

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

And *tathabbut* (verification and proceeding carefully) in that which is transmitted from someone else is an important matter.

This is because those who transmit (information) sometimes have evil intentions; they convey that which will disfigure the good reputation of the one being transmitted from, deliberately and wilfully.

And sometimes they do not have evil intents but rather they have an understanding of the issue that is in contradiction to the meaning which was (truly) intended behind it.

Therefore it is a must to have *tathabbut*. So when it is established with regards to the chain of narration of that which is being transmitted, then the aspect of discussing (it) comes about – (but) with whom?

With the person from whom it was transmitted – before the (one who conveys from him) can pass a ruling upon this statement that it is an error or it is not an error.

And that is because sometimes it becomes apparent to you through discussion that correctness is with the person from whom the speech was transmitted.

Otherwise, it is known that were a person to straight away pass a ruling upon something through merely hearing about it, then issues would be transmitted via him from some of the scholars who are considered as shining lights of knowledge that would make people flee away from them.

However whenever he makes *tathabbut* and carefully reflects, and contacts this scholar he can for example make the matter clear to him.

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