Surah Al-Furqan is for the slaves of Allah. If you are not a willing slave of Allah, you will not get the criterion. It is like an inspiration from the sky which needs your submission and servitude to Allah.

What Allah wants will happen, but He has kept some steps in the middle. So the decree goes through stages:
1. Knowledge: العلم
2. Writing: الكتابة
3. Will: الشهية
4. Creation: الخلق

Allah knows what will happen, He records it, He wills it to happen when the time comes, and creates the means to make it happen. For example, Allah decreed a leaf will fall. So He knew about it and He wrote it. Then when the time comes for the leaf to fall, He wills it to happen, and He creates the means to make it fall, such as a wind.

Allah could have carried out the decree straight away, but He teaches us the criterion with His actions. So He created the Pen, the first creation, and commanded it to write. This first creation was so obedient, it asked Allah what to write, and then wrote the decree of everything until the Day of Judgement. Allah transferred the knowledge needed for this to the one, and He is Able to do this. So there is a written book, in which everything is recorded, in the most vast and the tiniest details.

The last step of the decree, the creation, when the decree is put into action, is what comes to the attention of the people. But the creation is not random, it comes after a process. Allah is the Best One to decree. He is the All-Aware, الخبير.

The name of Allah الرحمن, the Most Merciful, brings the Vast Mercy of Allah, which encompasses all the creation. It is paired with the Perfect Knowledge of Allah. The mercy is a very important attribute for a teacher. Allah knows who deserves the mercy, and what percentage of mercy is good for him. If there is no mercy, the knowledge is cruel. There must be a softness and compassion. The impact of the mercy of Allah is a soft heart.

The knowledge of the mercy of Allah should make you submit. This is the fitrah. But the disbelievers will react in the opposite way. This ayah is the last black hole of the behaviour of the disbelievers mentioned in this surah. After all the nurturing, now the Messenger of Allah صلى الله عليه وسلم commands them. Before this, he reacted to some of their actions with a response, while he ignored some of them, according to the instructions of Allah.