

Making-up Missed Days from Ramadaan Before the Next Ramadaan

On the authority of Aa'ishah (Radiya-llahu 'an-haa), who said: 'There used to be (days of) fasting which I owed from Ramadan, and I was **not able** to make up for those days (of fasting) except/until Sha'baan (the month preceding Ramadaan)'. [al-Bukhaaree, no. 1950]

In the narration of Muslim, there are the additional words: '...and that was due to the **status** of the Messenger of Allah (Salla-llaahu alayhi wa Sallam) (i.e. due to her being *occupied* with her *husband*). [Muslim, no. 2549, 2550]

Rulings Derived from this Hadeeth

1. The permissibility (*al-Jawaaz*) of **delaying** the making up of *missed fasting days* from *Ramadaan* until *Sha'baan*, if one has a legitimate excuse (*Udhr*).
2. That it is preferable (*Afdal*) to **hasten** (in making up the missed days) if one has no excuse (to delay). Aa'ishah (Radiya-llaahu 'an-haa) had made clear her excuse (*Udhr*) concerning this [i.e. that she was *occupied with serving the Prophet* (Sallallaahu Alaihi wa Sallam)].
3. That it is *not permissible* to **delay** making up the missed days until the *following Ramadaan* has arrived. [Rather, the missed days have to be made up *before* the next *Ramadaan* begins].

The scholars differ concerning the obligation of *al-Kaffaarah* (the *expiation* of feeding a poor person for each day) for one who has *delayed* (making up missed days from the *previous* Ramadan) until the *beginning* of the next *Ramadaan*. The position of the **Hanaabilah** (i.e. scholars of the *Hanbali School*) is that the one who delays must fulfill the *Kaffaarah* if he delays (making up missed days until the following Ramadaan) *without* an *Udhr* (legal excuse). [However, there is *no clear textual* proof to support this position]

4. The excellence of the **companionship** (in marriage) (*'Ish-rah*) of **Aa'ishah** (Radiya-llahu 'an-haa) [with the Prophet (Sallallaahu Alaihi wa Sallam)]. May Allah grant our wives success in *following* her *example*. Aameen!

'*Umdah al-Ahkaam*', by al-Imaam Abdul-Ghaneer ibn Abdul-Waahid al-Maqdisee, along with its *Sharh* (Explanation) '*Tayseer al-'Allaam*', by Shaykh Abdullah ibn Abdur-Rahmaan ibn Saalih Aali Bassaam. Hadeeth No. 186 [p. 431]