36436 - What Is the Time for Stoning the Jamarat?

the question

What is the time for stoning the jamarat?

Summary of answer

The time for stoning Jamrat al-`Aqabah is on the day of `Eid after the sun has risen and lasts until sunset on the day of `Eid. The stoning on the days of Tashriq starts from when the sun passes its zenith (i.e., when the time for Zuhr prayer begins) and ends at the end of the night.

Detailed answer

Praise be to Allah.

Time for soning Jamrat al-`Aqabah

Jamrat al-`Aqabah is the first of the jamarat to be stoned. It is stoned on the day of `Eid after the sun has risen.

It is permissible for the weak – women, children and others – to stone it during the night of 'Eid (at the end of the night), because Asma bint Abi Bakr (may Allah be pleased with her) used to wait for the moon to set on the night of 'Eid, then when it set she would leave Muzdalifah for Mina and stone the jamrah.

The time for stoning Jamrat al-`Aqabah lasts until sunset on the day of `Eid.

There is nothing wrong with delaying that until the end of the night, because of the severe crowding, or because of being too far away from the jamarat, but it should not be delayed until dawn on the eleventh of Dhul Hijjah.

Time for stoning during the days of Tashriq (the 11th, 12th and 13th of Dhul Hijjah)

The stoning on the days of Tashriq starts from when the sun passes its zenith (i.e., when the time for Zuhr prayer begins).

The time for stoning ends at the end of the night . If it is difficult and too hot etc ., there is nothing wrong with stoning them at night, until dawn comes, but it is not permissible to delay it until after dawn.

It is not permissible to stone the jamarat on the 11th, 12th or 13th before the sun has passed its zenith, because the Messenger (peace and blessings of Allah be upon him) did not stone them until after the sun had passed its zenith, and he said to the people: “Learn your rituals (of Hajj) from me.” The fact that the Messenger (peace and blessings of Allah be upon him) delayed the stoning until this time, even though it is very hot then, and did not do it at the beginning of the day, when it is cooler and easier, indicates that it is not permissible to stone the jamarat before this time. This is also indicated by the fact that the Messenger (peace and blessings of Allah be upon him) used to stone the jamarat from the time when the sun had passed its zenith, before he prayed Zuhr. This indicates that it is not permissible to stone the jamarat before the sun has passed its zenith – otherwise it would be better to do it before the sun passed its zenith so that one could offer the prayer at the beginning of its time, because it is better to pray at the beginning of the time for prayer. The point is that the evidence indicates that it is not permissible to stone the jamarat on the days of Tashriq before the sun has passed its zenith. (See Fatawa Arkan al-Islam, p. 560)

And Allah knows best.