am delighted by the noble qualities ** The delight of a stranger in his return and meeting."

1. تحدث بالإيجاز عن ترجمة الشاعر لهذه القصيدة.

"Briefly talk about biography of poet of this poem."

2. وضح السبب الذي دفعه إلى تنظيم هذه القصيدة.

"Explain the reason that led him to compose this poem."

The question was attempted by 104 candidates (71.72%), of whom 29 (27.88%) scored between 0 and 5 marks, 40 (38.46%) scored between 5.5 and 8.5 marks, and 35 (33.66%) scored between 9 and 15 marks. The overall performance on this question was good, as 75 candidates (72.12%) scored between 5.5 and 15 marks. The detailed performance distribution presented in Figure 12.

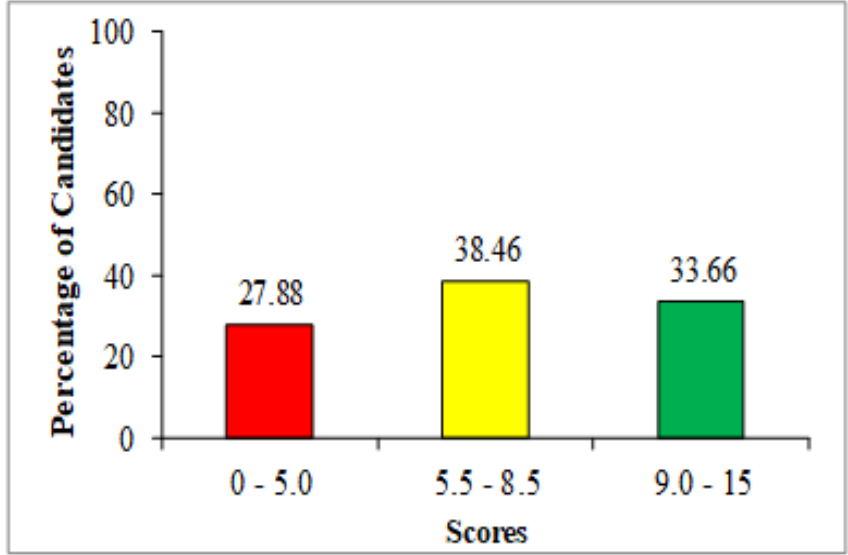


Figure 12: *Candidates' Performance on Question 4*

The analysis shows that 35 (33.66%) candidates performed well in this question. These candidates understood the requirements of the question. They managed to complete the given prose. They also were able to answer correctly the questions about poetry.

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

1. أنا لا أقول دعوا النساء سوافرا ** بين الرجال يجئن في الأسواق
2. كلا ولا أدعوكم أن تسرفوا ** في الحجب والتضييق والإرهاق
3. فتوسطوا في الحاليتين وأنصفوا ** فالشرف في التقييد والإطلاق

1. I am not saying, "Leave women unveiled, walking around with men in the market."
2. And I am not telling you to go to too far, with covering strict rules and making life hard.
3. Instead, be balanced and in both ways, because the problem lies in both too much freedom and too much control.

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

(4) أيتها سهلة بالنسبة للجاهليين وإن يدت صدابة
بالنسبة لنا
ب) أيتها خالية من الأخطاء والألفاظ الأعجمية
ج) أيتها تيل إلى الإيجاز
4. ب- أنا لا أقول دعوا النساء سوا فرا بين الرجال يجلت في الأسواق
- ولا أدعوكم أن تسرفوا في العجب والتضييق والإرهاق
- فتوسلوا في العاليتين وأنصفوا خالش في التقييد والإطلاق.
ج- 4 أ) هو محمد بن حافظ - شاعر مصري ، تقدر يوم ولادته ١٧٤٣م ، الموافق ٢١١هـ عاش مع أمه في كنفه حاله بعد موت أبيه فبدأ دراسته في مدرسة الحريصة ، ثم انتقل من مدرسة إلى أخرى حتى أخذ العلم الكبير واشتهر في فن الشعر في عصره ، يروى الكثير من المديح واهتمامه بالدروس .
ب) السبب الذي دفعه إلى تنظيم هذه التصيدة هو دعوة الناس إلى الأخلاق والإهتمام بالمرأة في المجتمع .

Extract 12.1: A Sample of Good Responses to Question 4

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

In contrast, the analysis shows that 40 candidates (38.46%) scored average marks on this question. Most of these candidates were able to extract two characteristics that are generally associated with pre-Islamic poetry. They were also able to complete the five lines following the given line of the poem. Additionally, they provided a brief account of the poet's background; however, they failed to explain the reason that prompted him to compose the poem. Furthermore, some

grammatical errors were evident in their explanations. As a result, they obtained average marks.

In addition, the analysis shows that 29 (27.88%) candidates had weak performance in this question. Most of the candidates failed to provide correct answers to all the parts of the question. Other candidates provided incorrect responses to two parts out of three.

In part (a), for example, one of the candidates wrote as follows: *خصائص* (الممدح - خصائص في السياسة خصائص في المجاء) “Characteristics of praise poetry, political poetry, and Maja'u (satirical) poetry.”

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

4	هذا الذي البطماء وطنته
2	وليس لك قولك من هذا بطلم بجائره
3	هذا بيت خير عباد الله كلم
4	هذا التقيين النقي
5	اني لتطم بنى الغلال كك كرمه

Extract 12.2: A Sample of incorrect Responses to Question 4

In Extract 12.2, the candidate wrote lines of another poem, which is contrary to the requirement of the question.

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

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

1. (بماذا تمتاز الشعر الجاهلي؟) “What are the characteristics of pre-Islamic poetry?”
2. (كيف كانت منزلة الشعر في الجاهلية؟) “What was the status of poetry during the pre-Islamic period?”
3. (ما الفرق بين المدح والهجاء في الشعر العربي؟) “What is the difference between praise and satire in Arabic poetry?”
4. (ما المقصود بالشاعر المخضرم؟) “What is meant by a "Muhadhram?”
5. (تحدّث بالإيجاز عن ترجمة "أبو البقاء الرندي") “Briefly talk about the biography of “Abu al-Baqai al-Rundi”

In part (b), the candidates were required to explain briefly Arabic political life during pre-Islamic era. The question was as follows:
(كيف كانت حياة العرب السياسية في العصر الجاهلي؟) “How was the political life of the Arabs in the pre-Islamic era?”

The question was attempted by 126 (86.90%) candidates out of which 44 (34.92%) candidates scored from 0 to 4.5 marks, 46 (36.51%) scored from 6 to 8.5 marks and 36 (28.57%) scored from 9.0 to 12.5 marks. Thus, the general performance of this question was good since 82 (65.08%) candidates scored from 6 to 12.5 marks. Figure 13 shows the candidates’ performance on this question.

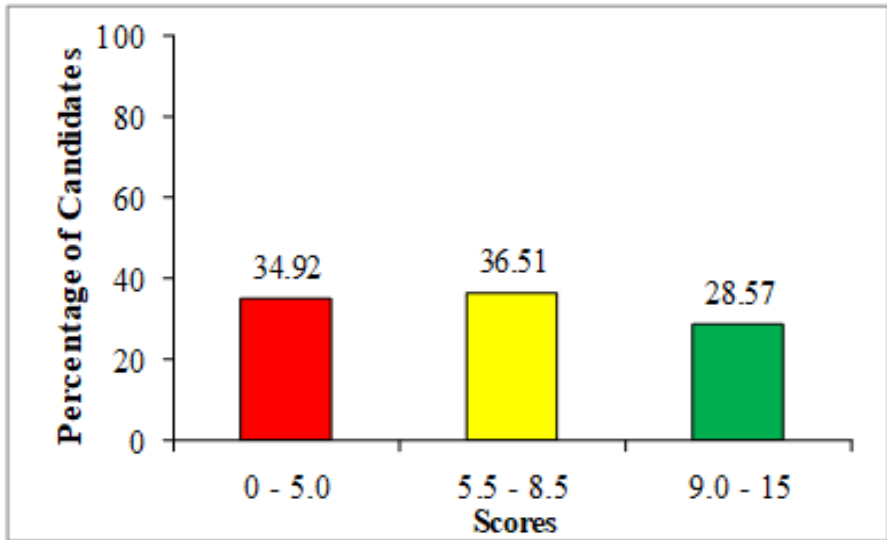


Figure 13: Candidates’ Performance on Question 5

Data Analysis reveals that 36 (28.57%) candidates who attempted this question performed well. These candidates provided correct answers to the five given items of part (a). They also managed to explain briefly about Arabic political life during pre-Islamic era in part (b).

In part (a), for example in item (1), one of the candidates wrote the following as the characteristics of pre Islamic poetry.

1. مميزات الشعر العربي "Characteristics of Arabic poetry:"
 - خالية من الأخطاء والألفاظ الأعجمية "Free from errors and foreign words."
 - تميل إلى الإيجاز "Tends to be concise"
 - سهولة الألفاظ "Simple words."

Another example in item 2, one of the candidates wrote position of poet in pre-Islamic poetry as follows:

2. كان الشعر في الجاهلية وسيلة الإعلام الوحيدة بين القبائل ينشر أمجادها ويشيد بأحسابها ويسجل للأجيال مفاخرها.

"In pre-Islamic times, poetry was the only means of communication among tribes, spreading their glories, praising their lineage, and recording their achievements for future generations".

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

١٥	١) قمتان الشعر الجاهلي بنظمه جميل
	٢) كان وسطية التعلات الوهيدة ينشر أمجادها وشيد للذلة جبال مفاخرها .
	٣) المدح هو ذكر صفات الحسنة للمدح والهجاء هي ذكر صفات السيئة .
	٤) المقصود بالشاعر المخضرم هو كل الشاعر الذي مضى عاش في عصر الجاهلي والرسول .
	٥) هو صالح بن شريف ولد في الرند .
	ب) كان حياة العرب السياسية مسيئة هما :
	١) قسم الأول لهم مسحة السياسي وهاؤلاء كانوا يعشون في إمارة عجمانة الحيرة وإمارة كند وإمارة
	٢) العسائتموسكن نمنعتبر أن مكة المكرمة من هذا - القبائل إذن نظام السياسة كان ينظريها .
	٣) قسم آخر فلم يكن له وضع السياسي وتخضع لكل كل قبيلة لشخصها الذي يكون عادة فارسا يتعلى - بأرواح الفتل العليا من أفدام وإكرام ونجدة وفضاحة وكان لكل قبيلة مقاتلها ومنجزاتها .

Extract 13.1: A Sample of Good Responses to Question 5

In Extract 13.1 is a sample of response from a candidate who provided good responses to all items given.

Further analysis shows that 46 candidates (36.51%) scored average marks. These candidates provided two or three correct responses in part (a) and briefly explained the political life in pre-Islamic Arabia. However, their explanations were unclear and contained numerous grammatical and spelling errors. As a result, they were unable to score full marks.

Moreover, the analysis of candidates' performance shows that 44 candidates (34.92%) scored between 0 and 5 marks, which indicates a weak performance. These candidates lacked knowledge of the tested concepts and, as a result, provided incorrect responses. Other candidates did not understand the requirements of the question. For example, one of the candidate wrote the meaning of *Al-jahli* متماز الشعر (الجاهلي لأنه لمن شاع فيه من) الجمل وليس المكسود من الجاهلية الذي هو ضد الحلم "when it was popular with ignorance and not intended ignorance against the dream" instead of the characteristics of pre Islamic poetry. Other examples provided that incorrect responses as follows:

In item 2, منزلة الشعر في الجاهلية كنا الناس الناس في حالة أمنا في عصر قريش لأنه (وفي بعض الناس كان "People were in peace in pre Islamic poetry."

In item 3, المدح يمدح شخص عن صفه مثل كل كرم حسن خلق, لكن والهجاء هو يجوا (الذي كتب في العصر الجاهلي "Praise refers to glorifying a person for their characteristics, such as good morals, whereas satire refers to poetry that was written during the pre-Islamic era."

In item (4), candidates' responses indicated that they were not familiar with the concept of *Ash-shaa'iru al-Muḥdharam* (the veteran poet). For example, one candidate wrote المقصود با الشعر المخضرم كان أن تكون الناس (أشhairu Muḥdharamu "The veteran poem" Is a situation where by the one he lives safety."

In item (5), candidates' responses indicated a lack of knowledge about the biography of the poet "*Abu al-Baqai al-Rundi*" Example one candidate wrote:

(كان شاعر في عمر الحديث) "It was a poet in age of story". In addition, another candidate instead of explaining the biography of *Abu al-Baqai al-Rundi* wrote the speech of *Qus bin Ayaad* at *Uqadh* market.

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

5	السؤال الخامس
1	تمتاز الشعر الجاهلي بصفات الآتية
	أ الشعر الجاهلي كانت شعره المحببة
	ب الشعر الجاهلي كانت تتكلم عن الغزوة
	ج الشعر في الجاهلية كان لها منزلة كبيرة.
	د الفرق بين المدح والهجاء في النعتي هي أن الهجاء شعر كما أنت تنظم لسباب شخص أو تحقيره أو ذم عنه
	هـ مع شعر المدح التي تذكر صفات الحميلات للموصوف في الشعر.
	و المقصود بالعشر المفضل هو هو الشعر التي تتكلم عن المصير التي تصيب المجتمعة في مكان متنوعة.
	ز أم البقاء الرندي كان يصفي قومه بعد ما اختري ليكون أميرا قائلا " يا أمها الناس ! اسمعوا وعوا ومن عانتها مات ومن مات فات وكل ما هو آت آت ... ينهاهم عن الموت إلا ينسأوا ويحاضر أنفسهم لها.
	ح حياة العرب السياسية في العصر الجاهلي كانت صعبة قليل الجبر كثير ظلم حتى ضربوا هؤلاء الشعراء ليطلبوا الصر
	و لينا الأمة على أنهم غير حرا. هو سبب تولى شعراهم يخشون عن الطلاب الجبر والمهبة وأمثالها من الشعر الجاهلي.

Extract 13.2: A Sample of Weak Responses to Question 5

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

3.2 Section B: Essay Questions

This section is 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 *Sindbadu Albahriy*

In this question, candidates were required to explain what happened to *Sindbadu Albahriy* on his first voyage and how he survived after the ship sank, in not less than 200 words. The question assessed the candidates' ability to express themselves in the Arabic language. It was drawn from the topic *Response to Reading*.

The 123 candidates (84.83%) attempted the question. Among them, 50 candidates (40.65%) performed poorly, scoring between 0 and 6.5 marks. 57 candidates (46.34%) demonstrated average performance, scoring between 7 and 11.5 marks, while 16 candidates (13.01%) performed well, scoring between 12 and 17 marks. Overall, the candidates' performance in this question was average, as 59.35% of them scored between 7 and 17 marks. Figure 14 summarises the candidates' performance.

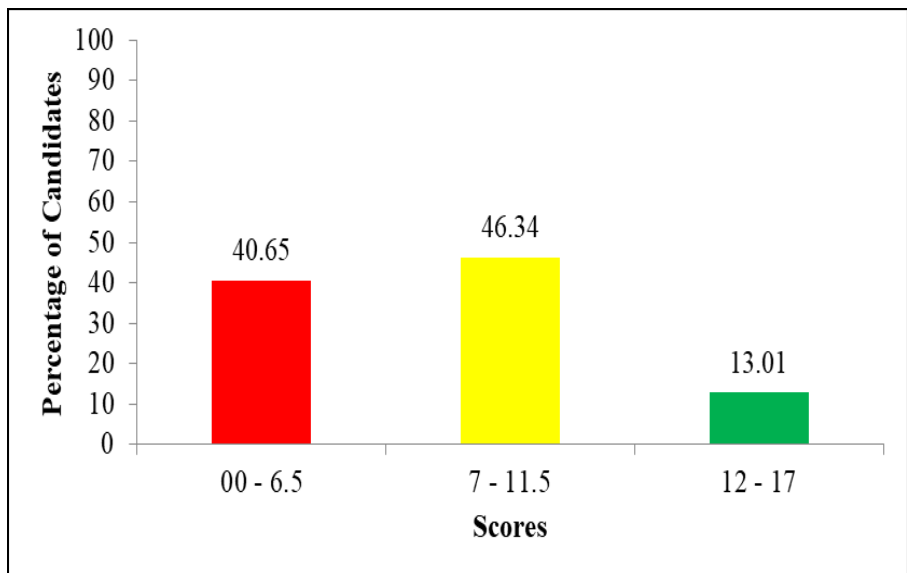


Figure 14: *Candidates' Performance on Question 6*

The candidates who performed well on this question were able to answer it correctly and organised their thoughts in a clear and logical flow. However, their responses contained some spelling mistakes. This good performance indicates that the candidates had sufficient vocabulary and knowledge of the story. *Sindbad Al Bahriy*. Extract 14.1 is a sample of a candidate's good responses.

	السندباد البحري	06.
	صحيح القول ان القمر المتفشي في كئيب من	
	المبتدعات الانسانية تاج من ضعف الهمة لدى	
	الأفراد وخوفهم من ركوب الأموال مستعينا	
	بكتاب السندباد البحري ساستعمل شخصيته ان	
	أوضح كيف حدث له في رحلته الأولى وكيف رجا	
	من العرق .	
	في زمن الحليفة مازون الراشد ، سخر اسمه	
	السندباد البحري ، فبعد وفاة أبيه ورث مالا كثيرا	
	لأن أبوه كان تاجرا ناجحا فاستعمل هذا المال	
	بالأسراف مع أصدقائه وما حَسَّ شيئا حتى لما	
	صيدا أن ينفد وسقائله القمر .	
	فبأن ما كان عنده من الورثة عاشتري بصائع	
	ولتجارة في مكان إلى مكان . فبدأ يوفيه في التغبية	
	حيث لقي الأموال ولم يتخود أن يركب	
	التبينة ، لذلك كفه دوار النخر . فسار التبينة	

06.	حَتَّىٰ لَمَّا وُضِلُّوا إِلَىٰ جَزِيرَةٍ فَنَزَلُوا مِنْ عِنْدِ
	السَّفِينَةِ وَأَوْقَدُوا مِنْ أَجْلِ الطَّبَعِ . وَكَانَ الشَّنِيدَارُ
	الْبَحْرِي مُسْتَبْرِحًا فِي مَكَانٍ حَتَّىٰ لَمَّا أَوْقَدُوا النَّارَ
	عَاصَبَتِ الْمَدَّ الْجَزِيرَةَ وَالْحَقِيقَةَ أَنَّهَا لَمْ تَكُنْ جَزِيرَةً
	بَلْ صَهْرٌ حُوتٍ مَاطِلٌ فَتَجَوَّ الَّذِينَ كَانُوا قَرِيبًا مِنْهَا
	السَّفِينَةَ وَغَرِقُوا الْآخَرُونَ مِنْهُمْ الشَّنِيدَارُ حَيْثُ
	أَخَذَ حَسْبًا لِحَبِّهِ لِئَنِّيهِ مِنَ الْعَرَقِ .
	فَآخَذَ أَيَّامًا فِي الْبَحْرِ يُهَدِّدُهُ بِالْأَمْوَاجِ لِلْعَرَقِ
	حَتَّىٰ وَصَلَ إِلَىٰ جَزِيرَةٍ صَوْبِهَا الْمَهْرَجَا حَيْثُ
	سَأَلُوا عَنْ مَجِيئِهِ لَهَاذَا الْجَزِيرَةَ فَقَصَّ لَهُمْ
	كُلَّ مَا لَحِقَهُ وَنَسِيَهُ وَفِرَاقَهُ وَكَيْفَ كَانَ
	ذَلِكَ لَيْسَ جَزِيرًا بَلْ صَهْرٌ حُوتٍ مَاطِلٌ فَدُمِشَقًا
	عَنِ الْقِصَّةِ ثُمَّ أَمَطَاهُ طَعَامًا وَشَرَبًا ثُمَّ أَخَذَهُ
	عِنْدَ مَلِكِ الْمَهْرَجَا فَقَصَّ عَلَيْهِ الْقِصَّةَ ثُمَّ
	دُمِشَقَ الْمَلِكِ وَقَرَّبَهُ إِلَيْهِ كَصَيْدِيقٍ لَهُ .
	وَكَانَ الشَّنِيدَارُ الْبَحْرِي يَذْهَبُ ^{كُلَّ يَوْمٍ} مَعِي مَكَانًا
	←

06	الذِي يَقِفُ السُّنُونُ مِنْ أَجْلِ أَنْتَ يَجِدَ أَحَدًا
	يَعْرِضُهُ فَيَمُرُّ بِهِ إِلَى بِلَادِهِ حَتَّى دَانَ يَوْمًا
	رَأَى بَصَائِغَ يَسْمُ السِّنْدِبَادُ الْبَحْرِيَّ عَمَّا لَ
	الرَّثْبَانُ مَن صَاحِبِ الْبَصَائِغِ فَقَالَ لَهُ أَنْ لِسِّنْدِبَادُ
	رَحِمَهُ اللَّهُ تَعَالَى حَاجِبَةٌ أَنَّهُ هُوَ السِّنْدِبَادُ عَلِمَ
	أَيْضًا مَا حَتَّى نَقَضَ مَلَّ مَا كَبَّرْنَا لَعْنَمُ فَعَدَّكَرُ وَجَمَدُ
	اللَّهُ عَلَى سَلَامَتِهِ.
	ثُمَّ دَخَلَ إِلَى الْمَلِكِ الْمَوْرِكَا وَقَضَى مَا كَبَّرْنَا
	وَأَعْطَاهُ صَدِيقَةً نَفْسَةً حَتَّى يَمُوتَ عَلَيْهِ ، وَأَعْطَى الْمَلِكِ
	أَيْضًا صَدِيقَةً نَفْسَةً لِسِّنْدِبَادُ الْبَحْرِيَّ ثُمَّ وَدَّعَهُ
	وَرَجَعَ مَعَ الرَّثْبَانِ إِلَى بِلَادِهِ فَأَدِيمًا يَسْفِرُهُ وَأَنْ
	يُنْزِلَ الْبِطْنُ التَّجَارَةَ بَعِيدًا مِنَ الْأَصْفَالِ وَالْمَنَاقِبِ
	عَسَا لَ الْهَيْبَادُ عَنْ مَا كَبَّرْنَا لَهُ حَاقَقًا أَحْسَنُ الْقَوْمِ
	مِنَ الْأَمْوَالِ وَالشَّدَادِ . وَهَذَا كَيْفَ حَدَّثَ فِي رِخْلَتِهِ
	الْأُولَى وَكَيْفَ نَجَّى مِنَ الْغَرَفِ .
	وَأَجِبًا بِسَبَبِ ضَعْفِ الْهَمَّةِ لِسِّنْدِبَادُ لِأَنْتَرَا فَمَالَ
	الَّذِي خَرِبَتْهُ هَذَا أَيْبِهِ بِكَانَ الْقَوْمُ بِأَحْقَهُ هُوَ فَوَالْأَمْرَادُ .

Extract 14.1: A Sample of Good Responses to Question 6

In Extract 14.1, the candidate explained the statement by relating it to the story of *Sindbadu Albahriy* and organized their thoughts in a clear and logical flow.

Further analysis of candidates' performance shows that 50 candidates (40.65%) who scored low marks on this question were unable to express themselves effectively in Arabic language. Most of them provided unclear explanations and their responses contained numerous grammatical and spelling errors. This weak performance indicates that

the candidates had insufficient vocabulary and limited ability to express themselves in Arabic Language. Extract 14.2 is a sample of a candidate's weak responses.

6	كاد السنديان أن يخرق في البحر في حادثة
	الأولى: كان السنديان تابع من المدينة
	البعثاد كان كثيرة من المال ولكن لم يكن
	على ماله يشكر في نفسه أنه يحتاج
	أن يسافر ولم يستطيع نزوله حتى ينزل
	عزيمته وسافر وذهب إلى وطن
	البحر وخرج مع أصدقائه وكذلك في السفينة
	لما رأته السفينة يجرى ويمشي فإلهام
	وذهب لها عرفت السفينة

Extract 14.2: A Sample of Weak Responses to Question 6

In Extract 14.2, the candidate provided unclear and insufficient explanations, which contained numerous grammatical and spelling errors.

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

In this question, candidates were required to write a composition calling on their community to adopt the value of loyalty, using examples of loyal behavior between two friends in the story “*The Merchant of Bunduqiyyah*”, in not less than 150 words. The question tested the candidates’ ability to express themselves in Arabic Language and was set from the topic *Response to Reading*.

The question was attempted by 41 candidates (28.28%), of whom 16 (39.02%) scored between 0 and 6.5 marks. Furthermore, 14 candidates (34.15%) scored between 7 and 11.5 marks, while only 11 candidates

(26.83%) scored between 12 and 15 marks. The overall performance on this question was good, as 25 candidates (60.98%) scored between 7 and 15 marks. Figure 15 summarises the candidates' performance in question 7.

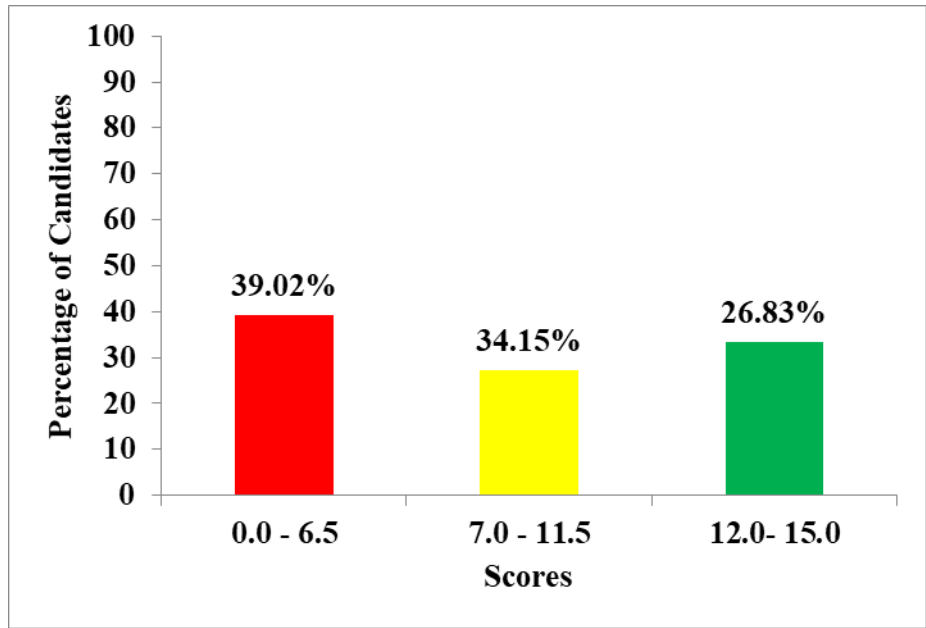


Figure 15: *Candidates' Performance on Question 7*

The candidates who performed well in this question were able to write a good composition on the given topic, appropriately highlighting three lessons from the case between *Antonio* and *Shailoki*. Moreover, they demonstrated the ability to express themselves effectively in Arabic Language.

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

خُلِقَ الْوَفَاءُ

7

الوفاء خلق حسنة يتخلق به الإنسان في حياته وتبقى أثره بعد مماته وتُهمينه عن غيره ولا يبقى أي حاجة في حياته إلا وخلق الوفاء وسيلة لخلقها ومقابلتها بطريقة صحيحة سليم . ومعنى الوفاء هو المحافظة على الصديق في الصدق والأمانة . وهذه من شيم الصالحين من أسلاف قديمة .

ولما ضي هذا الخلق مفتاح السعادة والسور بين المتوافيين ومخلقي الأتوب الثمر والمهارة لقد كان أحسن على المرء أن يحافظ عليه وألا يضيعه ، لأننا نجد كثيرًا من العبر والموعظة للذين ضلوا من قبلنا .

ومن هؤلاء الذين سبقونا دمرًا وعبرة لكل من أراد أن يتغير قصة تاجر البندقية . هذه القصة مثالًا للوفاء والصدق والصدقة تدعو الإنسان في خاصة في هذه الزمان التي كثرت فيه الخيانة والخشونة والنفاق إلى التخلق بأخلاق الوفاء ومحافظة الصداقة والأخاء . وفي هذا المقام سوف نسرد بعض المواقف المهمة

التي توجد في هذه القصة التي تدعو جميعنا على التخلق بخلق الوفاء كما يلي مبينًا ومُسْتَعْمِلًا بقصة ومواقف الرجلين هما : أنطونيو و"باسنيو" كما كان هناك الصديقان مثالًا جيدًا للوفاء . يومًا من الأيام لقد كانا يمشيان معًا في بلدة مدينة بندقية الزائرة الجميلة . كان وقت ذلك هذا الصديق "باسنيو" مقلنًا لا يملك إلا القليل من المال فدعا الحاجة إلى قرص ثلاثة آلاف دينار من صديقه "أنطونيو" وبسوء الحظ لم تكن عند صديقه ما يكفيه من المال حتى يقضيه لكن وعده أن يتكفل يدينه من شخصي آخر مهما كلف الثمن .

	<p>7 لم يكن هناك أحد إلى هذا الرجل الشرير المسمى "شيلوخ" فذهب إليه وهو عدوها اللدود ليستقرها منه هذه القيمة من المبلغ قبل بَعْد أن يخط في بكيدة خصمه ضبيشة فاشتراطه على أن يأخذ منه من أنطونيو رطلاً من اللحم ، فأصر على ذلك ، وكان الموعد بَعْد ثلاثة أشهر ، فأعطاه هذه الثروة الكبيرة لعدوه اللدود أنطونيو فأخذ ضديقه "باسينيو" لقضاء حاجته للنزوح من الفتاة الحسنة "بيرثيا" هذا يدل على وفاء هذين الصديقين وحرصهما على محافظته الصداقة بينهما مهما كلف الثمن حتى بأنه قبل على أن تحمل مسؤولية الدين الكبير من عدوه ، وتحمل مسؤولية أخرى أكبر من الأولى على قبول الشرط المشروط من دائته - ماذا انقض ثلاثة أشهر ولم يؤد به دينه إلى دائته على أن يقطع من جسده رطلاً من لحمه . ومثال آخر من هذه القصة هو موقف آخر أخوف من الأول . وهو أنه لما انتهى انتهى موعد الدين ثلاثة أشهر عجز أنطونيو على سداد دينه من دائته العدو اللدود إذ كان رجاء ماله هو أن تصل المراكب والسفينة التي كانت تحمل البضائع لتجارته لكن لم تكن تصل هذه السفينة حتى غرق في البحر فضاء ماله كله . ولم يجد طريقاً لسداد دينه للعدو . أصر عدوه شيلوخ على أخذه وعده بلهضاء شرطه الذي اشتراطه له . فما كان له إلا أن يرفع المصحة القضائية إلى صاحب التوق في المحاكمة حتى يحكم عدوه بأخذ لحمه . فلما رأى أنطونيو أن يذبح للحاكم بقطع رطلاً من لحمه ، فلم يقبل من أحد أن يأخذ أي قيمة للمال مهما بلغ ، فأبى وامتنع كما كان يوصف هذا الشيخ بالشر والكبرياء والحقد والعدوان</p>
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7.	<p>فلم يجد أنطونيو حلاً لهذه المشكلة حتى وصل صديقه باسيو بأموال طائل ليقره به شيلوك فامنع من أخذه ولم يصير إلا أن يأخذ من بطلا من كعبه . لقد بذل باسيو كل الجهد لجل هذه الوصلة لكن في الأسف لم يوفق بعد أن وثق بنفسه آتاه سيئ ظن به ما له النية جاء به من زوجته جرشا . وهذا يدل أيضا على عظم وفاء هذا صديق الصديق المتعابين المتناصرين في الرفاء والصدقة . لقد بذل باسيو قصارى جهده لاستقاذ صديقه لكن لم يجد نفعاً .</p> <p>ومثال آخر من هذه القصة هو الموقف بين باسيو وشيلوك "جرشا" وأنطونيو . أنه لما اشتد بهما الخطب اجل في المحكمة ولم يرد عدهما إلا الانتقام من عده أنطونيو جزاء لاحتقاره وسوء تسميته بالأسماء السيئة كالخنوص والكلب وغيره . عزم صديقه باسيو على أن يقطع هو بطلا من كعبه بدلاً من صديقه فأبى وامنع . فلما أن يقطع كعبه لولا أن ذلك المحامي الذي أمر بقطع بطل من كعبه بعث بأوراقه كعبه فحجز شيلوك تنفيذ الحكم لما فيه من التعجيز ، وهكذا نجى أنطونيو من هذه المصيبة .</p> <p>وأخيراً ، إن في هذه القصة عبرة ودروساً ومعصية الناس ومثالا خالداً في الوفاء والإفاء . فالصديق الوفي هو خير الأصدقاء الذي جنس صديقه في حال صعبة وضيق . فلا بد لنا أن نتخلق بهذا الخلق الجميل كي تصبح المجتمع كله غاية في الوفاء ليعم السرور والسعادة والفرحة والبهجة .</p>
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Extract 15.1: A Sample of Good Responses to Question 7

In Extract 15.1, the candidate explained what happened to Antonio up to the point when he failed to pay his debt to Shailoki on time and how he was able to defend and save his friend. The candidate also appropriately identified three lessons from the story.

On the contrary, candidates with average performance provided insufficient explanations about what happened to Antonio until he failed to pay the debt and how he was able to defend and save his

friend. Furthermore, they identified one or two lessons that society can learn from the case of *Antonio* and *Shailoki*. Moreover, their responses contained numerous grammatical errors and spelling mistakes. Consequently, they obtained an average performance.

In contrast, candidates with weak performance in this question had limited ability to express themselves in Arabic, which caused them to describe the characteristics of *Bassanyo* and *Antonio* instead of discussing loyalty and its importance in society. This resulted in insufficient and unclear explanations in their responses. Moreover, their explanations contained numerous grammatical and spelling mistakes. This weak performance indicates that the candidates were not proficient in Arabic Language. Extract 15.2 is a sample of a candidate's weak responses.

	الجواب السابع: (7)
	كانت في مسك مدينة البندقية القديمة
	العميان، (الخطان) وكانا لصا صفة عظيمة جميلة.
	وأنا وصلت اليكم وفي مجتمعي على النطاق مطلق
	الوفاء مستعينا بذكر أمثلة الوفاء بين البندقيين
	في قصة تاجر البندقية
	تبدأ بأنطونيو كالأني: فانطونيو كان
	رجل من بندقية وكان تاجر الخلاء شهرة عظيمة
	في إسعاد الناس كان أول امرئ ولا يبتخل
	بأي شيء في إسعاد الناس.
	ونستمر ببايسنيو: فانطونيو كان
	أيضا من تاجر بندقية وكان الناس
	يذهب عليه حين أرادوا المساعدة من
	بايسنيو وأيضا كان لا يبتخل في مساعدة
	الناس بشيء الذي يرضه الله له. فيجب
	علينا أن نتبع خطوة بايسنيو وأنطونيو.

Extract 15.2: A Sample of Weak Responses to Question 7

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

3.2.3 Question 8: The Story of the Merchant of Baghdad

In this question, the candidates were required to write an essay of not more than two hundred words, explaining what the Caliph was doing to know the condition of his people and find effective solutions to the problems they face and explaining the positive results of his actions. The question tested the candidates' ability to express themselves using Arabic Language. The question was set from the topic of Response to Reading.

The question was attempted by 126 (86.90%) candidates, out of whom 30 (23.81%) scored from 0 to 6.5 marks, 64 (50.79%) scored from 7 to 11.5 marks and 32 (25.40%) scored from 12 to 16 marks. The overall candidates' performance in this question was good since 76.19 per cent scored from 7 to 16 marks. Figure 16 illustrates the distribution of candidates' scores on the question.

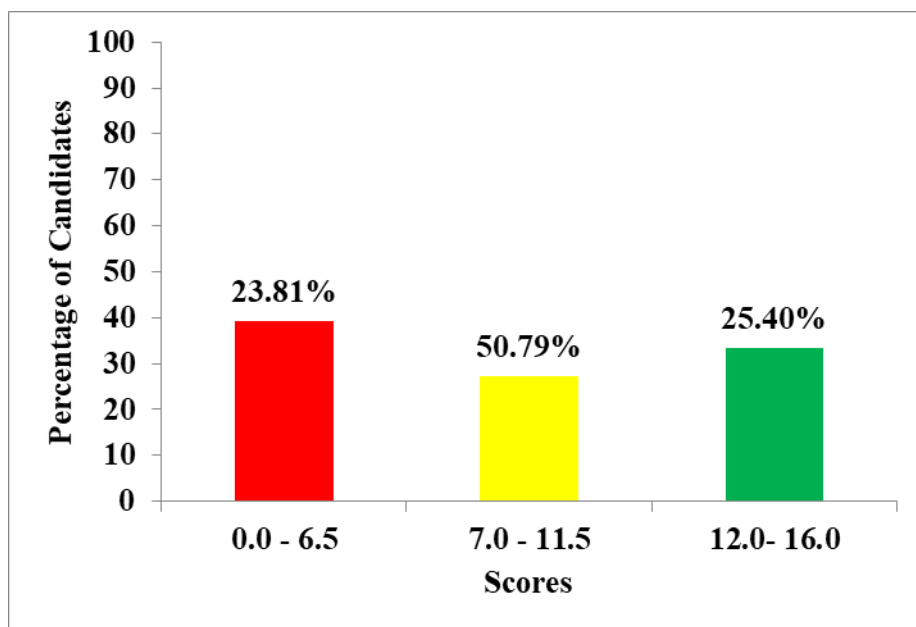


Figure 16: *Candidates' Performance on Question 8*

The analysis shows that, 32 (25.40%) candidates who scored high marks understood the demands of the question. Furthermore, they explained what the Caliph was doing to know the condition of his people and find effective solutions to the problems they face and explaining the positive results of his actions. Moreover, they structured

their essays with a clear introduction, main body, and conclusion, maintaining a logical flow throughout their essays. Hence, they deserved high scores.

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

8.	<p>للحاكم مسؤولية، مسؤولية هي ما كل ما يقوم بها الانسان لتحصيل ما يحبه ووجهه من قيام الاب لعائلته أو أمير لأمرائه أو رعيته حتى الخادم في بيت سيده أو زوجة في بيت زوجها، لذا للحاكم مسؤولية عظمى في تعرف أحوال رعيته. وهذا يظهر لنا حيث تعلمنا من كتاب "تاجر بغداد" إذ الخليفة:</p> <p>كان يتتبع مسؤوليته حيث كان قاضي عادل لأنه بعد جمع علي كوجيا الذي أخذ ماله خرج ليلة مع وزيره وهو لابس ملابس عادي ليحاطل مع رعيته حتى يتبين له ما أخفي لديه، هذا يدل على أهمية التتابع أحوال الناس إذا كنت تاجر تاجر لأن كل شيء مسؤول. وبه ذلك إذ هو في التتابع إذ بين أن الناس يظلم بعضهم على بعض كما ظلم علي من قبل، بعد أن رأى أولاد يتسامرون بعضهم على بعض قصة حسن وعلي و ولقاضي الذي ظلم بينهم، هذا يجب على كل قاضي ولزم أن يقوم كما قام الخليفة مسؤوليته.</p> <p>الخليفة كان يهرج بين الناس، ولأنه كان يتابع الأمور وأحوال الناس، لو أنه كان لضيا لكل أو بكل ما يقال له لما كان يعدل بينهم، وبه أن سمع بأولاد يمثلون.</p>
8.	<p>ما وقع لأمس القريب نادى كل من يحده ب بذلك القصة وهم تاجر حسن وقاضي وعلي (مظلوم) ثم قضى على العدل أخيراً، أذكر الأمراء والأولياء على القيام بما يهتجون لئلا يسأل عنه ربهم لأن النبي صلى الله عليه وسلم يقول "كلكم كذا" أيها رجل أعطاه الله رعية لم يوصه بنصحة لم يذق راحة الجنة، أو كما قال.</p>

Extract 16.1: A Sample of Good Responses to Question 8

In Extract 16.1, the candidate explained what the Caliph was doing to know the condition of his people and find effective solutions to the problems they face and explaining the positive results of his actions, although, there were some spelling mistakes.

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

In contrast, the candidates with weak performance in this question had limited ability to express themselves in Arabic Language. Moreover, their explanations had many grammatical and spelling mistakes or sometimes wrote their response contrary to the demand of the question. This weak performance shows that these candidates were incompetent in Arabic Language. Extract 16.2 is a sample of a candidate's weak responses.

السؤال الثامن	8
علي كوجيا و التاجر حسنة في زمان	
كانت علي كوجيا و التاجر حسنة صديقة و يوم	
من التيمم كانت يسافر علي كوجيا و التاجر حسنة و في	
عملية و في البيعة عقب الدائنة مع الزيتون لانه	
في يوم الذي يسافر ترخته و وضع في البيت الذي	
كان يحفظ المائة و وضع الزيتون في تحفظه و	
الزيتون في خوف لي اكله تحفظه بعد ذلك	
سفرة و التاجر حسنة كان يعيش في البيت	
كان كوجيا مع زوجته لانه يوم من التيمم	
التاجر حسنة مع زوجها كان يتكلم الطعام و ترفع	
هذه لي و التاجر على انه يطبخ الزيتون و لكنه ليس	
لي سارق في ذلك التاجر حسنة فاهية ذهبة	
و احضرت الزيتون كان كوجيا مع الزيتون له انه علي	
توجه سفر مدة الضويلة و التاجر حسنة على انه	
كان و بعد سنة سنة كان كوجيا و وضع و ما	

Extract 16.2: A Sample of Weak Responses to Question 8

In Extract 16.2, the candidate failed to answer the question. Moreover, his/her explanations were unclear and had many grammatical and spelling mistakes.

4.0 ANALYSIS OF CANDIDATES' PERFORMANCE IN EACH TOPIC

Eight topics were included in the Arabic Language examination subject. Five topics were in 125/1 Arabic Language 1, and three topics were in 125/2 Arabic Language 2 in ACSEE, 2025. These topics were *Comprehension*, *Grammar*, *Language Use*, *Morphology*, *Composition*, *Rhetoric*, *Literature* and *Response to Readings*.

Analysis of the candidates' performance on each topic indicated that the candidates had good performance on *Comprehension* (87.79%), *Grammar* (69.42%), *Literature* (72.84%), *Morphology* (68.78%) and *Response to Readings* (65.71%).

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

Analysis of the candidates' performance in 125/1 Arabic Language also indicates that candidates had average performance on the topic *Composition* (55.97%) and *Language Use* (49.59%).

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

5.0 CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

The candidates' overall performance in the Arabic Language subject in the ACSEE 2025 was good, as (97.24%) candidates passed. This good performance demonstrated sufficient knowledge of the tested topics and mastery of Arabic Language. Their knowledge and skills enabled them to understand the requirements of the questions and respond appropriately.

In spite of good performance, a few candidates performed weakly. These candidates had insufficient knowledge of the tested topics and limited mastery of Arabic Language. Consequently, their performance was weak.

5.2 Recommendations

In order to improve the candidates' performance in the Arabic Language subject in the future, this report recommends the following:

- (a) The topic *Rhetoric*, which appears to be more difficult for students, should be taught by providing numerous examples, engaging students

in discussions, and asking questions to ensure their understanding during teaching and learning.

- (b) Teachers should emphasize students to use Arabic Language both in schools and outside school environments to improve their writing skills.
- (c) Teachers should organize essay writing, debate competitions, and other extracurricular activities for students. Students should participate in conversation in order to acquire skills for expressing themselves in Arabic. This will enable them to develop better language competencies.
- (d) Schools should initiate Arabic language clubs that organize debates and presentations on complex topics in Arabic language to improve students' articulation and advanced vocabulary.

Candidates' Performance on Each Topic in ACSEE 2025

S/n	Topic	Question Number	Paper	Percentage of Candidates who Scored an Average of 35% or Above	2025	
					Average Performance in Each Topic	Remarks
1.	Comprehension	1	1	87.79	87.79	Good
2.	Literature	3	2	81.34	72.84	Good
		4	2	72.11		
		5	2	65.08		
3.	Grammar	2	1	69.42	69.42	Good
4.	Morphology	4	1	63.92	68.78	Good
		5	1	73.64		
5.	Response Readings to	6	2	59.35	65.50	Good
		7	2	60.98		
		8	2	76.19		
6.	Composition	6	1	66.86	55.97	Average
		7	1	44.44		
		8	1	56.62		
7.	Language Use	3	1	49.59	49.97	Average
8.	Rhetoric	1	2	60.88	30.44	Weak
		2	2	0.00		

