

SURAH AS A STORY



Surah Al-Furqan

The Criterion

The complete journey — the servants of the Most Merciful —
told the way a loving elder shares it with a child



Surah No. 25 • 77 Ayahs • Meccan

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The Surah at a Glance

*Tabaarakal-lazee nazzalal-Furqaana 'alaa
'abdihee liyakoona lil-'aalameena nazeeraa*

1. Blessed is He who sent down the Criterion upon His servant, to be a warner to the worlds.

Wa qaalool-asaateerul-awwaleenak-tatabahaa

5. And they say: legends of the former peoples which he has written down.

*Wa 'ibaadur-Rahmaanil-lazeena yamshoona
'alal-ardi hawnaa*

63. And the servants of the Most Merciful are those who walk upon the earth humbly.

*Wallazeena yabeetoona li-Rabbihim sujjadanw-wa
qiyaamaa*

64. And those who spend the night to their Lord prostrating and standing.

*Rabbanaa hab lanaa min azwaajinaa wa
zurriyyaatinaa qurrata a'yun*

74. Our Lord, grant us from our spouses and offspring comfort of the eyes.

*Qul maa ya'ba'u bikum Rabbee lawlaa
du'aaa'ukum*



77. Say: my Lord would not care for you were it not for your supplication.

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Blessed Is He Who Sent Down the Criterion

Beta, this surah opens with the word 'TABARAK' — a word that means abundant, overflowing, ever-increasing blessing and exaltation.

'TABARAKAL-LAZI NAZZALAL-FURQANA 'ALA 'ABDIHI LI-YAKOONA LIL-'ALAMEENA NAZEERA — BLESSED IS HE WHO SENT DOWN THE CRITERION upon HIS SERVANT, that he may be a WARNER TO THE WORLDS.'

Beta, 'AL-FURQAN' — the Criterion, from the root 'farq', to separate and distinguish. This Book is called the thing that SEPARATES: truth from falsehood, halal from haram, guidance from misguidance, sincerity from show.



Beta, that is what you actually need in life — not more information, but a criterion. Everyone has opinions; everyone has arguments; every side sounds convincing. What a person needs is a standard by which to judge between them. And this is it.

And notice the title given to the Prophet ﷺ here: 'ABDIHI' — HIS SERVANT. In the most exalted contexts, Allah calls him 'servant' — at the Mi'raj, in this ayah, in the challenge of the Quran. Beta, servanthood is the highest rank, not a lowly one.

The deniers' objections then follow, and they are worth noticing because they have never changed:

'IN HAZA ILLA IFKUNIF-TARAHU WA A'ANAHU
'ALAYHI QAWMUN AKHAROON — this is nothing but a
LIE he invented, and OTHER PEOPLE HELPED HIM
WITH IT.' 'WA QALOO
ASATEERUL-AWWALEENAK-TATABAHA FA-HIYA
TUMLA 'ALAYHI BUKRATAN WA ASEELA — and they
say: LEGENDS OF THE ANCIENTS which he has



WRITTEN DOWN, dictated to him morning and evening.'

Beta, the accusation was: he has ghost-writers; he is copying old stories. And Allah's reply was simple: 'QUL ANZALAHUL-LAZI YA'LAMUS-SIRRA FIS-SAMAWATI WAL-ARD — say: it was sent down by the One who KNOWS EVERY SECRET within the heavens and the earth.'

They also objected to his ordinariness: 'MA LI-HAZAR-RASOOLI YA'KULUT-TA'AMA WA YAMSHEE FIL-ASWAQ — what is with this Messenger that he EATS FOOD and WALKS IN THE MARKETS?'

Beta, they wanted a messenger who did not eat, or an angel beside him, or a treasure. They could not accept a prophet who queued at the market like everyone else. And Allah answered: 'WA MA ARSALNA QABLAKA MINAL-MURSALEENA ILLA INNAHUM LA-YA'KULOONAT-TA'AMA WA YAMSHOONA FIL-ASWAQ — and We did not send before you any



messengers except that they ate food and walked in the markets.'

Beta, that is a mercy for us. Our example was a man who worked, ate, married, shopped, and got tired — so his life is actually imitable.

The Day the Wrongdoer Bites His Hands

The surah then shows a scene from that Day, beta — and it contains one of the most vivid images of regret in the Quran:

'WA YAWMA YA'ADDU-Z-ZALIMU 'ALA YADAYHI YAQOOLU YA LAYTANIT-TAKHAZTU MA'AR-RASOOLI SABEELA — and the Day the wrongdoer will BITE ON HIS HANDS, saying: OH, I WISH I HAD TAKEN A WAY WITH THE MESSENGER!'

'YA WAYLATA LAYTANEE LAM ATTAKHIZ FULANAN KHALEELA — OH, WOE TO ME! I WISH I HAD NOT TAKEN SO-AND-SO AS A CLOSE FRIEND — LAQAD ADALLANEE 'ANIZ-ZIKRI BA'DA IZ JA'ANEE — HE LED



ME AWAY FROM THE REMINDER AFTER IT HAD COME TO ME.'

Beta, notice the word 'fulanan' — SO-AND-SO. The Quran leaves a blank. Every reader fills in a different name.

And notice the crime of that friend: 'he led me away from the reminder AFTER IT HAD COME TO ME'. The guidance had arrived. The friend talked him out of it.

Beta, this is one of the sharpest warnings in the Quran about company. Not an enemy — a KHALEEL, a beloved, close friend. Someone whose company was enjoyable, who was probably funny and loyal and generous. And on that Day, his name is what the man screams while biting his own hands.

And the Prophet ﷺ said: a man is upon the religion of his close friend, so let one of you look at whom he takes as a friend.



Beta, ask yourself simply: when I spend an evening with this person, do I leave closer to Allah or further from Him? That is the whole test.

And then the ayah every reciter of the Quran should tremble at: 'WA QALAR-RASOOLU YA RABBI INNA QAWMIT-TAKHAZOO HAZAL-QUR'ANA MAHJOORA — AND THE MESSENGER WILL SAY: O MY LORD, INDEED MY PEOPLE HAVE TAKEN THIS QURAN AS SOMETHING ABANDONED.'

Beta, 'mahjoor' — deserted, forsaken, left aside. And Ibn al-Qayyim (rahimahullah) listed the kinds of abandonment: not listening to it, not reciting it, not acting on it, not judging by it, not seeking cure through it, and not reflecting on its meanings.

Beta, read that list honestly. A person may own several copies and still be included in the complaint. And it is the Messenger ﷺ himself who will make this complaint about his own ummah — so make sure he is not talking about you.



Signs You Walk Past Every Day

The surah then turns to creation, beta, with signs so ordinary that we have stopped seeing them.

'A LAM TARA ILA RABBIKA KAYFA MADDAZ-ZILL — have you not considered your Lord — HOW HE EXTENDS THE SHADOW? WA LAW SHA'A LA-JA'ALAHU SAKINA — and if He willed, He could have made it STATIONARY — THUMMA JA'ALNASH-SHAMSA 'ALAYHI DALEELA — then We made the SUN its GUIDE.'

Beta, look at the beauty of this. Have you ever watched a shadow move? You cannot see it moving — and yet by evening it has crossed the whole courtyard. Allah is drawing attention to something so gradual and so silent that no one notices it happening.

And beta, there is a lesson in the image itself: Allah's changes in your life often move like a shadow. You do not feel them happening, and then one day you look up and everything is in a different place.



'WA HUWAL-LAZI JA'ALA LAKUMUL-LAYLA LIBASAN — and it is He who made for you the NIGHT AS A GARMENT — WAN-NAWMA SUBATA — and SLEEP as REST — WA JA'ALAN-NAHARA NUSHOORA — and made the day a RESURRECTION.'

Beta, three images in one ayah. Night is a GARMENT — it covers you, hides you, wraps around you the way clothing does. Sleep is 'subat' — a cutting off, a suspension of activity. And the day is 'nushoor' — the same word used for resurrection, because every morning you are raised from a small death.

That is why the dua on waking is: 'Alhamdulillahil-lazi ahyana ba'da ma amatana wa ilayhin-nushoor' — praise to Allah who gave us life after causing us to die, and to Him is the resurrection.

'WA HUWAL-LAZI MARAJAL-BAHRAINI HAZA 'AZBUN FURATUN WA HAZA MILHUN UJAJ — and it is He who released the TWO SEAS — this one SWEET and FRESH, and this one SALTY and BITTER — WA JA'ALA



BAYNAHUMA BARZAKHAN WA HIJRAN MAHJOORA
— and He placed between them a BARRIER and a
FORBIDDING PARTITION.'

Beta, two bodies of water meeting and not mixing —
each keeping its own nature. And there is a lesson for a
believer too: you live in the middle of the world, its
currents run right alongside you — and something in
you must remain unmixed.

The Servants of the Most Merciful

And now, beta, we reach the passage this surah is most
loved for — the description of 'IBADUR-RAHMAN',
THE SERVANTS OF THE MOST MERCIFUL. Read it as a
portrait you are being invited to enter.

'WA 'IBADUR-RAHMANIL-LAZINA YAMSHOONA
'ALAL-ARDI HAWNA — and the servants of the Most
Merciful are those who WALK UPON THE EARTH
HUMBLY, gently — WA IZA
KHATABAHUMUL-JAHILOONA QALOO SALAMA —
AND WHEN THE IGNORANT ADDRESS THEM, THEY



SAY WORDS OF PEACE.'

Beta, the very first quality is their WALK — 'hawnan', gently, without arrogance. And the second is how they handle provocation: someone speaks to them ignorantly, rudely, looking for a fight — and they answer with 'salaam', peaceful words, and move on.

Beta, this is not weakness; it is the strength of a person who has nothing to prove. Anyone can be dragged into an argument. Walking away is the rarer skill.

'WAL-LAZINA YABEETOONA LI-RABBIHIM SUJJADAN WA QIYAMA — AND THOSE WHO SPEND THE NIGHT TO THEIR LORD, PROSTRATING AND STANDING.' Their nights have a portion for Him.

'WAL-LAZINA YAQOOLOONA RABBANAS-RIF 'ANNA 'AZABA JAHANNAM — and those who say: our Lord, TURN AWAY FROM US the punishment of Hell — INNA 'AZABAHA KANA GHARAMA — indeed, its punishment is CLINGING, inseparable.'



Beta, notice: even while praying at night, they are asking to be saved. No complacency.

'WAL-LAZINA IZA ANFAQOO LAM YUSRIFOO WA LAM YAQTUROO WA KANA BAYNA ZALIKA QAWAMA — and those who, WHEN THEY SPEND, ARE NEITHER EXTRAVAGANT NOR STINGY, but are BALANCED between that.'

Beta, a whole financial philosophy in one line. Not the miser who cannot give, and not the wasteful one who cannot keep. 'Qawaman' — upright, balanced, steady.

'WAL-LAZINA LA YAD'OONA MA'ALLAHI ILAHAN AKHARA WA LA YAQTULOONAN-NAFSAL-LATI HARRAMALLAHU ILLA BIL-HAQQI WA LA YAZNOON — and those who do not invoke another god with Allah, nor kill the soul Allah has forbidden except by right, nor commit unlawful intimacy.'

Beta, the three great sins named together — and then, immediately, the door: 'ILLA MAN TABA WA AMANA WA 'AMILA 'AMALAN SALIHAN — EXCEPT ONE WHO



REPENTS, BELIEVES, AND DOES RIGHTEOUS WORK —
FA-ULA'IKA YUBADDILULLAHU SAYYI'ATIHIM
HASANAT — FOR THEM ALLAH WILL REPLACE THEIR
EVIL DEEDS WITH GOOD ONES — WA KANALLAHU
GHAFOORAN RAHEEMA.'

Beta, stop here. Allah does not merely say He will ERASE the bad deeds. He says He will REPLACE them with GOOD ones. The scholars marvelled at this: a sincere repentance can turn the entries in your record from debits into credits.

'WAL-LAZINA LA YASH-HADOONAZ-ZOORA — and those who DO NOT WITNESS FALSEHOOD — WA IZA MARROO BIL-LAGHWI MARROO KIRAMA — AND WHEN THEY PASS BY IDLE TALK, THEY PASS BY WITH DIGNITY.'

Beta, 'marroo kiranman' — they pass NOBLY. They do not stop to join the gossip session, and they do not make a scene about it either. They simply pass, with dignity.



'WAL-LAZINA IZA ZUKKIROO BI-AYATI RABBIHIM
 LAM YAKHIRROO 'ALAYHA SUMMAN WA 'UMYANA
 — and those who, when reminded of the verses of their
 Lord, DO NOT FALL UPON THEM DEAF AND BLIND.'
 Beta, they do not receive the Quran mechanically —
 they receive it with hearing hearts.

Comfort of the Eyes

And then, beta, the dua that crowns the whole portrait
 — and it is the dua of every parent and every spouse:

'WAL-LAZINA YAQOOLONA RABBANA HAB LANA
 MIN AZWAJINA WA ZURRIYYATINA QURRATA A'YUN
 — and those who say: OUR LORD, GRANT US FROM
 AMONG OUR SPOUSES AND OUR OFFSPRING
 COMFORT OF THE EYES — WAJ'ALNA
 LIL-MUTTAQEENA IMAMA — AND MAKE US
 LEADERS FOR THE RIGHTEOUS.'

Beta, 'qurrata a'yun' — coolness of the eyes. And the
 scholars asked: what makes a family a coolness of the
 eyes? And the answer from the ayah's context is clear:



not their wealth or their careers — their OBEDIENCE TO ALLAH. Some of the salaf said: nothing cools a believer's eye more than seeing his wife and children obedient to Allah.

And look at the second half, beta — the request is bold: 'waj'alna lil-muttaqeena imama' — make US LEADERS for the righteous. Not just make us righteous. Make us people others follow toward good.

Beta, notice that these servants — who walk humbly, who take insults with 'salaam', who pray at night — ask for LEADERSHIP. Humility with people and ambition for good are not opposites.

'ULA'IKA YUJZAWNAL-GHURFATA BIMA SABAROO — THOSE WILL BE AWARDED THE HIGHEST CHAMBER FOR WHAT THEY PATIENTLY ENDURED — WA YULAQQAWNA FEEHA TAHIYYATAN WA SALAMA — and they will be met therein with GREETING AND PEACE — KHALIDEENA FEEHA — abiding eternally — HASUNAT MUSTAQARRAN WA MUQAMA —



EXCELLENT is it as a settlement and residence.'

Beta, and note what they are rewarded for: 'bima sabaroo' — for what they PATIENTLY ENDURED. Every one of those qualities — the gentle walk, the peaceful reply, the balanced spending, the passing by idle talk — costs patience. That is the price tag on the whole list.

Were It Not for Your Supplication

And the surah closes, beta, with one short ayah that tells you what a human being is worth:

'QUL MA YA'BA'U BIKUM RABBEE LAWLA
DU'A'UKUM — SAY: MY LORD WOULD NOT CARE FOR
YOU WERE IT NOT FOR YOUR SUPPLICATION.'

Beta, 'ma ya'ba'u bikum' — He would pay you no attention, you would carry no weight with Him. And the one thing named that gives a person weight before Allah is: DU'A. Your calling upon Him.

Beta, sit with how remarkable this is. Not your achievements. Not your intelligence. Not your



usefulness to society. Your ASKING.

Because du'a is the acknowledgement of what you actually are: a creature in need, in front of the One who needs nothing. A person who never asks has misunderstood his own position in existence.

And this is why the Prophet ﷺ said that du'a IS worship, and that nothing is more honourable to Allah than du'a.

Beta, so the surah that began by calling this Book 'the Criterion' ends by handing you the simplest possible criterion for your own worth: do you call upon Him?

And in between, it gave you the portrait to grow into: walk gently, answer ignorance with peace, spend without extravagance or stinginess, pass idle talk with dignity, pray at night, repent sincerely, and ask Allah for a family that cools your eyes.

Beta, notice one last thing about the whole passage. The title is "Ibadur-Rahman" — the servants of THE MOST MERCIFUL. Of all His names, this one was chosen for



them. Because people who live like this have understood which attribute of Allah they are dealing with — and their gentleness with others is a reflection of the mercy they themselves are relying on.

What This Surah Teaches Us

1. What you need is not more information but a **CRITERION** — and this Book was sent as one.
2. The 'fulan' blank in the ayah of regret is filled with a friend's name — choose company by whether it brings you closer to Allah.
3. Owning the Quran is not enough: abandoning it includes not reflecting on it and not acting on it.
4. Answer ignorance with 'salaam' — walking away is the rarer strength.
5. Spend as they spend: neither extravagant nor stingy, but 'qawaman' — steady.
6. Sincere repentance does not merely erase sins; Allah replaces them with good deeds.



7. Your weight before Allah is measured by your asking — 'were it not for your supplication'.

Rabbana hab lana min azwajina wa zurriyyatina qurrata a'yun waj'alna lil-muttaqeena imama. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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