

12.05.2022

**בחינת כניסה באנגלית למועמדים להשלמות למ"א (בוגרי בתי ספר ערביים ועבריים)**

امتحان دخول في اللغة الإنجليزية لمتحني اللقب الثاني والاستكمال للقب الثاني (لخريجي المدارس العربية والعبرية)

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

يُسمح باستعمال قاموس إنجليزي-عبري، أو قاموس إنجليزي-عربي

اقرأوا النص التالي بتمعن وأجيبوا باختصار عن أربعة من الأسئلة التي تليه (100=25X4)

The origins and development of a corpus of belles-lettres (prose) in Arabic are directly linked to the concept of *adab*, a term that has undergone a number of transformations in meaning over the centuries. In modern times *adab* serves as the equivalent of the English word 'literature' (in its narrower sense), but in earlier centuries the term was used to describe a field that was considerably broader in scope.

The original meaning of the verbal root from which the noun *adab* is derived implied inviting someone to a meal, and from that developed the notion of enriching the mind, particularly by training in the social norms of politeness. The ideas of intellectual nourishment, manners, and education were thus present from the outset and remained important features of the concept as it developed and expanded within the general framework of the Islamic sciences.

The person involved in those activities was the *adīb* (pl. *udabā'*), a term which in modern times is usually translated by the French term 'littérateur' but which in earlier centuries identified a scholar and mentor whose areas of interest included such fields as grammar, poetry, eloquence, oratory, epistolary art, history, and moral philosophy, and whose social status was a reflection of the love of learning and urbanity that were characteristics of the intellectual community within which the *adīb* fulfilled his function.

As the *udabā'* continued to practise their role as pedagogues and arbiters of literary taste, the concept itself underwent a process of change. Many *adab* works were, of course, a

faithful record of the kinds of verbal debate and erudite exchanges that would characterise the variety of occasions – soirées (*musāmarāt*), sessions (*majālis*), and conferences (*muhāḍarāt*) – at which intellectuals and wits were gathered together. However, with the development of the status of the *adīb* as practitioner and teacher, *adab*, elevated language, and text came to be closely associated with each other to the exclusion of other types of creativity that did not match those criteria.

### الأسئلة

1. ما هو الفرق الأساسي بين مفهوم الأدب في وقتنا ومفهوم الأدب في القرون الوسطى؟

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2. ما علاقة المعنى الأصلي للجذر أ.د.ب بمفهوم الأدب؟

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3. ماذا كانت مميزات الأديب في الماضي؟

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4. كيف تنعكس أجواء الماضي فيما وصلنا من مؤلفات أدبية قديمة؟

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5. كيف أثر التطور الذي لحق دور الأديب على تغيير مفهوم الأدب؟

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بالنجاح