

Throwing of stones before the afternoon

There are three Jamarat: Jamrat al-Aqabah, which is the major after Mecca, al-Jamrah al-Wusta, and al-Jamrah al-Sughra, which follows al-Khaif Mosque. The duty on the Day of Sacrifice is to throw Jamarat al-Aqaba only with seven pebbles, so that after throwing it and shaving the hair or shortening it, it is possible to disengage from the Ihram and directly what was forbidden except for the sacrifice of women.

According to the Shafi'i, the time for stoning begins in the middle of the Eid night, that is, before dawn. Based on what Al-Bayhaqi narrated with an Authentic chain of narrators that the Prophet – may Allah bless him and grant him peace – sent Umm Salamah the night of Sacrifice, so she threw stones before dawn and then did circumambulation of ifaadah. Likewise, Abu Dawud also narrated on the authority of Ataa that: An informant told me about Asmaa that she had thrown stones. I said: We threw stones at night. She said: We used to do this during the time of the Messenger of Allah – may Allah bless him and grant him peace.

The majority of jurists said: The time for throwing begins at dawn, so it is not valid to throw it before the time, except for those with excuses. Hence, they have to hold on to the hadith of Umm Salamah and Asmaa. it is also better if it is after sunrise.

As for the three pebbles, they are thrown during the days of Tashreeq, with seven pebbles for each of them. The time for throwing them begins when the sun passes the zenith (i.e. noon) as mentioned in the hadith narrated by Ahmad, [Ibn Majah](#) and Al-Tirmidhi, where he said: it is a good hadith, on the authority of Ibn Abbas – may Allah be pleased with him – that the Prophet – may Allah bless him and grant him peace – stoned the Jamaraat when the sun passed the zenith, or after the sun passed its zenith. According to the agreement of the scholars, and Abu Hanifa permitted the stoning on the third of the days of Tashreeq before the afternoon based on a weak Hadeeth in which it is also narrated from Ibn Abbas: If the day is overcrowded from the other day of starting, the stoning is permissible and the leaving. The overcrowding is the high population of pilgrims while the leaving means the departure from Mina.

There is also an opinion from Ataa bin Abi Rabah and Tawoos bin Kisan that stoning is permissible before the afternoon of all days, and this opinion can be taken into account when needed, such as overcrowding.