



**IMPORTANT MANHAJ PRINCIPLES & BENEFITS**  
**SHAYKH ‘ALLĀMAH RABĪ‘ BIN HĀDĪ:**

**11. BEWARE OF THE SLIP OF THE  
WISE (SCHOLAR) AND MAKING THE SPEECH  
OF SCHOLARS TO BE THE SCALE**

**M**u‘adh bin Jabal said: “I caution you from the slip of the wise (scholar), for verily, Shayṭān can say a word of misguidance through the tongue of the wise, and a hypocrite may say a word of truth. Avoid the ill-reputed statements about which it is said: ‘What is this?’ (due to their known falsehood and error), and do not let that deter you from him, for perhaps he may retract from it. And accept the truth when you hear it (from anyone), for indeed there is light upon the truth.”<sup>1</sup>

Shaykh Rabī bin Hādī (رَبِيعُ بْنُ هَادِيٍّ) said:<sup>2</sup>

“*Beware of the error of the wise (scholar)*’: Because by consensus of the ummah, infallibility is only for the Prophets (عليهم الصلاة والسلام) in what they convey (of revelation). No falsehood can come before it or after it, and hence, they convey it (without error). As for others, they are not infallible, neither from major sins nor minor sins, and nor from errors and slips in speech, and nor in deeds. None are infallible, so when you see a great, cautious, fearful, abstentious scholar, do not say: ‘He is infallible.’ And when it

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<sup>1</sup> *Ṣaḥīḥ Sunan Abī Dāwūd* (no. 4611).

<sup>2</sup> *Al-Dhari‘ah Ilā Bayān Maqāṣid Kitāb al-Sharī‘ah* (1/235-236).

becomes clear to you regarding his speech that it is erroneous, do not follow it, and do not pursue it, because this is a slip.

*'The wise'* meaning the scholar who has been given wisdom, **'He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.'** (2:269). So he has been given a great deal of good, but he is not infallible from slips (i.e. errors).

So beware, beware from the slips of the scholars, for perhaps the slip of the scholar could be dangerous, because he is looked at with the lens of veneration and magnification, hence, it is obligatory to beware of these slips.

How do we know that he slipped? He opposed the Book and the Sunnah, so we have a scale. He slipped, he erred in one of the rulings. He opposed a text from the Book of Allāh and the Sunnah of Allāh's Messenger (صلى الله عليه وسلم), in creed, an he made scholarly endeavour (*ijtihad*), but fell into an error in creed or what is like it. What do we say? He is a scholar, an Imām of this era, no, we must be cautious of his slip.

**Now, people's reality is not upon this scale, save those to whom Allāh has shown mercy, for they specify a person to be the scale, and his statements to be the scale. It is not permitted to criticise him, and woe be to the one who criticises this person, and woe be to the one who says he erred.**

These by Allāh are the tribulations which waste the ummah, this is destructive exaggeration.

‘Say (O Muḥammad): ‘O People of the Scripture, do not exceed the limits in your religion (with exaggeration, extremism and neglect) beyond the truth, and do not follow the desires of a people (from your predecessors) who had gone astray before (with respect to the laws of the Torah, and Jesus and the Gospel), and had misled many and strayed from the sound path (of right conduct).’ (5:77).

This was revealed regarding the Jews and the Christians, so how then for the Muslims? You have a clear, manifest Book that comprises every minute and lofty matter, as Abū Dharr (رضي الله عنه) said: ‘Allāh’s Messenger (صلى الله عليه وسلم) left us while there was not even a bird flapping its wings in the sky except that he mentioned to us knowledge regarding it.’<sup>3</sup> End of the quote.

**Note:** When it is pointed out to the grave and saint-worshippers that to worship them and seek Allāh through them—due to their righteousness and lofty-status—is error and misguidance, that their status does not mean they should be sought in this manner and given such rights, and that it is obligatory for them to abandon this, they claim that this is revilement and belittlement of those righteous people. In a somewhat similar manner, though not relating directly to Tawḥīd and shirk, there are those who say that it is revilement and belittlement of their chosen scholars when their errors and slips are pointed out, and it is as if they operate on the basis that they are infallible and above criticism. In both cases, it is exaggeration (*ghuluww*) that is at work, and this is the tribulation that Shaykh Rabī<sup>‘</sup> pointed out, it is a starting point of great misguidance in the ummah.

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<sup>3</sup> Aḥmad in his *Musnad* (5/162) and al-Ṭabarānī in *al-Muḥjam al-Kabīr* (no. 1647).

This is why the Shaykh quoted the verse regarding how the Jews and Christians went astray. They fell into this type of exaggeration regarding their rabbis and priests and considered them to be infallible whether in speech or deed or both, and this is a warning to this ummah to not follow in their path.

Hence, the way of Ahl al-Sunnah, who are in moderation between extremism and neglect, is to make the Book, the Sunnah and the way of the Salaf to be the scale, the criterion for evaluating any person in his belief, speech, conduct and methodology including lofty scholars, who are not infallible from error. However, respect is maintained for those from Ahl al-Sunnah, as most often, they recognise the truth and return to it by virtue of their prior sincerity and truthful following. However, if any show arrogance and stubborn rejection of the truth, once it is made clear from the true scale, the Book, the Sunnah and the way of the Salaf, after having opposed the foundations of the Sunnah, they lose that dignity and respect, and their status and praise cannot be used as defence. For this reason, the Salaf and those upon their way never ceased speaking about those who erred and remained upon error after the clarity of truth, and many were seen as lofty scholars, and Allāh is the Turner of the hearts.

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12 Sha'bān 1447 / 31 January 2026

Arabic text is on next page.

«وَاحْذَرُوا زَيْغَةَ الْحَكِيمِ»: لأن العصمة بإجماع الأمة ليست إلا للأنبياء عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، فيما يبلِّغونه، فلا يأتيه الباطل من بين يديه ولا من خلفه، فيبلغونه وأما غيرهم فليسوا بمعصومين لا من الكبائر ولا من الصغائر، ولا من الخطأ والزلل في الأقوال ولا في الأفعال ليس أحدٌ معصوماً، فإذا رأيت عالماً كبيراً ورعاً تقيّاً زاهداً، لا تقل: هذا معصوم، وإذا تبين لك من كلامه ما هو خطأ لا تتبعه، لأن هذه زلة.

«الْحَكِيمِ» يعني: العالم الذي أوتي الحكمة، «يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿[البقرة: ٢٦٩]»، فأوتي خيراً كثيراً، لكنه ليس بمعصوم من الزلل، فالحذر الحذر من زلات العلماء، وربما تكون زلة العالم خطيرة، لأنه يُنظر إليه بمنظار إجلال وإكبار، فيجب أن يُحذر من هذه الزلات..

كيف نعرف أنه زلّ؟ خالف الكتاب والسنة، فعدنا ميزان، زلّ، أخطأ في حكم من الأحكام، خالف نصّاً من كتاب الله وسنة الرسول ﷺ في عقيدة، واجتهد وبذل جهده في ذلك، لكن وقع في خطأ عقدي أو نحوه، ما نقول هذا عالم وهذا إمام هذا العصر، لا، يجب أن نتقي زلته.

والآن واقع الناس إلا من رحم الله على خلاف هذا الميزان، إذا نصبوا شخصاً يكون هو الميزان، وأقواله هي الميزان، ولا يجوز الاعتراض عليه، ويا ويل من يعترض على هذا الإنسان، ويا ويل من يقول أخطأ، وهذه والله هي الفتن التي تضيع الأمة، وهذا هو الغلو المهلك.

﴿قُلْ يَا هَلْ أَكْتَبِ لَا تَقْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ﴾ [المائدة: ٧٧]، نزلت في اليهود والنصارى كيف بالمسلمين؟! عندهم كتاب بيّن واضح شامل لكل دقيقة وجليلة، كما قال أبو ذر رَضِيَ اللَّهُ عَنْهُ: «لَقَدْ تَرَكْنَا رَسُولَ اللَّهِ ﷺ وَمَا يَتَقَلَّبُ فِي السَّمَاءِ طَائِرٌ إِلَّا دَكَّرَنَا مِنْهُ عِلْمًا»<sup>(١)</sup>.