

# THE COMPREHENSIVE FIQH OF FASTING (ZAAD AL-MUSTAQNI')

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## CLASS ONE

### INTRODUCTION

Alhamdulillah Allah privileged us with the blessings of reaching yet another Ramadhan. An opportunity like this that many or most take for granted, is an opportunity longed for by those you passed by and see in their graves. In these early moments of Ramadhan make a resolution and make a supreme and noble resolution. Make it your aim to attain entry to from all the gates of Jannah, through this Ramadhan. Let this Ramadhan be your means for that. Make your aim to attain Firdaws through this Ramadhan. Take advantage of it, work for it and rest assured that Allah subhaanahu wa ta'aala will never let you down. Last year we gathered doing a series, you all remember, today we're doing another series. Between this one and that one it's as if it was a hour of a day or even less, and that's how your life and our lives slips away. I ask Allah subhaanahu wa ta'aala to strengthen and to purify our hearts during this month in order to take full advantage of Ramadhan. May Allah subhaanahu wa ta'aala grant you all Barakah during your life time and especially during this month that you may fulfill it with deeds, may Allah accept from us all. Last year we did a daily spiritual, Imaanic series, which was later referred to as "The Gems of Ramadhan".

This Ramadhan and it's based on the suggestion and requests of many brothers and sisters locally and worldwide. We'll do a series of the Fiqh of Ramadhan and this is for everyone, just like that Imaanic series was for everyone, this is for everyone but slightly geared more towards Talabatul-'Ilm and in reality, nearly everything we learn or we will be learning in the Fiqh of Ramadhan, nearly, all of it is something every Muslim should know. We spoke previously on what type of 'Ilm constitute a Waajib and what constitute Sunnah, what's Waajib for you to know and what is Sunnah. Issues pertaining to you or those Allah entrusted you with, like your wife and your children in matters that are Waajib like Salah or Ramadhan, is Waajib for you know. A single man doesn't really need to know the rules of a woman on her menstrual cycle, it's Sunnah, you get a lot of reward for learning this but it not Waajib on you. Now, if you have a wife that needs to know matter pertaining to that or a daughter Allah entrusted you with, then you have to learn to inform her or she can go seek that Waajib knowledge without your permission. If she needs to know a Waajib knowledge on her, she has the right to go seek it.

This year we will study the Fiqh of fasting from the book that you have, Zaad Al-Mustaqni' Inshaa Allah. You either have the book or these pages and what we will be studying exactly, I mentioned it earlier but let me repeat it; is I can basically make an outline or study booklet or curriculum on the Fiqh of fasting, I could possibly make it more appealing to you, since I know the audience and I know what interests you and I know how to present it to you. However, the study of the classical work of our 'Ulamaa who proceeded us in Imaan, may Allah subhaanahu wa ta'aala have mercy on them, is essential for Talabatul-'Ilm. The structured classical style study of our 'Ulamaa, the lessons you get from those books, is what makes a person student of knowledge, and that's what generates 'Ulamaa. Just like Usool Ath-Thalaathah (The Three Fundamental Principles) we go through it line by line or nearly word by word and it's the classical work of a 'Aalim on Tawheed, even though that booklet is slightly more of a contemporary 'Aalim. For the Fiqh of Ramadhaan it was suggested and I agree very much with what was suggested, that we use the book called Zaad Al-Mustaqni'.

Zaad Al-Mustaqni' is a book that I would like to teach from cover to cover some day, if Allah subhaanahu wa ta'aala permits. Since it is Ramadhaan, it's wise and thoughtful to teach the chapter on fasting, which have is not the book, some of you have the book but what you have here is only the chapter on fasting. In Hajj season if someone is going to Hajj, we can possibly do the chapter on Hajj. That way when we go through the book from cover to cover, we can skip out the portions that we already covered.

## WHAT IS FIQH?

Fiqh basically is Islamic jurisprudence, Fiqh figuratively or linguistically speaking means to understand, it's knowledge in something. Shar'ee meaning of it and that's what concerns us, is that is deriving religious rulings that proteins to the actions of those assigned, as it proteins to Haraam, Halaal, permissibility or disliking from the sources. Again, deriving religious rulings that proteins to the actions of those assigned, I'll mention of what I mean by those "assigned", it matters that proteins to Haraam, Halaal, permissibility, disliking from the sources.

## WHO ARE THOSE 'ASSIGNED'?

Now the definition I said "the assigned" those assigned, who are those assigned? What we mean by that is: Muslim, sane, over the age of puberty and so on and in Ramadhaan, a woman who's on her menstrual cycle. That's what we mean by those 'assigned'.

## THE IMPORTANCE OF FIQH

The most noble of 'Ilm is the 'Ilm of 'Aqeedah or Tawheed. That's why we started with the Usool Ath-Thalaathah (The Three Fundamental Principles), it's the difference between eternal hell or eternal Jannah. It's the major Fiqh, it's called by some 'Ulamaa 'al-Fiqh al-Akbar'. After Aqeedah and Tawheed in order of importance, is what we start off with today Inshaa Allah, it's Fiqh and it's also referred to as 'al-Fiqh al-Asghar'. Al-Fiqh al-Asghar is the Fiqh pertaining to Haraam and Halaal, the rules and regulation. It's literally to learn the rules and regulations of Islam. It's the knowledge on how do you make Salah? How do you purify before Salah? How you fast, the conditions, the rules of it, what voids it and so on and so forth. It's so important and it's so essential that some of the Salaf used to:

إِنَّ الْعَبْدَ قَدْ يَشِيبُ عَرْظَهُ وَلَمْ تُقْبَلْ لَهُ صَلَاةُ الْوَاحِدِ

A man or a Muslim may grow white hair into Islam, and not a single one of his Salah is accepted. Is he not making Salah? What are they talking about? He's making Salah. He's been doing it for forty years or eighty years, yet there is a deficiency for example in his Tahaarah. There may be a deficiency or errors in the salad, like the man the Messenger sallallahu 'alayhi wa sallam said:

إِرْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ

Go back and pray, you didn't pray. Even though that man made Salah, but it is as if he didn't make it.

So the rules and regulations are essential and likewise Siyaam. If a woman is on her menstrual cycle or if you travel, the details of it, making it up. All that is a glimpse of what Fiqh is about, that's Fiqh. Part of Fiqh is knowing usury (Riba) or business transaction, the difference between the two, what's Haraam and what's Halaal.

## ZAAD AL-MUSTAQNI'

The usual classical work of the 'Ulamaa in Fiqh, is they usually write, the giants of Fiqh, they write a Matn (متن). A Matn is something very summarised and that's what you have, Zaad

Al-Mustaqni' is a Matn. Then they would have to the Matn a Sharh (شرح), an explanation to

that Matn. Then there would be Hawaashi (حواشي) which is commentary, commentary on

top of the explanation and the Matn. The term Hawaashi comes from when you write outside the framework, when you take notes and jot them down, comments on the

boarders of the book or the writings within that book. But it doesn't necessarily mean that, but that's where the word Hawaashi comes from.

So they have Matn which is super summarised, is very summarised text. Then they have explanation which is Sharh and then they have Hawaashi which is commentary on the explanation and the Matn. Zaad Al-Mustaqni' is a Matn and the point of the Matn is to give you a very summarised Fiqh opinions in the very simplest shortest ways and right to the point. It's very summarised and directly to the point. The rules and regulations of Siyaam are covered, I believe what you have here is about five pages. That is the section on Siyaam from Zaad al-Mustaqni', yet the entire book that you have is about three hundred pages. What I elaborate on or explain of this Zaad Al-Mustaqni' is what I learned from my Shuyookh, may Allah subhaanahu wa ta'aala grant them Firdaws as nearly most of them passed away and died. The other parts are taken from Shurooh (شروح) and Hawaashi that 'Ulamaa over time wrote on this book.

Then you need to know that 'Ulamaa usually or habitually start their Fiqh books, the classical Fiqh books with the Fiqh of Ibaadaat, meaning worships. The Ibaadaat the worships, like the pillars of Islam. Some of what we referred to as Fiqh of Ibaadaat are physical, like Salah is physical, Siyaam is physical. It is classified as physical even though you have to go by clothes to do your Salah, you have to spend money by clothes, you have to pay your water bill by water to make your Wudhu for Salah. But those aspects are not at the core of that Ibaadah, therefore is classified as a physical Ibaadah not a financial Ibaadah. Some Ibaadaat are financial like Zakah, you may have to physically drive to get the money and then pass it out but that's not at the core of Ibaadah. So it is classified as a monetary or financial Ibaadah. Some Ibaadaat are a combination between physical and financial like Hajj, you have to do both. Both are at the core of Ibaadah of Hajj.

## **THE WISDOM BEHIND THE DIVERSE FORMS OF IBAADAAT**

A side issue, the wisdom behind the diverse forms of Ibaadaat and the choices that Allah gave us is that so one can enjoy his Ibaadah, so that you will elevate your rank in Jannah with an Ibaadah you love. From the mercy of Allah is that not only does He want to do the Ibaadah but he wants us to enjoy it while we do it. Some like to read Qur'an and prolong their reading their Qur'an, day and night whatever they are. While others like to make Sujood for hours at night, some people like to stand all night in their Qiyaam. Some can make hundred Rak'aat a day, yet cannot spend a penny in Zakah, of course I am not talking about the Fardh Zakah, the additional Zakah. Some are the opposite, they can spend millions but they can't do Nawaafil. So from the mercy of Allah is that He gave us Ibaadaat to choose from. Some of it is that you have to deprive yourself of what you love like Siyaam, you deprive yourself of food. Some of it you give what you love which is like Zakah you give wealth. Allah gave us too many chooses to suit our desire and what we like of Ibaadaat.

The point is that all those that I mentioned are considered Ibaadaat and that's what's called Fiqh Al-Ibaadaat. Fuqahaa' start with those types of Ibaadaat in their Fiqh books. Then they tend to proceed to Fiqh Al-Mu'amalaat after that, which is the Fiqh of dealings. Some of it pertains to financial dealings with each other like borrowing, giving gifts, partnerships, business transactions, all that is Fiqh Al-Mu'amalaat. Some of it pertains to marital relationships like marriage, divorce. Some of it pertains to transgressions of people against each other or against themselves, like drinking, fornications, accusations. Some of that pertains to judicial laws, that's all Fiqh. And some of it pertains to personal matters. So that is all Fiqh.

## **THE AUTHOR**

Our book here, Zaad Al-Mustaqni' is a summary. The author is Sharafudeen Musa Ibn Ahmad Al-Hajjawi, he died nine hundred and sixty-eight years after the Hijrah. This book is not the work of the author Al Hajjawi. What Al Hajjawi basically did was merely summarise another book called Al Mughni. Al Mughni is by a more famous author that you all know of and that is Muwaffaq al-Din Ibn Qudamah, he is the author of the original book. What Al Hajjawi did here, he did nothing more than summarise that book by Ibn Qudamah. That book by Ibn Qudamah is a more in-depth book on Fiqh. Zaad Al-Mustaqni' is basically the summarised version and it adopts the Hanbali opinions. It usually selects the major opinions of the Hanbali Madhab, the authority opinions.

Since the author was in the ninth century, the Hijrah century, it's considered more like the authority opinions in the Hanbali Madhab. Because we have many 'Ulamaa, we have many opinions and overall the Madhahib that you know of are four Madhahib, but within these Madhab, each Madhab there's disputed opinions. That's why those who blindly follow a Madhab, saying: I am Hanbali, I am Maaliki, I am a strictly blind follower of this Madhab. Well okay, when there is a dispute within your own Madhab, and there is and all the Madhahib; which detour or rout do you take? I am not saying with the other Madhahib, within your own Madhab.

Abu Yusuf and Mohammed Ibn Hassan first generations students of Abu Hanifah had many opinions that were contrary to their Shaykh. You get questions sometimes: What did Imam Ahmad say on this? I only follow what Imam Ahmad said. You follow Imam Ahmad with no proof, you want that Hanbali opinions on that issue or the Maaliki opinion on that issue or the Shafi'ee or Hanafi on that issue, with no regards to proof. The problem for you is many issue within that Madhab was disputed, within that Madhab. That what's within that specific Madhab is that small circle, so imagine the dispute outside that circle with the other Madhahib? That's why the correct and safe route is to stick to proof. Of course there's some exemptions, you know someone who is illiterate, doesn't read, write, no resources and that's more in-depth talk that we need to get in to. But we don't neglect 'Ulamaa's opinions, that's why we study their books. But when it boils down to it, it's the proof that we go by.

## THE POPULARITY OF THE BOOK

Next point that I want to talk about is this book, this particular book gained worldwide acceptance over the past centuries and actually today is probably among the most popular widespread summarised Matn in the Hanbali Madhab. The book is considered by as I mentioned, as a reference and what the official Hanbali Madhab settled on. Even though that is open to discussion and dispute. Many 'Ulamaa have explanation on this book, both classical and contemporary. Some actually tried to make this book into poetry, to make it easier for Talabatul-'Ilm to memorise. Many encouraging memorising this Matn.

## ADVICE FOR STUDENTS OF KNOWLEDGE

Similar to what mentioned in Usool Ath-Thalaathah (The Three Fundamental Principles), because these Mutoon (متون) are very brief. However, because it's Ramadhaan we will try to make these classes like Khawaatir, meaning they will be short, so it will not take away from your Ibaadah, that way you can combine between Ibaadah which is what should occupy most of your time and this Ramadhaan and a little bit of 'Ilm. Study of 'Ilm is Ibaadah with the correct intention, it becomes Ibaadah as we pointed it out. It's true some 'Ulamaa used to cancel the classes during Ramadhaan while others continued to teach during Ramadhaan. There's no Sunnah foundation to say in Ramadhaan we do not have Halaqaat, it's more of a matter of personal preference. The emphasis of course should be on Qur'an and worship in the month of Qur'an.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ... البقرة: ١٨٥ ﴿﴾

The month of Ramadhaan [is that] in which was revealed the Qur'an. (Surat al-Baqarah: 185)

However, realistically speaking we don't really read Qur'an twenty-four seven during Ramadhaan and one needs to change his Ibaadaat habits during Ramadhaan to avoid boredom and to reactivate one and to do more Ibaadaat. So any deeds completed in Ramadhaan gets you multiple folds in reward, then if you were to do it outside of Ramadhaan. Because of the sacredness of the month and possibly part of that, that you get multiple folds of reward in is the study of 'Ilm.

Let me say, I do not suggest using your time trying to memorise this book, especially in Ramadhaan or even the chapter on fasting that we going to Inshaa Allah cover. Spend your time with Qur'an in this month and if you don't have the Qur'an memorised completely, don't even start memorising this book. Spend your time memorising the Qur'an and at the

sometime understand this very, very, very well. After you completed the Qur'an and memorised the Qur'an, then you start memorising Usool Ath-Thalaathah and books like this and other books as well. I met some who Wallahil-'Adheem don't know Arabic nor have they finished maybe two to three Juz, yet they sit and memorising Mutoon that they don't understand. That's complete ignorance and a wrong strategy in seeking 'Ilm. Allah will not instruct you to recite Zaad Al-Mustaqni' and Usool Ath-Thalaathah and ascend to Jannah, He will tell you that about the Qur'an. However you have to understand this stuff. But memorising takes much longer time and that time if you do not know the Qur'an, is something you should be spending memorising the Qur'an. Some of this, like I said is Fardh 'Ayn for you to know, to understand and to know the ruling. The benefit however of memorising a book like this is that you have an outline of Fiqh in your mind.

We say to you – fasting, you automatically know the underline issues, the rulings, the explanations, the explanations you studied with your Shaykh or later on that you will read, they'll all come back to your mind when you memorise Mutoon like this. It is as if you have a Fiqh index in your mind. Or you memorised Usool Ath-Thalaathah is like you have Tawheed index in your mind. If you don't memorise it, it is not a problem at all just make sure you have a complete understanding of the issues that are mentioned.

Those of you who memorised the Qur'an and I know will memorise this and have memorised Usool Ath-Thalaathah, you'll going to find that this is slightly more difficult than Al-Usool Ath-Thalaathah.

## **WHY ARE WE STUDYING A HANBALI BOOK?**

A Hanbali book, a book that is a Fiqh book on the Hanbali Madhab. I am not Hanbali and I have never ascribed myself to any Madhab, anytime of my life Alhamdulillah. May Allah subhaanahu wa ta'aala reward my father, as he taught me there from a very young age. I thank Allah subhaanahu wa ta'aala in abundance and I ask Allah subhaanahu wa ta'aala to reward my father with a very long life full of deeds and then Firdaws. The Manhaj that I am on and everything today, is what I was on five, six, seven, eight years old and throughout my teenage years and so on and so forth. Never Alhamdulillah did I change.

When I was a child for example, the looming conflict back then was the Madhab issue. I recall discussion as a kid among families and my father was involved in them, is how are we going to accept this person to marry our daughter when he is a Shaafi'ee and we are Maaliki? My father always taught me that the foundation is the proof with love and respect to our 'Ulamaa and their explanations. Just because we don't blind follow the 'Ulamaa, it does not diminish the love and respect we have for them and their opinions. We most definitely need the understanding of the 'Ulamaa, that's why we are studying this book and books like this. But our ultimate goal and the bottom line that we are obligated to go by is the proof as they, every single one of them said and taught us and wrote in their books.

This book is a Hanbali book, but had we had before us a Shaafi'ee or Maaliki or Hanafi, I would teach it the same exact way. I would like to teach Muwatta Maalik one day Inshaa Allah, which is on the Madhab of Imam Maalik. And if I were to teach that book, the opinions you learn throughout this Hanbali book would be exactly what I would be teaching in the Maaliki book. Meaning the substantive issues and conclusions on Fiqh matters would be the same on every issue. We would be mentioning the same issues, same underlying issues, subjecting them to proof and selecting what the proof backs, based on what the 'Ulamaa, the Muhaqqiqeen of 'Ulamaa went through and analysed and summarised for us and selected for us.

You will see many times in this book we will mention, if we get through it Inshaa Allah, that the opinion the author chose turns out to be the weakest opinion. Or that theres several opinions within the Hanbali Madhab or how the Hanabilah, the Imams of the Hanabilah Madhab responded to opinions within their own Madhab. Or it maybe, yes they adopted Hanbali Madhab or even the adopted opinions of Imam Ahmad himself, but other 'Ulamaa like Maalik or Abu Hanifah or ash-Shaafi'ee were the ones who were correcting that issue. In fact Ibn Taymiyyah is considered Hanbali Imaam. Some accuse him of being a hardcore Hanbali, and they say, "Look, Ibn Taymiyyah was a Hanbali, why are you not following a Madhab?" If you are the type of Hanbali that Ibn Taymiyyah was, we would have no problem at all.

Do you know that in the first section of Fiqh, which is purification, purification comes before Salah, it's usually the first section of Fiqh book. It's a very small section, an initial section introduction to Salah: Purification and Tahaarah. Before you start on Salah they mention purification. In a personal study I did years ago, Ibn Taymiyyah the Hanbali disagreed with the Hanbali Madhab on one forth or one fifth of the issues in that section itself. Is that blind following? That's just in the first subsection of Fiqh, he disagreed with his own Madhab on one forth or one fifth of the issue. You will see much of his disagreement with the Hanbali Madhab in this book. In fact you will see writings of Ibn Taymiyyah Rahimahullah the Hanbali that they say the Hanbali, where he sided with some of Imaam Maalik's Fiqh issues, not Fiqh issues but even in Usool and namely one of them is 'Amala Ahlul-Madina.

The book is like an outline or an index that we go out from, some of the opinions in it is correct opinions and some of the opinions of the other 'Ulamaa are the correct ones, and Inshaa Allah we will go through it sentence by sentence. In fact some of the opinions like I said was corrected by the Hanabilah themselves.

## **KITAAB AS-SIYAAM (THE CHAPTER OF FASTING)**

Now the author starts off the section on Siyaam.



## كِتَابُ الصِّيَامِ

The chapter on fasting. Kitaab (كتاب) means the book, the book because in reality this is a book on fasting. This could be an independent book on fasting, that's how Fuqahaa' used to break down their chapter. Kitaab is like a chapter – Kitaab as-Salah, Kitaab as-Siyaam, Kitaab Al-Hajj (the chapter on Salah, the chapter on Siyaam, the chapter on Hajj and so on). Now under Kitaab (كتاب), if they needed a subsection under Kitaab, it would be referred to as Baab (باب). Kitaab at-Tahaarah (the chapter on Taharah), then they'll talk about purification. Under the book on Tahaarah (purification), they'll have Baab an-Niyyah, Baab al-Maa' (the water), Baab al-Wudhu, Baab al-Ghusl. So under Kitaab, if there is a more detailed subsection needed it will be called Baab. If there is more subsections needed under Baad, they will referred to it as Fasl (فصل). So it's Kitaab, Baab and then Fasl – that's usually how they break down their subsections within a chapter.

Here the author mentions Kitaab as-Siyaam. Kitaab as-Siyaam means everything you need to know about Siyaam, The Book on Siyaam. Under Kitaab As-Siyaam, he mentions five subsections, and each is considered Baab. The first one that he mentions and so you get an overall of what we are studying, the first section is how Ramadhaan starts, meaning the sighting, how it starts and ends. The moon, the crescent, who must fast, who is exempted and the intention. Then the second Baab is what void fast when someone must do a Kaffarah and under that is a subsection (Fasl) on sexual intercourse during Ramadhaan. Then the third Baab is what is disliked and what is Sunnah during your fast and the ruling on making up fasting. Then the forth one is Baab of fasting, non obligatory fasting, the Sunnah type of fasting. The fifth Baab is on I'tikaaf.

This book Zaad al-Mustaqni' is a comprehensive book on all Fiqh, like I said. You can actually take out sections like Kitaab as-Salah and it will be as if it is an independent book on either Salah or Sawm, whichever section you take out. What we are doing now is teaching the section on fasting and it is all Kitaab if you take the fasting section out, it like we are doing an independent book on fasting.

This is a very brief introduction and I think I went over time already and each issue I mentioned today is really worthy of several lectures, but I kept it brief to coincide with the fact that is Ramadhaan so we can attempt to finish this book in Ramadhaan Inshaa Allah. Each point I mentioned today is worthy of several talks or at least one talk but it is very summarised here. I don't want you to get the idea that I spoke about everything in detail, for example; the issue of blind following of the Madhahib and our love and respect for 'Ulamaa, that needs a few talks in itself. Actually it has many details to it. The importance of

sticking to the classical work of the ‘Ulamaa, that’s worthy of a talk. The point about what Fiqh is and how the ‘Ulamaa structured their Fiqh books and the mother books on Fiqh, that’s worthy of several talks. That’s just a short summary that I gave to coincide with the time that we have. Tomorrow will start with the first sentence of this book. You need to bring it and follow along, so you won’t get lost.

## CLASS TWO

This is our second class on the explanation on the Fiqh book Zaad al-Mustaqni’ – the Siyaam section. We left off yesterday talking about how Fiqh books are organised. We said where we left off is that, they usually name their chapters Kitaab like what we are doing here Kitaab as-Siyaam. The subsections under Kitaab would be Baab, then if they need subsections under Baab, it will be called Fasl. That’s where we left off.

The next point you need to know is usually Fiqh books go in the order of the of the well known Hadith Jibril alayhi salam in Bukhari and other books of Hadith, they also go by narration of the Hadith of Ibn Umar on the pillars of Islam. What do I mean? I mean they start the Fiqh books with of course, for example Salah and the prerequisites of Salah before that like purification. Then they move on Zakaah, then they move on to Siyaam, then they move on to Hajj or Hajj then Siyaam. A unique thing Ibn Umar like I said he has these Hadith radhiallahu ‘anhuma, he narrated some of these Hadith and he narrated from the Messenger sallallahu ‘alayhi wa sallam where he mentioned the pillars and he mentioned Hajj and then Siyaam, and in another he mentioned Siyaam and then Hajj. One time Ibn Umar radhiallahu ‘anhuma was teaching the Hadith and he said the pillars of Islam and he stated fasting then Hajj in that order. So a man stood up and corrected him, he said: “Ibn Umar, no it’s Hajj and then fasting.” Ibn Umar radhiallahu ‘anhuma said: “it’s fasting then Hajj. That’s how I heard it from the Messenger sallallahu ‘alayhi wa sallam.” How did Ibn Umar radhiallahu ‘anhuma correct this man in that way, when he himself Ibn Umar has another authentic narration stating the opposite order, like what the man said?

Now here what An-Nawawi Sharh Muslim said: “ It appears to me that Ibn Umar radhiallahu ‘anhuma heard it from the Messenger sallallahu ‘alayhi wa sallam twice with different orders, one with Hajj and then fasting, one with fasting and then Hajj. So what Ibn Umar was telling that man is that what I mentioned, the order that I mentioned is correct: Siyaam and then Hajj is correct. It’s not that Ibn Umar radhiallahu ‘anhuma was telling the man that your version is wrong, he is just saying: what I said is correct and that’s how I heard it from the Messenger sallallahu ‘alayhi wa sallam. I said like I heard it from the Messenger sallallahu ‘alayhi wa sallam, just to show the man that there is another narration.

That happens a lot, it happened actually in our Tawheed class. You give a lecture, you mention a Hadith and it has more than one narrations. A student of knowledge may not be familiar with the many narrations, so someone, a Shaykh may mention a Hadith in a