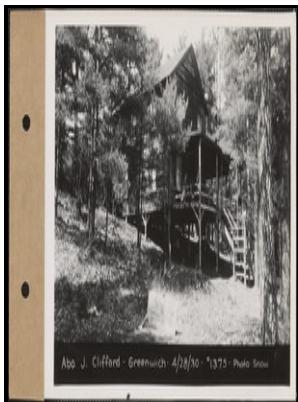


# Shukran-- Abā al-Tayyib

Maktabat al-Ṣafahāt al-Dhahabīyah - Abu al



Description: -

Mutanabbī, Abū al-Ṭayyib Aḥmad ibn al-Ḥusayn, -- 915 or 16-965. Shukran-- Abā al-Tayyib

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**Abu al**

If the intellect is nobler than sensation, then rational proof is nobler than miracles.

**Abu al**

If that place and that time and that people cease, then the miracle ceases with them. Rational proof is found in all places and at all times and among all peoples. وهكذا كان سيدنا المسيح يفعل المعجز للعامة والجمهور ويقيم辯論 والبرهان للفلاسفة الفضلاء الذين لا ينقادون بالمعجز ولا ينتفعون به والمجد لله دائماً أبداً .

**Abu al**

So it is clear that rational proof is evidence which convinces through knowledge and is for the elites and that miracles are evidence which convince through the senses and they are for the masses. Thus Christ our Lord worked miracles for the common people and the masses and set forth evidence and rational proof for the excellent philosophers who are not led by miracles and make no use of them .

**Abu al**

So, knowledge and rational proof are nobler than miracles. Rational proof is for the elites and the philosophers and the scholars who are not led except by it, while miracles are for the masses whose breasts are not delighted by certain knowledge and who only believe what they behold by the senses.

**Abu al**

والمعجز يوجد في مكان مخصوص وזמן مخصوص وأمة. Miracles are found in a specific place and at a specific time and among a specific people. مخصوصة فإذا زال ذلك المكان وتلك الزمان وتلك الأمة زال المعجز بزوالها، والبرهان موجود في كل مكان وفي كل زمان ومع كل امة، فالعلم والبرهان اذا اشرف من المعجز .

**Abu al**

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