



# Questions & Answers







**Code: 4**

**Introductions**

**Knowledge and ignorance**

**Impediments to gaining knowledge (Imitation, Prejudice, Arrogance, Superstition, etc.)**



*Bismillah Ar-Rahman Ar-Rahim*

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Does his honor Mansoor Hashemi Khorasani consider us more knowledgeable and scholarly than predecessors?!

**Answer to question: 3**

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If you mean yourself or some other particular people around you by “us”, his honor Mansoor Hashemi Khorasani does not have any information about you and accordingly does not have any particular judgment about you and does not judge whether you are more knowledgeable and scholarly than predecessors or not, but if you mean “the posterity” he has mentioned posterity being more knowledgeable and scholarly than “the predecessors” due to rational and religious reasons in the book “Return to Islam” (pages 51-53) as “possible” and he believes that being more knowledgeable and scholarly of all the predecessor in comparison to posterity, is not trivial and definitive unlike the assumption of those who consider it to be trivial and with this description, imitation from them is not obligatory and rather it is not permissible on the basis of having conjecture about them being more knowledgeable and scholarly, due to the lack of credibility of conjecture in Islam. Anyway, it is obvious that the predecessors, meaning the first three generations of Muslims, were not infallible prophets whom their being more knowledgeable and scholarly than the posterity would be trivial or certain and imitating them would be obligatory or permissible.

However, his honor Mansoor Hashemi Khorasani accepts the possibility of the predecessors being more knowledgeable than the posterity, but he does not only consider the transfer of their knowledge to the posterity in the correct and complete manner as a conjecture, but considers it rejected and he believes that there had been many political and religious barriers for it such that there would be no space for certainty about its accuracy and perfection and conjecture about its accuracy and perfection is not enough due to non-credibility of conjecture in Islam. Just as he considers the predecessors more scholarly and higher in terms of heavenly rewards and does not find it a reason for imitation from them.



Therefore, the result of his saying about the predecessor is that, firstly, their being more knowledgeable and scholarly from the posterity in an absolute rule, is not certain and does not get proved from intellect and religion and it is only probable, and this probability is not enough for necessity to imitate them and secondly, with the assumption that they are more knowledgeable than the posterity, there is no certainty that their knowledge has been transferred to the posterity correctly and completely, so that imitating them based on that becomes possible and necessary, and with the assumption that they are more scholarly, their grace means a greater reward for them the hereafter, which does not require imitating them in this world.

Therefore, according to his honor Mansoor Hashemi Khorasani's opinion, Muslims should follow the book of God and the definitive Sunnah of His Prophet, Sallallahu Alaihi wa 'Alihi wa Sallam, instead of following the predecessors; just as the predecessors were trying to do the same and did not follow their own predecessors, and they did not want the posterity to follow them, and this is a fact that is not hidden for the people who are aware.

May God grant all Muslims the privilege of abandoning prejudice, imitation and reward them commitment to pure and complete Islam apart from all passions and religious sects.

Center for preserving and publishing the  
works of Mansoor Hashemi Khorasani  
The section for answering questions

