

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Rizq — Provision from Allah

How the correct understanding of rizq opens the path to provision and inner peace

Based on the Quran, Sahih al-Bukhari, Sahih Muslim, and Sunan al-Tirmidhi

Introduction

Dear brother. Dear sister.

This course was written to help your heart find the true path to provision — the path that Allah has shown. Because when the heart is on the right path, everything else becomes easier: the effort, the patience, and the rizq itself.

Many of us are exhausted. Exhausted by the feeling that no matter how hard you work — it is never enough. By the anxiety that does not leave even at night. By the fear that tomorrow will be worse than today. By the sense of being alone with your financial struggles.

And what hurts most is that we are Muslims. We know that Allah is Ar-Razzaq. We pray. We say "tawakkul" and "alhamdulillah." Yet the anxiety still lives within. Quietly. Constantly.

This is not a weakness of faith. It is a **misunderstanding** — a very human one, very common. And it is exactly this that we will gently correct together, step by step.

This course is not a lecture. It is a conversation with your soul. Read slowly. Pause wherever something touches you. Allow the meaning to reach your heart — not only your mind.

What This Course Is About

The entire essence of this course fits into one thought:

Core Idea

Rizq is Allah's responsibility, not the human being's. The human's task is to move forward with ihsan and a sincere intention. When a person truly understands this — the path to provision becomes both easier and more certain.

Throughout the course you will encounter several Arabic terms. Familiarise yourself with them in advance.

Rizq (الرزق)

Everything by which a person lives: health, time, knowledge, loved ones, peace of heart — and money as only one of its forms. The rizq of every person is written before their birth.

Tawakkul (التوكل)

Reliance upon Allah alongside full action. Not "wait and do nothing" — but "do everything in your power and entrust the outcome to Allah."

Barakah (البركة)

The blessing of Allah in what one has. When a little is enough — that is barakah. When there is much money yet no peace — barakah is absent.

Ar-Razzaq (الرزاق)

One of the beautiful Names of Allah — the Provider of All Provision. The One Who has taken upon Himself the sustenance of every creation. This Name is the heart of the entire course.

Module 1: Ar-Razzaq — The One Who Has Not Forgotten a Single Soul

This module is about the foundation. About that without which everything else in the course loses its meaning. When this is truly understood — much in life will fall into its rightful place.

Where Anxiety About Money Comes From

Each of us has an inner voice that says something like this:

"If I don't worry — who will take care of things? If I relax — everything will fall apart. Anxiety is responsibility. Anxiety is maturity."

This voice sounds reasonable. Yet Allah has revealed its true source — directly in the Quran:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا
"Shaytan threatens you with poverty and orders you to immorality, while Allah promises you His forgiveness and bounty"

Surah Al-Baqarah, verse 268

Read this verse again. Allah did not say "Shaytan sometimes instills fear of poverty." He said: fear of poverty is precisely what Shaytan promises you. It is his tool. His weapon against your heart.

Anxiety about rizq is not common sense. It is not maturity. It is the whisper of Shaytan. Because it is precisely anxiety that distances a person from Allah — causing them to forget Ar-Razzaq and lean only on themselves.

And what destroys this whisper? Only one thing — certainty in Allah's promise. Not blind passivity, but living, active faith in the One Who said: "I promise you My bounty."

An Important Principle

The stronger your certainty in Allah as Ar-Razzaq — the weaker the voice of Shaytan becomes. This is not a metaphor. It is a mechanism Allah described in His Book.

The Name That Changes Everything

Let us read slowly the verse that forms the foundation of this entire course:

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

"Indeed, Allah is the Provider, the Firm Possessor of Strength"

Surah Adh-Dhariyat, verse 58

One word in this verse carries an entire layer of meaning: "هُوَ" — "He." In Arabic, when "huwa" precedes a name, it conveys exclusivity. Not "one of the providers." Not "the foremost among them." But:

Only Him. The Only One. No one else.

The Name Ar-Razzaq is in the form that Arabic calls "mubalaghah" — an intensified, continuous action. This is not simply "the One Who gives rizq." It is the One Who gives constantly, to all, without pause, without weariness, forgetting not a single creation.

While you are reading these words — He is already granting rizq to someone. And to you as well.

Written Before Your First Breath

The Prophet ﷺ conveyed to us something important — something that changes one's relationship with everything:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا... ثُمَّ يُبْعَثُ إِلَيْهِ الْمَلَكُ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٌّ أَوْ سَعِيدٌ

"Verily, each of you is brought together in the womb of his mother for forty days... Then an angel is sent to him, who is commanded to write four things: his rizq, his lifespan, his deeds, and whether he will be of the wretched or the blessed"

Sahih al-Bukhari, hadith 3208; Sahih Muslim, hadith 2643

Your rizq was written when you could not yet breathe. When there were no hands to work with, no mind to plan with. Allah had already provided for you — before you even came into this world.

An Important Question: If Rizq Is Already Written — Why Then Ask and Strive?

This is one of the most important questions that must be answered honestly. It sounds like this:

"If my rizq is already written before birth — what then is the point of du'a, istighfar, dhikr? Do they change anything? And why work at all if everything is predetermined?"

The answer to this question is one of the most beautiful in the Islamic understanding of the world. And it is not a contradiction — it is a profound wisdom.

Yes — the foundation of rizq is written. But Allah in His wisdom has also established the means of its expansion. And these means are also written. Ibn al-Qayyim explained it this way: Allah wrote both the rizq itself and the paths through which it arrives. Du'a is one of those paths. Istighfar is another. Silah ar-rahim is a third.

The Prophet ﷺ stated directly:

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

"Whoever wishes to have his rizq expanded and his lifespan extended — let him maintain ties of kinship"

Sahih al-Bukhari, hadith 5986

The word "expanded" — "yubsat" — means precisely increase, opening, addition. The Prophet ﷺ was not contradicting predestination. He was revealing to us that the expansion of rizq is also part of Allah's plan — and is achieved through specific actions.

Allah also said:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

"Your Lord said: Call upon Me — I will respond to you"

Surah Ghafir, verse 60

Does du'a change what is predestined? Yes — because the du'a itself and its response are also predestined by Allah. This is not a logical contradiction. It is how Allah arranged this world: He made du'a a cause that leads to a result. Just as He made farming a cause of harvest.

The Conclusion of This Question

Rizq is written — and that brings peace. The paths of its expansion are also written — and that gives purpose to action. The first removes anxiety. The second fills life with meaning. Tawakkul is when both understandings live in the heart simultaneously.

A Story That Lives in Every Heart

The Prophet Ibrahim عليه السلام, by Allah's command, left his wife Hajar and the infant Ismail in the barren valley of Makkah. There was no water, no food, no people — only burning sand and silence.

Hajar asked her departing husband: "O Ibrahim, where are you going? Are you leaving us here alone?" He did not respond. She repeated her question. And then she asked differently:

"Has Allah commanded you to do this?"

He replied: "Yes."

And she said calmly: "Then He will not forsake us."

There was no shop nearby. No well. No neighbours. There was only her living certainty in Ar-Razzaq — and that was enough.

It was in this very place that the spring of Zamzam burst forth. It flows to this day — for thousands of years. Rizq arrived where there was not a single worldly cause for it. Because its Source is not of this world.

(Narrated in Sahih al-Bukhari, hadith 3364)

A Burden That Is Not Yours to Carry

Ibn al-Qayyim wrote something important:

What is destined for you as rizq cannot reach another. And what is destined for

another will not come to you, even if you chase it your entire life.

This is not a call to inaction. It is liberation from one of the heaviest burdens: the fear of "missing" what is yours. It is impossible to miss what is written for you.

Anxiety is born in the moment when a person takes upon themselves Allah's part — trying through their worry to "guarantee" the outcome. But Allah does not need your anxiety to fulfil His promise.

Do your part — and do not take on His.

Du'a — Closing of the Module

Read this du'a — unhurriedly, understanding every word:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

"O Allah, suffice me with what You have made lawful, sparing me from what You have made unlawful, and enrich me through Your grace so that I need no one but You"

Sunan al-Tirmidhi, hadith 3563

This du'a does not ask for "give me much." It asks: "make what I have enough, and make me dependent only on You." This is true provision — not in the amount, but in the One from Whom it comes.

Practice

This evening, write down one thing you are grateful to Allah for right now — in your provision, great or small. This is the first step toward seeing the rizq that is already present — before asking for what is not yet there.

Next Module

In Module 2 we will uncover something important: most of us think of rizq too narrowly — only as money. But the Quran speaks of it in an entirely different way. And when you see the full picture — your relationship with your own life will change.

"And there is nothing except that its treasuries are with Us"

Surah Al-Hijr, verse 21