



Anti-Rationalism in the Thought of Salafi Thinkers

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Abstract: The present article seeks to examine the dimensions and reflections of anti-rationalism in the opinions of various Salafi thinkers, primarily those who are anti-rational. It does not deny the existence of some Salafis who are not anti-rational but do not accept the authority of reason independently; however, this article does not address them. The research question is: What is the status of anti-rationalism among thinkers of different periods of Salafi thought, and what are the manifestations and consequences of anti-rationalism in the opinions and stances of Salafis? The method used in this research is documentary. The findings of the article indicate that Salafism, with various interpretations of the foundations and components of its thought and strategy, has been opposed to reason and rationality. The trajectory of anti-rationalism shows that whatever extent this intellectual school increases its opposition to reason and emphasizes literalism and superficiality, it insists more strongly on the Jihadi-Takfiri policy, and the thinkers of this intellectual current utilize "othering," violence, and extremism follows an increasing trend.

Keywords: Salafism, anti-rationalism, Ahmad ibn Hanbal, Ibn Taymiyyah, Wahhabism, Sayyid Qutb.

Introduction

The situation in the Islamic world in recent years can be likened to the second century (AH). In that era, the Islamic world, after a century of intense military conflict, entered a new phase and reached the conclusion that unless intellectual issues were resolved, conflicts would continue to impose victims from the Islamic world. The lack of precise meanings for many words was the origin of many of these disputes, which, when accompanied by desires, whims, and ignorance, brought about the calamities of the Islamic world.

Main issue. Islamism and attention to Islam were, in reality, an effort to show that Islam can play a role in the lives of Muslims today and can manage society. [Islamists strove for the unity of Muslim nations against the danger of Western political and cultural dominance (Taqavi Sangdehi & Amani Chakoli, 2013: 12). The foundation of Salafism is based on opposition to reason and the Authority of revelation (naql). From the perspective of Salafis, returning to authentic Islam is the way to confront the crises of today's Islamic world.

Main and sub-objectives; This article seeks to examine the dimensions and reflections of anti-rationalism in the views of various Salafi thinkers – primarily those who are anti-rational. It does not deny the existence of some Salafis who are not anti-rational but do not accept the authority of reason independently; however, this article does not address them.

The research question is: What is the status of anti-rationalism among thinkers of different periods of Salafi thought, and what are the manifestations and consequences of Salafi anti-rationalism?

Literature Review: Although anti-rationalism in Salafism has been less addressed in existing domestic research, several sources relatively close to the subject of this article are noted: the most recent and, in the author's opinion, the most scholarly article is by Shojaei Mehr and Jafar Tayari (2025), who conclude that Ibn Taymiyyah accepts "clear reason" (al-'aql al-sarih) that is confirmed by the Quran and Sunnah, but he does not accept reason as an independent source of knowledge. He saw reason opposing his views, he spared no effort in weakening and opposing it.

Allah-Bedashti and Mirza Abolhassani (2016) write that the Salafis, by adopting a position of sensationalism in ontology, traditionalism based on the literal meaning in epistemology and methodology, and making the understanding of the words and deeds of the predecessors (Salaf) a reference point on the one hand, and by portraying reason and rational judgments and reflections as inefficient in the field of religious knowledge on the other, have fallen into a trap of obsolescence. In some cases, their statements contradict the very traditions they claim to adhere to.

Reza Zadeh (2014) stated "Salafism is an emerging reformist current, originating from the hearts of the companions of Hadith, which is growing and developing all over the world. Mehdi Awazpour (2017) concluded in his doctoral thesis entitled Contemporary Salafi Discourses in the Arab World that Salafis has been able to Articulate the signifiers of "ijtihad", "subordinates", "text", "righteous predecessor", "prophetic tradition", "salvation of the believers", "takfir", around the central signifier "Monotheism" has created a coherent and distinct discourse from other existing discourses in the Arab world .

Ghaffarifar and Pishvaei (2019) wrote :the Salafi Current has been reproduced in the Islamic world in the contemporary era with three approaches: Deobandi, Wahhabi and Neo-Salafi. The two approaches, Deobandi and Wahhabi, as traditional Salafism, have a revivalist and purist view of religion, and they want to reform the Islamic religion and remove heresies (bed'at) from it. They Typically have an anti-rational and textualist view of religion and want to return to religious texts and interpret them based on the traditions of early Islam.

The difference of this article from previous research is the analysis of attitudes towards Salafi anti-rationalism and its political consequences in a situation where it seems that this current has suffered a decline and at least a discursive reduction.

Methodology: The method used in this research is the documentary method. The stages of documentary research are: 1. Selecting the topic, determining objectives and questions; 2. Exploratory studies and literature review; 3. Selecting a theoretical approach; 4. Collecting sources, sampling, and source analysis techniques; systematic review;

classification and conceptual tables; 5. Processing, re-evaluation, writing, and reporting (concluding and presenting viewpoints) (Sadeqi Fasaai and Erfan-Manesh, 2015). Thus, after presenting the discussion and identifying the goal, problem, and research question, the article examines the research background, followed by an analysis of different Salafi currents through conceptualizing reason and theories of reason. Subsequently, the reflection of anti-rationalism among Salafi thinkers and, finally, its consequences will be examined.

1. Conceptual and Theoretical Framework

1.1. Intellect or ('aql')

In the Arabic Dictionary "Lessanul Arab", several lexical meanings have been mentioned for the word "aql": holding and restraining, anti-foolishness, imprisoning, restraining the soul from desires, stability in affairs, the heart, the factor of Excellence and distinguishing humans from other animals, understanding and perceiving. Another meaning of intellect is a refuge, a fortress, and a castle. In the same book, "reasonable" is mentioned as meaning what the heart understands and is synonymous with intellect itself, which is one of the rare infinitives that is used with the object (Ibn Manzur, 1984: 466-458). In Persian, the word "intellect" is equivalent to "kherad" which means intelligence, the power of perception and understanding, the high goodness of actions and the distinction between good and bad things (Amid, 1994: 549). In the Dehkhoda Persian dictionary, the meaning of intellect is equivalent to tying, being tied, knowing, understanding, the opposite of ignorance; perceiving paying the blood money of a killed person, paying, and taking refuge in a mountain.. Another meaning of intellect is: becoming the owner of one's soul and keeping it away from desires (restraining). The reason for naming it "A-Q-L" was to keep its owner away from danger. (Dehkhoda, 1962, vol. 4: 378).

In his book, the Moroccan writer Muhammad al-Katani defined reason as understanding and grasping. To hold, to hold, and to take refuge, comes from the root word ' ('aql), the word 'ma'qil, which is said to refer to a mountain, because it is a place of refuge. 'Mu'taqil' means prison and confinement, 'aql' refers to a medicine that constricts the stomach. 'Uqla' means blood price and blood money. However, the

idiomatic meaning of '(*aql*) is the psychic power that prevents the soul from desires and instincts. Similarly, 'aql, in its idiomatic meaning, is that psychic power that, with the help of means, understands the hidden and with the help of observation, understands the tangible. All meanings of intellect are interpreted as a single essence (Al-Khatani, 1992: 549).

In English, the word "reason" is also equivalent to the words "intellect" and "kherad". The ability and talent of the mind to form the basis of calculation is equivalent to the word "reason". Another word that has a meaning close to reason is the word "intellect", which is derived from the Latin root "intelligence", formed from "inter" and "legere", meaning to choose and distinguish. In addition, the word "rationality" is derived from the Latin root "ratio". The Greek equivalent of reason is nous and its German equivalent is Vernunft. The French equivalent of reason is intellect, which is used in Italian as intelletto (Catholic encyclopedia: intellect). Of course, other meanings of the word reason are also mentioned, such as speech, direction, and cause of argument, guide, proof, wisdom, cause, background, basis, and foundation (Birijanian, 1994: 733-732). The root of the two words reason and rationality is the Latin word ratio; meaning share and proportion. This word is a "noun" for the Latin verb reor, meaning "I think." Of course, here, thought and the purpose of thought are separated; For example, I propose a res to my thought, that is, res is something that is addressed and is the object of thought. Donaldson's class res=h-ra-is means that res is a form derived from hir-che meaning hand. So res is something that is obtained and means the object of thought, But ratio, in contrast to res, refers to the style and act of thinking, which, by its development, on the one hand, determines the ability to think and, on the other hand, the formal factor of thinking such as design, calculation, background, etc. Therefore, ratio is the necessary calculating, rebellious reason, and the rational and worldly reason, but Intellect is the universal and transcendental reason; of course, the word reason, in the sense of the ability to perceive, is still most widely used (Catholic encyclopedia: reason).

1.2. Intellect and religion

In the Holy Quran, words derived from intellect are repeated 49 times in different verses (Abdul-Baqi, 1992: 594-595). The fact that the center of perception of thought is in the "heart" is mentioned in 122 verses; In 16 verses, "Fuad" is introduced as the center of thought, and in 22 verses, "thinking" and "understanding" are mentioned (Al-Aali and others, 1998: 18). From the perspective of Islam, reason is the essence of man, the measure of his value and degrees of perfection, the criterion for evaluating deeds, the measure of God's reward and inner love. The most beautiful ornament of man, the most precious wealth, the best friend and guide, the first creation of God, the most beloved creation of God to mankind, the light of the soul, the light of the heart, and the life of the soul are other descriptions of reason in verses and Hadiths (Mohammadi Reyshahri, 1999: 17-30).

In the Holy Quran, the word "lub" is also used in the meaning of intellect. Some have also said that the intellect that is pure and free from defects and illusions is called the "lubb" (Ibrahimi Dinani, 2001: 23). It also follows from the content of verse 269 of Surah Al-Baqarah that the meaning of the "lubb" is a type of distinguished and chosen intellect that is superior to other intellects. Therefore, according to the verse, only those who have intellect and understanding are known as the ones who are mindful (Ibrahimi Dinani, 2001: 24). Every human being who has reason has a source and origin for his reason; it is true to say that reason creates itself (Ebrahimi Dinani, 2004: 279-272). This meaning is different from the self-founded reason of modernism. What is meant is that reason is created in the course of things. This is where the relationship between reason and intelligence, understanding, knowledge, and experience becomes clear.

Reason has three important rights in Islamic laws: Hadiths can be measured by the criterion of reason, and of course, definitive hadiths of clear evidence rarely conflict with definitive rational rulings (Sharifi and Yousefian, 2000: 89). In support of this position of reason, Sheikh Mufid says: "If we find a hadith that contradicts the ruling of reason, we abandon it because reason rules its corruption" (Mufid, 1952: 125). The late Akhund Muhammad Kazem Khorasani, author of the book *Kifayyah*, also writes: Religious appearances (in the Quran

and hadith) are unable to resist rational arguments, and when opposing proof comes, one must abandon appearances (Khorasani, 1992: 254).

In the field of Islamic philosophy, which is called a philosophical approach in the field of the Islamic world and is considered one of the second-rate Islamic sciences, Muslim philosophers have ruled on the conjunction of philosophy and prophecy with the idea that reason and Sharia have a single origin and destination. Likewise, when Islamic philosophy rules on the inability of reason to comprehend the details of the rulings of life, it inevitably limits the perceptions of practical philosophy, and especially civil wisdom, to the circle of generalities and leaves the rulings of the details of political life to political jurisprudence (Farabi, 1986. 52-46).

1.3. Reason in theological and jurisprudential schools

Perhaps the first school in Islamic history to preach the primacy of reason over faith teachings was the Mu'tazilites. They believed in the primacy of reason and believed that theoretical reason should govern what comes to us through revelation (Mir Wali al-Din, 1983: 283). It was difficult for them to accept the fact that reason, like any other power given to man, has limitations and cannot be expected to comprehend reality with all its characteristics (Mir Wali al-Din, 1983: 289). With this description, the Salafi current can be considered the exact opposite of the Mu'tazilite and rationalist Imami current.

1.4. Salafi

In the book *Lissan al-Arab*, the word "salaf" means predecessor and past. Ibn Manzur narrates the words of Farra' who said in the meaning of the verse "And We made them (a people) of the Past and an Example to later ages (Holly Koran :zokhrof verse 56".) Also, Ibn Faris writes about the word "salaf" as follows: "Salaf . The root of it is س ل ف. It indicates precedence and overtaking, so the salaf means those who have gone before." Among Muslims, the term "salaf" is used in its apparent meaning, and the descriptive combination "salaf salih" means the predecessors who had special merit. In Islamic culture, "salaf" refers to the companions of the Prophet Muhammad, the followers

(those who saw the companions), and the followers of the followers. (Ibn Manzoor quoted in (Meharaki and Sajidi 2016:120)

1.5. The roots, foundations, and typology of anti-rational Salafism

The roots of this intellectual current historically go back to the Khawarij, who chanted the slogan "There is no Judgement but for Allah." The Khawarij do not belong to any of the Sunni or Shiite schools of thought, and they have entered into conflict with the governments that emerged from Shia and Sunni; It is safe to say that the Khawarij are the farthest sect from using rational evidence and logical arguments, and the closest to superficial interpretations of the text, a characteristic that is completely seen in the new Takfiri groups (Nasaj and others 2017:194).

Following the rule of the Umayyads and the Abbasids, the roots of decadence in Islamic society developed and penetrated into its various corners to the extent that the type of encounter with the sacred text underwent a transformation and the authority of reason was proposed as a center of active understanding the meanings and making the text eloquent by the Mu'tazilites. Despite many opponents, this idea was ultimately transformed into a dominant ideology by Ma'mun and as a result, it provoked the reaction of Ahmad ibn Hanbal and his followers. His claim was that the Mu'tazilites were in conflict with the traditional method of the Sunnis. And that is why some refer to him as the Imam, the protector of the sacred, traditional fundamentalism and the authority of Wahhabism. (Dakmajian, 1998, p. 43).

Among the different Sunni current, the Hanbalites can be considered the head of the Salafi current. And among the Sunnis, we can also talk about the duality of the rationalist and the hadithist. The rationalists are known by titles such as: Ashab Ta'wil (Companions of interpretation), Ashab Rai, which were more in line with the two schools of Abu Hanifa and Shafi'i, but the traditionists are known by the title Ashab Hadith, which is known by the two schools of Ahmad ibn Hanbal and Malik; the emphasis on the importance of the opinions of the companions(of prophet) and the issues raised in the narrations and sayings of the followers and companions, and the attention to the

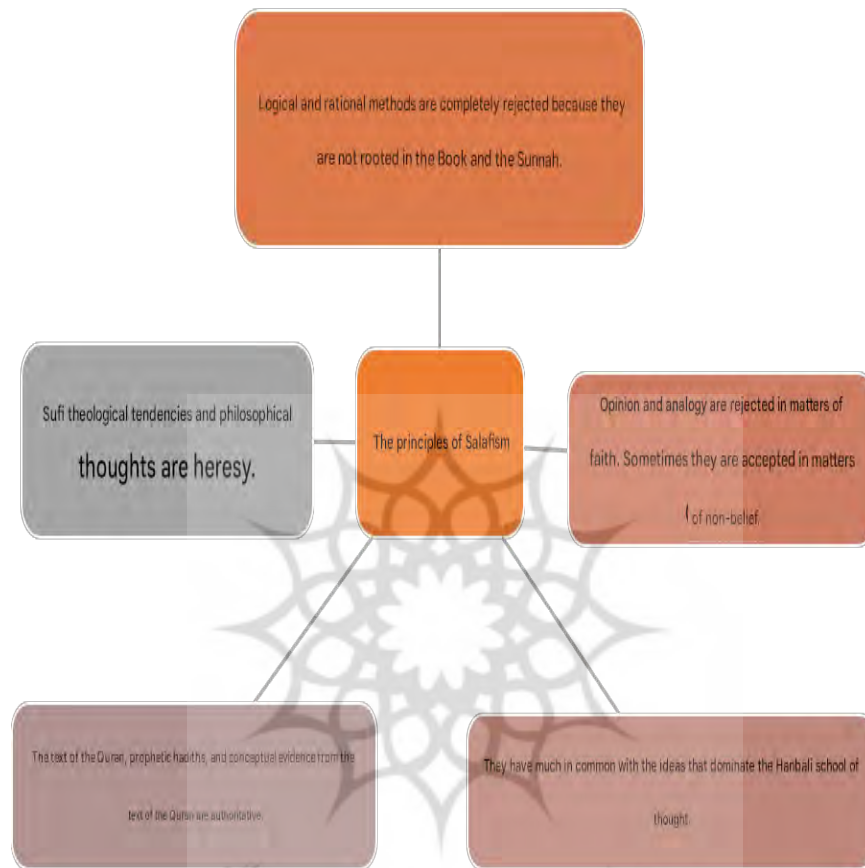
works of the companions of the Salaf was reflected in the statements of many companions of Hadith (Farmian and Moinifar 2016: 22-23).

The Salafism current experienced ideological and intellectual differences. A group of Salafists, under the influence of the thoughts and beliefs of Sayyid Qutb, turned to jihadi Salafism and took violent actions under the guise of jihad. (Safavi Hamami et al. 2018:191).

The chapter on *ijtihad* was closed in traditional Sunni thought, and while traditional Salafis did not believe in *ijtihad* and tried to adhere to the companions and followers, neo-Salafis believe in *ijtihad* for example, Maududi said: "No one can deny the knowledge, virtue, and greatness of the Imams of jurisprudence, theologians, commentators, and Muhaddiths ; but we all know that they were human beings and had the same means of acquiring knowledge that we have, and that revelation did not descend upon them; rather, they used reason and insight into the Book and the Sunnah to ponder and theorize (Amirkhani 2010:143).



Diagram of different salafi currents
(source: author)



Chart(1): Principles of Salafism
(source : article findings)

2. Manifestations of the anti-rationalism of thinkers of different Salafi eras

Reliance on revelation(Naql) has attained a status beyond the conventional level among Salafis and has an irreplaceable identity and sanctity. This approach, based on the sufficiency of Naql in all areas of human life, dominates all the attitudes and intellectual principles of the Salafi current. This position of the Salafis is the product of the supposed conflict between reason and Naql, which has been considered as a way to resolve the conflict and is the basis of the

concepts and teachings of the Book and the Sunnah. This group of Salafis deny the belief in the function of reason in the field of religious knowledge and bases their belief in the religious text and the evidence that the text refers to. (Allah Badashti and Mirza Abu al-Hassani 1395:89-90).

2.1. Classical Salafism of Naql versus reason

Ahmad ibn Hanbal was the leader of traditional Salafi beliefs for more than 150 years. Even after his death, for a long time, his thoughts were the standard of attitude and socio-cultural action of his followers (let's call them Salafis). The beliefs of Ibn Hanbal and his followers can be summarized in this sentence: "Anything that did not exist and was not done during the time of the Prophet (PBUH) should not be done later." Thus, many new things are forbidden under the name of heresy (bed~at).

The most important point in Ibn Hanbal's thought is his Hadithism and Zaahirism. For him, interpretation of the verses of the Quran was disliked and was a heresy (bed~at) that is very important in Ibn Hanbal's thought (Abdul-Ghani 2005:65).

This formalism was so extreme that Shahrastani called the Hanbalis as Sifaatiyyah and Mushabbahe in his book *Al-Millal wa -Alnehal* because they likened God to creation (Shahrastani 1362, Volume 1, 119), while in Shiism, God is free from being likened to creation.

Hanbalist ideas fell simultaneously with the emergence of Ash'aerism. Ahmad ibn Hanbal, with his great emphasis on the righteous predecessors and their imitation, prohibited any doubt about the authority and scientific and spiritual superiority of the scholars of this period. He also strongly condemned the criticism of the companions (Sahabe) and the mention of their mistakes and their differences and conflicts. After ibn Hanbal, Bar Bahari was the most prominent preacher and orator of the Salafis in the late third and early fourth centuries. He also criticized the theologians and considered the science of theology to be a heresy (bed~at). He rejected any rational attempt to understand religion, whether it was in jurisprudence and took the name of analogy and opinion, or in beliefs and took the title

of interpretation and commentary of the Book and the Sunnah with him (Farmanian and Moinifar 1395:27).

By the way Imam Muhammad Ghazali (d. 505 AH) severely criticized the structure of various religious sciences in his era and, by calling many of these sciences deviant, pursued Salafism, of course, relying on the Sufi path. Ghazali's thought should be considered an important step in generalizing the tendency towards Salaf thought among various Islamic Denominations. This development was as much the end of isolated sects like the Salemiyya as it was the beginning of a widespread trend among Muslims with religious diversity from the Islamic East to Andalusia. (d. 543 AH) (Pakatchi 2011).

2.2. Anti-rationalism of the Middle Salafis: Ibn Taymiyyah's attempt to escape the accusation of anti-rationalism

The first person to establish the Salafi school was "Ibn Taymiyyah" who lived in the 8th century AH, and was a Hanbali, a hadith scholar, and an anti-Sufi. Formalism and Salafism were among his most important intellectual foundations, and with his belief in similitude and personification, and the sanctity of tawassul, Prohibition of travel except for pilgrimage in Mecca and Medina he challenged the beliefs of all Muslims. Ibn Taymiyyah Hanbali is one of the most prolific thinkers in Sunni history who has simultaneously written refutations of other Sunni [Denominations](#); the philosophers of the Mu'tazilites, the Imamis, as well as the Ash'arites and Sufis. (Pakatchi 2011)

After the Abbasid dynasty fell as the servant of the hadith scholars, Ibn Taymiyyah claimed to protect the thought of the hadith scholars (the legacy of the Salaf) and reinterpreted the thoughts of Ahmad ibn Hanbal in an extreme way. In rejecting the statements of the Mu'tazilites and Shiites, he has cited the sayings of Ahmad Ibn Hanbal (Pakatchi 1994: 722). In the book "History of Islamic beliefs" Abu Zuhra quotes Ibn Taymiyyah as saying: "Anything that was not done during the time of the Prophet should not be done afterwards." This sentence later became the keynote of Salafi thoughts. Ibn Taymiyyah praises the anti-rational Khawarij and calls them the greatest people in terms of prayer, fasting, and recitation of the Quran.

He also praises Ibn Muljam, the murderer of Imam Ali (Ibn Taymiyyah 1984:38).

He went so far in his Formalism in the Quran that he believed in the physicality of God because it is stated in the Quran, "Hand of Allah(Yad Allah) is above all else." (Holly Kuran:Fath verse 10) However, if it is necessary for God to be described as physical, there is no problem, this is the requirement of truth. (Ibn Taymiyyah 2003, vol. 5, p. 192).

In the 12th century, the "Wahhabi movement" emerged under the leadership of Abdul Wahhab. His ideas were derived from Ibn Taymiyyah and his works revolved around the two axes of monotheism, polytheism and kufr. He considered the deviation of polytheists and non-Wahhabi Muslims to be only in the worshipful monotheism.. In Ibn Taymiyyah's intellectual Charter , a rational being is justified in ruling according to the text of the Kuran, the hadith, and the sayings of the companions, and otherwise, reason is condemned to invalidity. Although he accepts the effectiveness of reason to some extent; However, in the position of action, no value is attributed to reason, and in the position of opposition between reason and revelation(Naql), in action gives priority to revelation . Ibn Taymiyyah considers reason to be a force and instinct in the soul whose existence is necessary; But it must be connected to the Sharia (Shoja'i Mehr and Jafar Tiyari 2025:65).

According to Ibn Taymiyyah, reason does not have such a status that it becomes a place of attention and credibility if it conflicts with revelation (Naql), but the criterion for the soundness of reason is its agreement with the text of the Book and the Sunnah. Because in the realm of religious knowledge, the main status of reason and its duty is to understand the text of the Quran and the Prophet; without adding anything of itself to it and having no authority beyond this. Therefore, the scope of the function of reason in the realm of religion is limited to logical deductions from verses and hadiths, and perhaps it plays a lesser role than this (Allah Badashti and Mirza Abul Hasani: 2016:90). Although the appearance of Ibn Taymiyyah's book is called Resolving the Conflict of Reason and revelation (Naql), and he claims to have tried to reconcile reason and Sunnah in a way that seems to include

writers such as Anthony Black. He was mistaken in considering him a supporter of the middle ground and the Compromise of reason, tradition, and free will. (Anthony Black 2006: 253). But in fact, Ibn Taymiyyah was the percentage of proving the inadequacy of reason against revelation and text. Abu Zohre also emphasizes in his book that Ibn Taymiyyah does not trust the results of abstract reason. (Anthony Black 2006: 254).

Ibn Taymiyyah fought on two fronts, both with the Mu'tazilites and Ash'arites. In Ibn Taymiyyah's opinion, the validity of revelation does not require the confirmation of reason. Therefore, he opposed the rationalism of the Mu'tazilites. Ibn Taymiyyah's criticism of the Mu'tazilites was mostly a repetition of the criticism of the predecessors of the scholars of hadith against the rationalists regarding the obligatory teachings. However, another aspect of Ibn Taymiyyah's refinementism was the fight against imitation and sectarianism, continuing the path of Ibn Abd al-Salam, who was a judge of Shafi'i from the Levant. (Pakatchi 2011: 183). However, Ibn Taymiyyah was also sharp at the same time as the Ash'arites. He said to crush the Ash'arites and strengthen the scholars of hadith; Anyone who believes that the thinking of the scholars of hadith is prior to the thinking of the Ash'arites is a Salafi. Because the scholars of hadith carry the thought of the Salaf, not the Ash'arites. Therefore, the scholars of hadith are Salaf and the Ash'arites are the successors. Another work of Ibn Taymiyyah is a change in the concept of "ijtihad". He said that imitation of the four Denominations is forbidden. Not only is it forbidden, but it is also apostasy.

Ibn Taymiyyah considers reason by itself insufficient to guide man and says that even in the principles of religion, one should refer to the Book and the Sunnah. He does not consider reason a tool for argumentation, but considers it a tool for confirming the Sharia. He says: "Reason confirms all the news of the Sharia; but the Sharia does not confirm reason in all its evidence." He considers rational evidence

to be mixed with doubts, lies, falsehoods, etc., and that it cannot stand against the Quran and the Sunnah. He is contrary to the practice of philosophers and Theologians who take the side of reason and interpret texts in the conflict between reason and revelation seek to weaken rational evidence; therefore, they consider the appearances of texts to be fixed and reject rational objections, and the theologian's method. He considers it to be the cause of blocking the door of divine knowledge. (Shuja'i Mehr and Ja'far Tayari 2024:66).

Ibn Taymiyyah believes that how can it be accepted that the best of centuries of the Ummah did not understand the Quran in terms of knowledge of God and His attributes, but the philosophers, the followers of India and Greece, and the heirs of the Magians understood the Quran better!? (Farmanian and Mo'ini Far, 2016 p. 43). In summarizing Ibn Taymiyyah's views, it can be said that although he claims to eliminate the conflict between reason and revelation, he considers reason to be incapable of understanding truth independently and ultimately introduces it as a servant of revelation.

2.3. Wahhabism and Anti-rationalism

Wahhabism is one of the formalist currents of the Sunnis, whose fundamental principles are rigidity in forms, and they do not use the power of reason to prove religious knowledge and jurisprudential rulings, and do not consider it as evidence in these areas. They do not consider interpretation in the verses of the Quran permissible, and they severely criticize those who believe in interpreting some verses, and do not use rational arguments to prove the existence of God and His names and attributes. Their support in these cases is the forms of verses and hadiths. As a result, anti-rationalism is one of the foundations of formalists, especially Wahhabism. They are satisfied with the forms of verses and hadiths, do not accept rational interpretation, and they carry all verses on their forms and appearances. There, God has spoken of "hand", "face", and... They say that this is the appearance that is meant! God really has hands and a face and...!

Wahhabis believe in the primacy of revelation over reason. By emphasizing the authority and validity of revelation in religion, they believe that human reason is incomplete and incapable of understanding religious truths without the help and guidance of revelation. Preference for revelation over reason is one of the intellectual roots of Wahhabis (Uthman ibn Hassan, 158) (Moradi Makki and others 2023).

In all the works of Wahhabism after Ibn Taymiyyah, we do not have anything called the position of reason.

2.4. The Anti-rationalism of Salafi Jihadi: Sayyid Qutb

Sayyid Qutb is one of the thinkers who has two different intellectual periods from a secular reformist to a radical Islamist. Sayyid Qutb put forward his theory in *Ma'alim fi al-Tariq*. He claims that the implementation of Sharia law as a comprehensive system for all aspects of life will enable humanity to enjoy all its innate and divine blessings and achieve personal and social peace. (Suznagar 2011:398). Sayyid Qutb, in his commentary on the Shadow of the Quran (fi zhal al Quran), challenges the rationalist approach of Muhammad Abduh. He believes that reason is like a student in the presence of revelation, who must sit and learn to understand the words of his teacher, rather than looking at the teachings of revelation from the position of a professor and ruling on them. He writes: "It is the duty of reason to receive what the prophets have brought... The divine message of the prophets addressed reason to awaken it and guide it to the path of correct thinking, not for reason to rule on the validity and invalidity of religion, rejecting some and accepting others. Whenever the text of a religious argument is proven, the ruling is the same, and reason must accept and obey it, whether it is familiar to it or not (Sayyid Qutb 1991, vol. 2, p. 806). (Aqili 1996). Sayyid Qutb, following Maududi, considers the Quran to be the only usable source for Muslims, and therefore, in a genealogical view of Islamic history, this approach can be completely referred to the Khawarij and the slogan "We have enough of the Book of Allah" - and he even explicitly says that the only usable source for Muslims is the Quran and that's it! and he even considers the hadith of the Messenger of Allah to be a work of the

Quran, (Sayyid Qutb 1979 :12) and has placed great emphasis on the Quranic texts and their adaptation to the details of the present time. Sayyid Qutb, who considers all today's societies to be ignorant, believes that Islam is absolute freedom and liberation from slavery for other servants, and the Islamic system is a system that organizes this freedom and organizes people under the rule of God. While in the best democracies, "some take some as masters other than God,(Ale Emran verse 64)" it happens, and some become slaves of others. (Sayyid Qutb 1991, Vol. 1:407).

Sayyid Qutb's extremely negative outlook and approach, with presuppositions of hostility and even hatred towards the West, was such that, in general, his destructive effects sometimes affected the positive impact of Islamic civilization on Western civilization. (Taqaavi :88).

3. Political Consequences of Salafism's Anti- rationalism

3.1. Disruption and Division in the Islamic World

Since Salafism has links with political power, it lacks the structure of a language of dialogue and interaction. The essence of Salafism is alien to reasoning and its language is sword and blood.

Salafism has fueled division and discord in Islamic societies. Among the most important differences that have turned this sect into a deviant and harmful sect for Muslims, we can point out the beliefs that this sect has about Islam and infidelity, because it considers beliefs and acts of worship such as intercession, blessing, supplication, etc., which are among the principles of Islamic worship, to be infidelity. This has also caused the Salafi Wahhabis to easily consider themselves justified in shedding the blood of other Muslims and to become the initiators of many wars, conflicts, and brutal assassinations. (Tarafi Mohsen Pour 2016).

3.2. Confrontation with post-Ottoman political ideologies

In the years after the collapse of the Ottoman Empire, Arab and Turkish nationalism became the source of the fragmentation of many Islamic societies. Decolonization and the Arab revolutions of the 1940s and 1950s brought about a rapid transformation in Arab political

thought, and the Salafi-reformist project itself was replaced by new political ideologies that sought legitimacy outside the Islamic framework. Local versions of liberalism, nationalism, and socialism became the chosen ideologies of the elites that dominated Arab political discourse in the following decades. These elites accepted Islam merely as one of the elements that constituted local and national identities. They also saw religion as a declining force in society and politics. Three events of the Islamic Revolution; the victory of the Afghan mujahideen over the Red Army and the Syrian Brotherhood uprising against Hafez al-Assad in 1982 contributed to the spread of Islamism in the Arab world (Hassan Mneimneh 2011).

3.3. Jihad against Muslims

Salafism, with its anti-rationalism, destroyed the grounds for dialogue, interaction, and rapprochement between Islamic sects, and by inciting and mobilizing many of its supporters, it promoted Islamophobia among Muslims.

3.4. Deeming manifestations of modernity as blasphemy

Salafism, especially the polar jihadist Salafism, by calling today's world the age of ignorance and all societies the societies of ignorance, practically caused a conflict between civilizations, and not only a barrier to colonialism, which was not the wish of Salafists like Sayyid Jamal, but also paved the way for the intervention and domination of Western powers in the Islamic world.

3.5. Deeming democracy as blasphemy

Closing reason and limiting all evidence of action to revelation; has caused Salafism, especially Takfiris, to oppose democracy to the monotheism of sovereignty. Takfiris believe that accepting democracy means granting the right to legislate to ordinary humans and denying monotheism and sovereignty. Because democracy means setting aside the rules of Islam and basing it on the people's votes. Citing the verse: "And whoever does not judge by what Allah has revealed, those are the disbelievers" (Holly Koran Ma'idah 44), Salafi Jihadi believes that whoever judges by other than what Allah has revealed is a disbeliever, and accepting democracy is an example of ruling by other than what

Allah has revealed. Therefore, those who support democracy are disbelievers (Abdul-Maliki: 2023p -31-25).

3.6. Terrorism

The result of Wahhabism's lack of reason and hostility to reason has been manifested in their harsh and merciless actions and behavior. Today, the Islamic world is witnessing these aggressions and mercilessness. They declare others takfir without favoritism and behead groups of innocent people (Rahmatullah Zia'i 2011).

Many Salafis, especially the Jihadi Salafis, including Al-Qaeda, believed that jihad only meant taking up arms and killing infidels, and they rejected concepts such as the greater jihad and the struggle against the carnality, and considered it a lie to attribute it to the Prophet. Terrorism is one of the Salafi methods of jihad, such as Al-Qaeda (Ali Abdul Harim 2005: 54). Abdullah Azzam, one of the leaders of the Arab Mujahideen of Afghanistan, says that we have no fear if the Jews and Christians call us terrorists. The Quran says: "We will fight against the enemies of Allah and our enemies, so terrorism is an obligation upon us." (Mujda 2003: 59). The emergence of the takfiri movements of ISIS and the Taliban in our time has caused disrespect for Islam and caused much fear in the world. Salafism's anti-rationalism and its closure of the door to interaction even with other Sunnicurrents have had a significant impact on the failure of important aspects of political Islam among Sunnis.

Conclusion

Among the common and notable points of Salafi thought is anti-rationalism and the originality of the text in the understanding and comprehension of Salafis. From Ahmad ibn Hanbal, who can be called the pioneer of Salafi currents in Sunni thought, to Ibn Taymiyyah, Muhammad ibn Abdul Wahhab, and Sayyid Qutb, a trajectory of anti-rationalism was drawn in the aspects, dimensions, and manifestations of Salafism. To the extent that this line of thought increases its opposition to reason and emphasizes superficiality and stratification, it insists on a more takfiri jihadi policy, and the extent to which the thinkers of this line of thought use othering, violence, and extremism, it takes on an increasing trend. This is while, in practice and in the use

of modern techniques and tools, we are witnessing a change in the attitude of takfiri Salafis. In the contemporary era, Salafism, with its Sharia-centered approach, has considered the new constitutional rights and customary laws to be in conflict with the will of the lawgiver and has adopted a confrontational stance towards manifestations of modernity. Just as Ash'arism in the past caused intellectual stagnation in Islamic civilization, in the present day, the anti-rationalism of the Salafist current has prevented the constructive interaction of Islamic societies with new intellectual and social achievements. Due to its historical ties to political power, Salafism lacks the language of rational dialogue and the mechanism of intellectual interaction; therefore, its essence is alien to reasoning and reflection and is based more on the discourse of violence and exclusion.



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