

الواسع

Allah Al Waasi'

(The Most Vast)





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لا حول ولا قوة الا بالله

Compiled by:

Al Salam Islamic Center



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Preface

In the name of Allah,
the Most Merciful, the Especially Merciful.
There is no change or power except by Him.

When we imagine vastness, the first thing that comes to mind is the sky. We think of it to be something far away and distant, and never for a moment think of vastness in terms of what may be within us.

How many of us know that our body contains a vast system of blood vessels (arteries, veins, and capillaries), that stretch 60,000 miles long? That is long enough to go around the world more than twice! Surely our narrow vision and mind does not grasp the expansiveness of life that our Creator has gifted us.

This Name of Allah cannot be contained in a few words or pages or books, and certainly not in any lifetime. But the least we can do is ponder and contemplate the vastness of not only His creations like the seas, the skies, and the stars, but also over His gift of understanding that allows us to dissect each emotion of difficulty, pain, suffering, happiness, gratitude, fulfilment, and servitude, that most often than not, astonishes us and leaves us in awe.

And which also gives us a microscopic glimpse into the generosity of Al Waasi' (The Most Vast) and His marvellous ways. We cannot help but be amazed at the immensity of His grandeur. Here we try to uncover it as best as we humanly can, and only hope and pray that Allah Al Waasi' (The Most Vast) grants us the opportunity to benefit

ourselves and the readers to recognise how immensely beautiful and vast our life is, and how we must not mindlessly restrict and destroy our purpose of reaching a destination that is as wide as the heavens and the earth itself. May Allah Al Waasi' cover us with His vast mercy and forgiveness and keep us firm on His path until we meet Him. Ameen.

Sources:

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Introduction

The major reason for human contemplation (tafakkur) happens due to his quest for the Oneness of Allah (لا اله الا الله) because there is no one worthy of attachment except to Allah. Throughout our different phases in life, we are constantly looking for (لا اله الا الله). Even the decrees we go through are to lead us to (لا اله الا الله). In difficulties, Allah tests us on whether we seek Him or run behind our desires.

وَالصُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَافَىٰ ۝ ۝ وَلِآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝ ۝

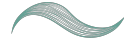
By the forenoon (after); (1) By the night when it darkens (and stands still). (2) Your Lord (O Muhammad (peace and blessings of Allah be upon him)) has neither forsaken you nor hates you. (3) And indeed the Hereafter is better for you than the present (life of this world), (4)¹

Allah swears by the dhuha (forenoon) and when with the night turns dark and covers everything in its way. Allah assures the Prophet (peace and blessings of Allah be upon him) that He will never leave him nor forsake him, and that the hereafter is better than the present.

Another meaning we can derive from it is that, in every matter of our lives, whether it be work, marriage, parenting, or trials, the beginning will always seem constricted and difficult, but if we are patient, then in time there will be comfort.

¹ Surah Ad Dhuha 1-4

Every matter will seem difficult in the beginning, but we must believe, that tomorrow will be better than today, and next week will be better than this week. We must believe in Allah Al Waasi' (The Most Vast) Who as time goes by will make situations better.



One of the scholars once said that tafakkur (contemplation) is like a mirror which reflects our sins and rewards. And another scholar said, that if people contemplated the Greatness of Allah, then no one would disobey Him. And it is from Allah's vastness that He shows us this great worship of tafakkur (contemplation).

Everything about Allah is great, and if we fail to think about the vastness of Allah then we will make things difficult on ourselves. When we only focus only on ourselves and our experiences, then our vision will be narrow. But when we do tafakkur (contemplation), we will realise our weaknesses, and the futility of relying on ourselves instead of solely relying on Allah Al Waasi' (The Most Vast).

The creation of Allah is unlimited.

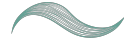
وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾

And He creates (other) things of which you have no knowledge.²

The expansiveness of our universe is undeniable. Because the knowledge of Allah is so vast, endless and limitless, His mercy is limitless too.

² Surah An Nahl 8

Allah is Al Waasi' (The Most Vast), therefore He loves vastness. His creation, His reward, His forgiveness, His commands, His goodness are all vast, except His wrath and anger which are restricted. Therefore this knowledge should make us more forgiving, and we must ask Allah for a heart that is expansive.



On the other hand, disobedience and sins limit our capabilities and make us narrow-minded because it has to do with following desires. When we have a broad mind and heart, it becomes easy to be accepting towards the commands of Allah. When we submit to Him, Allah will deal with us with vastness, but when we fail to submit, life becomes constricted.

When dealing with people, we must do so open-heartedly, always giving the benefit of doubt instead of using an iron fist. If we think pessimistically in life, always thinking there can be no solutions to problems, then the solutions may not show up. Knowledge of Allah is Al Waasi' (The Most Vast) brings forth a wealth of solutions.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحُسَيْنِ

Allah! Lâ ilâhla illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names. ³

There is no one who deserves attachment out of love and magnification except Allah. The reason we do not feel attachment towards Him is because of our attachment to 'idols' in our life, whether it be angels, people, work, wealth or

³ Surah Ta Ha 8

ourselves. We cannot have ‘idols’ in our life and worship Allah at the same time, and we cannot attach to Allah, if our heart is already occupied with unwanted things.

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, but the knowledge and application of just one name will be enough for us, to not only survive but thrive. When our hearts are occupied with Allah then everything becomes beautiful.

The Names of Allah have a direct impact on us, especially on our manners, and this from the barakah (blessings) of the names of Allah. Human beings are obsessed with perfection, beauty and goodness, because our nature is to want the best. When we talk about Allah Ar Rahman (The Most Merciful), we become more merciful to the people without even realizing it.

Instead of only learning about manners, we must learn about Allah which in turn will affect our worship and fine tune our dealings with people.

Allah is Al Waasi’ (The Most Vast) and He will give the believers vastness from the outside and inside. The heart and mind will be expanded, and there will be richness, satisfaction and contentment.

When we look at the vastness of His creation, it reminds us to be vast in our thinking, feelings and with people.

Allah says (لا يكلف الله نفسا الا وسعها) ‘Allah does not burden a self more than it can handle’ which means we have great capacity towards goodness. Some can only manage

obligations, and some are capable of doing obligations along with voluntary worship, and some can even have 50% taqwa. Allah does not want more than we can handle, nor does He accept less than it.

If we go beyond our capacity then it becomes takalluf (burdensome). When we know that Allah does not test us more than our capabilities, it should directly affect our relationship with others, by not burdening people and instead going easy on them. We generally expect people to be like us, for example if we are talkative, we want others to be talkative like us and if we are silent, we want others to be silent, but we need to accept people for who they are.

The Names of Allah teach us how to live and conduct our lives. The decree for our entire life is already written, but for the one who knows Allah, their life is different from the one who is clueless about Him.





Who is Allah Al Waasi'?

The name of Allah Al Waasi' (The Most Vast) is mentioned ten times in the Qur'an.

We witness Allah Al Waasi' (The Most Vast) throughout our struggles in life, even before understanding this Name. We always begin by struggling in matters, because Allah wants to test our sincerity. And then Allah gives us more and more.

We know how a baby is restricted in the womb, is patient and satisfied, and then Allah gives him or her an expansive life. Life will always be a test, but when we are patient facing those tests, situations get better day by day.

Allah Al Waasi' (The Most Vast) is not only with regards to situations, but also places.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: حَدَّثَنِي حَمِيلٌ، 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 (peace and blessings of Allah be upon him) said, "Part of the happiness of the Muslim man includes a spacious dwelling, righteous neighbour and a good mount".⁴

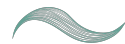
⁴ Al-Adab Al-Mufrad 116.

To believe in the Names of Allah is to feel them in our life. Therefore, we must ponder upon the vastness of the skies and the seas, and the vastness of the universe. We do not find a name contrary to Al Waasi' (The Most Vast). Allah wants us to have a vast mind, vast knowledge and vast reward.

The knowledge and wisdom of Allah is vast and we cannot surround it. We must remember that the mercy of Allah Al Waasi' (The Most Vast) is ever present, especially in times of difficulty, and even when we come across restrictions. At times of restricted or enlarged provision, Allah is still Al Waasi' (The Most Vast).

Once we grasp these concepts, we will be able to deal with everything without complaining. We need Allah Al Waasi' (The Most Vast) to open our hearts and to be able to deal with people around us.

Restrictions and decrees are beneficial for us, but no one can surround the names, actions and attributes of Allah, and there is no end to His vastness. No one can praise Him as He deserves to be praised, therefore His praise is upon Himself.



Meaning in the Language



#1

The opposite of tightness
and difficulty.



#2

Vastness in place, condition
and actions.

1. Opposite of tightness and difficulty

Allah does not test us beyond our capacity. Even the word (الضيق) – “tightness” – gives us feelings of restrictiveness, as if in a bottleneck, or a cramped crowded place. For example, we may witness the tawaf (circumambulation of the Kabah) as very crowded and tight, but if we truly believe in Allah Al Waasi’ (The Most Vast), and seek His help, He will make space in our way.

Allah wants ease for us, not difficulty.

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

Allah intends for you ease, and He does not want to make things difficult for you.⁵

Allah made the rules and legislations easy for us to follow.

The name of Allah Al Waasi’ (The Most Vast) is mentioned ten times in the Qur’an and it is most mentioned in Surah Al Baqarah. The Prophet (peace and blessings of Allah be upon him) said, reciting Surah Al Baqarah is barakah (blessings). And we can also find in each ayah (verse) tremendous

⁵ Surah Al Baqarah 185

knowledge. The longest surah (chapter) in the Qur'an is Surah Al Baqarah. We will also find many rules and legislations within Surah Al Baqarah which are not to restrict us or make matters tight on us, but to give us ease and expansiveness.

Even the name Surah Al Baqarah has wisdom behind it. Banu Israel made matters difficult on themselves by asking too many unwanted questions, until matters were narrowed down to such an extent that meeting demands became extremely restricted for them. But when we submit to Allah and believe in the unseen, life becomes easy. We must follow the path of (سَمِعْنَا وَ أَطَعْنَا) - we listened and we obeyed, and not (سَمِعْنَا وَ عَصَيْنَا) - we listened and we disobeyed, because we want ease for ourselves and not difficulty.

When we follow legislations of our Creator, we will experience ease, not tightness and difficulty. People think Islam is difficult, but when we truly submit to it, we will feel its ease and comfort.

The shaitan (devil) wants us to feel difficulty, fear and being impoverished when we want to share and give others from our wealth, but Allah intends abundance and vastness for us, not poverty.

Allah said:

قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا^٦

They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?"⁶

⁶ Surah An Nisa'a 97

The land of Allah is so expansive that a person can easily make hijra (migration) in order to worship Allah. We make our lives sad and miserable when we refuse to hear and obey.

2. Vastness in place, condition and actions

- **Place:** for example from living inside the womb, we exit to the outside world.
- **Condition:** for example, our condition will be better than what it was yesterday, and tomorrow will be better than today when we decide to submit.
- **Actions:** for example, there can be vastness in a person's speech or charity.

Meaning in the Religion



#1

Attribute of Allah Himself



#2

His Attribute reaches others

1. Al Waasi' (The Most Vast) is the Attribute of Allah Himself

Allah is Ar Rahman (The Most Merciful) even if there is no creation to be merciful to. Even if nothing existed, Allah is still Al Waasi' (The Most Vast) which is a personal attribute. He did not receive it from anyone nor can anyone enlarge or reduce that attribute of His in any way.

Our understanding was narrow when Allah expanded it for us, and our provision was limited when Allah increased it for us. If we want what is better and vaster, we must listen and obey (سمعنا و أطعنا) which is the key to contentment.

This attitude gives us a lot of confidence. When we attach to the One Who is Vast, we do not fear He will ever change. Imagine when we attach to someone we think is kind, and then they become unkind to us. We need to accept and understand that people can change, but Allah is constant in His attributes. For example, when we keep asking favours from someone multiple times, there will come a day when they will be annoyed and may completely shun us; therefore we must only attach to Allah Al Waasi' (The Most Vast).

Allah is Vast in His Names

All of the names of Allah are vast. There are no boundaries to Allah.

لَا تُدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things.⁷

We cannot do tafakkur (contemplation) on Allah Himself because He cannot be encompassed, but we can contemplate upon His ayat (verses) instead. From among the vastness of Allah is the reward of seeing Allah in paradise.

⁷ Surah Al An'aam 103

Allah is Vast in His Attributes

All His attributes such as His mercy, knowledge, forbearance, generosity, hearing and seeing are vast. The knowledge of Allah encompasses us through and through.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿١٨﴾

Your Ilâh (God) is only Allah, (the One) Lâ ilâha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things.⁸

The words of Allah are vast. The whole of the Qur'an is vast.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نُنْفِذَ كَلِمَاتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

Say (O Muhammad (peace and blessings of Allah be upon him) 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."⁹

If the sea were ink to the words of Allah, the sea would be consumed before the words of Allah end, even if another sea is brought forth.

The words of other than Allah are limited and the meaning is limited, but the application of the Qur'an is unlimited. When we do tadabbur (reflection) of an ayah (verse), we see more and more applications. Allah is the One to teach us. No one can change the words of Allah, but the application of the Qur'an is unlimited depending on the individual.

⁸ Surah Ta Ha 98

⁹ Surah Al Kahf 109

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.¹⁰

Allah's punishment, wrath and anger is restricted, but His mercy is vast and reaches everyone, even the disbeliever.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا
وَسِعَتْ كُلَّ شَيْءٍ رَحْمَةٌ وَعِلْمٌ أَفَّا غَفِرَ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْحَجِيمِ



Those (angels) who bear the Throne (of Allah) 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 Allah) (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!"¹¹

Allah's knowledge about us is vast, and He knows us better than we know ourselves, even the knowledge we have about ourselves is limited. The hypocrites believe Allah is unaware of them, but He has full knowledge about everything.

Allah out of His knowledge and mercy sends people towards us to bring out the sicknesses inside our hearts, so that He can cleanse us. He knows who or what kind of situation is best and necessary for each one of us. If we want our graves to be vast, and if we want a vast paradise, then we must listen and obey.

¹⁰ Surah Al A'raf 156

¹¹ Surah Ghafir 7

Allah is Vast in His pardoning and forgiveness

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أجنةٌ في بطون أمهاتِكُمْ فَلَا تَزْكُوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

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 Allah and keeps his duty to Him.¹²

There are numerous creations of Allah, and therefore many sinners, because the Prophet (peace and blessings of Allah be upon him) said every son of Adam sins. To err is a human quality which should humble us; therefore we are in need of vast forgiveness. Whether we make a mistake once or multiple times, Allah will always forgive us. But a human being will find it difficult to handle the mistakes of others, and will show impatience due to it.

When we understand how Allah deals with us, it corrects our dealings with others. The ayah (verse) above mentions that Allah is forgiving to those who avoid major sins like adultery, consuming alcohol, and the like, but commit minor mistakes unknowingly. Imagine the amount of sins (لِمْ) we as people gather in a day.

But Allah in His Mercy forgives all of them and we must be open-hearted and forgive others easily. Our Rabb, our Nurturer is vast in forgiveness and He is the All-Knowing. He knows us better than ourselves.

¹² Surah An Najm 32

If we did not make mistakes, then we would be unable to feel Allah Al Ghafoor (The Most Forgiving). Keep in mind it does mean that we have a license to sin, but this is just for our own knowledge about Allah to know His vastness when it comes to forgiveness.

Allah is aware of our original creation and our state in the womb; therefore, we should not self-aggrandize or elevate the self. Do not assume good about the self and evil about others. Allah is All-Knowing, whether we possess taqwa (piety) or not.

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ 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 Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."¹³

This ayah is full of hope. Allah calls on His slaves as “My Slaves”, and not because they are righteous, but because He knows their sins and reminds them that they are His slaves, and that they can always return to Him.

Someone sinning a great deal would be in despair, but Allah lifts him up and calls him “My Slave”. This teaches us that when we nurture someone, we must not call them with hurtful terms, instead we must give them positive reinforcement. Allah said (عباد) not (عبيد) because that would mean a humiliated slave, but (عباد) is an honoured slave. People may not have mercy towards us, but Allah is vast in His mercy and forgiveness. No one likes to be called ‘bad’ even if they are

¹³ Surah Az Zumar 53

bad, because that would be discouraging the individual to seek forgiveness, which will only make him more firm on his sin. Allah will forgive all sins, even shirk (associating partners with Allah) if we return to Him. And Allah has full knowledge of our intentions.

يَقُولُ حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " قَالَ اللَّهُ يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي عَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي عَفَرْتُ لَكَ وَلَا أَبَالِي يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ حَطَايَا ثُمَّ لَفَيْتَنِي لَا تُشْرِكْ بِي شَيْئًا لِأَتَيْتَنِكَ بِقُرَابِهَا مَغْفِرَةً "

Anas bin Malik narrated that the Messenger of Allah (peace and blessings of Allah be upon him) 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.'"¹⁴

All our sins will be replaced with forgiveness, which is glad tidings to the sinner and despairer.

¹⁴ Jami` at-Tirmidhi 3540

Allah is Vast in His creation

وَالسَّمَاءَ بَيْنَهُمَا بِأَيِّدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.¹⁵

Allah created the heavens by His power and might, and He is able to make it greater. We should not think that any creation of Allah is limited, but Allah is able to enlarge it. When Allah gives us provision, He is able to enlarge it for us, and make it better.

His Kursi:

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His Kursi extends over the heavens and the earth.¹⁶

The Kursi of Allah is vast and it is the place where Allah places His feet. When we sit on a chair, we are confined to its proportions. But the Kursi of Allah in no way binds or restricts Allah, Exalted is He. The greatest ayah in the Qur'an is Ayat Al Kursi. The Kursi is greater in proportion to the heavens and the earth. If we imagine the heavens and the earth in comparison to the Kursi, it is like a ring in a vast desert. As humans we are so amazed by the universe itself, but if we were to know Allah then our minds would shift from the creation, to the greatness of the Creator.

¹⁵ Surah Adh Dhariyat 47

¹⁶ Surah Al Baqarah 255 – Ayat Al Kursi

The Throne of Allah is vaster than the Kursi, and is the greatest and vastest of His creations. The Kursi in comparison to the Throne is like a ring in a desert.

The vastness of Allah is not only restricted to a place, but He is also vast in Himself, in His mercy, His knowledge, His reward, His creation. Our actions are limited and can be bound to a place, time and existence. And to Allah belongs the best example, one action of Allah is so vast in its explanation and interpretation. For example, a leaf falling from a tree is an action of Allah, but the reason which led to it happening is extremely vast and inexplicable.

Allah is Vast in His dominion

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوْا فَوَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely! Allah is All-Sufficient for His creatures' needs, All-Knowing.¹⁷

All that is between the east and west belong to Allah. It may be that we possess something, but do not have authority over it. For example, we may own a house, but we are not in charge over what happens in that house. An ant may crawl in, and may leave unbeknownst to us.

There are many things inside our houses that we are unaware of, yet we assume that we are the owners, whereas in reality we are not. There is no boundary to Allah's dominion and authority.

¹⁷ Surah Al Baqarah 115

Allah is Vast in His reward

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ
حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.¹⁸

Allah's reward is unlimited. Imagine growing a seed which will multiply into 700 seeds. If we give one dirham, it is equivalent to 700 and even more. What we part with is very little compared to what comes back to us. How much we receive from Allah depends on our intention. The more sincerity, the greater the reward.

Allah's generosity in His giving will not decrease anything from His vastness. We can ask from Allah without any limits, and there is no takalluf (formalities) with Allah when we seek from Him, unlike with people.

¹⁸ Surah Al Baqarah 261

Allah is Vast in His favours

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ
وَاسِعٌ عَلِيمٌ

Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.¹⁹

Some people fall into the trap of thinking that the devil will give us freedom by tempting us to fulfill our desires, but in actuality he only makes a place for us in the fire. Anything the shaitan (devil) promises us, will put us in difficulty and anything Allah promises us will benefit us.

People assume that Islam is restrictive with all its obligations and rules, but that is far from reality. The shaitan instructs us to follow our desires, and people assume it is freedom, and religion with all the rules and regulations appear restrictive. But people who follow the shaitan (devil), fall into sin and end up becoming miserable and depressed in life. While obeying Allah frees the human from the slavery of desire, which is what the shaitan (devil) does not want for us.

Some parents give full freedom to children, and some may misunderstand thinking this is enjoyment and fulfillment, but it will only make them more miserable because of them following their desires and falling into a vicious circle of sin. The shaitan (devil) is always negative, and makes one feel needy and poor, and commands indecency and sins. People fall into indecency because the devil makes them afraid of poverty, so that they fall into riba (interest) or zina (adultery) and so forth. But Allah promises us forgiveness and favours.

¹⁹ Surah Al Baqarah 268

This means whatever Allah commands us is true fulfillment and happiness for us. Allah is Al Waasi' (The Most Vast) because His promises, favours and forgiveness are vast, and when He gives it freely to everyone, it does not take away anything from Him. Allah is Al 'Aleem (The All-Knowing) because He is All-Knowing of who deserves forgiveness and favours, and has knowledge of our true intentions.

وَلَا تُؤْمِنُوا إِلَّا بِالَّذِي آمَنَ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتِيَ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكم
عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

And believe no one except the one who follows your religion. Say (O Muhammad peace and blessings of Allah be upon him): "Verily! Right guidance is the Guidance of Allah" 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 peace and blessings of Allah be upon him): "All the bounty is in the Hand of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, the All-Knower." ²⁰

Allah gives favours to those who deserve it, and His favours are not restricted. For example, sometimes we make dua'a (invocation) and we do not see it answered, but we need to believe Allah is Al Waasi' (The Most Vast). We must believe He owns all treasures, and knows now would not be a good time for us.

We must always think good of Allah. The favour that is mentioned specifically in this ayah is guidance which is a great favour from Allah. If people do not believe in Allah then it is upon them. Allah did not give them this favour because they did not choose the guidance for themselves.

²⁰ Surah Al Imran 73

Allah is so vast in His guidance and favours, and yet some people are deprived of it because of their own wickedness. For example, when a feast with all types of beautiful food is laid out, and an invitation is sent out to everyone in town, everyone who believed in this invitation will arrive to the feast and enjoy. But someone who did not believe and accept will not come. And to Allah belongs the best example. This is how He sent the guidance to everyone, like a feast, but there are those who accept the invitation and enjoy the feast, and then there are those who do not accept the invitation and deprive themselves of the enjoyment. Allah is Al Waasi' (The Most Vast) but some people are too foolish and egotistical to accept the invitation to paradise which is as wide as the heavens and the earth.

وَإِنْ يَفْرَقَا يَغْنِ اللَّهُ كِلَا مَنِ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

But if they separate (by divorce), Allah will provide abundance for everyone of them from His Bounty. And Allah is Ever All-Sufficient for His creatures' need, All-Wise.²¹

This ayah is about divorce which mentions Allah's Name Al Waasi' (The Most Vast). In a marriage, there is benefit for both. But when a couple are divorced, then the benefits end with the husband no longer spending on his wife, and no longer having a relationship with her.

Though Allah gives both of them hope. We are not to think that with divorce life only gets difficult. In society when people come across a divorced lady, they often wonder if she will be able to marry again. People assume it to be a permanent end, and will only get worse. But Allah promises the divorcees enrichment from His vastness. So why do we imagine a sad ending?

²¹ Surah An Nisa'a 130

Allah is Al Waasi' (The Most Vast) and Al Hakeem (The Most Wise). His vastness is connected with His wisdom, and when the time is right He makes it easy for us, but we need to believe in that.

Allah said (وَلَاخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى) (what is to come later will be better than what was previous). We need to believe that when one door of provision closes, Allah is Al Waasi' (The Most Vast) will open unlimited doors for us. If we think negative then we will taste the negative consequences of that thought. There is always a solution with Allah, therefore we must never despair or lose hope.

2. His Attribute Al Waasi' (The Most Vast) reaches others

He makes things vast for His Creation

Allah is Ar Rahman (The Most Merciful) and if there is any creation, His mercy will reach him.

Allah Himself is Al Waasi' (The Most Vast), and no one can enlarge or restrict Him, and no one can influence Him. Allah is the One Who makes things vast for His creation. He is the One Who expands the hearts, the lands, and the homes.

Sometimes things may get difficult only for it to become better. For example, roads may be under construction only for them to become better and wider. A house can feel spacious when we believe Allah is Al Waasi' (The Most Vast). For example, one may live in a tiny room, but it feels vast enough for him to fulfill his needs, or one may have a large house and yet feel constricted and not large enough for him. When something feels vast, attribute it to Allah. It is not about how much space or how many people or how much food we have, because Allah is Al Waasi' (The Most Vast) and is above worldly calculations.

We assume ourselves to be intelligent when we take every move into account. There was once a man who had very little food in his house, so could not invite many people to eat, and therefore only invited the Prophet (peace and blessings of Allah be upon him). When the Prophet (peace and blessings of Allah be upon him) arrived, he told others to come have dinner along with him and three hundred people showed up, and everyone ate their fill and were satisfied. It is not about our estimations and judgements, but it is all about our belief and faith in Allah. Therefore we must always think good of Him.

Anyone born is born with their rizq (provision) already written for them. We must not deal with Allah the way we deal with people, giving importance to the means. Provision may sometimes be devoid of barakah (blessings) no matter how expansive it may seem in our eyes.

Allah is the One Who makes things vast for His slaves from His provision, and anything that Allah enlarges for us, is suitable for us, whether we see it as something less or more, it all is a test of our belief in Allah Al Waasi'(The Most Vast).

Because Allah is Al Waasi' (The Most Vast), His generosity for all of His creation, even the disbelievers, stems from this attribute, and Allah encompasses everything with His vastness.

In life people do not even have the kind of insight or acumen to make accommodations based on the actual truth. For example, there is a class with only 25 seats, and when the 26th student comes, he is denied admission and told to leave, even though in reality he maybe better than all of the students there. But with Allah, everyone will be accommodated perfectly in life. Therefore the Qur'an commands us to not kill our children out of fear of poverty because people in their depravity even resort to such evil practices.

Allah teaches us that anyone who comes into this life will surely be accommodated. Allah is the One Who makes things vast for His creation. He accommodates all the animals on earth - the cats, the birds, the ants, the fish. When a cat we own delivers five kittens in one go, we become afraid of its provision. But we must believe that Allah is the One to feed

and provide for them and us, therefore we must not stress about that.

When we think about the provision and education of our children, we just see poverty in front of our eyes, worrying about how they will be raised and taken care of. What we fail to realise is that we are not the ones raising them, it is Allah Who raises and provides for and nurtures them, including us.

We have the examples of Ibrahim (peace be upon him) and Zachariah (peace be upon him) who had children at very late stages in their life. We assume we are the ones in charge, whereas it is Allah Who provides for us.

Allah can accommodate everyone asking Him at the same time. He disposes the affairs of everyone and takes care of everyone's life; no one is neglected.

We cannot imagine anyone insulting us, even once a day, because it grieves and distresses us. But we fail to recognise the messengers were insulted throughout their lives, and the One disrespected the most is Allah The Most Gracious. How many people speak blasphemous things, bely and deny Him? And yet Allah shows generosity to them, providing them, and if they return and repent to Him, He is vast in forgiveness.



The Special Vastness of Allah

Allah is Al Waasi' (The Most Vast) for everyone, even for the disbelievers. But for the believers, especially the muttazeen (pious slaves who act according to what is pleasing to Allah), hold themselves from saying or doing anything except what is pleasing to Allah. And for them is a special type of vastness.

If one asks a muttazeen (pious slave who acts according to what is pleasing to Allah) if they are happy, they will answer in the affirmative. The muttazeen are the ones who remain within the boundaries of Allah, so Allah deals with them with vastness.

Surah Al Baqarah contains legislations, restrictions and commands, but if one applies it in the correct manner, there will be boundless mercies. Human beings are designed to live within rules and boundaries. If we were to be left to our own desires and lusts, we would certainly be a lost and confused society. But when we live within boundaries, we actually experience vastness and social harmony.

Prayer, fasting and acquiring knowledge all give us vastness in our hearts, although it has an “appearance” of tightness.

Allah will deal with the muttaqeen (pious slaves who act according to what is pleasing to Allah) with vastness both in the duniya (worldly life) and akhirah (hereafter). The one who does not follow the rules of Allah will lead a difficult, distressful and constricted life. The one who craves the duniya (worldly life), will always feel and experience poverty in whatever he does or says, and will only receive what is written for him. And more often than not, we would find such people dissatisfied and ungrateful.

The following is a description of what is in store for those who believe in Allah and the muttaqeen:

In the Worldly Life

Allah will make it vast for His believing slaves

For example, if a believer and disbeliever both have the same problem, the one who does not believe in Allah will find it very difficult to find a solution, but the believer will find multiple ways to solve the problem and exit from it.

The believer will have vastness:

In place: They will see physical vastness. For example, someone who believes in Allah Al Waasi' (The Most Vast) will find that Allah will make a space for him even if a place is too crowded. For example, a person may be in the harem of Mecca making tawaaf (circumambulation) and it is very crowded, but he will feel like he is the only one there.

In time: there are 24 hours in a day, and we all have the same number of hours to make use of. Today most people complain of having too much work and too little time. With Allah Al Waasi' (The Most Vast), the twenty-four hours will feel like fifty hours, and all work will be completed with extra time left. Although in today's modern times, everything seems to be 'fast', whether it is food, phones, technology, and yet everyone still complains of not having enough time. The solution to this is Allah Al Waasi' (The Most Vast). When Ali (may Allah be pleased with him) and Fatima (may Allah be pleased with her) asked for a servant, the Prophet (peace

and blessings of Allah be upon him) told them to recite Alhamdulillah (All praise belongs to Allah) 33 times, Subhan Allah (Glory be to Allah) 33 times, Allahu Akbar (Allah is the Greatest) 34 times, and this would be better than having a servant.

Allah can stretch time for us so that we do everything we need. People think if they are married or have children, then they would not have enough time. But it is all a matter of faith where Allah is able to stretch the minutes into hours or more.

In lawful provision: Maryam (peace be upon her) was in her own place of worship, constantly worshipping Allah. People may assume her life to be restrictive because her mother never instructed her to go out to work for a living. Zachariah (peace be upon him) who was in charge of her and was amazed at how she was receiving food and even fruits that were out of season for her sustenance. If we truly believe in Allah Al Waasi' (The Most Vast), He will bring us things from afar. Rizq (provision) will come to us easily and will be lawful when we focus on worshipping Allah correctly.

In righteous offspring: Allah Al Waasi' (The Most Vast) will provide us with righteous offspring.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ 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 Muttaqoon".²²

²² Surah Al Furqaan 74

Zachariah (peace be upon him) had a child at a very old age, and not so he may preserve his lineage, but to pass on the deen religion to future generations. We may not be able to care for our children all the time, but when we believe in Allah Al Waasi' (The Most Vast), He will make our offspring righteous.

Some people even restrict their worship because of their children, but we make the right choices, we will find that Allah will reform our children without us even knowing it. Children will not learn from us when we lecture them all the time, but they will learn only from our actions. They observe everything we do, and when we misbehave, they will misbehave too.

Internal Vastness

Vastness of the heart:

Allah will give the believers and the muttaqeen (pious slaves who act according to what is pleasing to Allah) expansiveness in the heart.

Musa's (peace be upon him) mission was to face Fir'aun, and vastness to deal with a tyrant like him; therefore, he asked Allah to expand his chest.

Even if we have to face stressful people, Allah is able to expand our tight and sensitive heart. We can be provoked even by the smallest things.

We need a big heart to deal with our spouses, family members and children. It is not about being perfect, but about believing in Allah Al Waasi' (The Most Vast) and seeking His help to expand our hearts whenever there is a problem.

A heart that is vast can easily practice taqwa (to not follow one's desires), but a heart that is tight and restricted cannot, because it will be too sensitive and reactive. When we see someone in a similar situation, we must ask Allah to expand their heart.

Allah is able to expand our hearts to accept whatever comes to us, and He is able to expand the hearts of others so they do not retaliate.

Vastness of mind:

The more we believe in Allah Al Waasi' (The Most Vast), the more He will expand our minds; we will be broad-minded and not narrow-minded. Allah Al Waasi' (The Most Vast) can expand our minds to make us understand much more than we are capable. Out of nowhere we start to understand an ayah (verse) that we did not understand before. When dealing with people, we must be easygoing and not expect them to be the same all the time because people are of different natures, dealing with different challenges.



Vastness in Allah's Legislation

The human being is designed to live under boundaries, and with these rules in place, life will be full of goodness. When we follow the legislations of Allah, then we will have immense happiness and goodness. There are boundaries between us and our spouses, children, helpers, and our friends too. In life we notice, that when there are any relationships devoid of boundaries, they always fail. Without it, people may witness all of our faults. If we give a friend freedom to call or come whenever they want, that relationship will come to an end due to privacies not being respected.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

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)²³

Two seas come together, but there is a boundary/barrier between them, therefore do not transgress and do not think they are one. When two people meet they are not the same. But when the boundaries are respected, what happens?

²³ Surah Ar Rahman 19-20

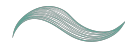
Out of them both come out pearl and coral.²⁴

Pearls and corals will form, which means goodness will be the end result. Similarly with relationships, when there are boundaries, there will be goodness. Even with the legislations of Allah, we have restrictions but there is so much goodness in it. Do not think of Islam as a narrow minded or prejudiced religion. The laws in it are in order to have a good outcome.

The commands of Allah may look like they are restricted, but there is vastness and ease in it. Take the five obligatory prayers for example, if we are not able to stand and pray, we are allowed to sit, and if we cannot move, then we are allowed to pray with our eyes.

When we are traveling, we are not obligated to fast. We can recite the Qur'an while sitting, standing, or on the side. The deen (religion) is flexible and easy. Imagine if we had to live a day without a system, we would wake up whenever we wanted, we would not pray, or go to class, and at the end of the day, we would feel tired, miserable and useless. We would become a slave to our own whims and desires, and the more we feed our nafs (ego), the more it will ask because it is never satisfied.

Islam is a way to discipline ourselves which is the essence of vastness. Vastness in the deen (religion) is to follow the commands of Allah.



²⁴ Surah Ar Rahman 22



Impacts/Applications of the Name of Allah Al Waasi'



1. To love Allah

Love is the head of worship. And we find happiness when we love our Creator. We cannot live life without love. We love to love and we love to be loved.

When we know Allah Al Waasi' (The Most Vast), it will make us love Him even more because when we talk about the names of Allah the first impact it has on us, is always love.

وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ

But those who believe, love Allah more (than anything else).²⁵

We love that Allah is Waasi', and we love that Allah is our Rabb (Lord, Nurturer). Therefore we will view life from a larger and broader angle.

When we love Allah Al Waasi' (The Most Vast), we describe that love as a vast love. What does it mean to love someone vastly?

²⁵ Surah Al Baqarah 165

It is to love someone at any cost, no matter what happens. When we love someone only a little, their one mistake can take them out of our hearts. This is the difference between vast and restricted love. So our love towards Allah must be vast, if it is not vast then we will constantly question Him whenever we are afflicted by something. Nothing must affect our love for Allah else it is not true love.

Love for Allah would also translate towards the people through our hearts being expanded, wherein we will find excuses for their mistakes and constantly pardon them.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَفْرُكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ " . أَوْ قَالَ " عَيْبُهُ

Abu Huraira (may Allah be pleased with him) reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another.²⁶

²⁶ Sahih Muslim 1468

2. To hope for His vastness

When our provision is tight, we must hope from Allah Al Waasi' (The Most Vast) to increase it. If there is restriction in the rizq (provision) then for sure there will be a great provision awaiting us. Imagine the baby in the womb which is restricted, then with time it goes out into the vast world.

The Prophet (peace and blessings of Allah be upon him) was in the cave, a restricted place, and after that came the prophethood. When we are in a distressful situation in life, there will certainly come ease after it. This has always been the way of Allah.

Yusuf (peace be upon him) was thrown in the well, then he ended up in the house of the Aziz, then in prison, and later he was given authority over the treasures of the land. He would not have reached that position without going through all of those difficulties.

We need to believe that when we are in difficulty, Allah Al Waasi' (The Most Vast) will open multiple doors for us, and we will get the best out of life. But sometimes we deliberately do not want to leave that "bottleneck" because we get comfortable.

Adam (peace be upon him) was given the entire paradise, but was restricted from one tree. The shaitan (devil) came to him and beguiled him to cross the boundary. When the shaitan (devil) comes to us in times of vulnerability, we need to remember the vastness of Allah and seek refuge in Him. We must always think positive about people and never think that a sinner can never be guided, but instead we must believe in the vastness of Allah's guidance.

Some people may assume marriage to be a restriction because it comes with so many obligations. We must never think that marriage is a cause for poverty or restrictiveness. Allah promises us that if a person is poor and gets married, He will provide and enrich him, and will enlarge the provision for his family.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

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, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).²⁷

When we look at the vastness of the skies, we see Allah's generosity, wherein He did not restrain or confine us to a box.

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ

His Kursi extends over the heavens and the earth.²⁸

²⁷ Surah An Noor 32

²⁸ Surah Al Baqarah 255

3. Pushes away the whispers of the devil

The trap of the shaitan (devil) is tricky, and he puts obstacles in front of us because of his pride. For example, when Iblis was commanded to prostrate, he knew that the right thing to do was to submit, but instead he spoke arrogantly by stating he was created from fire and Adam from clay, which proved his disobedience.

The whispers of the shaitan sometimes stop us from submitting and following Allah's legislations. When Iblis stated he was better than Adam, he was competing and comparing himself with others in the most evil way, which in today's terms could even be called racism. It is important to study the story of Adam (peace be upon him) and Iblis because it, in many ways shows us our own struggles. The one who believes in Allah Al Waasi' (The Most Vast) will push away the whispers of the shaitan (devil) because he recognises the evil in it.

Whenever we wish to do good deeds, the devil is the first one to want to hinder us, and then comes our own ego as an impediment. The whispers of the shaitan (devil) are always negative, and he only promises us poverty and neediness whenever we intend to give charity. All of the bad scenarios that are painted in our heads come from the shaitan (devil), wherein he makes us feel stranded at all times.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ
وَاسِعٌ عَلِيمٌ

Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.²⁹

²⁹ Surah Al Baqarah 268

4. Never despair from the mercy of Allah

All of us sin and make mistakes because if we did not, there would be no servitude, and we would not feel broken to Allah.

Imagine if we were doing everything right, such waking up for the fajr (dawn prayers), praying on time, reciting the adhkaar (morning and evening supplications), reading the Qur'an, and learning. We would end up feeling proud.

Another scenario is that we wake up late for fajr, miss our adkhaar, and felt guilty because of it and therefore repent and seek forgiveness from Allah. The second scenario is better because we were reacting like an 'abd (slave), and in the first we were showing pride.

The shaitan (devil) tries his best to make us lose hope whenever we commit a sin, and make us despair from the mercy of Allah. Sometimes we intend to reconcile between two people and matters turn out worse, the shaitan (devil) may come to us and lay the blame on us and forbid us from even trying to do a good deed. But we need to always remember that Allah Al Waasi' (The Most Vast) is vast in His mercy, and there is no restriction to His forgiveness.

Whenever we slip up there is always a path back to Allah and no matter how many times we turn to Him, His mercy is always present. And when we know that Allah is vast in forgiveness, we must exhibit that vastness by forgiving others. Instead of accounting the sins of others, we must take our own selves into account.

5. Be happy with Allah's legislation

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾

Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an); -therein let them rejoice." That is better than what (the wealth) they amass.³⁰

When we pray, fast, we say our adkhaar (morning and evening supplications), and so forth, it is all good for us, whether we know its benefits or not. We must be happy with Allah's legislation and not innovate in the religion. Anything that Allah commands us, is surrounded with goodness, but any bida'a (innovation) will lead us astray.

³⁰ Surah Yunus 58

6. Deal with people with vastness and ease

We need to be vast in how we deal and speak with others, and we need to be broad-minded, not narrow-minded.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِى الْمَجْلِسِ فَاَفْسَحُوْا يَفْسَحَ اللّٰهُ لَكُمْ وَاِذَا قِيْلَ
اَنْشُرُوْا فَاَنْشُرُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَالَّذِيْنَ اٰتُوْا الْعِلْمَ دَرَجٰتٍ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ



O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.³¹

When we are requested to make space in a gathering, then we must make space. Allah will make room for us, and how we deal with people now is how Allah will deal with us. When we make things easy on the people, Allah will accommodate us and give us space and time for everything.

The Prophet (peace and blessings of Allah be upon him) said:

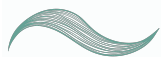
اِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِاَمْوَالِكُمْ ، وَلَكِنْ يَسْعُهُمْ مِنْكُمْ بِسَطِّ الْوَجْهِ ، وَحُسْنِ الْخُلُقِ .

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: “You (people) cannot satisfy people with your wealth, but satisfy them with your cheerful faces and good morals.”³²

³¹ Surah Al Mujaadila 11

³² Sahih At Targheeb 2661, Authenticated by Al Albani as Hasan.

What people want from us is not our money, but a smiling face and good manners. Sometimes we feel that time is limited, but tension and bad manners will not delay or expedite a decree. However, calmness and patience will give us peace. We must believe Allah is Al Waasi' (The Most Vast) and He is able to accommodate us in any situation.



Dua's (invocations) of vastness

بأي شيء تحركت شفتيك يا أبا أمامة ؟ . فقلتُ : أذكرُ اللهَ يا رسولَ اللهِ ! فقال : ألا أخبرُكَ بأكثرَ وأفضلَ من
ذِكْرِكَ بالليلِ والنَّهارِ ؟ . قلتُ : بلى يا رسولَ اللهِ ! قال : تقولُ :

(سبحانَ اللهِ عدَدَ ما خلقَ ، سبحانَ اللهِ مِْلءَ ما خلقَ ، سبحانَ اللهِ عدَدَ ما في

الأرضِ والسماءِ

، سبحانَ اللهِ مِْلءَ ما في الأرضِ والسماءِ ،

سبحانَ اللهِ عدَدَ ما أحصى كتابُهُ ، سبحانَ اللهِ مِْلءَ ما أحصى كتابُهُ ، سبحانَ اللهُ

عدَدَ كلِّ شيءٍ ،

سبحانَ اللهُ مِْلءَ كلِّ شيءٍ ،

الحمدُ لله عدَدَ ما خلقَ ، والحمدُ لله مِْلءَ ما خلقَ ،

والحمدُ لله عدَدَ ما في الأرضِ والسماءِ ،

والحمدُ لله مِْلءَ ما في الأرضِ والسماءِ ،

والحمدُ لله عدَدَ ما أحصى كتابُهُ ،

والحمدُ لله مِْلءَ ما أحصى كتابُهُ ،

والحمدُ لله عدَدَ كلِّ شيءٍ ، والحمدُ لله مِْلءَ كلِّ شيءٍ

There was a man moving his lips, and the Prophet (peace and blessings of Allah be upon him) asked him, O Abu Umamah, why are you moving your lips? He said, "I am remembering Allah". Then the Prophet (peace and blessings of Allah be upon him) said, "should I not inform you of something more and better than your remembrance of Allah 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.”³³

This praise of Allah is equivalent to remembering Allah the entire night and day. There is much vastness in this invocation. When we remember Allah, He remembers us.

الراوي : أبو أمامة الباهلي | المحدث : الألباني | المصدر : صحيح الترغيب الصفحة أو الرقم : 1575 | خلاصة حكم
المحدث : صحيح



(سبحان الله)

Subhan Allah

is to free Allah from all imperfections.

- (سبحان الله عددًا ما خلق): we are saying ‘Subhan Allah’ the number of times with regard to each of Allah’s creations which includes all that is in the heavens and the earth and more.
- (سبحان الله مِثْلَهُ ما خلق): we are saying ‘Subhan Allah’ for the weight equivalent to all that Allah has created.
- (سبحان الله عددًا ما في الأرض والسماء): we are saying ‘Subhan Allah’ the number of times equivalent to all the creations in the earth and heaven.
- (سبحان الله مِثْلَهُ ما في الأرض والسماء): we are saying ‘Subhan Allah’ equivalent to the weight of all that is in the earth and heaven.
- (سبحان الله عددًا ما أحصى كتابه): we are saying ‘Subhan Allah’ the number of times all that is written in His Book.
- (سبحان الله مِثْلَهُ ما أحصى كتابه): we are saying ‘Subhan Allah’ for the weight equivalent to all that is written in His Book.
- (سبحان الله عددًا كل شيء): we are saying ‘Subhan Allah’ for the number of times for everything.
- (سبحان الله مِثْلَهُ كل شيء): we are saying ‘Subhan Allah’ for the weight equivalent to everything.



(الْحَمْدُ لِلَّهِ)

Alhamdulillah:

is to praise Allah for His perfect attributes.

- (الْحَمْدُ لِلَّهِ عِدَّةَ مَا خَلَقَ): we are saying ‘Alhamdulillah’ the number of times with regard to each of Allah’s creations which includes all that is in the heavens and the earth and more.
- (وَالْحَمْدُ لِلَّهِ مِثْلَةَ مَا خَلَقَ): we are saying ‘Alhamdulillah’ for the weight equivalent to all that Allah has created.
- (وَالْحَمْدُ لِلَّهِ عِدَّةَ مَا فِي الْأَرْضِ وَالسَّمَاءِ): we are saying ‘Alhamdulillah’ the number of times equivalent to all the creations in the earth and heaven.
- (وَالْحَمْدُ لِلَّهِ مِثْلَةَ مَا فِي الْأَرْضِ وَالسَّمَاءِ): we are saying ‘Alhamdulillah’ equivalent to the weight of all that is in the earth and heaven.
- (وَالْحَمْدُ لِلَّهِ عِدَّةَ مَا أَحْصَى كِتَابُهُ): we are saying ‘Alhamdulillah’ the number of times all that is written in His Book.
- (وَالْحَمْدُ لِلَّهِ مِثْلَةَ مَا أَحْصَى كِتَابُهُ): we are saying ‘Alhamdulillah’ for the weight equivalent to all that is written in His Book.
- (وَالْحَمْدُ لِلَّهِ عِدَّةَ كُلِّ شَيْءٍ): we are saying ‘Alhamdulillah’ for the number of times for everything.
- (وَالْحَمْدُ لِلَّهِ مِثْلَةَ كُلِّ شَيْءٍ): we are saying ‘Alhamdulillah’ for the weight equivalent to everything.

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، ووزنة عرشه، ومداد كلماته"

Juwairiyah bint Al-Harith (May Allah be pleased with her), the Mother of the Believers, reported: The Prophet (peace and blessings of Allah be upon him) 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 (peace and blessings of Allah be upon him) said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet (peace and blessings of Allah be upon him) 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 khalqihi, 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."³⁴

This supplication is recited in the morning adhkaar.

We are saying **سبحان الله و بحمده** (Allah is free from imperfection and I begin with His praise) the numbers of times:


³⁴ Riyadh As Saliheen, Muslim, Book 16, Hadith 1433

Of His
creations (عدد)
(خلقه)

Equivalent to
His Pleasure
which is so
great (ورضا)
(نفسه)

Equivalent to
the weight
of His
Throne (وزنة)
(عرشه)

Equivalent to
the vastness
and extent
of His Words
(ومداد كلماته)



All praises and thanks belong to Allah –
Lord of the Worlds.

May Allah bless us in understanding His beautiful names
and bestow His vastness to us all.

Truly we did not worship You as You
deserved to be worshipped.



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