

The Attached and Detached Imagination from the Perspective of Sadr Alhokama

Sima Torabi Dasht Bayaz ^a, Sahar Torabi Dasht Bayaz ^b

^a *Sima Torabi Dasht Bayaz (faculty member of Hasheminezhad Pardis Farhangian University)
and PhD student of Transcendent Philosophy at Ferdowsi University of Mashhad- Iran*

^b *Sahar Torabi Dasht Bayaz*

Masters Graduate of Administrative Urban Management (MBA) from Isfahan University of Technology- Isfahan- Iran

**“And before (behind) them a barrier (middle stage) until the Day they are
resurrected,” (Surah Al Mu`minun V: 100:23)**

Abstract

According to the philosophical principles of the authenticity of existence, doubting the existence, the wide spreading movement, the unity between the perceiver and the one being perceived, Sadr Alhokama uses a existentialist approach for the processes of science and perception, Sadr Almotalehin, considers the detached imagination or the descending model to be the middle stage between the world of reason and the world of matter and believes the human's ego to be divine in terms of creativeness because it interprets fantastical images as real ones. In the model world, fantastical images have little effect on self control because they are indeed created by the ego and all objects, such as the brain and the nervous system are counted as the numerical mediators in the creation of the images and by watching the model world and the human ego help to create a fantastical image in the attached imagination. The ego, due to its wide spreading movement, creates its own suspending image through making perceptions and actions and the mentioned image will be the cause of its pain or pleasure in the drunkenness of the afterlife. By believing in the ascending model, Sadr Alhokama succeeded in solving philosophical matters such as the state of being in the grave and in the suspending middle stage (barzakh), the emergence, physical afterlife and the imagination of actions.

Keywords: Ego, attached imagination, detached imagination, descending model, ascending model

Introduction:

The creatures of the world beyond, are the mediators of blessings and pave the way for the emergence of the existence of the Lord, thus good deeds reach heavens through their holy existence. Amongst the creatures of the world, humans who are of course no different than matters and objects in terms of the contents of being, but due to their talent for representing divine signs in themselves are able to move beyond this world, and reach natural transformation, the attached model world, and from the model world ascend to the world of reason (Lahiji, 2007, P: 621: 21).

Based on his philosophical principles, Sadr Almotahelin (may God's forgiveness be upon his soul), has proved humans' widespread movement from materialism to singularity, singularity of the power of imagination (which guarantees the basic perceptions, pleasures and phony troubles in life), and differentiated the punishment and reward based on the creation of imaginative images by the ego by means of mysticism.

Problem Statement

Since this study tends to analyze the theory of imagination from the perspective of Sadr Almotahelin, thus it has to deal with the following questions:

What did Sadr Almotahelin believed to be an attached imagination? In other words how what he believed to be the attached imagination occurs to the ego? How Sadr Almotahelin does explain the world of imagination or the detached imagination? How does the detached imagination, explained by Sadr Almotahelin relate to the model world introduced by his predecessors? How does proving the descending and ascending model worlds justify matters such as the state of being in the grave and the physical afterlife? (Sadr Alddin Shirazi, 1981, P: 15).

Ibn Sina and his followers have denied the existence of a middle stage and its related spirits altogether, and before Sadr Almotahelin there seemed to be consensus on this matter. However, Sadr Almotahelin devalues the entire Sheikh's evidence and has proved the singularity of the attached imagination and the detached middle stage by means of reason and logic.

According to Sadr Almotahelin humans possess three types of perceptions:

1. The sensory perception, in which the image of what should be perceived, is evident in the matter, and the perceiver sees it tangibly.
2. The imaginative perception, all the above qualities apply to this one as well, with this difference that the matter that should be perceived is not tangible in this form of perception.
3. The logical perception which refers to perceiving the nature of a matter holistically, the correspondence of the two worlds, in the triangular states is amongst the principles of Sadr Almotahelin.(Hassan Zadeh Amoli, 2009, P:91-93).

Thus, the existence in accordance with humans' feelings consists of three stages:

1. The world of tangible matters also known as the materialistic world which is prone to mortality.
2. The world of imagination or the world of fantastical images; which is exactly like the world of tangible matters except that it is free of matters.
3. The logical world: this is free of matter and materialistic qualities.

Human being is a true being in which all the above worlds and states are traceable (Sadr Alddin Shirazi, 1410 HQ, Volume: 3, P: 300-304,: 15).

The Ego

In its earliest stage, the ego is similar to the physical matter, however, after going through various stages of maturity imagination grows and wisdom gains its potential, therefore a wise ego emerges and after going through more stages of maturity its wisdom becomes more active. One's ego, just like matter is exclusive to matter of facts at its early stages, but due to the inevitable maturity reaches beyond the materialistic world and after going through the middle stage of solitude turns into a wisdom ready to be implemented, the mentioned wisdom helps the ego to reach the state of perfection (Sadr Alddin Shirazi, 2008, P: 50, 19).

Therefore the human ego plays three particular roles:" the role of wisdom and morality, ego and imagination, sense and nature (Sadr Alddin Shirazi, 1996, P: 552).

In the fourth part of his book Asfaar, Sadr Almotahelin, has explained the ego and its place in the two worlds and has analyzed its forces and limitations. He has divided the forces of ego into two categories of perceiving forces and stimulatory forces.

In order to find the answer to the ways of acquiring the imaginative perceptions, we should first define "perceiving forces" and its related definitions, then analyze and point out the errors and misconceptions in those definitions.

Perceptions of the Ego

Human's sensory system consists of five senses of: sight, hearing, taste, smell and touch which are known as the obvious senses. And the five inner senses consist of: common sense, imagining, memory, fearing and reasoning (Sabzewari, 2004, P: 294: 6)

Common Sense

Common sense is human's first inner sense. Human's common sense is also known as "Nabtasia" which means human's slate which consists of a force placed in front of the brain (Sajjadi , 2000, P:206, 10).This sense is the one that we perceive by , see, hear and this is the force which organizes our feelings and places them in one single unit (Sabzewari, 2004, P:297).

Common sense is the perceiver of detailed images, and is a force in which all tangible images accumulate (Hosseini Ardakani, 1996, P:460: 4).

As Sadr Almotahelin points out:” Common sense is the strength of the ego and the talent to acquire it lies in the fore part of the brain, or rather in the determined spirit to which all the tangible images reach and other senses are like spies to him which bring the local news to the land’s vizier, thus common sense is the confederacy of all the physical senses and is their accumulator. (Sajjadi , 2000, P:206, 10).

This definition which belongs to Aristotle originally, defines common sense as a focal sense that collects the images of its physical senses, For example, looking at honey we instantly think about its sweetness, even though we are not tasting it at that moment (Saliba, 1987, P: 311:20).

Reasoning/thinking Power

Human’s talking ego uses the above ability in order to organize thoughts.

Imagination Power

This one is also known as imaginative ability and is different from thinking/reasoning; its job is to guard the images that lie in humans’ unconscious. Changing theses images is a task that only our imagination ability can carry out.

Some mistakenly took imagination for common sense, when imagination is the keeper of images and common sense is the force which accepts them. Common sense rules on tangibles where imagination guards them. Common sense watches the images passively, imagination imagines them. Thus, they are entirely different (Sajjadi, 1994, P: 836:8).

Daydreaming power

This ability also differs from the ability to imagine. Therefore, the ability to daydream is different than all other abilities and there is no reason for daydreaming other than reason and logic, thus daydreaming is never born out of an external nonsensical source. Thus when imagination and daydreaming coincide it is always derived from imaginative images (Hosseini Ardakani, 1996, P: 552 : 4).

Memory Power

Our memory is like a safe in which the perceived images of our daydreams get accumulated, just as common sense saves our imaginations. What isn’t perceived by our daydreams is being saved in our memory. Memory has other names such as reminder or reference. Memory’s performance is similar to imagining and only differs from it in terms of perceptions and their sources which are common sense and daydream respectively (Hosseini Ardakani, 1996, P: 549).

Occupying Power

This is our occupying power that occupies two safes in the saved perception for combination and analysis. For example it analyzes a human as a bird, or makes mountain of rubies and a sea containing mercury. If our animalistic daydreaming power would use this power it will turn into imagination power, similarly if

our expressive power uses it, it will be considered as thinking/reasoning power (Hosseini Ardakani, 1996, P: 551).

Reference to logic

Singularities have a special place in the philosophy of Sadra just as they did in Plato's philosophy. As a matter of fact he had solved many philosophical problems through using singularities. This is especially evident in problems such as: afterlife, emergence, rewards, and punishments, also like suspension, blessing and the detached imaginations (Sajjadi, 2000, P: 441:10).

Abstraction

Sadr Almotalehin states:” Abstraction includes transferring something from its material existence to its rational one through transferring it first to a sense, then to imagination, and next to logic. Thus, abstraction of an object in its material form would be impossible, in other words it is impossible to omit some characteristic from a matter in its material form and the omitting would be a superficial one which only exists in human's perception. Therefore, transforming an object into a sense makes it abstract. Transforming it into imaginations makes it more abstract and its transformations to logic completely abstracts it. Thus abstracting an object has to go through different stages of senses and perceptions,” (Sajjadi, 2000, P:141:10).

What is obvious is that perceptions whether in animals (different kinds of imaginative perception that an animal is capable of) or humans (humanly perceptions holistic perceptions), and different kinds of perceptive powers (the absolute of inner powers from common sense , imaginations, etc) are separate from a matter , thus knowledge or rather the face of it is never in materialistic form , and knowledge will not be acquired without boldness of nature , proof, a whole perceptions and perceptions of its seeker (Ashtiani, 2002, P:383;1).

Sadr Almotahelin considers the imagination power to be an inner power, which is not sensible and without a real life image, belongs to a world separate from the world of logic or nature. Thus, he has proved its separations from a real thing (Ashtiani, 2002, P:383;1).

Imagination

Imagination can be defined as the face of a person or spectrum or symbolic figures in the mirror and also faces of ghosts that would come to human's mind in sleep or awareness. It can also be treated as suspicion or hallucination; figuratively it is the face of an object left in the human mind long after its departure. Thus, it is either a materialistic portrait of an external object, or the portrait of an object or curved lines. Finally, sometimes it is the mental portrait of a perceived image by our eyesight or other senses (Sajjadi, 1994, P: 501; 7).

Sadr Almotahelin, considers imagination to be part of the stages of ego and the act of imagining to be an action carried out by our perceiving system. The word imagining can be defined in several ways:

“Imagining consists of a combination of our mental images derived from real life objects, even though it might not represent an accurate image of them,” (The Arabic Dictionary).

“Imagining is similar to creating, inventing for example creative imagining (the Arabic Dictionary) (Saliba, 1987, P: 219:20).

As Sadr Almotahelins points out:” What the human mind imagines might have an external existence, or if not it will be created anyway, unless a materialistic obstacle would stand in the way of its existence,” (Sajjadi, 2000, P: 438: 10).

The ego represents the Lord, thus is it very creative in sense based perceptions , in fact it is more creative than it can be described (Sadr Alldin Shirazi, P:305 vol.3: 15). The relationship between the ego and imaginary images is typically in three forms of: positional, embodied and consequential (Sadr Alldin Shirazi, P: 476-480 vol.3: 15). Sadr Almotahelin denies the validity of the first theory, because he believes that just as the ego perceives the original form of the imaginary image it can perceive that it does not shift toward a certain position as well. The second theory is also invalid because a huge image cannot be embodied into a small matter. Therefore, the relationship between ego and the imaginary images is a consequential one, meaning they have a cause and effect relationship (Sadr Alldin Shirazi, P: 477-480 vol.3: 15).

The Detached Imagination

The Logical (Divine) Model

Based on his own philosophy (authenticity and unity of doubting the existence),Sadr Almotahelin, insists upon his own interpretation of this model, which states that all excellent bases and their consequential effect have a suspicious prevalence. The model of abstract images of divine strength are far from the divine nature, and since they represent the emergence of a higher stage (divine names and attributes), or are the truth of a lower stage, they can be referred to as a model , and since the principle of existence and its necessity applies to them they are known as logical or divine model (derived from the paper:” An Analysis of the Authentic logic or the Logical Divine Model and its Proof in Sadraie Philosophy”).

The hanging models are the creatures of the model world, which are considered to belong to the existence stage and are placed somewhere between the logical and material world because they are more logical than senses and less logical than reason. The hanging models are different from platonic ones. It is because that the platonic models are the genuine expressive divinities in the world of logical divinity thus they have an absolute logical nature. However, the hanging models are free of matter despite their materialistic appearance (Sadr Alldin Shirazi,P:504-505, vol.3: 12). As Sadr almotahelin states:” The world of outer ghosts and spirits differ s from the detached imagination world, to which I have absolute faith.” Therefore, Sadra not only believed in the logical divine platonic model and the world of ghosts and spirits, but had faith in the world of detached imagination as well.

The model world*or detached imagination or the middle stage, is a world between the tangible and the intangible one. Since this world is free of impurity thus it is divine and is known as the middle stage because it exists between the material and the unknown world (Ashtiani, 2002, P: 225: 1).

* Hakim Sabzewari presents eight facts in order to prove middle stage (barzakhi) images, and provides answers from Masha’ieh rulers: expressing the differences between complete and incomplete aspects, and writs that the characteristics of an object depends on the way of its existence, and differentiates the middle stage world as a matter-less one. And for every image there exists an imaginative equal as well just as there is a logical world beyond the material one (Ashtiani, P:422 :1)

Proving the Existence of a Middle Stage

In order to prove the model world, Sadr Almotahelin uses the concept of lesser and greater in the following form: If we consider possible matters to be of greater value, then the matter with lesser values should possess an existence as well. Just as we find out about the greater matters through the lesser ones. Thus we can conclude that lesser matters come before the greater ones. After proving that reason rules the natural elements thus we can derive from that they can have a vegetative/animalistic ego as well along with the the power to imagination in the middle stage (Sajjadi, Vol.3, P:455-456 :9).

The Problem with the Greater Existence Principle

We cannot use the principle of a greater existence without proving the genuine unity of the logical and material world. However, if we would suppose that the truth of nature is not a condition in the greater existence for proving the unity model of the two logical and material worlds. Then this principle can only prove the existence of a logical divided person, regardless of this person's genuine unity with the material world. Sadr Almotahelin believes it to have a genuine unity and points out that proving a general matter does not necessarily require proving an exceptional one (Jawadi Amoli, vol;2, P: 432;2).

In another words, Sadr almotahelin has explained the mental existence as follows:" The imaginary images do not exists in the mind, and in terms of impossibility they are not visible to see regardless of their size, otherwise everyone could see them. However, they do exist otherwise they were not so exceptional. Therefore, since they cannot be seen, are beyond the logical world, do not exist in minds and are not in material form or tangible thus they must belong to a middle stag or the model world also known as the detached imagination, however, since they are not in material form they can be referred to as the attached imaginations as well," (Sajjadi, vol.3, P: 1532) (Sajjadi, 2000, P: 232: 10).

He continues:" The logical ego which has an absolute existence and is immortal and is sometimes associated with a fetus, cannot be related to the kind of wisdom that perceives only the thing that make sense, because what is related to the mentioned wisdom should be a potential imagination first and must be tangible even before that," (Ashtiani, 2002, P: 41: 1).

Also states:" A human who belongs to a tangible world is a natural human, but he has another existence (egotistical existence), in the middle stage and his last existence would be his logical/reasonable existence (logical human)."He points out somewhere else:" What can be perceived from humans has a common meaning between majorities, and it is reached by means of a logical perception, as is obvious a natural human cannot be perceived or understood by mere means of possibility, a certain time and materialistic solutions, because what is reasonable does not bear those characteristics. Therefore humans have a natural materialistic existence, an existence in common sense, and one in imagination. In fact, all creatures have a natural existence, a ghostlike one that has some traces of material world in it, and one higher logical existence known as the logical model which is a world of finding causes and effects. The world of logic, is the cause for the existence of a middle stage, and the middle stage model rules the material world," (Sajjadi, 2000, P: 441, : 10).

The Middle Stage: a Part of Scientific Facts

Science and knowledge exist in a world apart from the world of matter and time which is the world of darkness and ignorance. The source of science and knowledge especially the science of facts has many parts and stages. What comes after this material world is the middle stage, which is a part of scientific facts (Sadr Alddin Shirazi, 1981, introduction P:3,: 18).

Science itself a truth apart from a tangible matter that cannot be embodied in a matter. Thus, ego grows only when it surpasses the material world. Therefore, the first stage for the ego is looking beyond the matters, and reaching the place of wisdom and middle stage (Sadr Alddin Shirazi, 1981, introduction P: 4,: 18).

The above transformation is possible through ego training and self growth. This growth however, does not mean that the ego should refer to its own world instead of the model world, without learning anything from the world of wisdom. The ego, after going through some spiritual growth connects to the world of unknown, and gets united with the logical world and the middle stage images which are obtained in the curve of ascending. Moreover, after one refers to its own ego, in the ascending curve images that express his spiritual growth are evident in him, some contribute these images to the creativity that the ego has gained through its transformation. The fact being that it is the unity of ego with the logical worlds and middle stages at the ascending curve that causes the mentioned creativity in the descending one (Ashtiani, 2002, P:365: 1).

After going beyond the material world, the ego reaches the middle stage and enters the world of reason and logic. This is the second stage of the world of science and knowledge. Mullah Sadra believed that the ego can only grow when it has gone beyond the material world and has reached the middle stage and had entered the world of logic and reason (Sadr Alddin Shirazi, 1981, introduction P: 4,: 18).

Sadr Almotahlein believes the criteria for acquiring science and knowledge to be the unity of ego with an image in the middle stage, and to reach the truth in world of absolute wisdom. The outcome of ego's ascending to a world beyond the material one is to reach the unknown truths and understand their real meaning in the descending curve (Sadr Alddin Shirazi, 1981, introduction P: 5,: 18).

He considers the world of fate to be the model world which is the world of imagination that reaches the model world and the world of testimony from there. Fate refers to the scientific images, and things that are bound to happen in different times, places and situations. In his "Grand Analysis" he has stated: "Fate consists of the reaching of all the creatures in the egotistical world to what has been planned for them externally," (Sajjadi, 2000, P: 385: 10).

The Descending and Ascending Curve

Wisdoms and logical spirits, have an emerging characteristic, and are absolute in the model world, in other words they are evident even in the attached, restricted and exceptional model (Ashtiani, 2002. P: 226 : 1).

Therefore, the descending middle stage differs from the ascending one. The descending middle stage exists due to the reflection of wisdoms and logics to an autonomous world and is separate from others (humanly imaginations). The ego itself, after exercising different parts of the middle stage which are known as the Samavat (holy skies) in religious teachings reaches the world of matter and tangibles, and since matter is the force of existence and has the potential to grow thus with the help of the holy Lord it grows and reaches the state of perfection and when it became a full grown human or animal develops an

imagination power separate from the real material world. Also, in the ascending curve it finds an existence in the detached world, an absolute middle stage and restrains itself to a world similar to the middle stage world. Since ascending is consequent to descending, thus what is being acquired in the ascending curve is through the world of reason, model and matter with this difference that the mentioned blessing begins with logic and ends in matter in the descending curve (Ashtiani, 2002, P: 361: 1)

Therefore, the ascending and descending curves are formed in a single truth that is: The logical truth from the standing place of a tangible existence and the unknown face of the self/ego descends, then truths reach the state of singularity and the becoming of the soul and the stage of hiding emerges, and after emerging into the singularity of self/ego and the extended wisdom, transfers into imagination and through common sense emerges in the divine existence, without hurting the high places of soul's singularity (Ashtiani, 2002, P:437: 1).

The Model World in Shari'ah

The model world has been mentioned and pointed out to in Sharia'ah through different ways. The subject of news of the ascend related to the material world, and the seventh heavens associated with the high places of the prophets (salute to their holy spirits), the subject of the mold of the model, and the existence of ghosts and the spirits in those molds, the subject of questioning in the grave, and the hadiths that indicate that the mentioned questioning takes place in the middle stage, and in the grave where human's dead body rots and his bones turn into dust. There are several different Quran verses and hadiths that talk about the reflection of one's deeds in the middle stage and the afterlife and that a non tangible being watches us even then. Also there are legends about the physical-tangible angels, and their material existence. These are all testifying to the existence of a middle stage between the material and higher worlds (Sajjadi, 2000, P: 385: 10).

As Sadr Almotahelin points out: "What would emerge in the afterlife is kind of logic and wisdom that perceives only the things that make sense." Qazali thinks it is our ego that would likely emerge. And some believe that it is the authentic existence of a person that would be displayed. Mohaaya Alddin Arabi has stated: "It is the replica of a human. "Scholars think that it would be his chief parts. However, I do believe that it would be his power of imagination because it is the last power that would be left in a human being (Sajjadi, 2000. P: 57: 10).

The Refuting Evidence of the Model World

Ibn Sina presents the strongest evidence against the existence of a model world which has been discussed by Sadr almotahelin in his book "Asfaar" The imaginary images have ulterior extensions; otherwise they would not be imaginary. Because when we imagine a square we imagine all of its sides and each of its sides should differ from the other otherwise that wouldn't be a square. And every time that images becomes embedded in ego it turns it into a square or not, in the first example, the ego is tangible not logical. In the second example the image of the square is not accessible by the ego." And also "If the face of an object would be larger in one's imagination than it really is in its place the real world, it would not be fully perceived, and the question is to what aspect refers, what is being imagined but is not needed? Thus, the way the imaginative images form is derived from their original place, and in the outer existence

the object is inseparable from its imaginary equivalent,” (Ibn Sina , derived from the article named “Imagination in Place of Justification and Differentiation From Farabi to Sadr Almotahelin).

Sadr Almotahelin’s answer:” The imaginary images have a transferring nature, such as the moving of the objects to other destinations from the logical world , thus perceiving the imaginary images occurs through the unity of ego with those images a kind of unity that is like the unity of important with meaningless and truth with fallacy (Sadr Alldin Shirazi, vol:3 . P: 480: 12). Sadr Almotahelin also states:” The moving of the imaginary images to their creator (ego) is similar to the movement toward action, because the ego has to take certain actions in order to perceive the invented images. Then the source of actions reads through the images created by the ego, and the imaginary images become tangible in one’s mind. The ego, in order to connect to the hanging model world, imagination, middle stage and materialistic heavens and to reach the absolute heavens becomes more perfect and complete. The afterlife existence of ego is more extended, and its place is considerably higher. Thus, these material imaginary images would be the bases for our good deeds, causes of our pleasures and reasons for our pain and suffering (Ashtiani, 2002, P: 230:1).

The Afterlife

Sadra believed the matter of afterlife to be the result of our power of imagination which invents the images of the afterlife. What the human’s ego absorbs in this life would affect his imagination, thus the imagination becomes covered with those absorbed images only to become naked in the afterlife (Sajjadi , 2000, P: 434:10).

Generally, the subject of physical afterlife belongs to a higher science. One who does not have a sorted understanding of the principles of common matters , does not fathom the expressive ego and the origin of its existence, is confused about the matters of the inner strength of the ego would confess the materialistic nature of the animals’ ego (imagination power, common sense and daydreaming power), who considers only the logical ego worthy of existence , whom denies the worlds between that is the middle stage and after life, and then would tend to prove the physical afterlife, and physical sufferings and pleasures, his/her words would not bear any value and would be filled with phony verses and stories. This is because a person like that does not understand the basic principles of this subject thus he would be confused about all the things concerned with it. The authenticity of existence and doubting the stages of life , moving toward the origins of the material world , confirming the unity of worlds, agreeing that every excellent being is the creation of a higher one , believing that the afterlife emergence is not restricted to ghosts , and physical characteristics experience it as well and understanding that our bodies would be the same as it is now in the afterlife and the only difference between them is that one is in the material world and the other is present after it are the conditions for understanding the subject of afterlife (Ashtiani, 2002, P: 81: 1).

Also, supposing a matter such as the resurrection of dead bodies a result of human’s imagination or perceiving the power of imagination as a material one which would kill it altogether, or associating prophetic promises such as resurrection of dead bodies, emergence out of the grave, questions being asked after our death to objects and models of a descending curve, would be equivalent to denying the resurrection of bodies altogether. It would be better for people with the mentioned point of view to justify the verses and hadiths about the resurrection of bodies and emergence from the grave just the way they justify verses on imagination, and since the prophet had to deal with desert dweller Arabs would associate

the mentioned versed to spirituality , because those verses are considerably lesser in quantity compared to the verses about prophet's emergence, his attributes and actions , and scholars believe that they are not clearly illustrated (Ashtiani, 2002, P:40:1)/.

Therefore , a creature emerged in the afterlife possesses a tangible body and bears an expressive ego whom despite having the power of imagination , daydreaming , common sense , sensible perception etc is taking a journey towards the afterlife., while, all the characteristics just mentioned stays him/her (Ashtiani, P: 219: 1).

Conclusions:

The creativity of ego for the imaginary perceptions is more similar to invention than to description. The imagination, due to its logical abilities, can make up a whole creature out of nothing or change some existing images in order to create new ones. In the imaginary perception, the real perceiver and creator of the imaginary images is the ego itself. Therefore, the human ego gets united with the imagination power in the standing place of an imaginary perception in order to invent the imaginary images as an attached imagination.

Thus, both Ibn sina's ideas of the virtual aspect of imagination and Sohrewardi's theory which states that the hanging model is created by means of watching can be labeled as invalid.

Influenced by the mystic teachings of Sohrewardi and Ibn Arabi , Sadr Almotahelin believes in a world of detached imagination. He views the middle stage as a reflection of wisdoms in form of an autonomous world and separate from others (human's imagination) which most definitely exists , and a human body would reach the world of matter and sense after going through this middle stage, (it is because matter is the power of being and bears immortal attributes) there the body will turn into a full human being with an imagination power separate from matter and in the ascending curve would witness the detached model world, complete and absolute middle stage , the hanging model, imaginary state of being and the existence in the middle stage, and the descending model occurs according to the ascending one.

Even though scholars have found problems with Sadr Almotahelin's theory for proving the model world, but as much as their argument is solid, his defender's arguments have valid reasoning as well. Thus his theory cannot be confirmed nor can be denied altogether.

Referring to Sadr Almotahelin's ideas might provide some convincing answers about the state of the afterlife as well.

(All) praise is (due) to Allah, the Lord of the worlds.

References:

The Noble Quran

Ashtiani , Jalal Alddin , 2002, " An Explalananation for the Journeys of the Seeker:: Sadr Alddin Muhammad Ibn Ibrahim Shirazi" 1 volume edition, first edition, Qom, Bowstaan Ketab, Daftar Tabliqate Islami Publications

Beheshti, Ahmad, Danesh Shahraki, Habib Allah, "The Sensible Wisdoms or Logical (divine) Model and its Evidence in Sadraieh Philosophy" articles and analysis, winter and fall of 2005, no.78, P: 51-80

Hakim Qaeni, 1985, "The Philosophical and Mystic Theses of Hakim Qaemi" 1 volum edition, Elmi Farhangi Publications, Tehran

- Hassan Zadeh Amoli, Hassan, 2009, "The Unity of Wise and Sensible" second edition, Qom Bowstan Ketab Publications
- Hosseini Ardakani, Ahmad Ibn Muhammad, 1996, "Meraat Alakwan: Statements of Mullah Sadra's Insights", Elmi Farhangi publications, first editions
- Jawadi Amoli, Abdullah, 1997, "Rahiq Makhtum" 9 volumes edition, Asra Qom Publications, first edition
- Lahiji, Muhammad Ja'far Ibn Muhammad Sadeq, 2007, "An Explanation to the Thesis: Senses of Mullah Sadra" 1 volume edition, first edition, Qom, Bowstaan Ketab, Daftar Tabliqate Islami Publications
- Maftuni, Nadia, Faramarz Qara Maleki, Ahad, "Imagination in Place of Justification and Differentiation From Farabi to Sadr Almotahelin" The wisdom book of Sadra, Spring 2007, no.47, P:68-80
- Sabzewari, Mullah Hadi, 2004, "The Secrets of Principles" 1 volume edition, Matbou'at Dini Publications, Qom, First edition
- Sadr Alldin Shirazi, Muhammad Ibn Ibrahim, 1410 HQ, "Alhokmah Almota'aliah fi Alasfar Al Arba'ah" 3rd volume, Beirut Darahya Alelterath Alarabi Publications,
- Sadr Alldin Shirazi, Muhammad Ibn Ibrahim, 1410 HQ, "Alhokmah Almota'aliah fi Alasfar Al Arba'ah" 3rd volume, Beirut Darahya Alelterath Alarabi Publications,
- Sadr Alldin Shirazi, Muhammad Ibn Ibrahim, 1410 HQ, "Alhokmah Almota'aliah fi Alasfar Al Arba'ah" 9rd volume, Beirut Darahya Alelterath Alarabi Publications,
- Sadr Alldin Shirazi, Muhammad Ibn Ibrahim, 1410 HQ, "The Divine Evidence", edited by: Jalal Alldin Ashtiani, Matbou'at Dini Publications, Qom, 2003
- Sadr Alldin Shirazi, Muhammad Ibn Ibrahim, 1410 HQ, "The Translation of Asfaar Araba'eh "Translator: Khajawi, Muhammad, 3rd volume, 2nd edition, Tehran, Mowli Publications, 2002
- Sadr Alldin Shirazi, Muhammad Ibn Ibrahim, 1981, "Shawahed Alroubobiah fi Almenahej Alsoloukiah", Translator: Mosleh, Jawad, Tehran University Publications, 2nd edition
- Sadr Alldin Shirazi, Muhammad Ibn Ibrahim, 2006, "Translation and Analysis of The Divine Evidence", Translator: Mosleh, Jawad, 1 volume edition, Tehran, Souoush, fourth edition
- Sadr Alldin Shirazi, Muhammad Ibn Ibrahim, 2008, "Three Philosophical Theses", 1 volume edition, Daftar Tabliqate Islami Publications, Qom, 3rd edition
- Sajjadi, Seyed Ja'far, 1994, "The Dictionary of Islamic Science", 1 volume edition, Tehran University Publications, third edition
- Sajjadi, Seyed Ja'far, 1994, "The Dictionary of Islamic Science", 2 volume edition, Tehran University Publications, third edition
- Sajjadi, Seyed Ja'far, 1994, "The Dictionary of Islamic Science", 3 volume edition, Tehran University Publications, third edition
- Saliba, Jamil, Sane'ie Darehbidi, Manuchehr, 1987, "The Philosophical Dictionary" Hekmat Publications, Tehran, first edition
- Sina, Muhammad Ibn Abdullah, 2005, "Al Esharaat Al Tanbihaat" 1 volume edition, Matbou'at Dini Publications, Qom