At-Taghabun

Revealed in Makkah or Madinah

بسم الله الرحمن الرحيم
In the Name of Allah, the Most Gracious, the Most Merciful.

يسبح لله ما في السماوات وما في الأرض
64:1 Whatever is in the heavens and whatever is on the earth glorifies Allah.

له الملك وله الحمد وهو على كل شئ قدير
His is the dominion, and to Him belongs the praise, and He is Able to do all things.

هو الذي خلقكم ومنكم كافر ومنكم مؤمن
64:2 He it is Who created you, then some of you are disbelievers and some of you are believers.

والله يمثا تعملون بصير
And Allah is All-Seer of what you do.
64:3 He has created the heavens and the earth with truth, and He shaped you and made good your shapes.

And to Him is the return.

64:4 He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal.

And Allah is the All-Knower of what is in the breasts.

**Praising Allah and mentioning His Creation and Knowledge**

Allah the Exalted said,

... يُسَبِّحُ لَهُ مَا فِي السَّمَوَاَتِ وَمَا فِي الأَرْضِ ...

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah.

This is the last Surah among Al-Musabbihat. We mentioned before that all creatures praise the glory of Allah, their Creator and Owner.

Allah said,

... لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ ...

His is the dominion, and to Him belongs the praise,
meaning, He is the One Who has control over all creation, the One praised for all He created and decreed.

Allah's statement,

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (1)

and He is Able to do all things.

means that whatever He wills occurs without resistance, and whatever He does not will, never occurs.

Allah said,

هوَ الَّذِي خَلَقْكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ...

He it is Who created you, then some of you are disbelievers and some of you are believers.

meaning, Allah created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allah is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them.

This is why Allah the Exalted said,

وَاللّهُ يَمَا تَعْمَلُونَ بَصِيرٌ (2)

And Allah is All-Seer of what you do.

Allah said,

خلق السماوات والأرض بالحق (3)

He has created the heavens and the earth with truth, with equity and wisdom,

وصَوْرَكُمْ فَأَحْسَنَ صُوْرَكُمْ ...

and He shaped you and made good your shapes.

He made you in the best shapes and forms.
Allah the Exalted said,

يَا بَيْنَاهَا الْإِنْسَانُ مَا عَرَّكَ بِرَبِّكَ الْكَرِيمِ
الذِّي خَلَقْكَ فَصَوْرَتَكَ فَعَدْلاً
فِي أَيِّ صُورَتِ مَا شَاءَ رَكِبَكَ

O man! What has made you careless about your Lord, the most Generous Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together. (82:6-8)

And His saying,

اللهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قِرَارًا وَالسَّمَاءَ بِنَاءً وَصُوْرَكُمْ
فَأَحْسَسْنَ صُوْرَكُمْ وَرَزَّقَكُمْ مِنَ الطَّيِّبَاتِ

Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. (40:64)

and His saying;

وَإِلَيْهِ الْمَصِيرُ (۳)

And to Him is the return.

means the return and final destination.

Allah then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا نَسْرُوْنَ وَمَا نَعْلُوْنَ وَاللَّهُ عُلِيمٌ

بِذَاتِ الصُّدُورِ (۴)

He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal.

And Allah is the All-Knower of what is in the breasts.
64:5 Has not the news reached you of those who disbelieved aforetime?

فَذَاقَوا وَبَيَالَ أَمْرَهُمُ وَلَهُمْ عَذَابٌ عَذَابٌ أَلِيمٌ
And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

ذَلِكَ بَلْ كَانَتْ نَبَيْيَهُمْ رُسُلُهُمُ يَنْبِيَنَّهُمْ فَقَالُوا أَبِسِرُوا إِن كَانَتْ مُدَنَّةٌ فَكَفَرُوا وَتَوَلَّوْا وَأَسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ
That was because there came to them their Messengers with Bayyinat, but they said: "Shall mere men guide us?" So they disbelieved and turned away. But Allah was not in need. And Allah is not in need, Worthy of all praise.

A Warning delivered through mentioning the End of the Disbelieving Nations

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allah says;

أَلَمْ يَأْتِكُمْ نَبَا الَّذِينَ كَفَرُوا مَن قَبْلُ
Has not the news reached you of those who disbelieved aforetime?

meaning, information about them and what happened to them,

فَذَاقَوا وَبَيَالَ أَمْرَهُمْ
And so they tasted the evil result of their disbelief.

They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,
... وَلَهُمْ عِدَّةٌ أَلِيِّمَ (٥)
and theirs will be a painful torment.

in the Hereafter, added to the torment they received in this life.

Allah explained why;

ذلكَ بَأْنَاهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ يَتَبَيَّنُونَ ...

That was because there came to them their Messengers with Bayyinat,

supporting arguments, evidence, and clear proofs,

فَقُولُوا أِبْنُّونَا يَهُودُونَا ...

but they said: "Shall mere men guide us?"

They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

فَكَفِّرُوا وَتَوَلَّوْا ...

So they disbelieved and turned away.

they denied the truth and turned away from abiding by it,

وَاسْتَعْنَى اللَّهُ ...

But Allah was not in need (of them),

وَاللَّهُ غَنِيٌّ حَمِيدٌ (٦)

And Allah is not need, Worthy of all praise.

64:7 The disbelievers pretend that they will never be resurrected.
Say:
"Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did;

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

and that is easy for Allah."

قَامَتْنَا بِاللَّهِ وَرَسُولِهِ وَالنَّبُورُ الَّذِي أَنْزَلْنَا

64:8 Therefore, believe in Allah and His Messenger and in the Light which We have sent down.

وَاللَّهُ يَمَا تَعْمَلُونَ خَيِيرٌ

And Allah is All-Aware of what you do.

يَوْمَ يُجْمَعُكُمُ الْيَوْمُ الْجَمِيعِ ذَلِكَ يَوْمُ النُّعَابٍ

64:9 The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghabun.

وَمَنْ يُؤْمِنَ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَتِهِ

وَيَدْخِلُهُ جَنَّتٌ تَجْرِى مِنْ تَحْتِهَا الأَنْهَارُ خَلِيَّينَ فِيهَا أَبْدًا

And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever;

ذَلِكَ الْفَوْضُرُ العَظِيمُ

that will be the great success.
64:10 But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever.

And worst indeed is that destination

**Life after Death is True**

Allah says,

زَعَمَ الْذِّينَ كَفَرُوا أَنْ لَا يُعْتَنِىُّو...

The disbelievers pretend that they will never be resurrected.

Allah the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

قُلْ بَلْ وَرَبَّيْ لَيْبَعْنِيُّ ثُمَّ لَنْ يَنْتَبِئُنَّ بِمَا عَمَلَتُمْ...

Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did..."

meaning, `you will be informed of all of your actions, whether major or minor, big or small,'

... وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ (7)

and that is easy for Allah.

`resurrecting and recompensing you is easy for Allah.'

This is the third Ayah in which Allah orders His Messenger to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs.
The first is in Surah **Yunus**,

وَسَّنَتْنَاكُمْ أَحَقَّ هَوْا فَلَىٰ وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمَعْجِزَيْنَ

And they ask you to inform them: "Is it true" 

Say: "Yes! By my Lord! It is the very truth! and you can not escape it!" (10:53),

The second is in Surah **Saba’**, 

وَقَالَ الْذِّينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةَ فَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ

Those who disbelieve say: "The hour will not come to us."

Say: "Yes, by my Lord, it will come to you..." (34:3),

and the third is this Ayah,

زَعْمَ الْذِّينَ كَفَرُوا أنَّ نَّنْيَعُوا فَلَىٰ وَرَبِّي لَتَبَعَشُنَّ ثُمَّ لَتَنْبَؤَنَ

بِمَا عَمَّلُتمْ وَذَلِكَ عَلَيْ الَّذِينَ يَسَّرُّ (٢)

The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah."

Allah the Exalted said,

فَآَمِلُوا بِاللَّهِ وَرَسُولُهُ وَالْيَوْمَ الَّذِي أَنْزَلْنَا...

Therefore, believe in Allah and in His Messenger and in the Light which We have sent down.

that is, the Qur’an,

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (٨)

And Allah is All-Aware of what you do.

none of your deeds ever escapes His knowledge.
Allah said,

نَّجْمَةٌ لِّيُجَمَّعَهُمْ لِيُجَمَّعَهُمْ الْجَمَعُ ...

The Day when He will gather you on the Day of Gathering,

meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all.

Allah said,

ذَلِكَ يَوْمَ مَجْمُوعَةٍ لَّهُ الْنَّاسُ وَذَلِكَ يَوْمُ مَسْأَلَةٍ

That is the Day whereon mankind will be gathered together, that is a Day when all will be present. (11:103)

and,

قُلْ إِنَّ الْأُوْلِيَ الْأَلْبَاتِ وَالآخِرِينَ - لَمَجْمُوعَةٌ إِلَى مِيْقَاتٍ يَوْمِ مَعْلُومٍ

Say:

"(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day." (56:49-50)

Allah's statement,

ذَلِكَ يَوْمُ الْمَعَايِنَ ...

that will be the Day of At-Taghabun.

Ibn `Abbas said,

"It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire."

Qatadah and Mujahid said similarly.
Muqatil bin Hayyan said,

"There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire."

Allah explained His statement saying;

And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success.

But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

We explained these meanings several times before.

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<tr>
<th>مَا أُصَابَ مِن مَّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَا يُؤْمِنُ بِاللَّهِ يَهْدِ قَلْبَهُ</th>
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<td>64:12 Obey Allah, and obey the Messenger;</td>
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All that occurs to Mankind is by Allah's Permission

Allah informs us as He did in Surah Al-Hadid,

ما أصاب من مصيبٍ في الأرض ولا في أنفسكم إلا في كتبٍ من قبل أن نبأروها إن ذلك على الله يسير

No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allah. (57:22)

Allah said here,

ما أصاب من مصيبٍ إلا بإذن الله ... 

No calamity occurs, but by the permission of Allah,

Ibn Abbas said;

"By the command of Allah," meaning from His decree and will.

... ومَن يؤمن بِالله يَهْدِ قلبه وَالله يَكْلِفُ شَيْئًا عَلِيمَ (11)

and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.

meaning, whoever suffered an affliction and he knew that it occurred by Allah's judgement and decree, and he patiently abides, awaiting Allah's reward, then Allah guides his heart, and will compensate him for his loss in this life by
granting guidance to his heart and certainty in faith. Allah will replace whatever he lost for Him with the same or what is better.

Ali bin Abi Talhah reported from Ibn `Abbas, وَمَن يُؤْمِن بِاللَّهِ يُهْدِي قلْبُهُ (and whosoever believes in Allah, He guides his heart).

"Allah will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him."

There is an agreed upon Hadith that Al-Bukhari and Muslim collected and which states,

عَجِبًا لِلْمُؤْمِنِ لا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَبَرًا لَهُ، إِنْ أَصَابَهُ صَرْأَاءُ تَصَبَّرَ فُكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَهُ سَرَأَاءُ شَكَرَ فُكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكُ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

Amazing is the believer: There is no decree that Allah writes for him, but is better for him.

- If an affliction strikes him, he is patient and this is better for him.
- If a bounty is granted to him, he is thankful and this is better for him.

This trait is only for the faithful believer.

The Order to obey Allah and His Messenger

Allah said,

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ...

Obey Allah, and obey the Messenger;

Allah commands obedience to Him and to His Messenger in all that His legislates and in implementing His orders.

Allah also forbids one from all that His Messenger forbids and prohibits.
Allah the Exalted said,

فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ النَّبِيِّينَ (١٢)

but if you turn away, then the duty of Our Messenger is only to convey clearly.

meaning, `if you refrain from abiding by the faith, then the Messenger's mission is to convey and your mission is to hear and obey.

Az-Zuhri said,

"From Allah comes the Message, its deliverance is up to the Messenger, and the adherence is up to us."

Tawhid

Allah states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

اللَّهُ لا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ قَلِبُكُلٌ المُؤْمِنُونَ (١٣)

Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.

So, He first informs about Tawhid and its meaning. The implied meaning is to single Him out for deification, being purely devoted to Him, and relying upon Him, as He said;

رَبُّ الْمَشْرِقِ وَالْمَغْرَبِ لا إِلَهَ إِلَّا هُوَ فَاتَحَّدْهُ وَكِيَالا

The Lord of the east and the west; La ilaha illa Huwa. So take Him alone as Trustee. (73:9)

64:14 O you who believe!

Verily, among your wives and your children there are enemies for you; therefore beware of them!
But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.

64:15 Your wealth and your children are only a Fitnah, whereas Allah! With Him is a great reward.

64:16 So have Taqwa of Allah as much as you can;

listen and obey, and spend in charity; that is better for yourselves.

And whosoever is saved from his own greed, then they are the successful ones.

64:17. If you lend to Allah a handsome loan, He will double it for you, and will forgive you.

And Allah is Shakur, Halim,

64:18 All-Knower of the unseen and seen, the Almighty, the All-Wise.
Warning against the Fitnah of Spouses and Offspring

Allah warns,

يَا اِيُّهَا الْذِّينَ آمَنُوا إِنَّ مِنْ أَزْوَاجُكُمْ وَأَوْلَادُكُمْ عَدُوًا لَّكُمْ فَاحْتَذَّروْهُمْ ...

O you who believe!

Verily, among your wives and your children there are enemies for you; therefore beware of them!

Allah states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds.

Allah said in another Ayah,

يَأَيُّهَا الْذِّينَ آمَنُوا لَا تَنْفِكُمْ أَمْوَالَكُمْ وَلَا أَوْلَادَكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمَّ الْخَسَرُونَ

O you who believe!

Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that then they are the losers. (63:9)

Allah the Exalted said here,

... فَاحْتَذَّروْهُمْ ...

therefore, beware of them! (for your religion, according to Ibn Zayd).

Mujahid explained the Ayah, إنَّ مِنْ أَزْوَاجُكُمْ وَأَوْلَادُكُمْ عَدُوًا لَّكُمْ (Verily, among your wives and your children there are enemies for you); by saying,

"They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case."

Ibn Abi Hatim recorded that Ibn Abbas said to a man who asked him about this Ayah, يَا اِيُّهَا الْذِّينَ آمَنُوا إِنَّ مِنْ أَزْوَاجُكُمْ وَأَوْلَادُكُمْ عَدُوًا لَّكُمْ فَاحْتَذَّروْهُمْ (O you who believe! Verily,
among your wives and your children there are enemies for you; therefore beware of them!"

"There were men who embraced Islam in Makkah and wanted to migrate to Allah's Messenger. However, their wives and children refused to allow them. Later when they joined Allah's Messenger, they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allah the Exalted sent down this Ayah,

وَإِن تَعَفُّوا وَتَصْفَحُوا وَتَعْفَرُوا فَإِنَّ اللَّهَ غُفُورٌ رَحِيمٌ (٤)

But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful."

At-Tirmidhi collected this Hadith and said that it is Hasan Sahih.

Allah's statement,

إِنَّمَا أَمْوَاهُ الَّذِينَ ظَلَّوا عَلَى الْقَرْنِ السَّمْرِيِّ وَلَدَوْرُ الْسَّمْرِيِّ وَلَدَوْرُ عَظِيمٍ (٥)

Your wealth and your children are only a Fintah, whereas Allah! With Him is a great reward.

Allah said that the wealth and children are a test and trial from Allah the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him.

Allah's statement, Whereas Allah! With Him, meaning, on the Day of Resurrection, is a great reward).

As Allah said;

زُبْنَ للنَّاسِ حُبُّ الشَّهْوَةِ مِنَ النَّسَاءِ وَالْبَنِينَ وَالْقَطْفِيْرَةِ المَقْنُوْنَةِ مِنَ الدُّهْبِ وَالْفَضِّيَّةِ وَالْخَيْلِ المُسَوَّمَةِ والْأَئِمَّ، وَالْحَرْثِ ذَلِكَ مَتَّعُ الحيَّةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ المَأْتِ.

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Beautified for men is the love of things they covet; women children, Qanatir Al-Muqantarah of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with him. (3:14), and the Ayah after it.

Imam Ahmad recorded that Buraydah said,

"The Messenger of Allah was giving a speech and Al-Hasan and Husayn came in wearing red shirts, walking and tripping. The Messenger descended from the Minbar, held them and placed them in front of them and said,

صدق الله ورسوله إنما أموككم وأولئككم قتنة، نظرت إلى هذين الصبيين يمشيان ويتعثران، فلم أصبر حتى قطعت حديثي ورقعتهمًا"

Allah and His Messenger said the truth,
`Verily, your wealth and your children are a Fitnah.'
I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up."

This was recorded by the Sunan compilers, and At-Tirmidhi said, "Hasan Gharib."

The Order for Taqwa, as much as One is Capable

Allah said,

فاذقو الله ما استطعتم..."

So have Taqwa of Allah as much as you can;

meaning, as much as you are able and can bear or endure.

The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,
When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.

Allah's statement,

...وَأَسْمَعُوا وَأَطِيعُوا ...

listen and obey,

means, obey what Allah and His Messenger command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allah and His Messenger issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

**Encouraging Charity**

Allah the Exalted said,

...وَأَنْفَقُوا خَيْرًا لَّنفْسِكُمْ...

and spend in charity; that is better for yourselves.

meaning, give from what Allah has granted you to your relatives, the poor, the needy and the weak. Be kind to Allah's creatures, just as Allah was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter.

Allah said;

...وَمَنْ يُؤْقِفُ شَخْصًا مِّنْهُمْ فَأَوْلَيْكَ هُمُ الْمُجَتَّلُونَ (١٦)

And whosoever is saved from his own greed, then they are the successful ones.
This was explained with a similar Ayah in Surah Al-Hashr, where we also mentioned the relevant Hadiths. Therefore, we do not need to repeat them here, all praise and gratitude is due to Allah.

Allah the Exalted said,

إِنْ تُقَرِّضُوا اللَّهَ قَرْضًا حَسْنًا بِضَاعَةٍ فَلِكُمْ وَيَعْفَرْ لَكُمْ...  

If you lend to Allah a handsome loan, He will double it for you, and will forgive you.

meaning, whatever you spend, then Allah will replace it, and on Him will be the reward of whatever you give away in charity.

Allah considered giving charity as if it is a loan to Him, just as Allah said in a Qudsi Hadith,

مَنْ يُقَرِّضْ عَيْبًا لَّهُ وَلَا عَدِيٌّ 

"Who will give a loan to He Who is neither unjust nor poor"

This is why Allah the Exalted said in Surah Al-Baqarah,

فِي ضَاعَةٍ فَلِكُمْ وَيَعْفَرْ لَكُمْ...  

So that He may multiply it to him many times. (2:245)

Allah said;

وَيَعْفَرْ لَكُمْ...  

and will forgive you.

meaning, He will erase your mistakes,

وَاللَّهُ شَكْرٌ...  

And Allah is Shakur,

meaning, He gives abundantly in return for what was little,
Halim,

means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

عالمُ العَّيْبِ وَالشَّهَادَةِ العَزِيزُ الرَّحِيمُ (١٨)

All-Knower of the unseen and seen, the Almighty, the All-Wise.

Its explanation has already preceded several times.

This is the end of the Tafsir of Surah At-Taghabun, all the praise and appreciation is due to Allah.