

«there is no blame on him, and if anyone stays on» that is, stays overnight in Mina on the night before the third day, and stones the jamarât on the following day «there is no blame on him». This is a concession granted by Allah (ﷻ) to His slaves, allowing both options. However it is known that if both are permitted, then staying on is preferable, because it allows for more worship.

From this we may conclude there is no blame or sin on either the one who leaves earlier or the one who leaves late, provided that he is one «who fears Allah» that is, one who fears Allah in all his affairs and throughout the Hajj. The one who fears Allah in all things will have no blame in all things; the one who fears Him in one thing but not another, his requital will match his deeds.

«So fear Allah» by obeying His commands and not disobeying Him

«and know that you will surely be gathered unto Him», then He will requite you for your deeds. So the one who feared Allah will find the reward of his piety with Him, but the one who did not fear Him will receive the severest punishment. Knowing that there will be requital for deeds is one of the greatest motives for fearing Allah. Hence He encouraged knowledge of that.



﴿وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۖ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ إِلْمَهُادُ ﴿٢٠٦﴾﴾ (سورة البقرة: ٢٠٤-٢٠٦)

- 2:204. Among people are those whose speech pleases you in this world, and they call Allah to witness as to what is in their hearts, yet they are the most contentious of opponents.