

## “God as a supra-moral agent: Modern Traditionalism vs Traditional Modernism”

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### Abstract

This article examines the methodology, implications, and requirements of two competing perspectives on the relationship between God and human morality and reason: the view of "God as a supra-moral/supra-rational agent," which the author defends and terms "Modern Traditionalism," and the view of "God as a moral/rational agent," referred to as "Traditional Modernism." The article demonstrates that, contrary to common belief, it is the second view that, by equating human rules and laws with divine commands, paves the way for fundamentalism and facilitates extremist, ISIS-like interpretations of religion. Furthermore, the article shows that the Traditional Modernism perspective aligns with pre-modern methodological approaches in at least two respects. Then, through three arguments, it is shown that a fundamentalist and ISIS-like approach to divine commands is the first consequence of this view; the generalization of the audience of divine commands and prohibitions - from the infallibles to all people at all times and places - is its second consequence; and the third consequence illustrates how Modern Traditionalism can resolve or dissolve the apparent contradictions between propositions expressing divine commands and those expressing human laws. The article concludes that the core tenet of Modern Traditionalism - namely, that the primary audience of revelation was the Prophet and the Infallibles (peace be upon them) - limits the potential for misuse of religion and offers a framework more consistent with modern rationality.

**Keywords:** Supra-moral; Supra-rational; Traditionalism; Modernism; Nafy-e Sabil (Denial of Domination); International Treaties; Implementation of Hudud.

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