

Section A.Question One.

- 1.1 The two small girls of the school could not play handball on Wednesday.
- 1.2. 0 children - enter your classes after fifteen minutes and study from your books!
- 1.3. Did Fatima, Khadija and Radhida travel to the university in order to learn Islamic jurisprudence.
- 1.4 The teachers and the children are not in the school's hall - rather/^{but} they are in the big playground.
- 1.5 Mamed's friends were meeting the ^{active} director of ^{the} company to talk about work/employment.

$$5 \times (3) = 15$$

Question Two

- 2.1. اشتريت حقيبة ~~فرداء~~ و أفنن الصغيرة اشترت لعبة خضراء.
- 2.2. تقرأ ضخمة كتابيه وثلاث مجلدات كل اسبوع لكي ~~تتد~~ تنميح في الامتحان.
- 2.3. كانت أم ارشاد تزور حديقتهما صريع بهو هانبرج في الظاهر.
- 2.4. نمر أمه ولدي الفصل ولكنهم زهيرة اذكر منه.
- 2.5. يا محمد ويوسف استيقظا في الساعة الخامسة صباحا و احترنا القرآن الكريم.

$$5 \times (3) = 15$$

Question Three

pg 2

- 3.1. نَجَحَ الصَّادِقُ فِي الامْتِحَانِ فَأَقْدَمَ وَالِدَهُ إِلَى الْعَاصِمَةِ .
- 3.2. كَفَّارَ قَرِيْبِهِ يَبْهَتُونَ عِنْدَ النَّبِيِّ ص. و أَبِي بَكْرٍ ص. فِي الصَّهْرِ .
- 3.3. أَرَوْرَ الْمَلْعَبِ كُلِّ يَوْمٍ ^{إِلْتِمَاسًا} لِكَيْ يَتَأَهَّلَ مِبَارَاةَ كُرَةِ الْقَدَمِ .
- 3.4. ذَهَبَتْ عَائِثَةُ الْمَصِطَّةَ لِأَنَّ وَالِدَتَهَا قَادِمَةٌ مِنْ حَرَبَانِ .

- 3.5. بَعْدَ ذَلِكَ رَكِبَ عَمْرَانُ الْمَخْلَةَ وَ نَزَلَ أَمَامَ مَدِيْقَةِ الْهَيَوَانَاتِ
- $$5 \times (2) = 10$$

Question 4.

- 4.1. ~~أَرْسَمَ~~ أَرْسَمَ
- 4.2. الْمَوَارِسَ
- 4.3. لِمَاذَا
- 4.4. الْمُتَقَنِّ
- 4.5. الطَّيِّبُونَ

$$5 \times (2) = 10$$

Question 5.

- 5.1. لِمَاذَا
- 5.2. يَذْهَبُونَ
- 5.3. مِمَّا ضَرَّتْهُ
- 5.4. تَجَلَّوْا
- 5.5. تَعَهُ

$$5 \times (2) = 10$$

Question 6

Any other also possible.

- 6.1 هل هم معاصرون من تونس؟ هل هم تيار من المغرب؟
 6.2 متى سُكِّلَ واصل البيت؟
 6.3 لماذا تذهب إلى الحمام؟ (تذهبين)
 6.4 بكم الدفتر؟
 6.5 ماذا تفعل / تفعلين؟ عما تبعت / تبعين؟
 $5 \times (2) = 10$

Question 7

- 7.1.1 الأعلام 7.1.2 شهور 7.3.1
 7.2.1 البنات 7.2.2 المكتبات
 7.3.1 القنادير 7.3.2 الشوارع
 7.4.1 الأغصان 7.4.2 البهار
 7.5.1 رُسل 7.5.2 أنبياء

$$5 \times (2) = (10)$$

Question 8

Pupils' answers:

- 8.1 تحت
 8.2 أخضر
 8.3 يوم الثلاثاء
 8.4 الهامى
 8.5 جاهز

$$5 \times (2) = 10$$

Question Nine: Poetry

9.1. Poise of a mother who has passed away. The son is sad and weeps over the fact that he has passed on & left a vacuum in his life. She was level-headed, dependable, intelligent and wise. Now the home is empty and desolate as if her loving left is creation. Echoes in the house never before when he calls up her. Suddenly death intervened in their lives and split them asunder - the hopes turned to ashes. In the twinkling of an eye he became dust in the grave & suddenly he was alone, forsaken and in pain. He tries to deny it (the death) and it (eye) cried. His heart feels the loss tremendously & in the evening he feels very sad & shattered. Silence walks on all sides of the house and everything wholesome became ^{memories} like songs, drawings and gardens.

(10)

9.2. Personification - the hand of death split them asunder - like an axe splitting wood. The separation is permanent and very sudden - there is no return from such finality. Hopes of continued relationship as son & mother were turned to ashes.

(3)

9.3. Shall I cry for your passing away or cry for your love to me that has passed away?

And should I praise you (in your passing away) or praise the fulfilling of all trusts you fulfilled and for your level-headedness, wisdom & intelligence.

Let the tone for the rest of the poem. Praise for a dead person who displayed great qualities.

(4)

9.4. Personification - Silence walks on all sides of the house. Where before his mother used to walk.

(3)

10.1. In the name of God, the Beneficent, the Merciful -
 The Unbelievers will be led to Hell in crowds: until, when they come there, its gates will be opened and its keepers will say, "Did not apostles/messengers come to you from among yourselves, rehearsing to you the signs of your Lord, and warning you of the meeting of your day of yours?" The answer will be: "True: but the decree of punishment has been proved true against the Unbelievers!" To them will be said: "Enter you the gates of Hell to dwell therein, and evil is (the) abode of the arrogant!" (8)

In the name of God, the Beneficent, the Merciful
 Said one of them: "Slay not Yusuf, but if you must do something, throw him down to the bottom of the well! He will be picked-up by some caravan of travellers." They said: "O our father! Why do you not trust us with Yusuf, - seeing we are indeed his sincere well-wishers. Send him with us tomorrow to enjoy himself & play, and we shall take every care of him." (Ya'qub) said: "Really it saddens me that you should take him away..." (15)

10.2. Those who feared their Lord will be led to the Garden in crowds. The keepers will greet them with peace, and these people will say that Allah has fulfilled His promise to them and gave them land as heritage.. (4)

10.3. Ya'qub did not know the precise plot but he had serious misgivings. He also felt that while Yusuf's brothers were otherwise engaged a wolf might kill Yusuf & devour him. (3)

10.4. Yusuf was rescued by a caravan of travellers, who considered him as treasure. His brothers were watching & when Yusuf was rescued they claimed him as runaway slave & sold him to a few dishonors. He would not claim more because the caravan would not have paid an exorbitant amount and they would still have Yusuf with them. (4)

10.5 They had been warned & the mercy of God was also proclaimed to them by the apostles. They rebelled & were haughty & so the decree of punishment has now come true against them. (2) Pg 6.

10.6 See attached sheet. (Pg 9)

(2)

Question 11

11.1 On the authority of Abu Tha'labah al Khushani (may Allah be pleased with him) that the Messenger of God (pbuh) said: "God the Almighty has laid down religious duties so do not neglect them; He has set boundaries, so do not overstep them; He has prohibited some things, so do not violate them; about some things He was silent - out of compassion for you, not forgetfulness so seek not after them." (7)

On the authority of Abu Huraira (may Allah be pleased with him) who said: "The Messenger of God (pbuh) said: 'Part of some one's being a good Muslim is his leaving alone that which does not concern him.'" (5) (12)

11.2 Very clear cut boundaries have been established for Muslims & the Prophet has given clear instructions to the Muslims to follow God's instruction & keep to the guidelines in Hadith. Hadith 2 is significant in that one should leave to mind one's business and not to indulge in backbiting, speculation, spying or searching for gossip. (4)

11.3 Sahih - is of the highest quality & hasan is of the second highest in terms of integrity of text and chain of transmission. (2)

11.4.

Dair

(1)

B

11.5.

In attached est. (Pg 9)

(2)

/ name & complete -

Question 12.

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12.1. The oral exam : → oldest & most widespread, → assists in checking pronunciation & reading skills - the capacity to express & most effective in a small class & in cases where pupils are tested daily and continuously. → assists teacher to correct mistakes during the test (immediately) - make pupils attentive to the question and to listen to the answers of the others to ascertain superiority over his colleagues.
Negatives : takes time up in a big class - does not give teacher the opportunity to gauge the understanding of the students on all sections of the studies because a small number of questions.

The Written Examination : most popular in schools of the western world. Advantages - makes clear the capability of the pupil to organize his thoughts on a specific subject & with regard to writing on it (subject). It manifests the pupil's ability to distinguish important points from unimportant ones in the subject. Many disadvantages - influenced by the previous thinking of the teacher & by the style of the pupil in writing ~~and~~ in addition to the difficulty of correction from the point of time & labour.

The Objective Examination - many types - multiple choice questions & completing answers. Not influenced by the personal feelings of the teacher during marking. Asks many questions which cover many sections of the subject. Disadvantage - ~~but~~ lends itself to guessing of some of the answers.
 $3 \times (4) = 12$ (12)

12.2.1. Teachers prefer the objective exam for their accuracy & speed of completion & marking. But not near the cancellation of written, conventional complexity. These are important in examining some types of learning. Progressive countries are using modern items - they see them as a means, not an end. But there are many countries ^(the admin) who still use the conventional exam. The pupils and they see these exams as an end not a means. So the pupil remains focused on the exam rather than on knowledge, i.e., more focus on preparing for the exam than preparing for life beyond school. (4)

12.2.2. Pupils' answer

(4)

Quran

Some of the famous mufasssirun are:

1. Al Suyuti (d.1505) – Lubab an-Nuqul fi Asbab al Nuzul.
2. Ibn Abbas (d.687)
3. Muhammad ibn Jarir al-Tabari (d.923) – Jami' al Bayan 'an Ta'wil al-Quran (30 volume commentary).
4. Al-Zamakhshari (d 1143) – Al Kashshaf an Haqa'iq at Tanzil
5. Al-Baydawi (d.1286) – Anwar al-tanzil wa asrar al ta'wil
6. Fakhr al Din al Razi (d. 1210)
7. Jalal al Din al Mahalli (d.1459) and Jalal al Din al Suyuti (d.1505) – Tafsir Jalalayn.

Hadith

The main compilers were:

1. Muhammad ibn Isma'il al Bukhari (d.870) – Sahih
2. Abu-I Husayn Muslim ibn al Hajjaj (d.875) – Sahih
3. Abu Dawud (d.875) – Sunan
4. Al-Tirmidhi (d.892) – Jami
5. Al-Nasa'i (d.915) – Sunan
6. Ibn Majah 9 d.886) – Sunan
7. Malik ibn Anas – Muwatta'
8. Ibn Hanbal - Musnad