

«and seven days upon his return» that is, when you have finished all the actions of Hajj, it is permissible to do these fasts in Makkah, or on the road, or after reaching home.

«This» that is, what is mentioned about the obligation of offering a sacrifice in the case of Hajj tamattu'

«is for the one whose family is not present at the Sacred Mosque [that is, not residing in Makkah]», meaning that they live at the distance at which it becomes permissible to shorten one's prayers, or further away than that according to the customary definition. Such are the people for whom the sacrifice is obligatory, because they are doing two rituals in one journey. As for those whose families are present at the Sacred Mosque (that is, they reside in Makkah), they do not have to offer the sacrifice, because the reason for it is not applicable in their case.

«And fear Allah» that is, in all your affairs, by obeying His commands and heeding His prohibitions. That also includes following what is commanded and forbidden in this verse.

«and know that Allah is severe in punishment» for those who disobey Him. This is what leads to piety. The one who fears the punishment of Allah will refrain from that which incurs the punishment, just as the one who hopes for the reward of Allah will do that which will bring the reward. As for the one who does not fear the punishment or hope for the reward, he will indulge in what is forbidden and will have the audacity to overstep the limits.



«الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾» (سورة البقرة: ١٩٧)