

**With regards to the *thabaat* and the *tathabbut* of the student of knowledge, the Shaykh Muhammad ibn Saalih al 'Uthaymeen *rahimahullaah* 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.

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 *'aqedah* 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 *rahimahullaah*)