



MCL LIBRARY

# Akhsar al-Mukhtasarat: The Book of Fasting (Student Edition)

From the course

[Hanbali Fiqh of Fasting – Ramadan and Eid](#)

**This material is provided by Madinah College**

on [mclportal.com](http://mclportal.com), the college's online learning portal.

[www.mclportal.com/library/akhsar-al-mukhtasarat-the-book-of-fasting-student-edition](http://www.mclportal.com/library/akhsar-al-mukhtasarat-the-book-of-fasting-student-edition)

# AKHSĀR AL-MUKHTASIRĀT

FI AL-FIQH 'ALA MADHAB AL-IMAM AHMAD BIN HANBAL

KITĀB AL-SIYĀM - THE BOOK OF FASTING

كِتَابُ  
الْأَخْصَارِ الْمُخْتَصَرَاتِ  
فِي الْفِقْهِ عَلَى مَذْهَبِ الْإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ

**Badr Al-Din Ibn Balban Al-Hanbali**  
Compiled by Abdulwahid Stephenson



MADINAH  
COLLEGE  
LONDON

كِتَابُ الصِّيَامِ  
مِنْ أَخْصَرِ الْمُخْتَصَرَاتِ

لمحمد بن بدر الدين البلباني الحنبلي (ت: ١٠٨٣ هـ)

Akhsar al-Mukhtasirat

Muhamad bin Badr al-Din Al-Balbani Al-Hanbali (d. 1083AH)

# كِتَابُ الصِّيَامِ

- يَلْزَمُ كُلُّ:

- مُسْلِمٍ.

- مُكَلَّفٍ.

- قَادِرٍ.

- بِ:

[١] رُؤْيَا الْهَلَالِ، وَلَوْ مِنْ عَدَلٍ.

[٢] أَوْ بِإِكْمَالِ شَعْبَانَ.

[٣] أَوْ وَجُودِ مَانِعٍ مِنْ رُؤْيَا لَيْلَةِ الثَّلَاثِينَ مِنْهُ؛ كَغَيْمٍ وَجَبَلٍ وَغَيْرِهِمَا.

- وَإِنْ رُئِيَ نَهَارًا: فَهُوَ لِلْمُقْبِلَةِ.

---

---

---

---

---

---

---

# Book of Fasting

Fasting Ramadan is required of every:

- Muslim
- Mukallaf
- Able

upon

1. sighting the crescent moon [of Ramadan] - even if sighted by a single upright male,
2. completing thirty days of Sha'bän,
3. or the existence of something preventing its sighting on the night of the thirtieth of Sha ban

If seen during the day, it belongs to the next night.

---

---

---

---

---

---

---

- وَإِنْ :
- صَارَ أَهْلًا لِرُجُوبِهِ فِي أَثْنَائِهِ.
- أَوْ قَدِمَ مُسَافِرٌ مُفْطِرًا.
- أَوْ طَهَرَتْ حَائِضٌ:
- أَمْسَكُوا، وَقَضُوا.
- وَمَنْ أَفْطَرَ لِكَبَرٍ أَوْ مَرَضٍ لَا يَرْجَى بُرُؤُهُ: أَطْعَمَ لِكُلِّ يَوْمٍ مِسْكِينًا.
- وَسَنَ الْفِطْرِ:
- لِمَرِيضٍ يَشْقُ عَلَيْهِ.
- وَمَسَافِرٍ يَقْصُرُ.
- وَإِنْ أَفْطَرَتْ حَامِلٌ أَوْ مُرْضِعٌ:
- خَوْفًا عَلَى أَنْفُسِهِمَا: قَضَتَا فَقَطْ.
- أَوْ عَلَى وَلَدَيْهِمَا: مَعَ الْإِطْعَامِ، مِمَّنْ يُمُونُ الْوَلَدَ.
- وَمَنْ أُغْمِيَ عَلَيْهِ، أَوْ جَنَّ جَمِيعَ النَّهَارِ: لَمْ يَصِحَّ صَوْمُهُ.
- وَيَقْضِي الْمَغْمَى عَلَيْهِ.

---



---



---



---



---

If

- one becomes liable for performing its obligation during it
- someone sick recovers from an illness,
- someone insane recovers
- their sanity
- a traveller arrives while not fasting,
- or a woman's menstruation ends:

one restrains [from food] and makes it up.

- Whoever breaks a fast due to old age or a chronic illness feeds one poor person each day.
  - Breaking the fast is recommended for someone who is sick if fasting is difficult for them, and for a traveller shortening prayers.
  - If a woman who is pregnant breaks her fast, or a woman who is nursing breaks her fast out of fearing for herself, she makes up whatever fasts she broke.
  - Or if either one broke her fast out of fear for her child, «she must make it up and whoever provides for the child must give food
  - Whoever loses consciousness or is insane the entirety of the day: his fast is not valid,
  - and the one who lost consciousness makes it up.
- 
-

- وَلَا يَصِحُّ صَوْمُ فَرَضٍ إِلَّا بِنِيَّةٍ مُعَيَّنَةٍ بِجُزْءٍ مِنَ اللَّيْلِ.
- وَيَصِحُّ نَفْلٌ مِمَّنْ لَمْ يَفْعَلْ مُفْسِدًا بِنِيَّةٍ نَهَارًا مُطْلَقًا.

فَصَلِّ

- وَمَنْ:

- أَدْخَلَ إِلَى جَوْفِهِ.

- أَوْ مَجَّوَّفٍ فِي جَسَدِهِ؛ كَدِمَاغٍ وَحَلَقٍ، شَيْئًا مِنْ أَيِّ مَوْضِعٍ كَانَ، غَيْرَ إِحْلِيلِهِ.

- أَوْ ابْتَلَعَ نُخَامَةً بَعْدَ وُصُولِهَا إِلَى فِيهِ.

- أَوْ اسْتَقَاءَ فَقَاءً.

- أَوْ اسْتَمْنَى، أَوْ بَاشَرَ دُونَ الْفَرْجِ فَأَمْنَى، أَوْ أَمْدَى.

- أَوْ كَرَّرَ النَّظَرَ فَأَمْنَى.

---

---

---

---

---

---

---

- An obligatory [fard] fast is not valid except with a specific intention during some part of the night
- Voluntary fasts are valid from someone who has not done something to invalidate it with an intention made during the day, categorically [mutlaqan]

#### [Fast Invalidators]

- Whoever inserts anything into his body or a body cavity from any location other than the urethra:
- swallows mucus after it reaches his mouth;
- induces vomit and vomits;
- ejaculates or releases pre-ejaculate (madhi) from masturbation
- or non-genital rubbing;
- looks repeatedly and ejaculates;

---



---



---



---



---

- أَوْ نَوَى الْإِفْطَارَ.  
- أَوْ حَجَمَ، أَوْ اخْتَجَمَ.  
عَامِدًا، مُخْتَارًا، ذَا كِرَاءٍ لَصَوْمِهِ: أَفْطَرَ.  
- لا:

- إِنْ فَكَّرَ فَأَنْزَلَ.  
- أَوْ دَخَلَ مَاءٌ مَضْمُضَةً أَوْ اسْتِنْشَاقٍ حَلَقَهُ، وَلَوْ بَالِغٌ أَوْ زَادَ عَلَى ثَلَاثٍ.  
- وَمَنْ جَامَعَ بِرَمَضَانَ، نَهَارًا، بِلَا عُذْرِ شَبَقٍ وَنَحْوِهِ: فَعَلَيْهِ الْقَضَاءُ وَالْكَفَّارَةُ مُطْلَقًا.  
- وَلَا كَفَّارَةَ عَلَيْهَا مَعَ الْعُذْرِ؛ كَنَوْمٍ، وَإِكْرَاهٍ، وَنِسْيَانٍ، وَجَهْلٍ، وَعَلَيْهَا الْقَضَاءُ.  
- وَهِيَ:

- [١] عَتَقُ رَقَبَةً.
- [٢] فَإِنْ لَمْ يَجِدْ: فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ.
- [٣] فَإِنْ لَمْ يَسْتَطِعْ: فإِطْعَامُ سِتِّينَ مِسْكِينًا.
- [٤] فَإِنْ لَمْ يَجِدْ: سَقَطَتْ.

- Whoever intends to break their fast;
- is cupped or cups someone else -
- deliberately, voluntarily, and remembering

the fast is broken

- if thought leads to ejaculation,
- or water from rinsing the mouth or nostrils enters his throat - even if he did so vigorously, or exceeded three times, even if not done for purification

the fast is not broken

- Whoever has intercourse in the daytime of Ramadan,
- Without overwhelming need for sex and the like such as a sickness that is improved through sex,

must make up the fast and give an expiation categorically [mutlaqan]

The expiation is freeing a slave or fasting consecutively for two months.

Whoever is unable to fast can give food to sixty poor. In their absence, the obligation is dropped.

---



---



---

- وَكُرْهُ:
- أَنْ يَجْمَعَ رِيقَهُ فَيَبْتَلِعَهُ.
- وَذَوْقُ طَعَامٍ.
- وَمَضْغُ عِلْكَ لَا يَحِلُّ.
- وَإِنْ وَجَدَ طَعْمَهُمَا فِي حَلْقِهِ أَفْطَرَ.
- وَالْقَبْلَةُ وَنَحْوَهَا مِمَّنْ تَحْرُكُ شَهْوَتُهُ.
- وَتَحْرُمُ:
- إِنْ ظَنَّ إِنْزَالًا.
- وَمَضْغُ عِلْكَ يَحِلُّ.
- وَكَذِبٌ ، وَغِيْبَةٌ ، وَنَمِيمَةٌ ، وَشْتَمٌ وَنَحْوُهُ بِتَأْكُذِّ.
- وَسُنُّ:
- تَعْجِيلُ فِطْرِ.
- وَتَأْخِيرُ سَحْرِ.

---



---



---



---



---

It is makruh

- to gather one's spit and then swallow it;
- to taste food or
- suck on gum that does not dissolve -

and the fast is invalid if the taste reaches the throat.

Kissing and its like are makruh for someone who will be aroused.

It is haram

- if he thinks he will orgasm.
- Also haram to chew gum that dissolves
- Lying, gossiping, tale-bearing, abusing, and the like are especially haram,

It is sunnah

- to hasten breaking one's fast and
- to delay one's pre-fast meal;

---

---

---

---

- وَقَوْلُ مَا وَرَدَ عِنْدَ فِطْرِ.
- وَتَتَابُعُ الْقَضَاءِ فَوْرًا.
- وَحَرْمُ تَأْخِيرِهِ إِلَى آخِرِ بِلَا عُدْرِ.
- فَإِنْ فَعَلَ؛ وَجَبَ مَعَ الْقَضَاءِ: إِطْعَامُ مِسْكِينٍ عَنْ كُلِّ يَوْمٍ.
- وَإِنْ مَاتَ الْمَفْرُطُ - وَلَوْ قَبْلَ آخِرِ -: أُطْعِمَ عَنْهُ كَذَلِكَ، مِنْ رَأْسِ مَالِهِ، وَلَا يُصَامُ.
- وَإِنْ كَانَ عَلَى الْمَيِّتِ نَذْرٌ مِنْ حَجٍّ، أَوْ صَوْمٍ، أَوْ صَلَاةٍ، وَنَحْوَهَا: سُنَّ لَوْلِيِّهِ قَضَاؤُهُ.
- وَمَعَ تَرْكَةِ يَجِبُ، لَا مُبَاشَرَةً وَلِيٍّ.

---

---

---

---

---

---

---

---

- to say what has been narrated when breaking fast:

"O Allah, for your sake I fasted, and upon your sustenance I break it. O Allah, accept it from me. Indeed, you are the All-Hearing, All-Knowing";

- to make up fasts consecutively and immediately.

It is unlawful

- to delay making up fasts without excuse.

If one delays excessively, then - along with the make up - one must feed one poor person for each day.

- If someone died with fasts to make up due to being neglectful - even if it is before another Ramadan - food is given on his behalf from his estate and fasting is not performed on his behalf.

● If someone died having vowed to perform Hajj, a fast, a prayer, or the like it is recommended for his guardian to make it up.

● When there is an estate, it must be done, though the guardian does not have to perform it himself.

---

---

---

## فَصْلٌ

- يَسُنُّ صَوْمُ:

[١] أَيَّامُ الْبَيْضِ.

[٢] وَالْخَمِيسِ.

[٣] وَالْاِثْنَيْنِ.

[٤] وَسِتِّ مِنْ شَوَّالٍ.

[٥] وَشَهْرُ اللَّهِ الْمُحَرَّمِ.

- وَاكْدُهُ: الْعَاشِرُ، ثُمَّ التَّاسِعُ.

[٦] وَتِسْعُ ذِي الْحِجَّةِ

- وَاكْدُهُ: يَوْمُ عَرَفَةَ لِغَيْرِ حَاجٍّ بِهَا.

[٧] وَأَفْضَلُ الصَّيَامِ: صَوْمُ يَوْمٍ وَفِطْرُ يَوْمٍ.

- وَكُرْهُ:

[١] [٢] [٣] إِفْرَادُ رَجَبٍ، وَالْجُمُعَةِ، وَالسَّبْتِ.

[٤] وَالشَّكِّ.

[٥] وَكُلِّ عِيدٍ لِلْكَفَّارِ.

[٦] وَتَقْدَمُ رَمَضَانَ يَوْمٍ أَوْ يَوْمَيْنِ.

مَا لَمْ يُوَافِقْ عَادَةً فِي الْكُلِّ.

It is recommended to fast

1. the White Days
1. Thursdays; Mondays;
2. six days from Shawwal;
3. Allah's month Muharram
4. the nine days from the start of Dhi I-Hijah
5. with the Day of Arafah being most emphatic) for individuals not

performing Hajj.

The best fast is fasting one day and breaking fast the next.

It is makruh to

- single out the entire month of Rajab,
- Friday;
- Saturday,
- the Day of Doubt
- the 30th day of Sha'ban when there is something affecting visibility,
- every celebration of disbelievers; and
- fasting one or two days before Ramadan.

so long as the fast does not match one's fasting routine.

---

---

---

- وَحَرَّمَ صَوْمَ

[١] الْعِيدَيْنِ مُطْلَقًا.

[٢] وَأَيَّامِ التَّشْرِيقِ، إِلَّا عَنْ دَمٍ مُتَعَةٍ وَقِرَانٍ.

- وَمَنْ دَخَلَ:

- فِي فَرَضٍ مُوسَّعٍ: حَرَّمَ قَطْعَهُ بِلَا عُدْرٍ.

- أَوْ نَفَلَ - غَيْرِ حَجٍّ وَعُمْرَةٍ -: كُرِهَ بِلَا عُدْرٍ. وَاللَّهُ أَعْلَمُ.

It is haram to fast

- the two days of Eid, categorically [mutlaqan]
- the Days of Tashriq [TI-13 Dhi 1-Hijjah] unless making a blood sacrifice for performing Umrah and then Hajj or performing them both together

It is haram to

- interrupt an obligatory [fard] act which allows for multiple performances within its valid time [fard muwassa]
- It is makruh to interrupt a voluntary act other than Hajj or Umrah without an excuse.

---

---

---

---

---

---

---

---

كِتَابُ  
الْأَخْصَارِ الْمُخْتَصَرَاتِ  
فِي الْفِقْهِ عَلَى مَذْهَبِ الْإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ

### About the Book

Akhsār al-Mukhtasirāt Fi Al-Fiqh 'Ala Madhab Al-Imam Ahmad Bin Hanbal. A summarised text in Hanbali Fiqh by Imam Badr Al-Din Ibn Balban Al-Hanbali, abridged from Al-Kafi Al-Mubtadi. The work is considered one of the smallest texts in the Madhab, hence it is suitable for beginners.

### About the College

Madinah College specialises in the teaching of Arabic for non-Arabic speakers and works to disseminate knowledge of the Islamic sciences by providing an exceptionally high standard of education. The college consists of a centre for Arabic, a centre for Quran and a centre for Islamic studies. The college has ambitions to establish itself as a leading educational institute that provides research and material support to religious bodies across the country.



MADINAH  
COLLEGE  
LONDON