

## Ibn Sina's Semantics of Will

### Verbal Commonality or Semantic Commonality

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### Abstract

In the works of Ibn Sina, expressions related to the discussion of will are phrased in a way that allows for two interpretations. Some researchers believe that Ibn Sina considers the attribute of will to be verbally common between the Necessary Being (God) and humanity. In contrast, others argue that he views this attribute as semantically common. Examination of Ibn Sina's works indicates that his expressions, in cases such as the following, have laid the groundwork for the interpretation of verbal commonality: (1) the absence of conceptual conflict in divine attributes, especially knowledge and will; (2) the distinction of will in the Necessary Being and humanity. On the other hand, his expressions regarding the division of will and the comparison of will in humans and the Necessary Being provide the basis for interpreting semantic commonality. It seems plausible to consider Ibn Sina's theory as semantic commonality and, relying on his expressions about will and divine attributes, present an interpretation of evidence supporting verbal commonality. Examining Ibn Sina's works allows us to define will as "a quality in the agent of the world that causes the issuance of an action from him." In this case, the will between God and humans will be semantically common. Within such a definition, the distinction between the will of God and the will of humans will be merely an extensional difference.

**Keywords:** Ibn Sina, God's will, Human Will, Divine Attributes, Semantic Commonality of Will, Verbal Commonality of Will.

### Introduction

Ibn Sina's expressions regarding will provide the basis for two interpretations. Some phrases reinforce the idea that will, in Ibn Sina's thought, is verbally common and does not correspond to God and humanity in the same sense. In contrast, other expressions support the idea that will, in Ibn Sina's thought, is semantically common and corresponds to God and humanity in a certain sense. In this study, by examining Ibn Sina's expressions about will and its derivatives, the evidence of semantic commonality is first explored, followed by the examination of evidence for verbal commonality. Ultimately, through reconciling these pieces of evidence, it is demonstrated that will, from Ibn Sina's perspective, is semantically common, and based on this, a definition of will is provided.

## Research Findings

The evidence of semantic commonality of will includes: 1. Division of the concept of will: Ibn Sina presents various divisions of the concept of will, accommodating both human will and divine will. Additionally, some forms of will (such as intellectual will) are common between humans and God. 2. Comparison between human and divine will: Ibn Sina, in some works, compares human will to divine will. His expressions in this regard reinforce the belief that will, according to him, is semantically common, and he explains the distinctions between the two manifestations of will.

The evidence of verbal commonality of will falls into two main categories: 1. Different characteristics of human and divine will, 2. Absence of conceptual distinction in divine attributes. Ibn Sina considers God's will as equivalent to knowledge and power, while human will is distinct from his knowledge and power. Furthermore, Ibn Sina, in some of his works, regards the concept of will as synonymous with other divine attributes such as knowledge, providing strong evidence for verbal commonality of will between God and humanity.

## Conclusion

The conflict and inconsistency between these two sets of expressions cannot be attributed to a change in Ibn Sina's thought. To resolve this conflict, we have provided a definition of will based on Ibn Sina's expressions and interpreted the evidence of verbal commonality accordingly. According to Ibn Sina, will can be considered as a quality in the agent of the world that causes the issuance of an action from him. This quality is equivalent to knowledge in the Necessary Being (God) and manifests as an active and purposeful faculty in humans, associated with perception and motivation. With this definition of will, the differences in the characteristics of divine and human will, such as the knowledge aspect, become explicable.

For addressing the second set of evidence (synonymy of divine attributes), the provided definition cannot be utilized. Therefore, by juxtaposing various expressions of Ibn Sina, we have shown that Ibn Sina's view is not synonymous attributes of God. Instead, according to him, the concept of divine attributes (what forms in the mind about divine attributes) is different due to relative and different considerations, although all refer to an external reality. According to these explanations, will, in Ibn Sina's thought, is semantically common.

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