



ALLAH AL WAASI'

(The Most Vast)

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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(The Most Vast)

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- Allah (سبحانه وتعالى) is the Most Vast Himself. Nothing can limit Him. No praise no dispraise, no actions can restrict Him unlike ourselves.
- The Name is mentioned seven times but never on its own. It is mostly joined with Al 'Aleem (The All Knowing) and once with Al Hakeem (The All-Wise). And it is preceded by Allah in all of them.
- It is not possible for us to take in the Vastness of Allah Al Waasi' because we are so limited.
- Allah (سبحانه وتعالى) is Al 'Aleem and Al Hakeem in how the vastness will be shown to us.

- At the same time, this vastness can come through tests. Vastness is not limited to the east or west, it is not about the king we choose, it is not about how much we spend.
- When there is vastness, we want to submit and accept and not question 'why is there vastness here and tightness there?'
- There is a lot of favor and will of Allah in His vastness.

SURAH ADH DHARIYAT 47

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

And the heaven We constructed with strength,
and indeed, We are [its] expander.

- The sky already seems so vast. But Allah (سبحانه وتعالى) can make the sky even more vast. Then surely He is All-Able to make anything else vast.

- Allah is Vast in His Names and Attributes. No matter how many sins all of humans commit, His vastness, forgiveness and richness remain.
- This Name is mentioned in relation to mercy and knowledge. With knowledge a person can become tight. He can feel, I know and went through experience, so listen to what I say. His knowledge can make him make matters tight on others. But then Allah (سبحانه) (وتعالى) will show us vastness, even with knowledge we need taqwa.
- Knowledge with desire will be a disaster.
- This Name is not mentioned specifically in the sunnah but the action of making vast is mentioned.

- There is a lot of dignity, highness and greatness in learning the Names of Allah from the Qur'an.
- The sunnah is wisdom; to live a good life as a human is with the sunnah.

ALLAH TESTS US WITH WHAT HE GIVES

إِنَّ اللَّهَ تَعَالَى يَبْتَلِي الْعَبْدَ فِيمَا أَعْطَاهُ ، فَإِنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ بُورِكَ لَهُ فِيهِ وَوَسَّعَهُ ، وَإِنْ لَمْ يَرْضَ لَمْ يُبَارَكْ لَهُ ، وَلَمْ يَزِدْ عَلَى مَا كُتِبَ لَهُ

Allah Almighty tests the servant with what He has given him, so if he is satisfied with what Allah has apportioned for him, he will be blessed and it will be expanded, and if he is not satisfied, He will not bless him, and he will not exceed what was written for him.¹

- Allah (سبحانه وتعالى) will test the people with what He gives them. If they are pleased, Allah (سبحانه وتعالى) will expand and bless it for them.

¹ Sahih Aj Jamie 1869

- But if he is not pleased, it will not increase from what has been written for him.

GHUSL

أَنَّ أَنَسًا مِنْ أَهْلِ الْعِرَاقِ جَاءُوا فَقَالُوا : يَا ابْنَ عَبَّاسٍ أَتَرَى
 الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا قَالَ : لَا وَلَكِنَّهُ أَطَهَرُ وَخَيْرٌ لِمَنْ
 اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ وَسَأَخْبِرُكُمْ كَيْفَ
 بَدَأَ الْغُسْلُ كَانَ النَّاسُ مَجْهُودِينَ يَلْبَسُونَ الصُّوفَ وَيَعْمَلُونَ
 عَلَى ظُهُورِهِمْ وَكَانَ مَسْجِدُهُمْ ضَيْقًا مَقَارِبَ السَّقْفِ إِنَّمَا هُوَ
 عَرِيشٌ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَوْمٍ حَارٍّ
 وَعَرِقَ النَّاسُ فِي ذَلِكَ الصُّوفِ حَتَّى ثَارَتْ مِنْهُمْ رِيَا حٌ آذَى بِذَلِكَ
 بَعْضُهُمْ بَعْضًا فَلَمَّا وَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ
 الرِّيحَ قَالَ : أَيُّهَا النَّاسُ إِذَا كَانَ هَذَا الْيَوْمَ فَاغْتَسِلُوا وَلِيَمَسَّ
 أَحَدُكُمْ أَفْضَلَ مَا يَجِدُ مِنْ دَهْنِهِ وَطَيِّبِهِ قَالَ ابْنُ عَبَّاسٍ : ثُمَّ
 جَاءَ اللَّهُ بِالْخَيْرِ وَلَبِسُوا غَيْرَ الصُّوفِ وَكَفُوا الْعَمَلَ وَوَسَّعَ
 مَسْجِدَهُمْ وَذَهَبَ بَعْضُ الَّذِي كَانَ يُؤْذِي بَعْضُهُمْ بَعْضًا مِنْ
 الْعَرِقِ

'Amr b. Abi 'Amr and 'Ikrimah reported: Some people of Iraq came and said: Ibn 'Abbas, do you regard taking a bath on Friday as obligatory ? He said: No, it is only a means of cleanliness, and is better for one who washes oneself. Anyone who does not take a bath, it is not essential for him. I inform you how the bath (on Friday) commenced. The people were poor and used to wear woolen clothes, and would carry loads on their backs. Their mosque was small and its rood was lowered down. It was a sort of trellis of vine. The Messenger of Allah (ﷺ) once came out on a hot day and the people perspired profusely in the woolen clothes so much so that foul smell emitted from them and it caused trouble to each other. When the Messenger of Allah (ﷺ) found the foul smell, he said: O people, when this day (Friday) comes, you should take bath and every one should anoint the best oil and perfume one has. Ibn 'Abbas then said: Then Allah, the Exalted, provided wealth (to the people) and they wore clothes other than the woolen, and were spared from work, and their mosque

became vast. The foul smell that caused trouble to them became non-existent.²

- After making ghusl, so much goodness came to them, even their masjid was expanded. We do not know what Allah (سبحانه وتعالى) can use as means to expand for us.
- This hadith also shows the importance of both inner and outer purity.

SUPPLICATION FOR EXPANSION

اللهم اغفر لي ذنبي ، ووسع لي في داري ، وبارك لي في رزقي

‘O Allah, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me’ (Allāhummaghfir lī dhanbī, wa wassi` lī fī dārī, wa bārik lī fīmā razaqtanī).³

- With this dua we are asking Allah (سبحانه وتعالى) to expand our homes and bless our provision.

² Sunan Abi Dawud 353

³ Sahih Aj Jamie 1265

GLAD TIDINGS TO THE ONE WHO HAS CONTROL OVER HIS TONGUE

طُوبَى لِمَنْ مَلَكَ لِسَانَهُ ، وَوَسِعَهُ بَيْتُهُ ، وَبَكَى عَلَى خَطِيئَتِهِ

Glad tidings to the one who has control over his tongue, his house is expanded and cries over his sins⁴

- The word (طُوبَى) is also a tree in paradise and in this hadith it says 'tooba' to the one has control over his tongue. His house is expanded. A vast home is a means of protection from trials. If one is in a tight place, he might end up going outside where he is exposed to trials.
- Even when the dajjal comes, the Prophet (صلى الله عليه وسلم) said to remain in the homes. May Allah help us pass the tests and be pleased with what He has decreed of us.

MAY ALLAH EXPAND OUR HEARTS, TIME AND PLACE TO BENEFIT THE BEST. AMEEN.

⁴ Sahih Aj Jamie 3929

REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY

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