





## Bismillah Ar-Rahman Ar-Rahim

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Allamah Mansoor Hashemi Khorasani, who believes imitation of scholars is not enough, then what role or duty does he consider for them? Does he believe that Muslim scholars have no particular role and responsibility?!

## **Answer to question: 2**

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Allamah Mansoor Hashemi Khorasani, is one of the Muslim scholars himself, and accordingly considers the same role for them which he considers for himself, and that role is preparing the grounds for establishment of pure and complete Islam in the world through creating and maintaining the sovereignty of God's Caliph on earth in the way which he has explained in the honorable book "Return to Islam".

Therefore, according to him, Muslim scholars are required to invite toward the Caliph of God instead of inviting toward themselves, and spend time in creating and maintaining his sovereignty instead of creating and maintaining their own sovereignty; because this work is possible if its grounds are prepared by Muslims, and its grounds are more or less similar to grounds necessary for creating and maintaining other governments. Therefore, every Muslim scholar who invites Muslims to pledge allegiance to Mahdi and stops them from pledging allegiance to other than him, is performing his Islamic duty and it is obligatory upon Muslims to accept his invitation and help him in this task, but Muslim scholars who do not promote the Muslims pledge of allegiance to Mahdi and do not demote their pledge of allegiance to other than him, are not performing their Islamic duty and it is obligatory upon Muslims to stay away from them.

In addition, his Excellency Mansoor Hashemi Khorasani, does not recognize Muslim scholars as imitation references for Muslims, and believes that acting to their fatwas<sup>1</sup> without having the knowledge of their reasons is not permissible; as if their reasons were conjectural then they are not sufficient. Therefore, Muslims are obligated to ask for fatwas of Muslim scholars along with their reasons, and Muslim scholars are also obligated

<sup>1. [</sup>Translator note: A religious order or verdict that a scholar issues.]



to inform them of their reasons for their fatwas in detail, and, for example, declare that their reason for their such and such fatwa, is such and such verse of Quran, or such and such mutawatir hadith, or such and such personal hearing from God's Caliph on earth, and only in such condition, Muslims can act to their fatwas; because this would not be imitating from them, rather would be following their certain reasons and actually, Quran and sunnah. But if they do not declare their reasons for their fatwas in detail, or their reasons were conjectural such as the fame of a narration or consensus or a Wahid narration, then acting to their fatwas is not permissible and it is obligatory to stop until gaining access to God's Caliph or to caution if possible, and of course, preparing grounds to gain access to God's Caliph on earth, is like preparing grounds to gain access to Masjid al Haram for someone who is obligated to do Hajj, and this is a truth that his Excellency Mansoor Hashemi Khorasani is shouting loudly, may those who have listening ears, hear him in the east and the west of the world and welcome him.

