



*אוניברסיטת חיפה *הפקולטה למדעי הרוח *החוג לשפה וספרות ערבית
 *جامعة حيفا *كلية الآداب * قسم اللغة العربية وآدابها
 בחינת כניסה למ"א ולהשלמות למ"א

מועד הבחינה: 16.5.2014

משך הבחינה: שעה

חומר עזר מותר: מילון אנגלי-עברי, אנגלי-ערבי

קרא/קראי את הטקסט וענה/עני על השאלות שאחריו

اقرأ/اقرأني القطعة وأجب/أجيبني عن الأسئلة التي تليه

Sounds and Silence n Ibn Sīnā's Rasā'il al-Mašriqiyya

1 Ibn Sīnā, Abū 'Alī al-Ḥusayn ibn 'Abd Allāh, known also as *al-Šayḥ al-Ra'īs* (The Leader among Wise Men) and *Ḥuġġat al-Ḥaqq* (The Proof of Truth), born 980 near Buhhāra, d. 1037 in Hamadān, had, as he is pointing out himself in his autobiography, a thorough education, learning 5 from an early age the Qur'ān and many other different sciences, such as grammar, logics, mathematics, physics, metaphysics, astronomy, medicine. His father, an adept of the Ismā'īlī doctrine, invited to his house famous scholars for discussions on spiritual questions; thus, the future philosopher was impregnated from childhood on by these ṣūfī 10 points of view. Ibn Sīnā's mastery of medicine took him around on many travels and made him a favorite of wealthy rulers, but this was also the cause of his misfortunes. While living days of fame, becoming a *wazīr* at the court of Šams al-Dawla, he acquired many enemies, was imprisoned, lost his fortune, but even in prison he didn't give up his



15 philosophical and mystical endeavors. Thus was he admired as a “man of remarkable concentrative powers” (Nasr 1964: 22), not affected by the external disturbances of the world. As stated by Ibn Sīnā himself at the end of his *Epistle on the Nature of Prayer*, he wrote a text sometimes “in half an hour”, or simply on the road from one village to another.

20 Among his hundreds of works there are treatises and epistles on nearly every subject of his times, philosophical, scientific and religious, including some *risalāt* on his “Oriental philosophy” (*al-ḥikma al-mašriqiyya*) – harmonizing reason and revelation in the tradition already begun by al-Kīndī and al-Fārābī, continued afterwards by Suhrawardī and **25** Mullā Sadra.

My thesis is that, along other metaphors (like those of light and ascension) used in the *rasā'il al-mašriqiyya* (Ibn Sīnā 1999), epistles aiming, as stated already by Corbin (1954), the “initiation in the Orient”, Ibn Sīnā has used also symbolic references related to sounds and silence.

30 The “path of truth” is backed by a “path of sounds”: starting with noises (of the human world), passing through disharmonic sounds – finally reaching harmony, whispers and silence. The truth can be found where no words are spoken. Silence is a metaphor for one's true nature, facing the ultimate reality where the contact with the divine can be achieved. By symbolizing the inner growth with disharmonic and harmonic sounds, Ibn Sīnā is relying on *ṣūfī* theories, thus being closer to the Buddhist viewpoints on silence.

الأسئلة:

1. ترجم / ترجمي إلى العربية ترجمة دقيقة الأسطر 1-12 (من الكلمة Ibn Sīnā إلى الكلمة (misfortunes).
2. ما هي العلاقة بين ابن سينا وشمس الدولة؟
3. أَلّف ابن سينا كتب في مواضيع مختلفة؟ أي مواضيع مذكورة في القطعة؟
4. هل يعتبر الفكر الفلسفي لابن سينا فكرا متجدّدا؟ علّل / علّلي جوابك.
5. اشرح / اشرحي نظرية ابن سينا بالنسبة لل"سكوت"؟ على أي نظريات هو يعتمد؟

بالنجاح!