



Assessing the Theological Intelligence of ChatGPT-4.5 on the Concept of Free Will in the Qur'an

Mohammad Javad Rezaei¹; Mohammad Esmaeel Ghasemi Toosi²

¹ Postgraduate, Researcher in the philosophy of science and AI, Ferdowsi University of Mashhad, Iran

² Assistant Professor of University of Mazandaran, Iran

E-mail: mrezaeiofficial@mail.um.ac.ir, m.ghasemitoosi@umz.ac.ir

<http://dx.doi.org/10.18415/ijmmu.v12i5.6871>

Abstract

The architecture of modern research methodologies can take shape as a computational approach, interacting with artificial intelligence. This involves a collaborative inquiry into a specific issue in which the level of intelligence demonstrated by natural language processing (NLP) models is evaluated. This study addresses the issue of human free will in the Qur'an and evaluates the theological intelligence and capabilities of **ChatGPT-4.5** across four distinct models and levels. These levels are as follows: **Linguistic Layer (LIL)**: At this level, key terms such as free will, human will, decision, determinism, and divine will are identified and analyzed. A statistical examination of the frequency and distribution of these terms and their related concepts in the Qur'anic text is conducted. **Conceptual Layer (COL)**: In this layer, related concepts of human and divine will are explored, and a semantic network is mapped. **Analytical Layer (ANL)**: Here, AI analyzes the tensions and contrasts between divine determinism and human free will, providing an intertextual resolution. **Systemic Layer (SYL)**: The final layer designs an interaction model that clarifies and resolves the reciprocal relations, leading to a comprehensive and applicable understanding of the relationship between human free will and divine will. Methodologically, the study uses a digital library as its source base and computational prompting techniques to engage the language model. The content is structured within the emerging field of **Computational Theology**, which encodes theological problems for systematic investigation. The findings indicate that **ChatGPT-4.5** demonstrates a high level of accuracy in analyzing the question of free will in the Qur'anic context.

Keywords: *Free Will; Computational Theology; AI Theology; The Hermeneutics of AI; Philosophy of AI*

Introduction

Human orientation and life trajectory are determined by their capacity for decision-making and free will (Tabatabai, 2023, vol. 3, p. 239). In analyzing their surrounding environment, the human being perceives that there is no absolute necessity governing their position or movement within the world. At most, there is only one absolute necessity: the impossibility of not choosing. On this basis, within the existential field of the human being, all dimensions of will and subsequently, decision-making and ultimately practical action are entrusted to the human agent.

The concept of will, in its specific sense, is defined as the rational preference in decision-making. In other words, will refers to the decision-making of a voluntary action. According to this meaning, voluntary action is synonymous with deliberate action, and contrasts with instinctive and purely hedonic behavior (Misbah Yazdi, 1987, vol. 2, p. 90). Such definitions bring the term and concept of will closer to the concept of volition (*ekhtiyar*), which stands in contrast to determinism. More specifically, it suggests that a person enacts their will without being influenced by another agent (*ibid*). The complex relationship between the concepts of will, decision, action, necessity, volition (*ekhtiyar*), and the issue of causal necessity or divine determinism is highlighted.

The theorists surrounding this issue have posited a kind of correlation between the necessity of the causal relationships in existence or divine causality and the concepts of human free will, volition, and freedom (see: Motahari, 2023 a, p. 58). In other words, some theorists, considering causal necessity, have denied human volition, while others, emphasizing free will, do not consider any causal determinism to apply to human actions. However, the theory with greater epistemic validity is that there is no necessary correlation between causality and necessity, or between volition and lack of necessity.¹

However, the issue of free will in the Quran is akin to an enigmatic riddle: on one hand, certain verses refer to independent human action, while on the other hand, they attribute actions to divine agency, indicating that everything is under God's will. In this research, we explore how much the artificial intelligence model Chat GPT 4.5, or CG 4.5 for short, can resolve this hermeneutical theological challenge. In this regard, the goal of the research can be considered as the phenomenology of the technological phenomenon or computational theology.

Specifically, we address the question of whether large language models (LLMs) or natural language processing (NLP) models can achieve a level of theological intelligence capable of providing a coherent reading of seemingly contradictory propositions between human will and divine agency and will in the Quran. This study is a step toward the formation of computational religious studies, in which the technological phenomenon enters theological discussions and the understanding of sacred texts as a religious hermeneutic.

To enhance the technological perspective, efforts are made to use more computational and computer coding techniques. This process can bring the language of artificial, algorithmic, and data-based systems into the realm of theology, and conversely, embed theological concepts within computational models. We hope that the initiation of such research will mark the beginning of a process for the interaction and synergy between human intelligence and machine intelligence in research studies, leading to better understanding and outcomes. However, there are potential risks involved in this matter, which are beyond the scope of this article and are reserved for other publications.

Research Methodology

In this research, an interactive relationship is formed with artificial intelligence, and based on specific prompt writing, each stage is explained to the AI model, Chat GPT 4.5, with the components of each layer, and instructions corresponding to that stage are designed. In response, the AI's answers are presented, evaluated, and analyzed. The result of the interactive method of designing a systematic computational communication model could be a collection of content gathered under the title of computational theology.

¹ For further reading, see: Tabatabai, 2024, vol. 3, pp. 160-162.

1- Conceptual Modeling of the Foundations of Human Free Will ²

The discovery of the nature of free will formation in humans and its conceptual modeling can lead to better results in prompt writing and interaction with the language model. On this basis, a precise definition of human will can serve as a foundational category for the analysis of Quranic verses, as without understanding the nature of will, the evaluation of artificial intelligence would be incomplete. On the other hand, determining a theoretical framework for the research audience can provide a more accurate measure of the theological intelligence level of AI model CG 4.5.

Based on this, first, the foundations and layers of human free will, the formation model, and its characteristics are described, and then based on coding, the conceptual model or diagram is presented:

Based on this foundation, first the origins and layers of voluntary human action, its formation model, and its characteristics are explained. Then, based on codifications, its conceptual model or diagram is presented:

A: First Layer and Origin: The primary origin in the formation of human action is the cognitive-perceptual layer, meaning the scientific³ origin of conceptual or affirmational knowledge. In this layer, a mental, imaginative, or intellectual representation (form) and a corresponding purpose (end) are formed.

AA: Conceptualization (tasawwur) or recognition occurs through external sensory perception, and the scientific feasibility of performing the action in accordance with will and power is established.

AB: Additionally, affirmation (tasdiq) of the benefit, usefulness, or compatibility of the action takes place.

B: Layer Two: The Motivational–Desirous Layer.

BA: In this layer, the psychological-natural inclination toward a desirable object is referred to as desire (shawq), and this desire leads to inclination (mayl).

BAA: Desire must reach a degree of emphasis; a desire becomes an inclination only when it is emphasized.

BAAA: If emphasized desire is regarded as positive motivation or inclination, it is employed by the animal appetitive faculty (al-quwwa al-shahwiyya) for attraction and pleasure.

BAAB: If emphasized desire is regarded as negative motivation or inclination, it is utilized by the animal irascible faculty (al-quwwa al-ghaḍabiyya) to repel harm and distance from threats.

BAB: A non-emphasized desire does not lead to action.

C: Layer of Determination, Will, Decision-Making, and Execution of Desire

CA: If desire reaches the level of executing the will and a determination to desire exists, it becomes will: meaning there is a preference within the self and processing between the priorities of desire and emphasis at this stage, the action is carried out.

² The content presented for the conceptual modeling of the foundations of human free will has been extracted from the following sources: Mulla Sadra, 1987, vol. 5, pp. 219-220; Mulla Sadra, 2001, p. 255; Mulla Sadra, 2003, vol. 2, p. 742; Avicenna, 2006, p. 250; Tabatabai, 1996 AH, p. 122; Tabatabai, 2008, p. 127; Motehari, 2022, vol. 1, p. 137; Motehari, 1997, vol. 5, p. 459; Motehari, 2023 b, pp. 281-282.

³ 'Science' here refers to 'ilm (علم) in the Islamic sense - meaning knowledge and awareness, not empirical science.

CAA: If will, as a determination for selection with a preferred will, leads to the choice of a singular matter among many, “while observing and assessing the relativity of action and result,” at this point, the decision is made.

CB: If the desire is not executed and the determination equals not wanting, repulsion takes place meaning the action is abandoned.

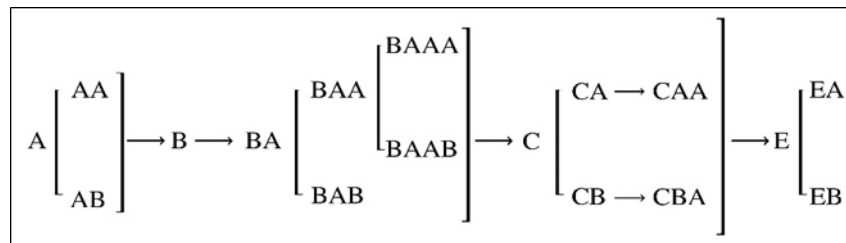
CBA: A decision to abandon the action is the same as repulsion; it means choosing not to perform the act due to incompatibility with human will and lack of pleasure.

E: Practical Layer: Physical Execution of Decision In this layer, the physical power is stimulated, and muscles begin to move.

EA: The direct physical force of the mover, whose task is to prepare the muscles for movement, opens the muscle (lengthening and narrowing) by relaxing the nerves toward their origin. This is done for movement and benefiting from what has attraction.

EB: By pulling the nerves toward their origin, it contracts the muscle and limb (widening and shortening); in other words, it moves away from something and pushes it away, causing the muscle and body to create distance.

The layering and classifications presented can be categorized as shown in the diagram below:



2- Coding of Theological Intelligence Evaluation Levels in Matrix Format

In this research, four levels have been designed to assess and evaluate artificial intelligence, with a series of requests and tasks for AI prompt writing at each level.

Layer	Code	Layer Meaning	Key Components and Prompts
Linguistic Layer (LIL)	QUFWA	Quranic Free Will Linguistic Analysis	Lexical extraction – words related to human will, divine will, cosmic determinism, and their distribution model
Conceptual Layer (COL)	CSPM-HDW	Conceptual-semantic proportionality mapping between human and divine will	Network-building of concepts
Analytical Layer (ANL)	IDM	Intertextual Decision-Making	Resolving apparent contradictions, analyzing conflicts
Systemic Layer (SYL)	TICSE	Texts interaction for comprehensive system extraction	Identifying holistic patterns from textual data

3- Results of Interaction with CG 4.5⁴

3-1- LIL Level

At the LIL level, we asked CG 4.5 to examine the issue of free will with the key components provided in this level from a linguistic perspective. The prompt written for the language model in this interaction is as follows:

Please extract words related to free will, choice, and their surrounding vocabulary from the Quran, categorize the related verses, and provide an initial lexical-linguistic analysis of these words and their distribution considering divine and human will.

In response to this prompt, the artificial intelligence answered as follows:⁵

"In the examination of the concept of free will in the Holy Quran, several terms emerge that directly or indirectly refer to the issue of divine will, human will, free will, guidance, misguidance, and human voluntary actions. In this preliminary study, key terms have been extracted, and the number of related verses has been estimated.

Root Word	Number of Verses	Explanation
أراد يريد نريد (Arada, Yuridu, Nureedu)	Around 28 verses	Primarily refers to the will of God in guidance, misguidance, forgiveness, or punishment. In some instances, human will is also mentioned.
شاء يشاء مشيئت (Sha'a, Yasha'u, Mashi'a)	Around 58 verses	Mainly refers to divine will, while some verses discuss human will within the framework of divine will.
اختار يختار (Ikhtiyar, Yakhtar)	2 verses	Only mentions divine will, with no direct reference to human free will.
قضاء قضى يقضى (Qada'a, Qada, Yaqdi)	Around 38 verses	Pertains to divine decree in creation and management of the universe.
قدر تقدير (Qadr, Taqdir)	Around 12 verses	Refers to the divine preordainment and fate of creatures and worldly affairs.
هدى يهدي اهتدى (Huda, Yahdi, Ihtada)	Around 315 verses	Refers to divine guidance and the possibility of choosing guidance or misguidance by humans.
ضل يضل اضلال (Dalla, Yudillu, Idlal)	Around 150 verses	Refers to misguidance, sometimes as a result of human choice, and sometimes as a consequence of God's completion of His proof (i.e., final warning).
امتحان ابتلاء نبلو (Imtihan, Ibtala, Nablu)	Around 20 verses	Refers to divine tests for assessing faith and human free will.
عمل كسب (Amal, Kasb)	Around 50 verses	Refers to human voluntary actions and the consequences of those actions.

⁴ ChatGPT-4.5

⁵ Important Note: In this research, to adhere to research ethics, the issue of intellectual theft and differentiation of texts, all texts produced by artificial intelligence are written in italics and in smaller font size, as quotations. The remaining texts, which are presented among the content produced by AI, are written in a simple, non-italicized form and are authored by the researchers.

Overall Analysis of Concept Distribution: The words related to divine will (أراد, شاء, قضاء, قدر) are highly repeated in the Quran. Words associated with human will (هدايت, عمل, ضلالت, امتحان) also have a prominent presence, but they do not grant absolute independence to humans. The concept of human choice is mainly presented in the context of choosing guidance or misguidance, faith or disbelief. The Quran emphasizes the conditional freedom of humans: within the framework of divine will, humans have the freedom to choose."

The distributional-lexical analysis provided by artificial intelligence presents a preliminary picture of concepts related to will in the Holy Quran. This analysis shows that some words, such as Arad (willed), Sha'a (desired), and Ikhtiyar (choice), refer more to the divine will and decree than to human will. In contrast, words like Huda (guidance), Dhalal (misguidance), Amal (action), and Kasab (acquisition) are more closely linked to human choice and voluntary actions, although these concepts exist within the broader context of divine will.

This initial division of words and the semantic contexts used in word structures, based on the repetition of words, offers a two-level semantic structure. On one side, it pulls toward divine will, and on the other side, it is connected to human will. The result of this complexity and its analysis at later stages will be presented. However, this initial level and lexical analysis show that humans, through their free will, shape divine decree and act within that realm.

Artificial intelligence extracts these concepts based on data-driven databases that it has been trained on. The abstraction model and categorization of the extracted concepts is a multi-tiered process, which the CG 4.5 artificial intelligence model explains:

"To extract these concepts, I use semantic analytical models and lexical-linguistic analysis of the Quran. These models help me systematically identify key concepts in the Quran and analyze the semantic relationships between them. Here, I explain some of the principles of the models I use for this task:

1. Semantic Analysis Model: *In this model, I use key words (such as "will", "choice", "decree", "guidance", "misguidance", etc.) to examine their meaning in the context of the Quranic text. These words typically carry specific semantic connotations that need to be analyzed in the context of different verses. I use the context of the verses to understand the meanings of these words more accurately. For example, examining how the word "will" is used alongside words like "decree" or "choice" helps me analyze these words in relation to one another.*

2. Religious Terminology Analysis Model: *This model focuses more on examining religious terms and their relationships in the context of the Quran and religious interpretations. For example, the relationship between "guidance" and "misguidance" (error) in the Quran is an important issue that needs to be carefully examined because these concepts are in some way related to human will and divine decree.*

3. Relational and Fuzzy Meaning Model: *Many of the Quranic religious concepts, especially those like "choice" and "will", are somewhat fuzzy and relative, meaning it is difficult to precisely define the boundaries of these concepts. This model helps me examine the relationships between these concepts in a non-absolute and fuzzy manner. For instance, examining the subtle differences between God's "decree" and human "choice", and how each may be applied in different situations.*

Logical Analysis Model: *In this model, I focus on the logical relationships between words and concepts. For example, examining whether the Quranic verses present a contradiction between "human will" and "divine decree". This model helps me understand exactly how the Quran combines these two concepts and whether there is a relationship of submission or contradiction between them.*

4. Inferential Analysis Model: *In this model, I draw inferences based on the data extracted from the Quran regarding human free will and religious responsibilities. This analysis helps to generate philosophical and religious inferences that can address complex questions such as the relationship between human will and divine decree."*

3-2- COL, Level or Conceptual Layer

In this level (CSPM-HDV), based on the conceptual-semantic proportionality mapping between human will and divine will, and the concept network formation, a question was posed to the language model CG 4.5. The designed prompt is as follows:

"Please provide a conceptual analysis of the relationship between human will and divine will in the Holy Quran. In this level of analysis, it is necessary to go beyond just the linguistic level and address the conceptual-semantic proportional mappings between the concepts related to will. The goal is to create a conceptual network that outlines how the related words in the previous level and those associated with divine and human will are connected.

In response to the posed prompt, the AI responds as follows:

"The conceptual structure of the analysis is defined based on two main sets:

X: The set of fundamental concepts related to will, choice, and divine will in the Holy Quran.

Y: The set of directional semantic correspondences between the concepts in X.

Based on this, the entire conceptual space is defined as:

Conceptual Space = $X \cup Y$

Where X represents the fundamental elements of meaning, and Y represents the connective structure and semantic relationships between these elements. Based on the analysis of Quranic verses, the following main concepts in the realm of will can be extracted:

$X = \{\text{Divine Will, Human Will, Guidance, Misguidance, Decree and Predestination, Moral Responsibility, Conditional Choice}\}.$

Definitions of the concepts:

- 1- Divine Will: The ultimate and decisive cause in the system of existence.*
- 2- Human Will: The power of choice and decision-making granted to humans.*
- 3- Guidance: Special divine guidance granted to certain individuals.*
- 4- Misguidance: The deprivation of guidance, sometimes due to its withdrawal by God.*
- 5- Decree and Predestination: The prior determination of the system of existence and general destinies.*
- 6- Moral Responsibility: The obligation of humans to respond due to possessing free will.*
- 7- Conditional Choice: The relative independence of humans within the framework of divine will.*

In the second step, the type of relationship between the main concepts is determined. These semantic relationships can be classified as follows:

Type of Relationship	Definition
Causality	In the concepts of X, Y exists as causal relationships, meaning that concept X can cause or be a prerequisite for the realization of other concepts in X.
Correlation	In the concepts of X, two concepts may occur simultaneously or in parallel, but without a causal relationship between them.
Conditionality	The realization of one concept in X is contingent upon the realization of another concept in X.
Dependence	One concept in X is semantically dependent on another concept within the set of X."

Artificial intelligence introduces several sets of directional semantic correspondences, referred to as "y." "y" represents various forms of relational connections of conceptual links, forming a conceptual network. These relations can create a semantic and conceptual network in which the relationship between divine will and human will is defined. In this network, for each concept in "X," there is a corresponding relational element among "X"s called "y".

For example, sometimes "x₁" (as the first concept) refers to human will, which in relation to "x₂" (the second concept of "X"), namely divine will, has "y" meaning dependency. In other words, human choice is understood within the bounds of divine will. Sometimes "x₁" is seen as the deprivation of divine guidance, which, through "y" meaning causality, leads to "x₂" which is misguidance. Even though misguidance, "x₂" is dependent on another "x₁" namely human will, in a different relationship "y" As a result of multiple relationships, a semantic network forms, and the relationship between divine will, misguidance, guidance, and human choice is understood.

Based on the analysis and the conceptual network built, AI presents the following:

“Based on the combination of X and Y, the conceptual structure of the Qur'an in this domain can be represented as a Conceptual Network:

- A. At the top of this network lies Divine Will, upon which all other concepts rely.*
- B. Human will is positioned at a lower level and operates under the framework of Divine Will.*
- C. The concepts of guidance and misguidance are considered divine responses to human actions.*
- D. Moral responsibility and conditional free will are viewed as frameworks through which human accountability is understood within the context of Divine Will.*
- E. This structure reveals a hierarchical and vertical arrangement of semantic relationships.*

Based on the analysis of X and Y, the fundamental features of the Qur'anic structure of will are as follows:

A. Priority and Precedence of Divine Will: All matters of existence, including human will, are situated within Divine Will:

“And you do not will unless Allah wills” (Surah Al-Takwir, 81:29).

B. Authenticity of Human Will within the Domain of Divine Will: Humans truly possess free will and are held accountable for their actions based on that freedom.

C. Gradation of existential levels within will: Human and Divine wills exist on different ontological levels Divine Will is absolute and unrestricted, while human will is limited and subordinate.⁶

D. Preservation of Moral Responsibility Despite Divine Will: Human dependence on God does not negate human accountability; rather, conditional free will forms the ethical foundation for human behavior.”

3-3- ANL Level – The Analytical Layer

At the ANL level, with the abbreviated code IDM, the CG 4.5 language model engages in an intertextual decision-making process and responds to apparent conflicts.

The prompt designed for this third level is based on intertextual decision-making, aimed at resolving apparent contradictions and analyzing tensions in the relationship between divine will and human will.

The prompt is as follows:

It is now necessary to move beyond the conceptual level and enter a deeper analytical layer. At this level, a systematic analysis must be performed, and the contradictions regarding free will in the Qur'an must be resolved. You must engage in intertextual decision-making and resolve the tensions between divine and human will. Moreover, instead of standard vocabulary, use abbreviated and coded terms for conceptual references.

“In the Qur'an, Divine Will (EH) and Human Will (UH) seem to be in apparent contradiction:

EH (Divine Will) implies that everything operates under God's will and decree (e.g., “And you do not will unless Allah wills” — At-Takwir, 29).

UH (Human Will) refers to the idea that human beings are free and responsible for their actions (e.g., “For whoever wills among you to take a straight path” — At-Takwir, 28).

These two verses might appear to contradict one another, as EH asserts divine sovereignty, which could seemingly negate human freedom. However, several verses in the Qur'an

⁶The idea presented here by the AI reflects a philosophical perspective on the relationship between divine and human attributes, known as the analogical and gradational (tashkīkī) commonality of attributes. In this model, the meaning the mind abstracts from the concept of will in relation to the human being is essentially the same as the one it grasps regarding the divine. However, divine will bears a gradational external relation to human will meaning that divine will is more powerful, more perfect, and more effective than human will.

For further study on this topic, see: Sabzawari, 1997, pp. 605–612; Ebrahimi Dinani, 2001, Vol. 2, p. 881.

explicitly demonstrate that human will operates within the framework of divine will, without negating moral responsibility.

Verses like “Indeed, We guided him to the way, be he grateful or ungrateful” (Al-Insan, 3) indicate that God provides guidance, but humans freely choose whether to respond positively or negatively. In this scenario, EH and UH are interactive, not contradictory.

Divine guidance is presented as an opportunity for choice. The verse “He misguides whom He wills and guides whom He wills” (Aal-Imran, 26) shows that although God’s will encompasses all outcomes, humans remain morally accountable for their decisions. These decisions occur within the parameters of divine will.

Intertextual decision-making in this context refers to the simultaneous consideration and harmonization of multiple Qur’anic verses to resolve apparent tensions. From this perspective, it can be concluded that:

EH determines the overarching framework and conditions.

UH operates freely within that framework.

Thus, the apparent contradiction between EH and UH is resolved through intertextual analysis, revealing that they do not negate each other but instead co-function. Human beings are indeed free agents, but their freedom operates under divine supervision and will. Therefore, there is no actual contradiction between divine and human will in the Qur’anic framework.”

In the ANL level, the AI does not consider EH (Divine Will) as eliminating UH (Human Will), nor does it regard the existence of UH as a threat to the ultimate purpose of EH. Rather, in this analysis, the two are presented as complementary concepts: UH complements the metaphysical level of EH at an experiential level.

Importantly, this relationship is not such that UH only occurs if EH is present, nor does the occurrence of UH imply something outside of EH. Instead, UH is understood as a degree within a gradational (tashkiki) relationship to EH. In essence, UH does not negate EH; rather, if UH occurs, then by necessity, it has already been encompassed by EH.

In other words, EH is a longitudinal will (irādah ṭulīyah) that overshadows UH, such that UH exists in the line of and within EH. EH acts as an encompassing metaphysical environment, and although UH, as an enclosed and localized will, possesses real agency, it remains existentially and volitionally dependent upon EH. The simplicity and absoluteness of EH does not eliminate the activeness of UH, but places it within its ontological domain.

4-3- SYL Level – Systemic Layer

At this level, with the semantic-abbreviated code TICSE, a comprehensive framework and a networked-systemic perspective is formed. At this stage, the following prompt is given to the AI:

Please now proceed to a deeper level and, based on the interaction of texts for extracting a comprehensive system and recognizing the holistic pattern from textual data, provide an accurate, general, and systemic output regarding free will in the Qur’an.

“Based on the interaction of texts to extract a comprehensive system, we must first acknowledge that the Qur'an represents an integrated semantic system in which various concepts are directly or indirectly interconnected. These include Divine Will (EH), Human Will (UH), guidance, misguidance, divine decree and destiny (Q), moral responsibility (R), and conditional free will (C). To extract a comprehensive system, we need to examine the interrelations among these concepts.

The core concepts are: Divine Will (EH), Human Will (UH), Guidance (H), Misguidance (D), Moral Responsibility (R), Conditional Free Will (C), and Divine Decree and Destiny (Q).

EH is regarded as the primary source of Q and represents the Divine volition that governs all. This Divine volition (EH) thoroughly influences UH. Human Will (UH) operates within the framework of Divine volition and conditional freedom (C). In this model, Q functions as the determinant of situational conditions, while C illustrates that the human being possesses the ability to choose though these choices are under the influence of Divine volition.

Given this conditional freedom, human beings can make choices that lead to either H (guidance) or D (misguidance). In this model, H and D are the outcomes of human will functioning within Divine volition. Thus, through their free will, individuals may be guided or led astray, yet these choices remain ultimately connected to Divine Will (EH).

In this system, moral responsibility (R) emerges as a direct consequence of human action. Every human decision situated within conditional free will (C) and the axis of guidance or misguidance carries moral consequences. This responsibility, though situated within Divine decree and volition, still holds the individual morally accountable for their actions.

Ultimately, Divine Decree and Destiny (Q) shape the circumstances within which human will operates. Human Will (UH) is influenced by Divine volition and situated within the framework of Q, such that every human choice must be analyzed within this context. These influences are continuously present and unchanging in relation to UH, though the human being retains a relative capacity for choice (C).

Given the outlined model, a complex network of relationships emerges in the Qur'an regarding free will and Divine volition. This network is composed of dynamic feedback interactions among EH, UH, Q, H, D, C, and R.

This system functions as a multi-layered feedback network, in which each concept deeply and reciprocally affects the others. Within this network, EH and Q constantly influence UH, and these influences ultimately result in H or D, followed by the moral responsibility (R) of the human being. This process is continuously recursive and, at the systemic level, constitutes a complex system of conceptual interactions.”

Conclusion

This study aimed to establish a novel research methodology at the intersection of human intelligence and natural language processing (NLP) models specifically, large language models (LLMs). The central focus of this methodological framework was the theological intelligence assessment of the ChatGPT 4.5 language model (abbreviated here as CG 4.5), through the lens of the concept of free will in the Qur'an.

Such a methodology may be situated within the broader paradigm of Computational Theology, which seeks both to systematize theological concepts and, reciprocally, to test the epistemic and interactive capabilities of artificial intelligence systems in engaging with theological discourse. One of the essential prerequisites for effective interaction with AI language models is linguistic alignment becoming 'language-compatible' with the model. Since computational and technological systems operate through encoded data, this study progressively incorporated symbolic and coded forms of expression, aiming to align the language of the research with the principles of computational theology.

To this end, a four-layered prompting architecture was developed to facilitate interaction with the AI:

Linguistic Layer (LIL): At this initial level, the AI was tasked with two operations: (1) conducting a linguistic analysis of the concept of free will in the Qur'an, and (2) identifying and mapping the distribution of relevant lexical items. Words such as *qaḍā'* (decree), *qadar* (destiny), *hudā* (guidance), *ḍalāl* (misguidance), *imtiḥān* (trial), *ibtalā'* (test), and *nablū* (We try) were extracted. The result indicated that these terms relate both to human will and Divine volition suggesting that human choice is the arena in which Divine decree is enacted.

Conceptual Layer (COL): This level aimed to map the semantic-conceptual relationships between key terms. The structure was based on two sets:

X: Core theological concepts related to will, choice, and Divine decree in the Qur'an.

Y: Directed semantic relationships (e.g., causality, dependence, correlation, contingency) between the elements of set X.

For instance, the concept of human will (X_1) could be defined as functionally dependent (Y) on Divine Will (X_2), creating a conceptual network that models the theological architecture of free will.

Analytical Layer (ANL): Here, the AI was asked to resolve apparent tensions between verses discussing Divine and human will, thereby formulating an intertextual decision. The model concluded that the Qur'an does not depict a contradiction between Divine and human volition; instead, it suggests an interactive, hierarchical relationship.

Systemic Layer (SYL): At this deepest level, the AI integrated all analyzed concepts into a comprehensive systemic framework. Each concept interacted with others in a dynamic, reciprocal structure, forming a holistic feedback network. Within this system, Divine Will and decree (EH, Q) continuously influence human will (UH), which in turn leads to either guidance (H) or misguidance (D), and subsequently to moral responsibility (R). This multi-layered feedback system enables the recognition of theological patterns from the Qur'anic text in a computationally structured manner.

Taken together, these four layers of prompting and analysis demonstrate that AI systems can access and process theological data with precision and nuance. They are capable of engaging in hermeneutic mechanisms of inquiry. The theological intelligence discerned from this analysis leads to the conclusion that human free will is a fundamental and active capacity in human nature, yet it operates within the graded and longitudinal framework of Divine Will. That is, the human being chooses nothing except what is permitted by Divine volition, and human will unfolds only within the parameters set by the Divine decree.

References

1. Avicenna [Ibn Sina], H. b. A. (2006). Translation and commentary on the metaphysics of al-Najat (Tarjomeh va sharh-e elahiyyat-e Nejat) (Y. Yasrebi, Trans.). Qom: Bustan-e Ketab.
2. Ebrahimi Dinani, G. H. (2001). General philosophical rules in Islamic philosophy (Qava'ed-e kolli-ye falsafi dar falsafeh-ye Eslami). Tehran: Institute for Humanities and Cultural Studies.
3. Mesbah Yazdi, M. T. (1987). Teaching philosophy (Amoozesh-e falsafeh). Tehran: Islamic Propagation Organization.
4. Motahhari, M. (1997). Collected works (Majmooe-ye a'sar). Tehran: Sadra.
5. Motahhari, M. (2022). Lectures on the theology of al-Shifa (Darsha-ye elahiyyat-e Shifa). Tehran: Sadra.
6. Motahhari, M. (2023a). Man and destiny (Ensan va sarnevesht). Tehran: Sadra.
7. Motahhari, M. (2023b). Commentary on Manzumeh (Sharh-e Manzomeh). Tehran: Sadra.
8. Mulla Sadra. (1987). Exegesis of the Holy Qur'an (Tafsir al-Qur'an al-Karim). Qom: Bidar.
9. Mulla Sadra. (2001). Translation of The Origin and the Return (Tarjomeh-ye Mabda' va Ma'ad). Qom: Qom University, Eshraq Publications.
10. Mulla Sadra. (2003). Mulla Sadra's commentary and notes on the metaphysics of al-Shifa (Sharh va ta'liqe-ye Sadr al-Mota'allihin bar elahiyyat-e Shifa). Tehran: Sadra Islamic Philosophy Foundation.
11. Sabzawari, H. (1997). Treatises of Hakim Sabzawari (Rasa'el-e Hakim Sabzawari). Tehran: Osveh Publications.
12. Tabataba'i, M. H. (1996 AH). The culmination of wisdom (Nehayat al-Hekmah). Qom: Islamic Publishing Office of the Society of Seminary Teachers of Qom.
13. Tabataba'i, M. H. (2008). The beginning of philosophy (Aghaaz-e falsafeh). Qom: Bustan-e Ketab.
14. Tabataba'i, M. H. (2023). The principles of philosophy and the method of realism (Osool-e falsafeh va ravesh-e realism). Tehran: Sadra.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).