Use every challenge in life to remember Allah or be grateful to Him. This is the criterion. Allah decdes opposites - day and night, to specify the actions required from us, the šukur and thezikr, to bring the best from you.

The will of Allah depends on the intention of the person. If you have a good intention, the will of Allah will be goodness for you. If you have a bad intention, the will of Allah will be bad for you. There is a difference between the will of Allah and what He wants. Allah never wants bad for you. But if your intentions are evil, He will allow bad things for you. This is wisdom. Some people really deserve bad things to happen to them.

The criterion is to accept the commands of Allah, as it comes to you. Don’t dig at it. This shows that they were just trying to find a way to avoid making sujood. If the intention is bad, even words which sound good are bad.

Allah prepared His Messenger صلى الله عليه وسلم for their mockery of His name Ar-Rahman. This is dishonouring Allah. They didn’t want to do sujood, so they made excuses. On the surface, their statement doesn’t look bad, it is as if they are trying to understand and find out more about Ar-Rahman, but of you look at it closely, it shows that they were just trying to find a way to avoid making sujood. If the intention is bad, even words which sound good are bad.

The Quraysh were masters of the Arabic language, so even though they were unfamiliar with this name of Allah, they were aware of the root, رحم, and could have fathomed the meaning if they really wanted. Allah brought this name as a test.

The command to make sujood to Ar-Rahman was a glad tiding, which was mocked by the disbelievers. This is glad tidings for the one who appreciates it. This very name is full of glad tidings. The disbelievers will mock even when they are told of the punishment.

All the most beautiful names belong to Allah. The name Ar-Rahman is a name full of mercy. The disbelievers have shallow thinking or ulterior motives. They denied the name of Allah Ar-Rahman, so they are deprived of the mercy of Allah. When they questioned the name, they lost the plot. They were thinking why should we listen to this man, he is just an ordinary person. This shows their arrogance and foolishness.
Allah tests people with words. This increased in their fleeing. The test of sujood will come on the Day of Judgement with the believers and the hypocrites. This will be an elimination. In life, the hypocrites make sujood with the wrong intention, so this command will make a barrier.

Surah Al-Furqan is two levels, the commands of Allah and your reactions. Overlook the reactions of others, focus on yourself. Turn the microscope on yourself, because you are responsible for your deeds. A situation can come which looks so bad, but it is furqan. The one fleeing from the truth is going towards more and more misery.

Ayah 60 ends the topic of the disbelievers and doubters and sinners. Now the whole surroundings change. While the disbelievers were present, there was no upgrade. All the energy was used up dealing with them. It’s the same as in times of war when you see no development. So while dealing with the mockers and the doubters, you can’t make use of the resources which are at your disposal. Then Allah brings a decree, and there is a separation, and you see your life getting lighter. This will only happen when you meet the requirement of leaving the people who are using up all your energy.

The air is cleared, you can now breathe. The development begins. The detox is complete. You are left with the ones who are the coolness of your eyes. The sun shines, the stars are brilliant. You can use your time to the fullest.

You have to go through a lot to get furqan. For 13 years the Messenger of Allah صلى الله عليه وسلم stayed with the Quraysh in Makkah, maintaining a low profile, just surviving. Then Allah sent him to Madinah, and there was an explosion of development. The Messenger of Allah صلى الله عليه وسلم achieved so much in the 10 years he stayed in Madinah, he set up a model Islamic state. When Ibrahim عليه السلام left his corrupt surroundings, he was bestowed with two sons, who were a nation in themselves.

Everything is uplifted, you are looking up, towards the heavens. The sun is no more only a means for shadows, it is the main feature. The galaxies in the skies, the stars like towers, very distinct and apparent, guiding and protecting the skies. The sun is like a lantern, the moon a luminous lamp.