Passage Ibn Sina 30

I           bn Sina was born in AH 370/AD 980 near Bukhara in Central Asia, where his father governed a village in one of the royal estates. At thirteen, Ibn Sina began a study of medicine that resulted in ‘distinguished physicians . . . reading the science of medicine under him’. His medical expertise brought him to the attention of the Sultan of Bukhara, Nuh ibn Mansur, whom he treated successfully; as a result he was given permission to use the sultan’s library and its rare manuscripts, allowing him to continue his research into modes of knowledge.

When the sultan died, the heir to the throne, ‘Ali ibn Shams al-Dawla, asked Ibn Sina to continue al vizier, but the philosopher was negotiating to join the forces of another son of the late king, Ala al-Dawla, and so went into hiding.

During this time he composed his major philosophical research paper, Kitab al-shifa’ (Book of Healing), a comprehensive account of learning that ranges from logic and mathematics to metaphysics and the afterlife. While he was writing the section on logic, Ibn Sina was arrested and imprisoned, but he escaped to Isfahan, disguised as a Sufi, and joined Ala al-Dawla. While in the service of the latter, he completed al-Shifa’ and produced the Kitab al-najat (Book of Salvation), an abridgment of al-Shifa’. He also produced at least two major works on logic: one, al-Mantiq, translated as The Propositional Logic of Ibn Sina, was a commentary on Aristotle’s Prior Analytics and forms part of al-Shifa’; the other, al-Isharat wa-‘I-tanbihat (Remarks and Admonitions), seems to be written in the ‘indicative mode’, where the reader must participate by working out the steps leading from the stated premises to proposed conclusions.

He also produced a research paper on definitions and a summary of the theoretical sciences, together with a number of psychological, religious and other works; the latter include works on astronomy, medicine, philology and zoology, as well as poems and an allegorical work, Hayy ibn Yaqzan (The Living Son of the Vigilant). His biographer also mentions numerous short works on logic and metaphysics, and a book on ‘Fair Judgment’ that was lost when his prince’s fortunes suffered a turn. Ibn Sina’s philosophical and medical work and his political involvement continued until his death.

**1-A 2-D 3-C 4-A 5-A 6-A**

Questions

1. **Physicians in Paragraph two most probably means————–**
2. doctors
3. philosophers
4. Sultans
5. sons
6. **The one that Ibn Sina treated was ————————–**
7. His father
8. Ala Al-Dawla
9. Ali Ibn Shams Al-Dawla
10. Nuh ibn Mansour
11. **The underlined pronoun its in paragraph 1 refers to—————–**
12. Ibn Sina
13. Sultan of Bukhara
14. Sultan’s library
15. Manuscripts
16. **We can infer from the passage that Ali Inn Shams Al-Dawla and Ala Al-Dawla** **were:**
17. Brothers
18. Cousins
19. kings
20. not relatives
21. **One of these was not covered in the Ibn Sina book called “Book of Healing”:**
22. Medicine
23. Mathematics
24. Religion
25. Logic
26. **The main idea of the passage is:**
27. Ibn Sina was a great scientist of medicine, philosophy and religion
28. The Sultan of Bukhara was successfully treated by Ibn Sina
29. Ibn Sina was a Moslem, but not an Arab
30. Ibn Sina was a philosopher