[I] o An Arobi os () () [II] al-Ashari a fat & ... [I] Isbal + o. [II] The Thought of Ogbal. · The great point in Christianity is the search for an independent content for spiritual life which, according to the insight of its founder, could be elevated, not by the farces of a would external to the eral of man, but by the revelation of a new world within his soul. Islam July agrees with this insight and supplements it by ilo fenther insight that the illumination of the new world thus revealed is not something foreign to the world of matter but permeats it through and through . With Velam the ideal and the real we not tooo opposing forces which cannot be reconciled. (6) If time is real, and not a more repetition of homogeneous moments which make conscious

experience a delusion, then every mment in the life of Reality is original, giving with to what is absolutely novel and unfaresceable.

(D) To exist in real time is not to be bound by the fetters of serial time, but to create it from moment to moment and is be obsolutely free and arginal in creation.

(3) We become by ceasing to be what we are. Life is a passage through a series of deaths. (P. 14)

· Finite minds regard Nature as a confronting 'other' existing per se, which it mind knows but does not make. We are thus apt to regard the act of creation as a specific past event, and The universe appears to us as a manufactured article which has no organie relation to the life of Is maker, and of which to maker is nothing more Than a mere spectator. The regarded ils universe is a mere accident in its life of God and might not have been created, (P.65) [Salam a 観方 13)世界13 化新加工 ある]

The real question which we are called upon to answer is this: Does the universe confront God as His 'other', with space intervening between Him and it? The answer is that, from the Divine point of view, there is no creation in the sense of a specific event having a 'before' and an 'after'. The universe cannot be regarded as an independent reality standing in opposition to Him. This view of the matter will reduce both God and the world to two separate entities confronting each other in the empty receptacle of an infinite space. We have seen before that space, time, and matter are interpretations which thought puts on the free creative energy of God. They are not independent realities existing per se but only intellectual modes of apprehending the life of God. The question of creation once arose among the disciples of the well-known saint Ba Yazid of Bistam. One of the disciples very pointedly put the common-sense view saying: 'There was a moment of time when God existed and nothing else pointed, 'It is just the same now', said he, 'as it was then'. The world of matter, therefore, is not a stuff coeternal with God, operated upon by Him from a distance as it were. It is, in its real nature, one continuous act which thought breaks up into a plurality of mutually exclusive things.

There is, however, one question which we must answer before we proceed farther. In what manner does the creative activity of God proceed to the work of creation? The most orthodox and still popular school of Muslim theology, I mean the Ash'arite, hold that the creative method of Divine energy is atomic; and they appear to have based their doctrine on the following verse of the Quran:

'And no one thing is here, but with Us are its store-houses; and We send it not down but in fixed quantities.' (15:21.)

b. Masia はる: 神野の日 世界を神の でjalli とみる エアの で = tu= Eッタリである。

神の他:何かか。exist 12:3 を 思:5913 禁りである 神(か)3 た(はい。世界は神である。 のアラ神と世界とは の中 continuous act である。

(正) 同一Ashavia制造観 1777—4の正影冰神寺でである。AR-Ashavi神寺は 原子論的創造設定とる。

4

KSHARIF 9 55 =>>

③ 室間に到される場所にふってもはますがり

③ 位置 E"1713 不3.17日 29 atomid
2.11-32 主 " 且 > isolated 12113

All changes in the world are postured by their entering into existence and dispping

10 to position E & 5 (3 9 5)

To out again but

not by any change
in themselves.

=987万 atomsが何成73下2955に
入りきたり、まに 唐い、73下から 本2り
くのが、東いはまた、かかる atomuで
いかに12 調和のをれた。世界がで
きるのか むた、の全ての原因ない上望
はは 神 のの今をたで、ある。

かれれば水はまで世界の四年学 をを定する、神川かりを見とうとりよう。 とは来来ゆとする、つくりみしいままか かであるおいみよるそのも全で神に かでからかで力である。 く世界の何のマタ根で、表では直接 いたかったかですまですせられている。うる り世界の何のマタ根で、表では直接 りたかったがってがけばれている。うる りを記れず、それらはいかはできてい 独とのことがはませっ。神の重直 の関係が主張されている。

According to the Ash'arite school of thinkers. then, the world is compounded of what they call jawahir-infinitely small parts or atoms which cannot be further divided. Since the creative activity of God is ceaseless the number of the atoms cannot be finite. Fresh atoms are coming into being every moment, and the universe is therefore constantly growing. As the Quran says: 'God adds to His creation what He wills'. The essence of the atom is independent of its existence. This means that existence is a quality imposed on the atom by God Before receiving this quality the atom lies dormant, as it were, in the creative energy of God, and its existence means nothing more than Divine energy become visible. The atom in its essence, therefore, has no magnitude; it has its position which does not involve space. It is by their aggregation that atoms become extended and generate space. Ibn-i-Hazm. the critic of atomism, acutely remarks that the language of the Quran makes no difference in the act of creation and the thing created. What we call a thing, then, is in its essential nature an aggregation of atomic acts. Of the concept of 'atomic act', however, it is difficult to form a mental picture. Modern physics too conceives as action the actual atom of a certain physical quantity. But, as Professor Eddington has pointed out, the precise formulation of the theory of Quanta of action has not been possible so far; though it is vaguely believed that

Again we have seen that each atom occupies a position which does not involve space. That being so, what is the nature of motion which we cannot conceive except as the atom's passage through space? Since the Ash'arite regarded space as generated by the aggregation of atoms, they could not explain movement as a body's passage through all the points of space intervening between the point of its start and destination. Such an explanation must necessarily assume the existence of void as an independent reality. In order, therefore, to get over the difficulty of empty space, Nazzam resorted to the notion of 'Tafra' or jump; and imagined the moving body, not as passing through all the discreet positions in space, but as jumping over the void between one position and another. Thus, according to him, a quick motion and a slow motion possess the same speed; but the latter has more points of rest. I confess I do not quite understand this solution of the difficulty.

discrete of \$ 15:

Another feature of this theory of creation is the doctrine of accident, on the perpetual creation of which depends the continuity of the atom as an existent. If God ceases to create the accidents, the atom ceases to exist as an atom. The atom possesses inseparable positive or negative qualities. These exist in opposed couples, as life and death, motion and rest, and possess practically no duration. Two propositions follow from this:

- (i) Nothing has a stable nature.
- (ii) There is a single order of atoms, i.e., what we call the soul is either a finer kind of matter, or only an accident. I am inclined to think that in view of the idea of continuous creation which the Ash arite intended to establish there is an element of truth in the first proposition. I have said before that in my opinion the spirit of the Quran is on the whole anti-classical. I regard the Ash'arite thought on this point as a genuine effort to develop on the basis of an Ultimate Will or Energy a theory of creation which, with all its shortcomings, is far more true to the spirit of the Quran than the Aristotelian idea of a fixed universe. The duty of the future theologians of Islam is to reconstruct this purely speculative theory, and to bring it into closer contact with modern science which appears to be moving in the same direction. The second proposition looks like pure materialism.

« Schaif a \$ € 5 >> 世界月間的日本日本的以上分割 されなり単位がらはるが、それがは各 時間に倒生か且の海海させられて いる、新性なをもつ=からの事は(atous) 可制造清清(神)年)后元世 1全21厘的.其化加生了る、作为 白然,9%到海上上了台海海川、巴奔 is is sustained by a constant, ever repeated activity & God. al-Ashania Tota ta TE continuous creation & I 35 する。 (Quran 1= 伊.実 2. あるなら二の個句は不可避であ 3)0) sundary cause to 418 th 3to T illusion 1= \$79"00. €99" かるるものを水をのり出度をもでない 137さは、大は大きななりというを変を

もっているのではない、うらかはなくて、神かできのものの中に、火がそのものにはれるなるいとかま状態でとってり出されるのである。

- o Al-Gagali made its Asharite theology so popular that it became practically the theology of its Muslim community in general and had continued to renain as up to the present time (Ashari 9 2115 12 145 12)
 - 1 Time, according to the Asharite is a succession of individual 'nows'.