

The student of knowledge has thabaat

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The student of knowledge has thabaat

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Taken from the works of Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With regards to the thabaat and the tathabbut of the student of knowledge, Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ)¹ comments:

These are two words which share a common (root) word but which differ in meaning.

So thabaat has the meaning of patience and patiently persevering, and that (the person) does not deviate nor become vexed and irritated; and that he does not take a small amount from every book nor a fragment from every field (of knowledge), and then leave it – because this is something that will harm the student.

Days pass by for him without (achieving) benefit if he does not become established upon anything. You find him sometimes (studying) al Ajroomiyyah and sometimes al Alfiyyah, then in al mustalah (of hadeeth), sometimes an nukhbah, and sometimes the alfiyyah of al Iraaqi, and sometimes zaad ul mustaqni' and sometimes 'umdat ul fiqh and sometimes al mughnee and sometimes in ash sharh al muhadh-dhab jumping into every book, and so on.

More often than not this (person) will not acquire al 'ilm (knowledge). And even if he were to acquire knowledge then he would only acquire (knowledge of) issues and not of the fundamentals. And the one who acquires knowledge of issues is just like the one who gathers up locusts, one after the other.

However laying down firm foundations and being firmly established and thabaat - this is what is most important.

Have thabaat with regards to the books you are studying or revising ; and have thabaat also with regards to the scholars you are taking knowledge from.

Do not be like the dhawaaq (the one who just has a taste of something before leaving it) – every week he has a (new) Shaykh, every month he has a (new) Shaykh.

Firstly, become settled upon the one from whom you are taking knowledge – then when you have become settled upon that, then develop thabaat and do not have yourself a (new) Shaykh each month or each week.

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah the Most High have mercy on him

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And there is no problem in your having a Shaykh in fiqh and you continue with him in (learning) fiqh, and another Shaykh in nahw (grammar) so you continue with him in (learning) nahw, and another Shaykh in 'Aqeedah and Tawheed so you continue with him.

The most important thing is that you persist; and that you do not dabble and (do not) be like the man who frequently gets divorced. Every time he marries a woman and has sexual intercourse with her, after seven days he divorces her and goes looking for another (woman). Throughout his lifetime this person will remain in a state of not having taken pleasure from a wife, and he will not acquire offspring more often than not.

And also tathabbut as we mentioned a short while ago is from the most important of affairs – if not the most important of them.

(Sharh hilyah taalib il 'ilm p53 of Shaykh Muhammad ibn Saalih al 'Uthaymeen (رَحْمَةُ اللَّهِ))