

# NAMES OF ALLAH

## ALLAH AL WAASI' THE MOST VAST

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.



## Allah Al Waasi' (الواسع) – The Most Vast – All Classes

### Introduction

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- The main reason for tafakkur is (لا اله الا الله) because there is no worthy of attachment except Allah (سبحانه وتعالى). We are all going through different phases in life – whether a job, children, house, problems, etc – but the main thing is (لا اله الا الله). Even the decrees we go through is to lead us to (لا اله الا الله). When we are in a difficult situation, Allah (سبحانه وتعالى) wants to see – do you go to (لا اله الا الله) or something else?
- Surah Ad Dhuha 1-4: (وَالْأُولَىٰ (١) وَاللَّيْلِ إِذَا سَجَىٰ (٢) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (٣) وَالْآخِرَةُ (٤) (By the forenoon (after); (1) By the night when it darkens (and stands still). (2) Your Lord (O Muhammad (صلى الله عليه وسلم)) has neither forsaken you nor hates you. (3) And indeed the Hereafter is better for you than the present (life of this world). (4))
  - Allah (سبحانه وتعالى) swears by the dhuha – before the noon. And then the night becomes dark and covers everything. What did Allah (سبحانه وتعالى) say to the Prophet (صلى الله عليه وسلم)? Allah (سبحانه وتعالى) will never leave you or forsake your. May Allah (سبحانه وتعالى) never leave us. Ameen.
  - What else did Allah (سبحانه وتعالى) say? The hereafter is better than now. There is another meaning we can learn – in any matters of your life, whether job, marriage, parenting, problems – the beginning of is tight, but if you're patient on this 'tightness' then it will be better later. How? Allah (سبحانه وتعالى) will make it vast for you. For example, we're finding so many

divorces very early in marriage, first month, one year, three years. Every matter is tight in the beginning – you can't bring two seas together like that, but you need to believe that later will be better. You need to believe that tomorrow will be better than today and next week will be better than this week. We need to believe in Allah Al Waasi'. As time goes, the vaster and better your situation will be and you need to believe this.

### Allah Al Waasi' (الواسع)

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- We are seeing Allah Al Waasi' in our lives even before learning the name. We began by struggling when seeking knowledge in the beginning because Allah (سبحانه وتعالى) wants to test your truthfulness and now Allah (سبحانه وتعالى) is teaching us more and our thinking and tafakkur is more, subhan Allah.
- You see how the baby is tight in the womb and he's patient and satisfied, and then Allah (سبحانه وتعالى) gives him a bigger life. This life is a test and if you're patient on the tests, then tomorrow will be better than today, and then the next day better. You need to believe this.
- The name Al Waasi' gives you no limit, no boundaries. The duniya is vast though it is the beginning, so imagine a paradise as vast as the heavens and the earth.
- Allah Al Waasi' is not only regarding matters but also places, for example to have a bigger and vast house – Hadith: ( حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: حَدَّثَنِي خَمِيلٌ، عَنْ نَافِعِ بْنِ عَبْدِ الْحَارِثِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ: الْمَسْكَنُ الْوَاسِعُ، وَالْجَارُ الصَّالِحُ، وَالْمَرْكَبُ الْهَيِّئُ (Nafi' ibn 'Abdu'l-Harith reported that the Prophet (pbuh) said, "Part of the

happiness of the Muslim man includes a spacious dwelling, righteous neighbour and a good mount") – Al-Adab Al-Mufrad 116. May Allah (سبحانه وتعالى) enlarge your dwellings. Ameen.

- To believe in the names of Allah (سبحانه وتعالى) means you need to feel the names of Allah (سبحانه وتعالى). Look at how vast the skies are, the vastness of the seas, the vastness of the universe, so what about Allah (سبحانه وتعالى) Al Waasi'? Subhan Allah. We cannot put Al Waasi' in points or define it, may Allah (سبحانه وتعالى) forgive us.
- You don't find a name contrary to Al Waasi' – Allah (سبحانه وتعالى) wants us to have a vast mind, vast knowledge, vast reward.

### Meaning in the language (المعنى اللغوي)

First meaning: It is opposite of tightness and difficulty (خلاف الضيق و العسر)

- Allah (سبحانه وتعالى) will not give you beyond your capacity. Even the word (الضيق) makes you feel as if you're choking, in a bottleneck, or cramped in a crowded place, etc. For example, you might see the tawaf as tight, but if you believe in Allah Al Waasi' and ask Him, you will feel as if you're the only one, no one will touch you, subhan Allah.
- Allah (سبحانه وتعالى) wants ease for us, not difficulty. Surah Al Baqarah 185: (يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ) (Allâh intends for you ease, and He does not want to make things difficult for you) Allah (سبحانه وتعالى) made the rules and legislations easy for us, not difficult. The name of Allah Al Waasi' is mentioned ten times in the Qur'an and four times in Surah Al Baqarah, more than any other surah. The Prophet (صلى الله عليه ) (وسلم) said taking Surah Al Baqarah is barakah. And we can find in one

ayah, so many windows open from it. The longest and vastest surah is Surah Al Baqarah. You will also find many rules and legislations in Surah Al Baqarah, they are not to restrict us or make matters tight on us, but to give us ease and vastness, subhan Allah.

- Even the name of Surah Al Baqarah, what happened in the incident of baqarah? Banu Israel made matters tight on themselves. Allah (سبحانه وتعالى) said to kill one cow, but they made it tight on themselves by asking many questions, until it came down to only one baqarah that meets the demands – this is so tight. So when you submit to Allah (سبحانه وتعالى) and believe in the unseen, then you will live vastly. Just be (سمعنا و أطعنا) – we listened and we obeyed, don't be (سمعنا و عصينا) – we listened and we disobeyed. We don't want to be like this, we don't want to make matters tight on ourselves.
- When you follow the rules and legislations you will get vastness and ease, not tightness and difficulty. People think Islam is difficult but when you submit it will be vast and easy for you.
- The shaitan wants you to feel tight, scared and impoverished if you give, but Allah (سبحانه وتعالى) wants abundance and vastness for you.
- Allah (سبحانه وتعالى) said in Surah An Nisa'a 97: *قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَأَسِعَةً* (They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?") – the land of Allah (سبحانه وتعالى) is vast, so a person would need to make hijra in order to worship Allah (سبحانه وتعالى). We make our lives tight and miserable when we don't listen and disobey.

Second meaning: Vastness in place, condition and actions (السعة في المكان

أو الحال و الفعل

- Place: from being in the womb, you go to the outside world.
- Condition: your condition will be better than yesterday, and tomorrow better than today when you submit.
- Actions: someone can say something and it can be vast, when you give, a person can give vastly.

### Meaning in the deen (المعنى الشرعي)

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#### First meaning: Attribute of Allah Himself (صفة ذاتية)

- Allah (سبحانه وتعالى) is Ar Rahman even if there are no people to merciful to. Even if no creation is there, Allah (سبحانه وتعالى) is Al Waasi' – the vastness of Allah (سبحانه وتعالى) is a personal attribute. He didn't get it from anyone, no one will enlarge it for Him, and no one can reduce it in any way, subhan Allah.
- Allah (سبحانه وتعالى) Himself is Waasi' (بذات واسع) – it is attached to Him. It's not like us being in a tight place and then we come out. Our understanding was tight then Allah (سبحانه وتعالى) expanded it for us. Our provision was just milk then Allah (سبحانه وتعالى) expanded it for us. If you want what is better and more vastness, you need to listen and obey (سمعنا و أطعنا) – this is the key.
  - This gives you so much confidence when you attach to the One Who is Vast, you don't fear He will ever change. Imagine if you attach to someone you think is vast and then they become tight on you; you need to accept that people can change. For example, you ask someone a question, twice, five times, ten times, then they get tight on you. That's why attach to Allah Al Waasi'.

- Vast in His names (في أسمائه): all of the names of Allah are vast – Ar Rahman, Al Haleem, Al Ghafoor – all are vast. There are no boundaries to Allah (سبحانه وتعالى). Surah Al An'am 103: ( لَا تُدْرِكُهُ الْأَبْصَارُ ) ( وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ) (No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things) You cannot make tafakkur in Allah Himself because we cannot encompass Him, you make tafakkur in His ayat. From the vastness of Allah (سبحانه وتعالى), it's a reward to see Allah (سبحانه وتعالى) in paradise.
- Vast in His attributes (في صفاته): His mercy is vast, His knowledge is vast, His forbearance, His giving, His hearing, His seeing, etc. The knowledge of Allah (سبحانه وتعالى) reaches us. Surah Ta Ha 98: ( إِنَّمَا إِلَهُكُمُ اللَّهُ ) ( أَلَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ) (Your Ilâh (God) is only Allâh, (the One) Lâ ilâha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things)
  - The words of Allah (سبحانه وتعالى) are vast. The whole Qur'an is vast. Surah Al Kahf 109: ( قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ ) (كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ) (Say (O Muhammad SAW to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid.") – if the sea were ink to the words of Allah (سبحانه وتعالى), the sea will finish before the words of Allah (سبحانه وتعالى), even if you bring more seas, subhan Allah.
  - The words of other than Allah (سبحانه وتعالى) are limited and the meaning is limited. The application of the Qur'an is unlimited.

- When you make tadabbur of the ayah, you see more and more applications. Allah (سبحانه وتعالى) teaches you. No one can change the words of Allah (سبحانه وتعالى) but the application of the Qur'an is unlimited depending on who you are.
- Surah Al A'raf 156: (قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ) (He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things) Allah's punishment, wrath and anger is restricted, but His mercy is vast and reaches everyone, even the disbeliever, subhan Allah.
  - Surah Ghafir 7: (الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ) (Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!) Allah's knowledge about us is vast. He knows us better than we know ourselves, even our knowledge about ourselves is tight. The hypocrites think Allah (سبحانه وتعالى) doesn't know about them, but He knows everything. Allah (سبحانه وتعالى) knows about you, that's why He sends people to you to bring about the sicknesses of your heart, and this is out of His mercy. He knows who to sent to whom, and what situation to send to whom. If you want your graves to be vast, if you want a vast paradise then listen and obey (سمعنا و اطعنا عفرناك و اليك المصير).



Second meaning: His Attribute reaches to others (صفة متعدية)

- Allah (سبحانه وتعالى) is Ar Rahman and if there is creation, His mercy will reach to him. For example, someone has knowledge but he doesn't share it. Or someone is wealthy, but he doesn't give.
- To be cont'd in sha'a Allah.

**Allah Al Waasi' (الواسع) – The Most Vast – Class #2**

**Introduction**

- One of the scholars said tafakkur is like a mirror which shows you your sins and hasanat. And another scholar said if people made tafakkur in the greatness of Allah (سبحانه وتعالى), then no one would disobey Him, subhan Allah. There was a man silent and thinking then he was asked where did you go? He said, 'I'm at the Sirat', subhan Allah.
- And from Allah's vastness He's showing us this great and vast worship of tafakkur.
- Anything about Allah (سبحانه وتعالى) is vast and if we don't think about the vastness of Allah (سبحانه وتعالى) then we make things tight on ourselves. When humans only look at themselves and their experience, it makes them look at matters with a narrow mind. But when you do tafakkur, you see how weak you are, so why rely on yourself? You rely on Allah Al Waasi'.
- The creation of Allah (سبحانه وتعالى) is unlimited. Surah An Nahl 8: (وَيَخْلُقُ مَا لَا تَعْلَمُونَ) (And He creates (other) things of which you have no knowledge)

- There is vastness even in your phone. There is an app that allows you to take a picture and see how the person looks like when younger and older. If a person believes in an app that can show someone younger and older, how can someone not believe in the resurrection? Subhan Allah.
- The knowledge of Allah (سبحانه وتعالى) is vast, there is no end or limit. And there is no limit to the mercy of Allah (سبحانه وتعالى).

### Meaning in the deen (المعنى الشرعي)

#### First meaning: Attribute of Allah Himself (صفة ذاتية)

- Vast in His attributes (في صفاته): We mentioned before Allah (سبحانه وتعالى) is vast in His Words, Mercy, and Knowledge.
  - Vast in His pardoning and forgiveness: Surah An Najm 32: (الَّذِينَ ) يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى (Those who avoid great sins and Al-Fawâhish (illegal sexual intercourse) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him) – there are many creations of Allah (سبحانه ) صلى الله (على وسلم) and there are many sinners because the Prophet (صلى الله (عليه وسلم) said every son of Adam is sinning. Allah (سبحانه وتعالى) put this as a quality in ourselves, we are not angels – we make mistakes. What makes us a slave? Mistakes. We when we go down it makes us humble. Everyone is making mistakes – small

and big. That's why we need vast forgiveness. If you make a mistake once, twice, ten times, etc, Allah (سبحانه وتعالى) will still forgive. A human being cannot handle it, he will say three times and you're out. When you know how Allah (سبحانه وتعالى) is dealing with you, it corrects your dealings with others. In the ayah it mentions those who avoid big sins like zina, drinking, etc but perhaps they do things by mistake and Allah (سبحانه وتعالى) forgives it. Imagine how many (للم) we do in a day and imagine how many people and every day? But Who will take care of it – Allah (سبحانه وتعالى) is vast in His forgiveness. For example, if you have a helper at the house and she's making the same mistake every day, you can't handle it. But when a slave is committing a mistake in front of the Creator, it is greater than when a slave commits a mistake in front of another slave. So be open-hearted and forgive. Your Rabb, Your Nurturer is vast in forgiveness. When a mother is nurturing the children, then it's a period of reforming so mistakes will happen. If a mother is not forgiving the child then how can he get nurtured? To nurture someone means you need to have a big heart because this is what will reform. Don't tell the child, 'how many times have I told you?'. The One Who's nurturing you is vast in forgiveness and is All-Knowing of you. He knows you better than yourself. There is always a u-turn with Allah (سبحانه وتعالى), there are no locked doors with Him, subhan Allah. If we don't make mistakes, then we will not feel Allah Al Ghafoor. Keep in mind this is not a reason to just sin, but we need to know that Allah

(سبحانه وتعالى) is vast in forgiveness. Allah (سبحانه وتعالى) knows your original creation and while you're in the womb so don't praise yourself or elevate yourself. Don't say you're good and others are bad. Allah (سبحانه وتعالى) is All-Knowing of who's doing taqwa or not.

- Surah Az Zumar 53: (قُلْ لِّعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ) (اللَّهُ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ) (Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful) – this ayah is full of hope. Allah (سبحانه وتعالى) is calling on His slaves, He is saying you are 'My Slaves' – it's not because they're righteous, but they're the ones who transgressed against themselves, they are sinning so much. Allah (سبحانه وتعالى) knows their sins and still He's calling them 'My Slaves' – He's reminding them that they're His slaves, they can always return to Him. Someone sinning so much would be in despair, but Allah (سبحانه وتعالى) is lifting him up and saying you're still 'My Slave', subhan Allah. This is teaching us when nurturing someone, don't say 'you criminal, etc' – say what you want him to be. Allah (سبحانه وتعالى) even said (عباد) not (عبيد) because that is a slave with humiliation, but (عباد) is a slave with honor. People might not have mercy towards you, but Allah (سبحانه وتعالى) is vast in His mercy and forgiveness. No one likes to be called 'bad' even if they are 'bad'. When you breaking someone it just makes them numb after that; they don't want to change. Allah (سبحانه وتعالى)

(وتعالى) will forgive all sins, even shirk, if you return to Him. And Allah (سبحانه وتعالى) knows your intentions. Hadith: ( يَقُولُ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " قَالَ اللَّهُ يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَفَيْتَنِي لَا تُشْرِكُ ) (Anas bin Malik narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "Allah, Blessed is He and Most High, said: 'O son of Adam! Verily as long as you called upon Me and hoped in Me, I forgave you, despite whatever may have occurred from you, and I did not mind. O son of Adam! Were your sins to reach the clouds of the sky, then you sought forgiveness from Me, I would forgive you, and I would not mind. So son of Adam! If you came to me with sins nearly as great as the earth, and then you met Me not associating anything with Me, I would come to you with forgiveness nearly as great as it.'") – Jami` at-Tirmidhi 3540 All your sins will be replaced into forgiveness. You tell this to someone sinning and despairing.

- Vast in His creation: Surah Adh Dhariyat 47: ( وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا ) (لَمُوسِعُونَ) (سبحانه) Allah (وتعالى) created the heavens by power and He is able to make it vaster. Don't think that any creation is limited, Allah (سبحانه وتعالى) is able to enlarge it. When Allah (سبحانه وتعالى) gives you provision, He is able to enlarge it for you and make it better and better, but we're thinking smaller and smaller. We're thinking

- tomorrow will be worse than today, if we think like this then it will be, istagfar Allah. We need to believe that today will be better than tomorrow.
- Vast in His dominion: Surah Al Baqarah 115: ( وَبِاللَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا ( تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing) – All that is between the east and west belongs to Allah (سبحانه وتعالى). Sometimes you have something, but you don't have authority over it. For example, you have a house but you don't have charge over what happens in that house – an ant comes, an ant leaves, there are so many things inside your house you don't know about it – we think we're an owner, but we're not. There is no boundary to Allah's dominion and authority.
  - Vast in His reward: Surah Al Baqarah 261: ( مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَلِّعُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knowing) – There is no limit to Allah's reward. Imagine growing a seed and it will grow to have 700 seeds. If you give one dirham, it is actually 700 and it can be more than that. What comes out from you is very little

compared to what comes back to you, subhan Allah. Depending on your intention is how much Allah (سبحانه وتعالى) will give you. Don't think that when Allah (سبحانه وتعالى) is giving you more reward that it will decrease from His vastness. With Allah (سبحانه وتعالى) you can ask Him without limits, there is no takaluf with Allah (سبحانه وتعالى) when you ask Him, unlike with people.

### Allah Al Waasi' (الواسع) – The Most Vast – Class #3

#### Introduction

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- Allah is Al Waasi', so He loves vastness – His creation is vast, His reward is vast, His forgiveness is vast, His commands are vast, His goodness is vast, but His wrath and anger are limited. So this should be make us broad-minded, not narrow-minded. We should ask Allah (سبحانه وتعالى) to make our hearts vast.
- Disobedience and sins make us tight and narrow-minded because it's going around desires. When you have a broad mind and heart, then it will be easy to take on the commands. Don't think how can I do it, Allah (سبحانه وتعالى) is Al Waasi'. When you submit, Allah (سبحانه وتعالى) will show you the vastness, but when you don't submit then it becomes tight. Even when dealing people, don't deal with them tightly, you need to give so many excuses for the people – keep it open.
- If you think there's no solution to a problem, then there's no solution, but when you know Allah is Al Waasi' then there will be many solutions.

## Meaning in the deen (المعنى الشرعي)

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### ▪ Vast in His creation:

- His Kursi: Surah Al Baqarah 255 – Ayat Al Kursi: ( وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ) (His Kursî extends over the heavens and the earth) The Kursi of Allah (سبحانه وتعالى) is vast, and the Kursi is the place where Allah (سبحانه وتعالى) places His feet. When we sit in a chair, we become bound by it – it's restricts and limits us. But the Kursi in no way bounds or restricts Allah (سبحانه وتعالى) – this is Allah (سبحانه وتعالى). The greatest ayah in the Qur'an is Ayat Al Kursi. The Kursi is vaster than the heavens and the earth. If you take the heavens and the earth compared to the Kursi, then it's like a ring in a desert, subhan Allah. We get amazed by the universe, but when you know Allah (سبحانه وتعالى) then your mind shifts from the creation to the greatness of the Creator. The Throne of Allah (سبحانه وتعالى) is vaster than the Kursi, and it is the greatest and vastest of creations. The Kursi compared to the Throne is like a ring in a desert, subhan Allah. The vastness of Allah (سبحانه وتعالى) is not only bound to place, but He is also vast in Himself, in His mercy, His knowledge, His reward, His creation. Our actions are limited and they can be bound. And to Allah (سبحانه وتعالى) is the best example, one action of Allah (سبحانه وتعالى) is vast in explanation and interpretation. When one leaf falls, this is an action of Allah (سبحانه وتعالى), and why it happened is so vast, subhan Allah. On the Day of Judgement, Allah (سبحانه وتعالى) will hold the heavens and the earth like a mustard seed in His



Hand. Allah (سبحانه وتعالى) is Al Waasi' Himself. When you say 'Allah' it takes your mind and heart away. Those who don't know Allah (سبحانه وتعالى) will say 'wow' when they see something amazing, but those who know Allah's (سبحانه وتعالى) will say 'Allah'. And one of the meanings of Allah is the mind cannot encompass the vastness and greatness. Allah (سبحانه وتعالى) loves when people go to His vastness by obeying and submitting to Him, He will make your life vast. Islam is teaching us to have freedom – when you are a slave of Allah Al Waasi'.

▪ Vast in His forgiveness and favors:

- Surah Al Baqarah 268: (الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ ) (Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower) – a person would think the shaitan is giving you freedom by whispering to you and giving you vastness, but he's actually put you in a hole in the hellfire, subhan Allah. Anything the shaitan promises is tight and anything that Allah (سبحانه وتعالى) promises is vast. People think Islam is restricted with its obligations, but actually it's not. The shaitan tells you, 'do anything you want', so a person thinks this is vastness. And religion says don't do this, this is haram, so it appears 'tight'. Though the shaitan leads to tightness, that's why those who follow the shaitan, and fall into the sin end up being so miserable; they are stuck going round in a circle. When you

follow Allah (سبحانه وتعالى), it frees you from the slavery of desire, which is what the shaitan wants to chain you to. Some parents tell their children 'do whatever you want', and a person thinks this is freedom, but it will make them miserable because they will just follow their desires and fall into this viscous circle. The shaitan is always negative, he promises you will be in need, you'll be poor, you'll lose this, etc so he commands to indecency and major sins. People fall into indecency because the shaitan makes them scared of poverty and being in need, so you see people going into riba, zina, etc. But Allah (سبحانه وتعالى) promises you forgiveness and favors. This means whatever Allah (سبحانه وتعالى) commands you then it's good for you. Forgiveness of sins and favors are vast. Allah (سبحانه وتعالى) is Al Waasi' because His promises, favors and forgiveness are vast, and when He gives it to everyone, it doesn't take away anything from Him. Unlike the human who is restricted, who can forgive once, twice, five times, then he can't take it anymore. Allah (سبحانه وتعالى) is Al 'Aleem because He is All-Knowing of Who deserves the forgiveness and favors. He knows what's in your heart and your intentions.

- Surah Al Imran 73: ( وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ ) (And believe no one except the one who follows your religion. Say (O Muhammad SAW): "Verily! Right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received (of Revelation) except when he

follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad SAW): "All the bounty is in the Hand of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, the All-Knower." – Allah (سبحانه وتعالى) gives favors to those who deserve it, but don't think His favors are restricted, He is Al Waasi'. For example, sometimes we make dua'a and we don't see it answered, we need to believe Allah (سبحانه وتعالى) is Al Waasi'. He has all the treasures but He didn't give me because He knows it's not good for me. We need to think good about Allah (سبحانه وتعالى). Which favors are mentioned specifically in this ayah? Guidance, this is a favor from Allah (سبحانه وتعالى). If people don't believe in Allah (سبحانه وتعالى) then it's upon them. Allah (سبحانه وتعالى) didn't give them this favor because they didn't choose the guidance. Allah (سبحانه وتعالى) is so vast in His guidance and favors, but some people are deprived because they're depriving themselves. For example, imagine a feast with all types of beautiful food laid out and an invitation is sent out to everyone in town. Anyone who believed in this invitation will come to the feast and enjoy it. But someone who doesn't believe in it, then he won't come. And to Allah (سبحانه وتعالى) is the best example, He sent the guidance to everyone, it's like a feast, there are those who accepted the invitation and enjoyed the feast, and there are those who didn't accept the invitation and they deprived themselves. Allah (سبحانه وتعالى) is Waasi' but people are narrow-minded to not take the

invitation to paradise as wide as the heavens and the earth, subhan Allah.

- Surah An Nisa'a 130: (وَإِنْ يَنْفَرَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا) (But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' need, All-Wise.) – this ayah is about divorce though Allah (سبحانه وتعالى) mentioned His name Al Waasi', subhan Allah. When there's marriage, there's benefit for both. But when a couple is divorced, then the benefit ends with the husband no longer spending on his wife, and he's no longer having a relation with her. Though Allah (سبحانه وتعالى) is giving both of them hope – don't think with divorce your life will get tighter. When people see a lady who's divorced, they think 'who will marry her later?' People's think it's the end and it will only get worse. But Allah (سبحانه وتعالى) said if they divorced, then He will enrich both of them from His vastness. So why do you imagine a sad ending? Subhan Allah. Allah (سبحانه وتعالى) is Waasi' and Hakeem – His vastness is connected with His wisdom, when the time is right He will make it easy and open for you, but you need to believe. Allah (سبحانه وتعالى) said (و لِلْآخِرَةِ ) (خير لك من الأولى) (the later will be better than the previos). You need to believe that when one door of provision closes, unlimited doors will open – Allah (سبحانه وتعالى) is Al Waasi' – think good about Allah (سبحانه وتعالى). If you think bad then you'll taste the bad. There's always a solution with Allah (سبحانه وتعالى), never despair or lose hope.

## Allah Al Waasi' (الواسع) – The Most Vast – Class #4

### Introduction

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- Surah Ta Ha 8: (اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى) (Allâh! Lâ ilâhla illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names) There is no one who deserves the attachment out of love and magnification except Allah (سبحانه وتعالى). What makes us to not feel attachment to Allah (سبحانه وتعالى)? Because we're attached to 'idols' in our life – whether it's a messenger, angels or money. You cannot have 'idols' in your life and worship Allah (سبحانه وتعالى) at the same time. You can't have the attachment of Allah (سبحانه وتعالى) in your heart if your heart is already occupied.
- The One Who deserves the attachment out of love and magnification is the One with the most beautiful names. There are many names of Allah (سبحانه وتعالى), and if you know just one name and apply it throughout your life it will be enough for you to survive. Imagine if you know more, subahn Allah.
- When your heart is occupied with Allah (سبحانه وتعالى) then everything will be beautiful.

### Recap of Allah Al Waasi' (الواسع)

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- The knowledge and wisdom of Allah (سبحانه وتعالى) is vast, you cannot surround it. You are happy if you realize just one wisdom behind something, imagine more. We need to remember the mercy of Allah (سبحانه وتعالى) is vast, especially in times of tightness. Even when you see restrictions or rules, you need to know Allah (سبحانه وتعالى) is Al Waasi'.

You see provision coming – Allah is Al Waasi' and sometimes provision is not coming, still Allah is Al Waasi'. You need to believe in Al Waasi' even if you see the opposite, subhan Allah. If you understand this concept, then you will deal with everything with an open heart and open mind. We need Allah Al Wasi to open our hearts – to be able to deal with our spouses, children, and with people. You will get this vast heart when you believe in Allah Al Waasi'. We have to be very grateful to be able to learn the names of Allah (سبحانه وتعالى), alhamdulillah.

- Restrictions and decrees are good for us but no one can surround or bound the names, actions and attributes of Allah (سبحانه وتعالى) – there is no end to His vastness, subhan Allah. No one can praise Him as He deserves to be praised that's why He praises Himself.

### **Meaning in the deen – (2) The One Who makes things vast for His Creation (الموسع على عباده)**

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- Allah Himself is Al Waasi', no one can enlarge Him, no one can restrict Him, and no one can influence Him. And Allah is the One Who makes things vast for His creation (الموسع على عباده). He's the One Who makes your heart vast, the land vast, the home vast, etc. Sometimes things can be tight only to become better. For example, roads might be under construction only to become better and vaster. Or when you go the harem, you see many people there, but you ask Allah Al Waasi' and He will make it vast for you. Your house can be vast when you believe Allah is Al Waasi', you might have one room and it's so vast and you can have everything but it feels

tight, subhan Allah. When something is vast, attribute it to Allah (سبحانه وتعالى). Sometimes you have a party and you invite people and they bring others with them. You think how will everything fit so you start to panic. It's not about how many people or how much food you have, Allah is Al Waasi'. 1+1 doesn't equal to 2 with Allah (سبحانه وتعالى). We think we're smart when we take everything into account. There was a man who had little food so he couldn't invite many people, so he invited only the Prophet (صلى الله عليه وسلم). Then the Prophet (صلى الله عليه وسلم) told others to come have dinner at his house. Imagine three hundred people came and ate and all were satisfied, subhan Allah. It's all about what you think about Allah (سبحانه وتعالى) – think good about Him. Anyone who comes then his rizq comes with it, subhan Allah. Deal with Allah (سبحانه وتعالى) vertically, don't deal with things horizontally as if it's from the people and the means. We feel relaxed if we order more food than people there but you find there is no barakah, subhan Allah.

- Allah (سبحانه وتعالى) makes things vast for His slaves from provision and anything that Allah (سبحانه وتعالى) enlarges for you is suitable for you – whether you see something less or more – all is a test for your belief in Allah Al Waasi'.
- Because Allah (سبحانه وتعالى) is Al Waasi', from His richness and vastness, He is vast for all of His creation, even the disbelievers. Allah (سبحانه وتعالى) created the heavens and earth vastly, the creation of Allah (سبحانه وتعالى) is vast, our needs are vast, and Allah (سبحانه وتعالى) encompasses everything with His vastness.

- For example, you have a class with only 25 seats, and when the 26<sup>th</sup> student comes, he's told to go though maybe he's better than all there. But with Allah (سبحانه وتعالى), when anyone comes into this life, he is accommodated. So don't kill your children out of fear of poverty. People think to see how many rooms are in the house, and if the rooms are full then they can't have more children. Though you have villages with one room and many children, subhan Allah.
- Allah (سبحانه وتعالى) is teaching us that anyone who comes into this life will be accommodated, it's not you who accommodates with a room or money for their education. Allah (سبحانه وتعالى) is the One Who makes things vast for His creation. Allah (سبحانه وتعالى) accommodates all of the animals – the cats, the birds, the ants, the fish. Sometimes you have a cat and then she has five kittens in one go, and you think how can I feed them? Allah (سبحانه وتعالى) will feed them, don't stress.
- When you think, 'how will I feed my children, educate them, find a place for them, etc?', then you just see place poverty in front of your eyes. Some people say we're not worried about money but who will raise them? Who said you're the one raising them? Allah (سبحانه وتعالى) is the One Who nurtures them. Look at when Ibrahim (عليه السلام) and Zachariah (عليه السلام) had their children. We think we're doing, but it's Allah (سبحانه وتعالى) Who's helping us.
- Allah (سبحانه وتعالى) accommodates everyone with connection. All of the creations of Allah (سبحانه وتعالى) are connected to Him, meaning if everyone is asking Allah (سبحانه وتعالى) at the same time, He can



connect to all of them. Allah (سبحانه وتعالى) is disposing the affairs of everyone and taking care of everyone's life, so no one is neglected.

- Imagine if someone insults you three times in one day, you feel down. Who gets insulted more? The messengers. And Who gets insulted the most? Allah (سبحانه وتعالى), subhan Allah. How many people say He has a son, how many are belying and denying Him? Though Allah (سبحانه وتعالى) is still generous with them and providing them. And if they repent to Him, then He is vast in forgiveness, subhan Allah.

## Allah Al Waasi' (الواسع) – The Most Vast – Class #5

### Allah's special vastness (سعة الله الخاصة)

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- Allah (سبحانه وتعالى) is Al Waasi' for everyone, even for the disbeliever, He has made the seas and heavens vast for all. But for the believers, especially the muttqaen, who are holding themselves from saying or doing anything except that it's pleasing to Allah (سبحانه وتعالى), for them is a special vastness.
- If you ask a muttqaee are you happy? They will say yes. Someone might say you're wearing so much or you're worshipping, but jannah is in his heart. For the muttqaen, the ones remaining within the boundaries of Allah (سبحانه وتعالى), how does Allah (سبحانه وتعالى) deal with them? With vastness.
- In Surah Al Baqarah there are restrictions and commands, but if you apply it, you see vastness. Human beings are designed to live with rules and commands. If you could do anything you want, then you won't even know what to do, subhan Allah. But when you have a

pattern, you actually have vastness. Prayer, fasting, acquiring knowledge all give you vastness in your heart, though it appears 'tight'.

- Allah (سبحانه وتعالى) will deal with the muttaqeen with vastness both in the duniya and akhira. The one who doesn't follow the rules of Allah (سبحانه وتعالى) then he will lead a tight life. The one who wants the duniya, then he will always feel poor with whatever he says, and he will get only what's written for him. You will find him dissatisfied and ungrateful.
- For those who believe in Allah (سبحانه وتعالى) and the muttaqeen, what will they get?

#### In the duniya:

- Allah (سبحانه وتعالى) will widen and make it vast for His believing slaves (يوسع على عباده المؤمنين). For example, a believer and disbeliever both have the same problem. The one who doesn't believe in Allah (سبحانه وتعالى) will find the solution tight. But for the believer he will have many outlets and exits. The believer will have vastness:
  - In place: The believers will see physical vastness. For example, someone who believes in Allah Al Waasi', he will find Allah (سبحانه وتعالى) will make a place for him even if the place is crowded. He might be in the harem making tawah and it's crowded, but he'll feel like he's the only one.
  - In time: there are 24 hours in a day, and all of us have 24 hours. Everyone complains of too much work and too little time. With Allah Al Waasi', your 24 hours becomes 50 hours, you'll even

finish and not know what to do, subhan Allah. Though now everything is 'fast' – fastfood, phones, technology, yet everyone is complaining of not having enough time and being stressed. So the solution is Allah Al Waasi'. When Ali (رضي الله عنه) and Fatima (رضي الله عنه) asked for a servant, the Prophet (صلى الله عليه وسلم) told them to say alhamdulillah 33 times, subhan Allah 33 times, Allahu Akbar 34 times, and this is better than having a servant. Allah (سبحانه وتعالى) will give you time to do everything. People think if you're married, then you don't have time, or if you children, then you don't have time, or if you're cleaning and cooking, then you don't have time. It's all a matter of faith, Allah (سبحانه وتعالى) is able to make 5 minutes as 1 hour. You can do an hour's worth of work in 5 minutes. Stress is tightness, and if you're stressed then the entire house is stressed and tense. But if you're relaxed, then the entire house will be at ease. (يغني الله من سعته)

- In lawful provision (الرزق الحلال). Maryam (عليه السلام) was in her own place of worship worshipping Allah (سبحانه وتعالى). Someone might think 'poor her, she's not going out'. Though her mother didn't tell her to go out and work. Zachariah (عليه السلام) who's in charge of her was amazed how she was getting fruits out of season. If you're in your place and you believe in Allah Al Waasi', Allah (سبحانه وتعالى) will bring you things from the far east and the far west, subhan Allah. This rizq will come to you very easily and it's lawful. Just focus on worshipping Allah (سبحانه وتعالى) and the rizq will come to you.

- In righteous offspring (الذرية الصالحة): Allah Al Waasi' will give you righteous children, grandchildren, and offspring. Surah Al Furqan 74: (وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِمَنْتَقِينَ إِمَامًا) (And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders for the Muttaqûn") – Even Zachariah (عليه السلام) had a child at old age not so he can carry his name but to carry on the deen. You cannot take care of your children all the time, but when you believe in Allah Al Waasi', He will make your offspring righteous. People make things tight on themselves because of the children, even their worship. Don't make things tight on yourself and you will find Allah (سبحانه وتعالى) will reform your children without you even knowing, subhan Allah. Children will never learn from you by lecturing them, they will learn from you by your actions. They observe everything you do, when you shout, they'll shout too, subhan Allah.
- Inner-vastness (السعة الباطنة):
  - Vastness of heart: Allah (سبحانه وتعالى) will give the believers and muttaqqeen vastness of the heart. Musa (عليه السلام) had to face Firaoun and he needs vastness to deal with him. He asked Allah (سبحانه وتعالى) to expand his chest. Even if you're the most stressed and angry person, Allah (سبحانه وتعالى) is able to make your tight and sensitive heart to be vast and big. We can be irritated with the smallest things, even a fly. Though you need a big heart to deal with your husband and a bigger heart to deal with your children. It's not about being 'superwoman', you

need to believe in Allah Al Waasi', ask Him to give you a big heart. When any problem comes, ask Allah (سبحانه وتعالى) to make your heart vast. When your heart can easily expand, then you can easily do taqwa. When can you not do taqwa? When your heart is tight because you feel you'll just react. When you see someone tight, ask Allah (سبحانه وتعالى) to expand their heart. At home, the maids might make a mistake, you need to give an excuse and pardon them – seventy times a day. Hadith: ( عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَمْ أَعْفُو رَسُولَ اللَّهِ كَمْ أَعْفُو عَنِ الْخَادِمِ فَصَمَّتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ كَمْ أَعْفُو " (عَنِ الْخَادِمِ فَقَالَ " كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً " 'Abdullah bin 'Umar narrated: "A man came to the Prophet and said: 'O Messenger of Allah! How many times should the servant be pardoned?' The Prophet was silent. Then he said: 'O Messenger of Allah! How many times should the servant be pardoned?' He said: 'Seventy times each day.'" ) - Jami` at-Tirmidhi 1949 Allah (سبحانه وتعالى) is able to expand your heart to accept whatever comes to you and Allah (سبحانه وتعالى) is able to expand the hearts of others so they don't retaliate.

- Vastness of mind: The more you believe in Allah Al Waasi', the more Allah (سبحانه وتعالى) will expand your mind; you will be broad-minded, not narrow-minded. Who can expand your mind to make you understand more? Allah Al Waasi'. You start to understand an ayah you didn't understand before. When dealing with people, don't expect them to be the same.

People are different natures with different challenges, similarly with teacher and students, and mother and children.

## Allah Al Waasi' (الواسع) – The Most Vast – Class #6

### Introduction

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- The names of Allah (سبحانه وتعالى) have a direct impact on us, especially on our manners, and this from the barakah of the names of Allah (سبحانه وتعالى). Human beings love to talk about perfection, beauty and goodness. Our nature is to want the best. When we talk about Allah Ar Rahman, you will be merciful to the people without even being told.
- Instead of learning about manners only, learn about Allah (سبحانه وتعالى) and it will affect your worship and how you deal with people.
- Allah is Al Waasi' and He will give the believers vastness outside and inside. The heart and mind will be broad, there will be richness, satisfaction and contentment.

### Vastness of Allah's legislation

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- We have legislation to pray 5 times a day, fast, etc, and if you don't know Allah (سبحانه وتعالى) then you'll think it's all restrictions and boundaries. But the believer sees the rules and legislations as being vast. For example, as a Muslim your boundary is to not harm others by your tongue or hand. The human being is designed to have boundaries, and with these boundaries there is so much goodness and vastness. When you follow the boundaries of Allah (سبحانه وتعالى), then you will have so much vastness and goodness. There are

boundaries between you and your husband, your children, your maids, your friends. You will notice in your life when there is any relationship without boundaries then it will fail. If you don't put boundaries then people will see all of your faults. If you tell your friend then you can call whenever you want, come whenever you want, then it will come to an end. Imagine seeing someone 24 hours a day, they will see all of your mistakes.

- In Surah Ar Rahman 19-20: ((مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (۱۹) بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (۲۰)) (He has let loose the two seas (the salt and the fresh water) meeting together. (19) Between them is a barrier which none of them can transgress. (20)) two seas come together, but there is a boundary/barrier between them, so don't transgress, don't think they're one. When two people meet they're not the same, don't cross the boundaries and when the boundaries are respected, what happens? Surah Ar Rahman 22 (يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ) (Out of them both come out pearl and coral) –pearls and corals will come out, meaning goodness will come afterwards, subhan Allah. Similarly with relationships, when there are boundaries then there will be so much goodness. Even with the legislation of Allah (سبحانه وتعالى), you have restrictions but there is so much goodness. Don't think Islam is a narrow religion, it's good for us to have boundaries in order to have a good outcome.
- The commands of Allah (سبحانه وتعالى) might look like they're restricted, but there is vastness and ease in it. For example, you have five prayers, and if you can't stand, you can sit, and if you can't move, then with your eyes. If you're traveling, then you don't fast. You can

recite the Qur'an sitting, standing, or on the side. The deen is flexible. Imagine if you had your day without restrictions, you wake up whenever you want, you don't pray, you don't go to class, how do you feel at the end of the day? Tired and miserable, subhan Allah. You become a servant to yourself, and the more you give to your nafs, the more it wants because it's never satisfied. Islam is a way of discipline and that's vastness. Vastness in the deen is to follow the commands of Allah (سبحانه وتعالى).

### Application of the name of Allah Al Waasi'

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1. To love Allah (سبحانه وتعالى) (محبة الله سبحانه وتعالى). You feel so happy when you love Allah (سبحانه وتعالى). We cannot live life without love. We love to love and we love to be loved. When you know Allah Al Waasi' then it will make you love Him. When you talk about the names of Allah (سبحانه وتعالى) then the first impact is always love. Surah Al Baqarah 165: (وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ) (But those who believe, love Allâh more (than anything else).) You love that Allah is Wasi, you love that Allah is your Rabb.
  - You see life with as a vast and big picture. Allah (سبحانه وتعالى) made the earth and paradise vast. When you love then that is the head of worship.
  - When you love Allah Al Waasi', how will you describe that love? Vast love. What does it mean you love Allah (سبحانه وتعالى) vastly? For example, when you love someone so much, if anything happens you still love them. When you love someone a little, if they do one mistake then they're 'out'. This is the difference between vast and



tight love. So how will your love be towards Allah (سبحانه وتعالى)؟ Vast, if it's not vast then you'll think why did Allah (سبحانه وتعالى) afflict me, subhan Allah. Nothing can affect your love for Allah (سبحانه وتعالى) otherwise it's not love. How will your love for Allah (سبحانه وتعالى) be towards the people؟ Vast, you will give excuse and pardon others. Hadith: عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا ( ) خُلُقًا رَضِيَ مِنْهَا آخَرَ " . أَوْ قَالَ " غَيْرُهُ (Abu Huraira (Allah be pleased with him) reported Allah's Messenger (صلى الله عليه وسلم) as saying: A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another.) - Sahih Muslim 1468

2. You hope for His vastness (يرجو سعة الله). When your provision is tight, then you hope from Allah Al Waasi' to make it vast. After the bottleneck it just opens. If there's tightness in the rizq then for sure there will be a great rizq afterwards. Imagine the baby is in the womb, it's tight, then he goes out to the vast world. The Prophet (صلى الله عليه وسلم) was in the cave, a tight place, and after it came the prophethood. When you're in tightness in life then there will be vastness after it for sure. This is the way of Allah (سبحانه وتعالى) in life. Yusuf (عليه السلام) was in the well, then he was in the house of Aziz, then in jail, then he has authority over the treasures of the land, doing as he wills. He would not have reached this position without tightness.
- You need to believe when you're in tightness, then Allah is Al Waasi' will open many doors for you and you will get the best quality. But sometimes we don't want to leave that 'bottleneck' because we get cozy, but it will be better. The baby has no choice but to leave the womb, and if he knew what he will have in the outside world

then he wouldn't go back to the womb. When we're in this tightness, who will be there as well? The shaitan. Why are there restrictions? Adam (عليه السلام) was given the entire paradise, but was restricted from one tree, the shaitan came to him and asked why this one tree? When the shaitan comes in times of tightness, you need to remember the vastness of Allah (سبحانه وتعالى). When you see someone you think can never be guided, you need to believe in the vastness of Allah's guidance. Surah An Noor 32: (وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ) (And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).) – someone might think marriage is a restriction with so many obligations. Don't think marriage makes a person poorer and restricted. Even if a person is poor and he gets married, Allah (سبحانه وتعالى) will give him better than before. He will enlarge for his family, and even give them freedoms. Some people say they had more freedom in marriage than in their parent's home, subhan Allah. Look at the vastness of the skies, Allah (سبحانه وتعالى) didn't put us in a box. Always look up, and look from the heavens there is (وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ) (His Kursî extends over the heavens and the earth,). Don't look down at the earth.

## Allah Al Waasi' (الواسع) – The Most Vast – Class #7

## Introduction

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- When we look at the vastness of the creation, then it reminds us to be vast in our thinking, heart, and with other people. How do you feel when you look at the skies and seas? Vast.
- Allah (سبحانه وتعالى) says (لا يكلف الله نفسا الا وسعها) (Allah does not burden a self more than it can handle) – this means you have the capacity to do good deeds. Someone can do only obligations; someone can do obligations and voluntary; someone can have 50% taqwa. Allah (سبحانه وتعالى) doesn't want more than your scope and He doesn't want less than what you can do either. If you go beyond your capacity then it becomes takaluf.
- When we know Allah (سبحانه وتعالى) doesn't want us to do more than what we can do, how does it affect our relationship with others? Don't put pressure on them. We expect people to be like us, for example if you're talkative, you want others to be talkative and if you're quiet, you want others to be quiet, but we need to take whatever comes to us (خذ العفو).
- The names of Allah (سبحانه وتعالى) teach us how to live our life. Our decree for our entire life is already written, but the one who knows Allah (سبحانه وتعالى) is different from the one who doesn't know Him.

## Application of the name of Allah Al Waasi'

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3. Push away the whispers of the shaitan: the trap of the shaitan is tight, the shaitan puts obstacles because of his narrow-mindedness. For example, when Iblis was commanded to prostrate, it is vastness to submit, but he said I'm created from fire and he's from clay; this is

tightness. So what's stopping us from submitting and following Allah (سبحانه وتعالى) legislations? The whispers of the shaitan which are tight. When Iblis said I'm better than him, it's showing competition, comparison, and even racism (he's 'fire' and Adam is 'clay'). It's important to look at the story of Adam (عليه السلام) and Iblis because this is telling us exactly what we're going through. The One Who believes in Allah Al Waasi' will push away the whispers of the shaitan because he sees the tightness in it. When you want to do good deeds, the first moment it's from the shaitan wanting to stop you, and the rest of the moments are from your nafs. The whispers of the shaitan are always negative, he promises you poverty, that you'll be needy, and to not give charity otherwise you'll be poor. All of the bad scenarios are from the shaitan and he makes you feel as if you're stuck. Surah Al Baqarah 268: (الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ (يعِدُّكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ) (Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower). Allah (سبحانه وتعالى) is Waasi' in everything, in giving solutions, in giving cure, in giving provision.

4. Never despair from the mercy of Allah (سبحانه وتعالى): all of us sin and make mistakes because if we didn't then there would be no servitude, we would not feel broken. Imagine if you're doing everything good, you wake-up before fajr, you pray on time, you say the adhkaar, you read the Qur'an, you learn, you end up feeling so proud. Or you wake up late for fajr and you miss your adkhaar, you

feel bad, and you say istighfar Allah. The second scenario is better because you're 'abd, and in the first you're proud. The shaitan makes us lose hope when we make a mistake. He says, 'there's no hope in you, don't bother going out'. Sometimes you want to reconcile between two people and you see it becomes worse, and the shaitan comes and says, 'look at what you did, you made it worse', so you stop trying to reconcile, subhan Allah. But you need to remember Allah is Al Waasi'. Allah (سبحانه وتعالى) is vast in His mercy, there's no restriction to His forgiveness. We slip but there's always a u-turn with Allah (سبحانه وتعالى) and this u-turn is not for 'one car', it's vast. And when you know Allah (سبحانه وتعالى) is vast in forgiveness, then why are you not vast in forgiveness with others? When the maids make mistakes, we need to pardon them seventy times a day. We shouldn't be an accountant for people, we need to be an accountant for ourselves. If you're asking, 'where did you go? When did you come? Why did you say that? Why didn't you say this?' – then the other person can't breathe, he might lie to you just to get away from you. No husband wants a wife like this and no wife wants a husband like this. May Allah (سبحانه وتعالى) make us only account ourselves and not others. Ameen.

5. Be happy with Allah's legislation (الفرح بشريعة الله الواسعة): Surah Yunus 58:  
(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ) (Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); -therein let them rejoice." That is better than what (the wealth) they amass) we are asking Allah (سبحانه وتعالى) at least 17 times a day to guide us to the Straight Path. This is a boundary for us, but it includes all of the

goodness in it so we don't get lost. When we pray, when we fast, when we say adkhaar, etc – it's all good for us whether we know the benefits or not. We need be happy with Allah's legislation and we shouldn't add in the deen either. For example, the exact date of Isra'a and Mi'raj is not known and there is no specific worship linked to it. Or mid Sha'ban, there is no worship associated with it. Anything Allah (سبحانه وتعالى) commands us is surrounded with goodness, but any bida'a is tightness.

6. Deal with people with vastness and ease: don't deal with people with my way or no way. When a person gives up his rights then this is a sign of vastness in the person. We need to be vast in how we deal and speak with others. A person needs to be broad-minded, not narrow-minded. Surah Al Mujadila 11: ( يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ) (O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do) – when a person is told to make space while in a gathering, then make space. Make room for the people when you pray and in the harem. Allah (سبحانه وتعالى) will make room for you, and Allah (سبحانه وتعالى) will make your grave spacious. How you deal with the people now is how Allah (سبحانه وتعالى) will deal with you. Make things easy on the people and when you do then Allah (سبحانه وتعالى) will give you space, make time

for you, etc. Hadith: The Prophet (صلى الله عليه وسلم) said: (إنكم لن تَسْعُوا النَّاسَ ) (Abu Hurairah (RAA) narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "You (people) cannot satisfy people with your wealth, but satisfy them with your cheerful faces and good morals.") – Sahih At Targheeb 2661, Authenticated by Al Albani as Hasan. What do they want from you? Not your money, but a smiling face and good manners. Sometimes the time is tight, like at the airport and you're rushing, and in the end you find out you had so much time, but you reached with tension. And the one who's calm reaches as well, but relaxed. Tension and bad manners will not delay or expedite the decree. You will find the one who's not tense gets better than someone frowning and having a bad attitude. You need to believe Allah is Al Waasi' and He's able to create a place for you.

## Dua'as of Vastness

This dua'a can be found in the Precious Remembrance page 17.

Hadith: (بأي شيء تحرك شفَتَيْكَ يا أبا أمامة؟ . فقلتُ : أذكرُ الله يا رسولَ الله ! فقال : ألا أخبرُكَ بأكثرَ ) وأفضلَ من ذِكْرِكَ بالليلِ والنَّهارِ ؟ . قلتُ : بلى يا رسولَ الله ! قال : تقولُ : ( سبحانَ الله عدَدَ ما خلقَ ، سبحانَ الله ملءَ ما خلقَ ، سبحانَ الله عدَدَ ما في الأرضِ والسَّماءِ ، سبحانَ الله عدَدَ ما أحصى كتابه ، سبحانَ الله ملءَ ما في الأرضِ والسَّماءِ ، سبحانَ الله عدَدَ كلِّ شيءٍ ، سبحانَ الله ملءَ كلِّ شيءٍ ، الحمدُ لله عدَدَ ما خلقَ ، والحمدُ لله ملءَ ما في الأرضِ والسَّماءِ ، والحمدُ لله ملءَ ما في الأرضِ والسَّماءِ ، والحمدُ لله عدَدَ ما أحصى كتابه ، والحمدُ لله ملءَ كلِّ شيءٍ ، والحمدُ لله ملءَ كلِّ شيءٍ ) . (There was a man moving his lips, and the Prophet (صلى الله عليه وسلم) asked him, O Abu Umamah, why are you moving your lips? He said I'm remembering Allah (سبحانه وتعالى). Then the

Prophet (صلى الله عليه وسلم) said should I not inform you of something more and better than your remembrance of Allah (سبحانه وتعالى) the entire night and day. He said, say: Glory be to Allah for all that He has created, Glory be to Allah for the weight of all He has created, Glory be to Allah for all that He has created in the earth and heaven, Glory be to Allah for the weight of all He has created in the earth and heaven, Glory be to Allah for all that He has written in His Book, Glory be to Allah for the weight of all that He has written in His Book, Glory be to Allah for everything, Glory be to Allah for the weight of everything, Praise be to Allah for all that He has created, Praise be to Allah for the weight of all He has created, Praise be to Allah for all that He has created in the earth and heaven, Praise be to Allah for the weight of all He has created in the earth and heaven, Praise be to Allah for all that He has written in His Book, Praise be to Allah for the weight of all that He has written in His Book, Praise be to Allah for everything, Praise be to Allah for the weight of everything) - الراوي : أبو أمامة الباهلي | المحدث : الألباني | المصدر : صحيح الترغيب الصفحة أو الرقم: 1575 | خلاصة حكم المحدث : صحيح

- This praising of Allah (سبحانه وتعالى) is equivalent to remembering Allah (سبحانه وتعالى) the entire night and day, subhan Allah. There is so much vastness in this dua'a. When you remember Allah (سبحانه وتعالى) then He remembers you. And this takes you out of hypocrisy because the hypocrites remember Allah (سبحانه وتعالى) only a little.

**(سبحان الله) Subhan Allah: is to free Allah (سبحانه وتعالى) from all imperfections**



- (سبحان الله عدد ما خلق): you are saying 'Subhan Allah' the number of times of each of Allah's creations – this includes all that is in the heavens and earth and more.
- (سبحان الله ملء ما خلق): you are saying 'Subhan Allah' for the weight equivalent to all of Allah's creation.
- (، سبحان الله عدد ما في الأرض والسماء): you are saying 'Subhan Allah' for the number of creations in the earth and heaven.
- (سبحان الله ملء ما في الأرض والسماء): you are saying 'Subhan Allah' for the weight equivalent to all of the creations in the earth and heaven.
- (سبحان الله عدد ما أحصى كتابه): you are saying 'Subhan Allah' for the number of times things are written in His Book.
- (سبحان الله ملء ما أحصى كتابه): you are saying 'Subhan Allah' for the weight equivalent to all that is written in His Book
- (سبحان الله عدد كل شيء): you are saying 'Subhan Allah' for the number of times of everything.
- (سبحان الله ملء كل شيء): you are saying 'Subhan Allah' for the weight equivalent to everything.

**(الحمد لله) Alhamdulillah: is to praise Allah (سبحانه وتعالى) for His perfect attributes**

- (الحمد لله عدد ما خلق): you are saying 'Alhamdulillah' the number of times of each of Allah's creations – this includes all that is in the heavens and earth and more.
- (والحمد لله ملء ما خلق): you are saying 'Alhamdulillah' for the weight equivalent to all of Allah's creation.

- (والحمدُ لله عددَ ما في الأرضِ والسماءِ): you are saying 'Alhamdulillah' for the number of creations in the earth and heaven.
- (والحمدُ لله مِثْلَ ما في الأرضِ والسماءِ): you are saying 'Alhamdulillah' for the weight equivalent to all of the creations in the earth and heaven.
- (والحمدُ لله عددَ ما أحصى كتابُه): you are saying 'Alhamdulillah' for the number of times things are written in His Book.
- (والحمدُ لله مِثْلَ ما أحصى كتابُه): you are saying 'Alhamdulillah' for the weight equivalent to all that is written in His Book.
- (والحمدُ لله عددَ كلِّ شيءٍ): you are saying 'Alhamdulillah' for the number of times of everything.
- (والحمدُ لله مِثْلَ كلِّ شيءٍ): you are saying 'Alhamdulillah' for the weight equivalent to everything.

Hadith: وعن أم المؤمنين جويرية بنت الحارث رضي الله عنها أن النبي صلى الله عليه وسلم خرج من ( عندها بكرة حين صلى الصبح وهي في مسجدها، ثم رجع بعد أن أضحى وهي جالسة، فقال: "مازلت على الحالة التي فارقت عليها؟" قالت: نعم، فقال النبي صلى الله عليه وسلم: "لقد كنت بعدك أربع كلمات ثلاث مرات، لو وزنت بما قلت منذ اليوم لوزنتهن: سبحان الله وبحمده عدد خلقه، ورضا نفسه، وزنة عرشه، ومداد كلماته" (Juwairiyah bint Al-Harith (May Allah be pleased with her), the Mother of the Believers, reported: The Prophet (صلى الله عليه وسلم) came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet (صلى الله عليه وسلم) said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: Subhan-Allahi wa bihamdihi, `adada khalqih, wa

rida nafsihi, wa zinatah `arshihi, wa midada kalimatihi [Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the extent of His Words."] – Riyadh As Saliheen, Muslim, Book 16, Hadith 1433

- This supplication is said in the morning adhkaar.
- You are saying (سبحان الله و بحمده) the numbers of times of:
  - Of His creation ( عدد خلقه، )
  - Equivalent to His Pleasure and this is so great (ورضا نفسه،)
  - Equivalent to the weight of His Throne (وزنة عرشه،)
  - Equivalent to the vastness and extension of His Words ( ومداد  
كلماته)

***This is the end of the name of Allah Al Waasi' though we can never fulfill the rights of this name. Truly we didn't worship You as You deserved to be worshipped. We can't praise Allah (سبحانه وتعالى) enough, You are as You have praised yourself.***

#### ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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