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scholars, philosophers, and scientists, to distinguish between the church's views and the reality of divine religions, which was revealed by prophets. The modern man should try to understand the religious truths through divine texts directly, without the church interference. Additionally, we have to notice the debility of modern man to reply to unanswered philosophical, moral, religious, political, and epistemological questions. In spite of human extensive scientific developments and clarification of many mysteries to him, in comparison to the past his debilities have been increased to resolve the philosophical, moral, and epistemological problems.

Therefore, we can conclude that man cannot be needless to God because of many weaknesses he has, especially his creation by God and depending on Him completely. Then the only way to save modern man in redefining of modernism and post modernism is his returning to divine religions and transcendent truth and certainty, since in light of it man can find his place in the world and his value among the other existent beings. In addition, he can correctly understand himself, God, the world, his destiny, and the future, and can correct his philosophical and epistemological mistakes about the existence.

I think Islam, as one of the greatest and most important divine religions, has many fundamental and effective teachings to save men from their contemporary crises, for it at the same time pays attention to both human mundane and spiritual life, so that bring him to the future world and immortal happiness.

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meanings, truth, and certainty. However, Heidegger considers contemporary human being in a hardship, since the gods do not exist in his life and he cannot enter the holy universe.

Although Heidegger criticizes the foundations and results of modernity in his philosophy and shows the human limitations, he does not show the way for saving the modern suspended man. He only waits for the realm of holy universe to be opened, so that the gods return to human life. For fulfilling this, he finds refuge to poems and thinking, and sets aside philosophical thought. Since Heidegger, like modern philosophers, thinks about the existence only through man and does not know another way to define man, he does not have any other choice except to refer to man for defining the truth and certainty, i.e., Heidegger's thought is in fact a humanly one and it depends on human properties. Therefore, Heidegger's objection to modernism cannot make hopeful results.

Conclusion: The necessity of rethinking of human being

One of the basic and important issues that we have to notice is that although human being is the noble one among the other creatures due to his reason, freedom, and free will, man is not God and cannot be a God at all. This was the most important mistake for modern human being that unconsciously tried to place himself in God's seat, while he is an existent being that has many epistemic, moral, existential, philosophical, etc., defects, and his perfections have gradually increased during the centuries. In fact, human ignorance of his defects and limitations led him to this point that he emphasized on his abilities non-logically and changed his place erroneously in the world system.

If the nature of modernity assess well, it is clear that man's most important mistake, which is firstly an epistemological one, is to rely on his reason in order to extremely understand and interpret the existence, while he could not – and still cannot – understand the entire existence. Because of this mistake, man placed himself as the axis of all existent beings. Even God's validity was defined through his relations with man, whereas he has no scientific and existential superiority in comparison with other existents especially God, for God creates the men and not vice versa.

In addition, it should be added that the mistake of modern man was to try to understand and distinguish the reality of religion from the church teachings, and the mistakes of churches had an important role in people's refusal of religion. This was the duty of modern man, specially

considered as the origin and base of any truth and certainty, now we know that there is no God, meaning, and truth in this world. So, no truth and certainty is left for man, and man is the God who creates everything that he needs, every meaning or truth or certainty.

However, giving power to man by Sartre is drastically undesired, and it is the result of subjectivism and humanism. In other words, an atheistic man who has absolute freedom cannot understand and continue his life as he tries to exterminate his life and this world.

Heidegger's views about human and certainty

Heidegger is one of post-modern philosophers who had real and factual approaches to the human place in this world. He complains to the philosophical and epistemic results of modernity, and fully pays attention to human limitations and considers man's finitude as one of his basic limitations. From this approach, man is an existent being whose existence and nature has meaning along with the other existent beings, specially the world that is the essential condition of human existence. Hence, in Heidegger's view man is an existent being that is in the world not out or without it, i.e., some categories such as worldliness, temporality, and historicity are his fundamental properties. Thus, he maintains that man has some virtues like being-thrown, everydayness, factuality, and projection. One of his virtues is being-thrown, while he do not have any role in this being-thrown, in addition man is an existent being that death is his essential destiny and he is an existence that goes toward death (Heidegger, 1988, pp. 91-95, 225-244, 166-210, 258-299).

Heidegger, on the other hand, holds important views about existence, truth, and their relationship. For Heidegger's question of truth is the same as the one about the existence. Heidegger found the answer in *alethia*, means to be unhiddenness or openness, namely the reality of existence is its *alethia* or openness, then truth and certainty are not corresponding to the other things but they are open and man is the only existent being that can understand the openness of things through their phenomenology (ibid, 1996, pp. 112-114). Hence, Heidegger criticizes the modernity and formal metaphysics complaining about the ignorance of existence and truth, and making man as a subject and world as an object by the modern philosophers. Because of human ignorance about the reality of existence, he believes that the meaning of truth and certainty was changed, and consequently man fulfilled to make fake

> man understood and explained natural facts and living happenings on the basis of divine will, through divine destiny and providence, but now he does not appeal to God in order to explain the worldly facts.
> (Nietzsche, 2002, p. 193).

Nietzsche interprets this fact as the death of God and says that we, the human beings, have killed God.

In summary, Nietzsche is a philosopher who completely clarified and cleared the thought of humanization of certainty and truth, which it had less appearance in the thought of modern philosophers. He placed man as the axis of everything even epistemic certainty, which is another picture of humanization of certainty in the modern thought.

Sartre

In the age of post modernity there are some important philosophers who have important viewpoints and objects about the modernity and its consequences, some of which are Heidegger, Jaspers, Marsel, and Sartre. Sartre's atheistic viewpoints have had an important role because of dyspeptic results of modernity. Sartre influenced by Nietzsche's thoughts, completed his thoughts of nihilism, death of God, and humanism. He who had some dyspeptic experiences of Christian faith in the age of his own childhood, entirely separated from divinity thought and extended the thought of death of God not only to metaphysical God but also to God of the different religions. The central idea of Sartre's thought is that he considers the existence of man in the contrary to the existence of God. Although he feels some tendencies to God in himself and others, he maintains that these tendencies show man's desire to be God. Hence, Sartre believes that religious faith is a kind of self-deception, which banned man to encounter the reality (Morris, 2008, pp. 76-79; Mosleh, 2005, p. 181).

In fact, Sartre is going to convert man to God, though he requires denying of any God in this world, i.e. man needs to have absolute freedom, and so God cannot exist. Hence, in Sartre's thought, God is the same as man, and everything is dependent on man, for he is absolutely a free existent being who has no criterion and base in his life. Sartre says that the governing of man has been started now (ibid, p. 188; ibid). So, in Sartre's thought an atheistic man is an absolute criterion of all meanings and certainties. Thus, if up to now, God has been

limitation and has absolute position, a specific being whose personal existence is valuable that considers the conditions of human life is not the cognition and requiring it (Richardson, 1996, pp. 53-55). Man's attempts in Nietzsche's approach shows the death of God, and replacing Him by Man is the succession of the Overman. This means to replace the divine philosophy with the mundane one. Nietzsche exceeds and asserts that all moral and religious philosophies originate from human will to have power, in which human will and wish always rebuild and reconstruct truth and certainty to himself. Nietzsche says about this case:

> "Will to have power is a confirmation, a realization and stabilization, and it is an elimination of unreal properties of a thing and a reinterpretation of them in their existence frameworks. Thus, truth and certainty are not things that exist previously which maybe and must be found or discovered, but they are things that must be created and built. This is the name of a process or a dominate will that has no end. So, to man, truth is always an infinite process and an active determine not to aware of something that in itself is confirm and determined, namely truth is a explanation of Will to Power of man."(ibid, pp. 231-236)

Therefore, we can count several properties of Nietzsche's thought, such as will to power, nihilism, revaluation, and death of God, which all of them are meanings of one reality which is the same as humanism in all affairs and existence aspects, and indicates to the human basic and noble place in this world. In other words, man is the axis of all certainty and truth. Then there is no truth and certainty beyond human understanding. Hence, in Nietzsche's perspective truth is a state of falseness that a specific kind of existent beings cannot live without it; namely, truth itself is nothing except falseness and it has no real and certain value (Heidegger, 1987, vol. 3, p. 37).

On the other hand, declaring the death of God, Nietzsche, in fact, claims that the history of divine ages was finished and the history of anthropocentrism has been started. About this changing, he says:

> The biggest fact among current facts is the death of God, which means to believe God of Christianity has lost its justification. It has spread on Europe, for the thought of His death is a humanly thought and in the age of divinity golden

rejecting of thinking about metaphysical matters but did not accept his emphasizing on their reflects through practical reason. Hence, Positivism placed Empirical Science as the axis of all epistemic certainty and set aside any knowing that acquires through non-empirical method or denied them. This viewpoint has had dyspeptic results that continue up to now.

Nietzsche

Nevertheless, in this process we can see some western philosophers who had challenged modernity whom among are Nietzsche, Heidegger and Sartre. Nietzsche had important viewpoints about the hidden purposes of modernity. In fact, he is one of the significant deep-thinkers and philosophers of modernity who ended the thought of modernity and started post-modernism. Nietzsche understood the fundamental basis of western modernity and tried to clarify them. He in his philosophy explained them in five related subject as follows: 1- Will to power, 2- Nihilism, 3- Eternal recurrence, 4- Overman, and 5- Revaluation (Richardson, 1996, pp. 3-15; Saneei, 2007, pp. 22-30). All these matters and even the entire Nietzsche's thoughts are based on humanism. He even knows all existent beings dependent on man who evaluates all the existence. Nietzsche with a basic emphasis on Hegel's assertion that God has died, claims that traditional theology and modern metaphysics are completely meaningless; hence, his approach to this world is to manage the same material world.

Therefore, in his philosophy, Nietzsche does not consider anything beyond human wishes and power in this world, hence in his approach to the essence of the world is the same as man's Will to Power. Thus, all philosophies must make man gain the superiority on this world, then, it is man who must be the only criterion of any moral evaluation and epistemic certainty, because there is no unchangeable certainty. Therefore, Nietzsche about the meaning of humanization of this world says that humanization of the world is to feel that we are more important than anything else (ibid, p. 146; ibid, p 48). It means that the basis of the world and morality is human power to dominate over the natural world and revaluation to use them more.

Therefore, Nietzsche maintains that the moral principles must explain and provide power for man so that morality may serve him. In fact, the aim and purpose of Nietzsche is that man must be the master and be served by certainty not serve that. Man is the only being that has no

benevolence as his most important property through which man can become God's loved one, and can remove his weakness and defects through this grace. Kant considers Bible as a valid revelation just so that its moral teachings can correspond to laws through the rational proofs, which we previously recognize as completely correct and valid. In other words, we often have to interpret Bible as a symbolic book, not as a literal or logical one (Rezaei, 2000, p. 266).

Hence, we can say in Kant's view religion is considered subjectively through the recognition of all our duties as divine commands (Kant, 2001, p. 177). The property of this religion is that man does not pay attention to any existent being beyond himself to worship him and to get his proximity, but fulfills his own moral and divine duties based on his reason. In the meanwhile, God helps him do his duties, hence either we do not need revelation or if revelatory affaires are accepted, they are just possible through human reason. Then, Kant claims that with this viewpoint we can consider Christianity as a natural and moral religion, because natural religion, as morality (with reference to the freedom of the subject), combined with the concept which can actualize ultimate end (the concept of God as moral originator of the world). Referenced to a duration of the human being proportionate to the entirety of this end (immortality), it is a pure practical concept of reason that – despite its infinite fruitfulness – presupposes only a little capacity for theoretical reason that, practically, we can sufficiently convince every human being of it and everyone can at least expect its effects as duty. This religion possesses the great prerequisite of the true church.

Now we consider that Kant's project of humanization of certainty has all or most of properties of modernity, since through his Copernicus revolution he makes the epistemic certainty dependent on man as the subject, and posits him as the axis and end of all moral and even religious acts and aims, which is completely the same as humanism of modernity. Therefore, Kantian man is placed as the axis of complete certainty and truth from all epistemic, ethical, religious, and philosophical aspects. In this way, even the existence of God is dependent on human understanding, namely the divine being about whom Kant was prohibited from thinking in his *Critique of Pure Reason*, and the metaphysical truths, at the same time are the axis of all things only due to his empirical reason.

Kant's impressions on modernity age and even the contemporary age was and is more than Descartes, since some important philosophers and philosophical schools after Kant especially Positivists, accepted Kant's

In fact, Kant wants to show that historical and gradual motion of human rational and moral evolution has gradually set him free from the need of religious and revelatory teachings. Therefore, by his power of pure reason, man defines his relation with religion and even with God. Kant clarifies this:

> "It is therefore a necessary consequence of the physical and, at the same time, the moral predisposition in us, the latter the foundation and at the same time the interpreter of all religion. In the end, religion will be gradually freed of all empirical grounds of determination, of all statutes that rest on history and unite human being provisionally for the promotion of the good through the intermediary of an ecclesiastical faith. Thus at last the pure faith of religion will rule over all, so that God may be all in all."(p. 151).

Through a suitable example, Kant describes the relation between an ecclesiastical religion and a moral one. He considers the age of ecclesiastical religion as the age of a baby's childhood, the time in which his acts and behaviors are childish and as he grows up, he must set aside his childish behaviors. Kant considers moral and rational religion as an inspired principle not a revelation from the prophet to inform men (ibid).

Kant does not consider the duty of this moral and rational religion to know the essence of God to men, since he maintains we do not need to know God's essence and his attributes, but he emphasizes on the necessity of knowing God's place as a moral existent being in our views. Based on this, his moral and religious believes include as follows:

> 1- Believing in God as the powerful creator of heavens and earth, namely ethically holy legislator
> 2- Believing in God as the preserver of human race, benevolent ruler and his ethical guardian
> 3- Believing in God as the manager and administrator of his sacred laws, namely as the Just Judge (pp. 165-166)

The property of this faith is its correspondence to human understanding, will, and duty, and it includes no mystery. Thus, governing and relation between man and God is not a tyranny but is based on the human holiness and value. Hence, we can consider the

way, pure practical reason is adequate for man. Thus, there is no end either in order to recognize what duty is or to impel its performance (Kant, 2001, p. 57). Nevertheless, in this introduction and after considering human defects, Kant cannot help accepting the existence of a final goal beyond man. In fact, he considers it as an end that is the meaning of an external thing and is a formal condition and harmony to all unconditional ends that we must have, and it is the conception of supreme Good in the world provided by God (ibid, pp. 58-59).

Therefore, in Kant's view, ethics is essentially self-sufficient and its end is not beyond man and his wishes, laws, and ethics. However, Kant, on the other hand, gives so much expansion to human free will and duty, the result of which is unreachable ends that are provided by happiness and virtues. Kant also concludes the necessity of religion through ethical principles. He considers ethics as the basis of religion. In other words, the necessity of religion is due to ends of ethical principles. Thus, religion and God are posterior to ethics. Hence, Kant says:

> "In this way the human being demonstrates the need affected by morality within him, adding a final end to the thought of his duties as their consequence. Thus, morality inevitably leads to religion and through religion it extends itself to the idea of almighty moral lawgiver outside the human being, in whose will the final end of the creation of the world is what can and must be the final human end."
> (pp. 59-60)

Kant in this book considers the historical progress of religion from divine religion to moral and pure rational religion, and then claims that human historical evolution changes and by this changing it is provided the possibilities of divine state through moral religion (p. 146). Although Kant considers church and Bible as the most important institutes of divine state, he maintains that this changing is according to its historical progress. It means that, although in his view, a real church is signified by its comprehensiveness and the sign of its comprehensiveness is its necessity, the historical faith on church has only unreal validity, while the pure religious faith, which depends on reason and ethical faith, can be known as a necessity and unique faith. This is the sign of a real church (pp. 146-150).

they hold various tastes, opinions and beliefs. So, ethics can have different principles, finals, and laws to the number of human beings based on their understandings and viewpoints; in other words, we have no absolute ethics.

Then, according to Kant's principles, how can we expect this ethics to reply to the unanswered questions of metaphysics, such as God, World and Man? Moreover, how can we demonstrate the necessity of happiness, future world, existence of God, and so on, and posit this ethics as the basis of religion for understanding religion by it?

Here we have an important question: if in Kant's ethics human being is the agent and final of his ethical principles, why does he need to provide his happiness and aims beyond himself? Therefore, Man must recognize and provide his happiness and virtues in the other world, if he is the agent and the end of his ethics. Then, there is no happiness beyond him, and if there is any, man does not need it. If Kant concludes that the real happiness is not provided in this world, namely, this world does not have enough ability to provide real happiness, we will need the future world to provide happiness. So in the contrary to Kant, not only reality is not restricted to this world, but there is a future world that human ethical aims posit in that and this is shown that man himself is not the final end.

In addition, if man is the axis and doer of ethical acts, anyone can interpret or deny ethical virtues, happiness, moral certainty and truth according to his own views and in Kant's thought and in his practical reason, this is exactly the humanization of ethics and moral certainty.

Relation between ethics and religion

The relationship between ethics and religion, or dependency of religion to ethics in Kant's thought, is clarified when his viewpoints about religion are studied in his book *Religion within the boundaries of mere reason*. Trying to explain the victory of Good on Evil and appearance of divine power by man, Kant emphasizes in his book that this matter is occurred by changing the ecclesiastical and traditional religion to an ethical and rational one. In the introduction to the first publishing of the book, Kant maintains that ethics, so far as depends on the conception of man as a free existent being, does not need to anything to govern it or any motivation except rational law itself. In other words, according to ethical approach man does not need religion, either to manage his life in the external universe or to manage his free will in the internal world. In this

will that essentially and constantly, due to its essential value and not to finality that it makes, is "Good". Kant, then, pays attention to the conception of duty, considering it as the principal property of ethical awareness, and maintains that free will, which acts to fulfill duty, is a Good will (ibid, pp. 80-83).

We can understand the essential relation between Good will and duty in Kant's philosophy. In other words, the decision and fulfilling the duty must be only to do the duty not for the fear of punishment or the desire of reward. This is the basic principle of Kant's ethics that he tries to make it as the absolute ethical law. Therefore, in Kant's view obedience of reason is the obedience of law, which unconditionally judged by reason (Kant, 1996c, pp. 268-9).

Hence, in Kant's opinion, only those acts have ethical values that fulfill the duty and man does not have any aims to fulfill them, and then he can make these acts as universal laws.

Man being axial in the ethical finality and authorship

Denial of the outer aim of man is one of the important properties of Kant's ethics, within which any aim beyond man's act, free will, and duty is denied. Hence, Kant in one of his ethical principles says, *"Behave as a human being behaves for being human, you or anybody else will be considered as the finality not an instrument"* (Kant, 1996b, p. 80). It means that, man as the doer of ethical act himself is also its aim, then, Good will, even if it is a supreme good, is also valid just in the light of human realm of understanding. So, from pure reason approach, Kantian man who is forbidden to enter the realm of metaphysics due to the weakness and limitation of his epistemic faculties, can distinguish ethical principles and even posits himself as its only final end and aim by his practical reason that has free will and duty. This is the very Kant's subjectivism in morality. In this approach, man is obliged to respect the ethics, and is its aim as well. Therefore, in Kant's view, we cannot consider man as an instrument, but as the entire humanity and finality.

One of the first consequences of Kant's view is humanization and relativism of ethics, because if the man who lives on the earthy world does not have any aims in his moral acts beyond the empirical universe, ethics and its principles are applied to manage the material living; i.e., ethics becomes a humanly matter. In addition, ethics in contrary to Kant's philosophy cannot expand as a universal and necessary law because men live in different time, spatial, and cultural situations and

> Until now it is supposed that all our knowledge must correspond to external things, while all our efforts to recognize something about them is a priority by ideas were not successful, then now we try to see if, as a preposition, external things correspond to our conceptions, do we progress in metaphysics well or not? Any way, this matter is distinguished by possible affairs and has a good correspondence, that is our ideal, namely a priori knowledge to external things that determines something about them before they are given.(ibid, p. xvi)

This means that even for recognizing the external world man's mind is a criterion of knowledge. There is no meaning for the acquired certainty of correspondence in mental conceptions to external things, but epistemic certainty is a dependent matter to man's mind and his function. Thus, epistemic certainty is a humanly affair and man determines the nature of certainty in different situations. As far as human beings have many and different mental virtues, they can have several opinions and epistemic certainties even about one specific subject. Therefore, certainty is a relative matter, and is depended to man who is its basis.

Through his philosophy, Kant confirms the principle of humanism and subjectivism completely, and posits man as an epistemic axis and criterion of reality of other existent beings. The result of the epistemic reality of other existents like God, freedom, faith, future world, immortality, and so on, get meaning only by humanly mental frameworks. However, this is not the end of Kant's project; in his practical reason, namely Ethics, he insists on humanization by emphasizing on human free will, freedom, and duty.

Kan's Ethics

Kant's ethics concluding his attitude to human reason from practical approach, and his claim on man's free will, freedom, and duty as well, that none of which has epistemic virtue. In his philosophy of ethics, good will is what is worthy. Kant says, "...it is impossible to call something "Good" except the unconditional "Good Will" inside or outside the world" (Kant, 1996b, p. 49), i.e., in his view Good Will is only absolute Good and without any condition that was posited beforehand in man. Thus, the concept of Good is the concept of free

freedom, immortality and other things. Kant's effort in *Critique of Pure Reason* has some especial importance, since with emphasizing of critique of pure reason he defines validity of human knowledge through issuing a priori synthetic judgments. He then shows that such judgments are applied only in some sciences like mathematics, physics, chemistry and geometry, because if man wants to have a certainty and real knowledge, his mental data must be provided by aesthetics categories, namely space and time, and then it can be synthesized and analyzed by understanding. This means that the basis of human knowledge is experience and we, as human beings, are restricted in the material world frameworks. Hence, certain knowledge is provided to us only by experience and has meaning only within its boundaries (Kant, 1996a, pp. 150- 170).

So Kantian science is the one which has some important virtues as follows: 1- it is an empirical science; 2- it completely depends on experience; 3- it is restricted on the material and empirical world frameworks; 4- it is acquired by sensible intuition, not rational one. Consequently, if man can find certainty in this world, it is only within the frameworks of material world and he cannot acquire any knowledge beyond that by his reason.

Affirming the rational world and human attitude to recognize things in themselves like God, freedom and immortality, Kant maintains that since these are existent beings out of empirical world, human reason is not capable of recognizing them. On the other hand, if human reason tries to gain knowledge about them, he will be inevitably involved in contradiction and illusion. Then, man by his own reason does not allow to enter the realm of divinity and super world. Kant in his pure reason, then, confirms empiricism and in the meantime makes man think about material world by rejecting the possibility of recognition of the rational affaires. This means to lower man from divine and rational universes to the material world, amusing him to manage his mundane affaires in this world. We can call it materialism and secularism.

In addition, Kant through his pure reason and confirming his subjectivism compares that with Copernicus's revolution. In his philosophical system, he changes the place of subject and object and claims that in order to acquire a science of the external things, there is no need for corresponding subjective conception to objective thing, but on the contrary, it is the external thing that must correspond to our mind and its conception. Kant says:

revelatory affaires are declined by God. Then, if they are even contrary to our reason, we must accept them (ibid, 1997a, p. 309). Although this matter is a kind of affirming revelatory certainty from Descartes approaches, it has another result; i.e., putting them away by Descartes from the rational thinking. Meanwhile, Descartes in the basis of this approach and the limitation of his reason does not have interest to think about final cause and aims of divine acts in the world, and says that we do not want to pursue at what aims God has in his creation of the world. Then we put away researching in final causes in our philosophy entirely (ibid, pp. 287-288). This shows that although Descartes as a philosopher believes in God, he requires rational thinking about God. So far, only due to continuing his arguments to prove the existence of God and the world, he gets those final causes but after that he stays in his mechanical world. Nevertheless, God and revelatory affaires do have important place in his philosophy, because in the basis of his subjectivity, Descartes tries to give a rational explanation to dominate the natural world and in order to fulfill this, he just depends on his reason.

Thus, certain affaires beyond human reason either accepted – even if they are beyond his reason, whereas man does not think of them – or rejected by Descartes. This is some modern philosophers' method like Hobbs and Hume. They unified to some of world features in Spinoza's philosophy, that its result is either demystification of divine affaires from world or humanization of affaires to man.

Kant: theoretical philosophy

Modern philosophers such as Hume, Leibnitz, Kant and Nietzsche completed the project of humanization of certainty after Descartes. In this process, it seems that the role of Kant and Nietzsche was very significant, because most of the philosophers tried humanity replace divinity in all affairs even in certain knowledge. They announced man as the central and axial subject of modernity, the reason as his instrument, and manageability of the mundane life as his goal. Hence, we can say the essence of modernity was to remove man from any non-humanly element, and identify him and his virtues in own right places.

Kant has an important role in fulfilling this task. He first emphasizes on assessing of human epistemic faculties in his book *Critique of Pure Reason*, after discussing them, he declares that human reason is not able to recognize metaphysical matters; namely, he claims that man due to his empirical backgrounds cannot understand metaphysical ideas like God,

religious affairs, which are ignored or denied. So modernistic attitude is a secular and mundane one in which managing of human mundane life is his essential duty, hence human reason also tries to fulfill his material and secular wishes. In other words, human reason in the contrary to divine approach declined himself from divine horizons to earthy ones to manage his material requirements without paying attention to his transcendent position in the world system.

Additionally, pragmatism is one of the important properties of modernity, so that all of human practical and theoretical attempts to philosophize are practical using of them. Thus, according to this approach, any philosophical thought believes that man cannot use to manage and progress his mundane life, losses its validity and worth. For based on the progress of thought, human mundane life in this world is going to progress very fast. Then in this process, thought has validity that influences the process of human technological and material progress.

Historical process of humanization of certainty in modern philosophers' thought

Descartes

The start point of most fundamental categories of modernity may be found in Descartes' philosophy. He was the father of modernity, especially from philosophical approach, who first doubted in the entire existent beings and then demonstrated himself as the first and the most fundamental being and certainty that called Cogito. He posits Cogito as the axis and basis of other existent beings like God, world and even other men (Descartes, 1997a, p 250). In Descartes' philosophy certainty to human existence who thinks, is prior to the other existent beings, then recognition of the other existent beings and facts like God and World is possible only by man, i.e. man is the center of recognition of other existent beings and he is the horizon of their certainty and truth. Descartes says whatever I understand clear and distinct is a complete certain and truth (ibid, 1997b, p. 148). So in his thought certainty is a thing which is acquired only by the two humanly criterion of clearness and distinctness, and there is no certainty out of these frameworks which can be considered as meaningful.

Descartes, on the other hand, distinguishes revelatory affaires from rational ones. Emphasizing on human reason defect, he maintains that

through his understanding. Consequently, philosophical certainty and truth is depended on man and his epistemic faculties, i.e., certainty and truth have made a humanly certainty and truth, and they are depended on humanly frameworks. Then, there is no certainty and truth beyond man's mental frameworks or, if it exists, man does not care or ask about it.

The second matter concerning humanism is rationality. Rationality has a central position in human cognition and practice. In this approach, the criterion of reality for the other facts is their correspondence to human reason. Then if anything could be considered beyond human reason, they would not have rational value and validity, and this attitude is contrary to the traditional viewpoint. In traditional viewpoint man maintained to the other facts beyond his reason, facts like as God and rational existent beings, while in modern rationality the validity of existent beings are defined by human reason and the purpose of reason is just the mundane humanly reason. Therefore, the property of rationality, first, is epistemological valuation, and then, existential valuation of the existent beings. This shows the relation between humanism and rationality, which is clear in modern philosophers' works, from Descartes to Nietzsche. We can conclude that man has been considered as the subject, and other existent beings like God and the world as the object. In this process, their reality is defined based on human reason frameworks. Then, man and his reason have been the criterion of epistemic certainty.

These two properties are concerned with some of man's viewpoints such as empiricism and materialism. Modernistic empiricism maintains to research by empirical method especially one which is used in natural sciences. In empirical method the validity and truth of scientific data are defined only through the empirical examinations, that is, the epistemic certainty is the one which is acquired by the empirical method. As the empirical method is restricted to the material and corporeal world, the method has been utilized by man – who is depended only on this method – is a materialistic one as well. Thus, modernity is essentially a materialistic thought and so its acquired certainty is an empirical and materialistic one. Therefore, the modernistic materialism has been indicated by man's ignorance of his spiritual and religious aspects and his effort to manage his material and mundane life in this world. In addition, we can consider Secularism as another property of modernity that regards directly to materialism and humanism. Secularism is the man's attitude to his mundane aspects of living in a place of spiritual and

certainty and truth on a kind of humanly factor, it seems that Correspondence theory, which was the current one in the Ancient and Middle Ages, says proposition P is correct if P is such that fact is the same. However, coherence theory says proposition P is correct if and only if P is a member of coherent complex of propositions, and pragmatism says proposition P is correct if and only if P practically is useful (Shams, 2004, pp. 132-133). Thus, the mentioned notes show that there are many and different theories of certainty in epistemology, that gaining the certainty is depended on how we have approached them. To fulfill this, we have to discuss on the properties and principles of modernity.

Fundamental Principles of Modernity

As it was mentioned, modernity is a fact that has different aspects among which is the philosophical property placed prior to the others. The philosophical property has some important virtues like Humanism, Materialism, Rationality, Empiricism, Secularism, Demystification and so forth, which have interrelations and each one has its own properties. Here we concentrate on philosophical and epistemological ones, which regard certainty and truth. We have to notice that humanization or humanism is a central subject in modernity and it has affected man's entire life. Due to being man as the axis of all epistemological and existential changes of modernity, humanism is the most important issue of modernity. Hence, we can give many meanings for humanism, but because of our epistemological and existential approach, we concentrate on human axial position to recognize the philosophical truths and man's position on the other existent beings. In other words, we call human axial position in cognition and his power as humanism. Then we can say humanism means to believe that if man, by his empirical science, cannot recognize the system of the world and existent beings, then no other being can recognize it. Such a definition of humanism was arisen of this modern metaphysical claim that man is able to recognize all existent beings and to define them, that is, man can recognize and interpret existent beings through his arbitrary method and he can dominate over and deflower them (Heidegger, 1993, p. 224; Davies, 1997, p. 126).

The most important epistemological property of this humanism, in addition to the other virtues like ethical, political, and economic ones, is having belief and faith in human power of recognition; in other words, man can recognize existent beings and measure their validity and credit

he is an earthy existent being, he has some epistemological, existential, religious, and ethical restrictions. Man, according to his modern understanding, interpreted other existents like God, world and the other human beings, consequently, their epistemological and existential reality are lowered to the humanly understanding. Thus, humanization of certainty in modernism reduces the philosophical and epistemological certainty to the level of human understanding, which is restricted to the material world. This decline had unpleasant results for man and his society, and brought about the ignorance of transcendent realities specially God, religion, morality, after life world, and so forth. Additionally, due to this ignorance, man was concerned to manage his mundane affaires, and placed the cognition and his noble position in the world system above the transcendent realities.

Here, first, let us explain the most important theories of truth and certainty. There are different viewpoints about certainty and truth in epistemology. We are going to discuss three important theories with studying the elements of certainty and truth knowledge. In epistemology, in any cognition, we can consider three elements including belief, truth, and justification; that is, knowledge is a justified truth belief. Moreover, when knowledge can be the same as truth and certainty are, these three mentioned factors, namely belief, truth, and justification, can be correct and certified more. Hence, due to the role of these factors, there are different approaches to knowledge. In short, the condition of belief explains that believing in something is a relationship between a person and a proposition like P, that is, if there is not such a relation, that person is not related to the proposition P.

Accordingly, it can be said, if Ali knows proposition P, then Ali believes P (Shams, 2004, pp. 60-61). However, the condition of truth needs something more than the condition of belief, because it says if proposition P is correct, external fact must be such that P explains it. So, the condition of truth in addition to the condition of belief is made like this: if Ali knows the proposition P, then Ali believes the correct proposition P (ibid, pp. 63-64). While it seems that the condition of certainty cognition has not been provided, we need to justify the condition that says Ali knows the proposition P, if and only if Ali justifiably believes that proposition P is correct (Moser & Vander Nat, 1995, p. 4).

The above notes from one hand and the theories of truth from the other do not provide unanimity on gaining the certainty. Since two theories of Coherence and Pragmatism are theories that depends

Introduction

Modernity is a fundamental fact that has different epistemological, philosophical, cultural, political, and economic aspects. In fact, the above elements not only have an important role in the shaping of modernity, but the modern world is also manifested through them. In other words, modernity is a tremendous epistemological, philosophical, and political process that regards all constructs of human life with all of its aspects: his relation to the world, God, and the future, as well as the society. However, effects of the above elements in making modernity were not alike, because modernity was a philosophical thought and fact that changed man's social and individual living process. Modernity was a turning point of human epistemological attitude to the existence of the world and God, which changed his place in the world. Hence, we can say that the most important property of modernity is its philosophical aspect; in other words, modernity is a philosophical reality and fact, which has other characteristics too. It was in the process of modernity that man found a new approach to the existence and in the light of that approach understood himself, the universe, and God. Unlike the past, this understanding had a fundamental difference in compare with the understanding of human life in the Middle Ages. It seems that the philosophical property of modernity has had very big results. This philosophical virtue had two approaches, the first was epistemological and the second was existential, the former prior to the latter. It means that in modernity, first, man's understanding of the existence was changed, and then, his relationship to the other existent beings, such as world and God was also changed.

Although modernity has different meanings, in this paper I studied and defined it with considering its philosophical property. Given such an approach, one of the most important concerns of modernity is man's attempt to acquire philosophical certainty and reaching philosophical truth, though it was true about the Ancient and Middle Ages men. Nevertheless, there is a prominent virtue of modernity, which distinguishes it from the past; i.e., human creative role for acquiring philosophical certainty and truth that was not present in the past. In other words, the Age of Modernity is a time that man's epistemological attitudes to himself, to the world, and to God have a basic change. This is the result of such a changing that man, as a subject, understands and interprets other existent beings only by his mental frameworks, and since

Consequently, certainty and truth became humanistic, that is, man became as the axis of certainty and truth, which the most important result of that is the relativity of certainty and its restriction to human knowledge, will, and ability.

This paper tries to discuss the above subjects, considering some of the important thinkers of modern and postmodern philosophy like as Descartes, Kant, Nietzsche, Sartre, and Heidegger. It also attempts to show that although Heidegger complained to subjectivism and modernistic approach of truth, his effort to redefine truth and certainty was not successful and could not rescue it from a crisis. That is because he could not go beyond human understanding to reach a holy and absolute certainty and truth, while – according to this paper – the only real way is paying attention to divine certainty, revelation, and God.

Keywords: *Modernity, Post-modernity, Certainty, Truth, Human, Crisis, Subjectivity, Objectivity, Knowledge, Demystification, Humanization, Revelation*

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Humanization of Certainty in the Philosophical Modernity

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Abstract

The importance of modernity is because of man's place as the axis of all beings and existents like God and the World, and they get their meaning and validity in the light of him. Although man has reason and freedom and he is the noble master of all creatures, in the meanwhile, he has many defects in his existence, and his accomplishments have been gradually increased during the centuries. Hence, we can say that man actually and absolutely does not have any perfection, and he cannot get his achievements perfectly.

However, with changing in the relationship between man, God, and the world during the modernity age, the whole of man's approaches to God and the world changed, and this brings about some basic problems and crises. In this process, man gained and acquired a kind of genuineness and principality towards God and the existents of world that their place and importance, especially divine truths like God, were defined in the light of human epistemic abilities and their validity were depended on human knowledge. Hence, the place of divine truths was lowered to the limits of human understanding, which I call it the humanization of divine truths.

On the other hand, because of his weakness for understanding the divine truths, man has gradually put them aside from his philosophical thought, and has recognized them meaningless. In the meanwhile, he has tried to understand the empirical world and its managing without considering what is beyond it. I call this demystification of the existents by the other areas such as ethics, politics, and even science, which all of them have been depended on the human being.

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