

# The times for stoning the Jamarat during Hajj

A summary of the various interpretations concerning the times of stoning the Jamarat during the Hajj, and how it sum up to facilitating the pilgrims visiting the Sacred House of Allah; then to alleviating the severe hardship that befalls them due to the enormous crowding when throwing the stones. Allah the Almighty says: [He] has not placed upon you in the religion any difficulty. (Q22:78).

## 1 – The time for stoning Jamrat al-Aqabah:

The stoning of Jamrat al-Aqabah begins at dawn on the first day, i.e., the day of [Eid al-Adha](#), by consensus. Except that according to the Shafi'i, it starts from the middle of the night of the Eid, and continues until sunset on the last days of Tashreeq, which is the fourth day. The pilgrim can throw it day or night, which is all they have to do.

According to the Hanafi, its time lasts from the dawn of the first day to the dawn of the second day. It is better not to delay it beyond the afternoon of the first day, as though it may extend until sunset, but it is disliked to extend beyond it.

## 2 – Stoning the three Jamarat:

Stoning the three Jamarat after the first day, the time starts from the afternoon of each day until dawn of the next day in (the opinion of) most schools of thought.

However, according to the Shaafa'is, the time for stoning begins every day in the afternoon, and continues until sunset from the last days of al-Tashreeq, but the stoning is not valid for a day except after stoning a day preceding it.

According to Abu Hanifa, it is the fourth day of the Eid, which is the last day of slaughtering. The time for stoning begins from dawn until sunset the next. Therefore, the person in a hurry can throw it before afternoon and leave. Ishaq said: The first day of al-Nufra (which is the third) is like the fourth time in which the time for stoning begins at dawn as well, in order to facilitate the one who wants to leave during it. (As in Naylul Awtar of Al-Shawkani).

With regard to the second day of Eid, the majority believe that the time for stoning on it begins from noon, so it is not valid to throw it before the afternoon, because he did not refrain from it.

In another saying by the Hanafis as well, other than the well-known statement: that the second and third days are also permissible to perform stoning on them before the afternoon. Accordingly, on all the four days, there is room for stoning from the morning before the midday, in various jurisprudence, even if it is not on the day of leaving for the one who is in haste and others. This is because stoning before the afternoon is a great deal of ease for the people, even if they are not in a hurry to leave for the sake of sacrifice. The dweller may also need to throw early in order to avoid the large crowds in the hot temperature. It is no secret that the person responsible has to follow one of the recognized schools of thought. Whichever one of them he follows, Almighty Allah will accept it, for religion is mainly for simplicity according to the text of the reliable Hadith.