

## 5. Taqsir

### Method of Taqsir(to shorten)

**Article 645**– Fifth obligatory act of Umrah is Taqsir, which means cutting the hair of the head or the face (beard or mustache) and cutting a part of the nail, and it is enough to cut the hair of the head or the face and forgo cutting the nail, but it is obligatory precaution not to suffice to cut the nail solely, as it is hard to suffice to shorten the hair of armpits and like that.

**Article 646**– Men have the option to choose between cutting the hair or beard in Umrah al-Mufradah.

**Article 647**– It is a precaution for those who choose to shave the head to shave it completely and not to suffice to a part of that.

**Article 648**– Shaving the hair of the head is exclusive to men and it is not permitted for women to shave the head, and only shortening a part of that is obligatory.

**Article 649**– Hajji has the option to shorten the hair of the head or the face; and if there is no hair in his head and face then he rubs the razor on the head and cuts a part of the nail, and if he neither has nails then it is enough to rub the razor slowly on the head.

**Article 650**– Shortening the beard doesn't suffice for Taqsir.

**Article 651**– Whenever a person knows that if he shaves his head then it injures (and injuring the body is against precaution in the state of Ihram) then it is a precaution to shorten a part of that first and then shaves the head.

**Article 652**– There is no difference between tools for shortening the hair of the head or the face; but removing the hair is not enough.

**Article 653**– Taqsir is worship and should be performed with the intention of closeness to Allah and for him and if the pilgrim performs hypocrisy then his/her Umrah is invalidated, unless compensates and performs again with the intention of closeness to Allah.

**Question 654**– Is it permissible to shave a part of the head with razor and shave the rest with shaving machine? Albeit, the pilgrim shaves that machined part with razor afterwards. Is Halq correct in this way?

**Answer:** It is better for these people to shave their head with machine first and then if they want to observe the precaution perform Halq on all of the head.

**Question 655**– Is having the option to choose between Halq and Taqsir primary or continues? In other hand, if a person chooses Halq and shaves a part of the head and after that changes his mind then can he leave that and exit Ihram by shortening a part of the hair of the head?

**Answer:** It doesn't have problem.

## Time of Taqsir

**Question 656**– What is the duty of a person who performs Taqsir during Sa'y?

**Answer:** This person should finish Sa'y and repeats Taqsir. And if he/she had performed this act because of forgetfulness or ignorance about the matter then performs Taqsir again as a precaution, and it has no atonement in any condition, and if he/she didn't have the intention of seven rounds from the beginning of Sa'y then he/she should performs Sa'y again.

## Place of Taqsir

**Article 657**– Taqsir in Umrah doesn't have definite place; therefore, pilgrim can perform Taqsir at the end of Sa'y in that place (Marwah), or perform it after returning home or station, and there is no difference to perform it personally or ask another person who is not Muhrim to shorten a part of his/her hair, and the pilgrim should make the intention personally in any condition.

## Conditions of the Person Who Performs Taqsir

**Question 658**– Does Taqsir of Ahl –e– Sunnat suffice for Shiites? It means that if we ask them at the end of Umrah to shorten a part of our hair then dose it have problem?

**Answer:** It doesn't have problem.

## Rulings of Taqsir

**Article 659**– If a person becomes Muhrim to Ihram of Umrah al–Mufradah then all Muharramat of Ihram are Haraam to him/her, and when Muhrim performs Taqsir or shaves the head all of them, except sexual matters, become Halaal to him/her and after performing Tawaf of Nisa' and its prayer sexual matters also become Halaal for him/her.

**Article 660**– Hajji exits the state of Ihram after Taqsir of Umrah and all the things that were Haraam to Muhrim become Halaal for him/her, except hunting which is still Haraam for him/her, because hunting in Haram is Haraam for everyone.

**Question 661**– A person doubts after Taqsir that whether he has performed it correct or not. Now, what is his duty?

**Answer:** If he has knowledge about the issue during Taqsir and paid attention to that then it doesn't have problem.

**Question 662**– A person has performed Taqsir after Tawaf and prayer of Tawaf and then has performed Sa'y and has performed Taqsir again. What is the ruling?

**Answer:** If this person didn't know the ruling of the issue or has forgotten then it doesn't have problem.

**Question 663**– If Hajji forgets Taqsir of Umrah al-Mufradah and returns his hometown then can he perform Taqsir in any place? Is it necessary to perform Tawaf of Nisa' again?

**Answer:** In conditions of the question, he can perform Taqsir in any place; but it is obligatory precaution to perform Tawaf of Nisa' again and takes a proxy if he cannot perform it personally.

**Question 664**– What is the duty of a person who renounces Taqsir of Umrah al-Mufradah because of ignorance about the issue or forgetfulness or deliberately, and performs Tawaf of Nisa' and its prayer?

**Answer:** Now, this person should perform Taqsir and it is obligatory precaution to perform Tawaf of Nisa' and its prayer again and there is no difference between renouncing deliberately, involuntarily or because of ignorance or with knowledge.

**Question 665**– Does a person whom his Taqsir has been invalidated and has performed prohibited act of Ihram after that and has been ignorant about the issue have to pay atonement?

**Answer:** If this person has performed Muharramat of Ihram because of ignorance then it doesn't have atonement, except for hunting with the explanation that has been mentioned in Fiqh books.

**Question 666**– Your highness has said: "If a person performs Taqsir with the intention of hypocrisy then his/her Umrah is invalidated". What is the purpose of this expression? What is the duty of such person?

**Answer:** The purpose is to perform hypocrisy in Taqsir, and his/her duty is to perform Taqsir with the intention of closeness to Allah.

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