

## **Shukran-- Abā al-Ṭayyib**

## Maktabat al-Ṣafahāt al-Dhahabīyah - Abu al-



### Description: -

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

-Shukran-- Abā al-Tayyib

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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. .

Abu al-

والمعجز يوجد في مكان مخصوص وزمان مخصوص وأمة مخصوصة فإذا زال ذلك المكان ونُلَكَ الزمان ونُلَكَ الأمة زال المعجز بزوالها، والبرهان موجود في كل مكان وفي كل زمان ومع كل أمة، فالعلم والبرهان إذا أشرف من المعجز 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

وَمَكَانًا كَانَ سَيِّدُنَا مُحَمَّدُ يَقْعُدُ الْمَعْجَزَ لِلْعَالَمَةِ وَالْجَاهِلِيَّةِ وَيَقْتِيمُ الدَّلِيلَ وَيَرْهَنُ الْفَلَاسِفَةَ الْفَضَلَاءَ الَّذِينَ لَا يَنْتَهُونَ بِالْمَعْجَزِ وَلَا يَنْتَهُونَ بِهِ وَالْمَحْدُ لَهُ دَائِمًا أَبَدًا

Abu al-

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

Miracles are found in a specific place and at a specific time and among a specific people. If that place and that time and that people cease, then the miracle ceases with them. So, knowledge and rational proof are nobler than miracles.

Abu al-



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