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From Cogito to Certainty
(A Comparative Study of Certainty in Mullah Sadra` Wisdom and Cartesian
Philosophy with an Emphasis on the Theological Aspect)

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Abstract

Certainty, from the viewpoint of Mulla Sadra, is a dogmatic affirmation of a proposition corresponding to the reality; which is gained only by access to the sources and with the help of connecting to the angels and receiving the science and knowledge from them. But certainty, from Descartes's view, comes in different sense. According to him, the quality of clearness and distinction which is seen in mathematical and geometric numbers can be seen in real life. And with the same kind and degree of certainty, Descartes prove the existence of mind, God and finally the existence of corporal world. In the theology of both thinkers, God plays a central role to support the certainty. Mulla Sadra, with the existential attitude regarding the certainty, saved Cartesian certainty from pure rationalist deadlock and with the help of existential gradation of mind and its activity and creativity held the cooperation or interaction between intellectual knowledge and intuitive knowledge, and reaches the ultimate degree of certainty to knowledge by presence and intuitive knowledge. The present paper deals with the issue of certainty with the aspects of similarity and the dissimilarities between the fundamentals and the principles of definitive discussion in the course of the thought of these two philosophers.

Keywords: Descartes, Sadra, Certainty, Certain Knowledge.

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Problem Statement

In Sadra's wisdom, true knowledge is the same as certainty, with a dogmatic affirmation and truth corresponding to the real. In Mulla Sadra's view, there is no difference between knowledge and certainty. Knowledge and the certainty are identical that is reached only by gaining access to the source, through the connection of a soul with the angels and receiving science from them. According to Mulla Sadra, the certainty is the major distinctive (Farouk Akbar) that under its light, the right and the falsity are separated. The certainty is considered as an attribute for the Angels, and the uncertainty is an attribute and state of inhabitants of this mundane world who are far away from the truth. With an existential attitude with respect to certainty, Mulla Sadra interprets it as the three unified truths with an existential attitude: Certainty knowledge, Certainty presence, and Pure Certainty. In another words, the first knowledge is considered as deductive and the second as intuitive and the last one as existential connection.

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The main question of this essay is: how and what is the "certainty" from the point of view of the two rationalist schools, the wisdom of Sadra and Descartes' philosophy? Can you safely save Cartesian consciousness from rational attitude? Can the similarity and differentiation between the views of these two thinkers be achieved in the definitive issue?

This research is authored in a descriptive-analytical way by collecting information through library documents.

Considering the issue of certainty and its attractiveness, the authors, after studying and contemplating in Descartes's works, has come to believe that Sadra has precisely saved Cartesian certainty from the pure rationalism deadlock and opened the way for its excellence to mankind. Because Sadra has expanded the domain of certainty into the domain of religious education, and has ultimately recognized certainty only in its intuitive domain, which the term *alm al- yagin* is used namely knowledge which is reached by deduction and with inner sense is observed. But above that stage, it is the 'Haqq of Al-Aqin', which is 'the level of being solved in God (Fanayeh fi Allah).

Mulla Sadra finds intuitive and proofs of the essence from the same entity that they interact with each other. Sadra, with the intensity of the cognitive self, in the process of inward motion, claims the maximum interaction between the intellectual knowledge and the intuitive knowledge.

Method

In this article, we describe the divine knowledge in Avicenna's view through a descriptive-analytical method.

Findings and Results

The differentiations of Sadra and Descartes in achieving certainty can be summarized in several headings;

- The difference in the subject of recognition: Descartes has a kind of dualism, but Sadra calls the cognition as "existence by the one who is the existence".
- The difference in the means of recognition: which there is a difference between Sadra's rationalism and Cartesian rationalism. The intellect in Descartes' thought is the same as "partial wisdom," but in terms of Sadra, the only rational will bring us to the truth that is associated with the "active intellect" or "general intellect".

- Difference in the truth of science; Descartes regards science as a collection of true or true propositions that have an organized relationship with each other, but in Sadra's philosophy, science is an existential matter.
- Difference in the need or fulfillment of wisdom of the intuition; the most reliable way of achieving certainty is, according to Descartes, analogy and reasoning. But Mulla Sadra considers the revelation of the mystics in the certainty of secrecy as supra-righteousness, and believes that the philosopher finally reaches the certainty knowledge.
- The similarities of Sadra and Descartes can be described as cultural, social, contemporary, and founding of the school of thought and thought in the Islamic world and the West, as well as the beginning of the movement by inspiration or sincere dream and having faith- based perspective on the issue of certainty.

Findings and Results

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