

- [III]。 Ibn-Arabi の ^{創造} ~~創造~~ 観。
- [II]。 al-Behari の ^{創造} ~~創造~~ 観。
- [IV]。 Creatio の 問題。 [I] Iqbal 十。

[I] The Thought of Iqbal.

• The great point in Christianity is its search for an independent content for spiritual life which, according to the insight of its founder, could be elevated, not by the forces of a world external to the soul of man, but by the revelation of a new world within his soul. Islam fully agrees with this insight and supplements it by its further insight that the illumination of the new world thus revealed is not something foreign to the world of matter but permeates it through and through.

• With Islam the ideal and the real are not two opposing forces which cannot be reconciled.

◎ If time is real, and not a mere repetition of homogeneous moments which make conscious

experience a delusion, then every moment in the life of Reality is original, giving birth to what is absolutely novel and unforeseeable.

◎ 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 to be absolutely free and original in creation.

◎ We become by ceasing to be what we are.
Life is a passage through a series of deaths. (P.54)

◦ Finite minds regard Nature as a confronting 'other' existing *per se*, which its mind knows but does not make. We are thus apt to regard its act of creation as a specific past event, and the universe appears to us as a manufactured article which has no organic relation to the life of its Maker, and of which its Maker is nothing more than a mere spectator. Thus regarded the universe is a mere accident in the life of God and might not have been created. (P.65)

[Islamの観方は⇒世界は偶然の産物]

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 co-eternal 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. Mafic's 立場: 神即世界

世界は神の tajalli とする
立場は = 神に依りてある。

神の他: 何か exist してると
思ふ事は無い。神は存在して居る。世界は神である。
即ち神と世界とは
one continuous act である。

[II] al-Ashari's 創造論

157-4 の 正統派神学である al-Ashari; 神学は原子論の創造論である。

<M. SHARIF の 157-4 抄字に「vacuity」>

アッシャーの語 (atom) は 空虚 (vacuity) から 存在するとき、
再び 存在から drop out する。 = 原子は material である。

また 永く存在するのではなく 一時にのみ存在して居る。且、they are not eternal but every moment brought into being, and then allowed to go out of existence. 従って アッシャーの atom は material である。

アッシャーの atom は material であると同様に ideal である。アッシャーの monad は 元々 存在する。

次の決定の相違点がある。即ち アッシャーの atom は no possibility of self-development along certain lines. (cf. 6p.)

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.

《 Ashari の 創造論 》

世界は個々の原子の連続した存在である。原子は各瞬間に創造と消滅の連続を経験している。諸性質ともつた原子 (atom) の創造・消滅 (神の行為) に依る世界は全く偶然・変化を呈する。従って自然の法則は存在しない。世界は constant, ever repeated activity of God.

al-Ashari の 連続創造論 continuous creation

Quran に 述べてあることは、原子は不可分割である。

secondary cause と呼ばれるものは illusion に過ぎない。世界は偶然の連続である。

「燃やせる杖」は、神の行為の中に、火の連続によるものである。

Al-Gazali made the Asharite theology so popular that it became practically the theology of the Muslim community in general and has continued to remain so up to the present time.

《 Ashari の 創造論 補足 》

Time, according to the Asharite is a succession of individual 'nows'.