

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Course Test

"Rizq — Provision from Allah"

35 questions • 7 sections • All answers are in the Book of Allah and the Sunnah of His Prophet ﷺ

How to Take the Test

The test consists of 7 sections — one for each module of the course. Questions vary in type: multiple choice, open-ended questions, and matching concepts. Answer honestly, without rushing. This is not an exam — it is a way to see what has settled in the heart. The answers are in a separate file. Open it only after you have finished.

Section 1 — Ar-Razzaq and the Nature of Rizq (Module 1)

1. What does the Name of Allah "Ar-Razzaq" mean?

- A. The One Who creates difficulties to test the human being
- B. The One Who continuously and without pause gives provision to every creation
- C. The One Who rewards only the righteous
- D. The One Who determines the lifespan of the human being

2. According to the hadith in Sahih al-Bukhari (3208), when exactly is a person's rizq written?

- A. At the moment of birth, when the child takes the first breath
- B. In childhood, when character is formed
- C. Still in the mother's womb — before birth
- D. At the age of maturity

3. Allah says in Surah Adh-Dhariyat (58): "Indeed, Allah is the Provider, the Firm Possessor of Strength." What does the word "هُوَ" (huwa) before the Name Ar-Razzaq signify in this verse?

- A. He is the foremost among providers
- B. He is one of the possible sources of rizq
- C. He is the sole and exclusive Provider
- D. He is the finest example to follow

4. Where does anxiety about money come from, according to the verse in Surah Al-Baqarah (268)?

- A. From insufficient effort on the part of the person

- B. From poor planning and a lack of financial literacy
- C. From the whisper of Shaytan, who promises poverty
- D. From weak character and lack of willpower

5. In your own words, explain: why does anxiety about rizq contradict the understanding of the Name Ar-Razzaq?

Section 2 — What Is Rizq. Kasb and Rizq (Module 2)

6. In Surah Hud (verse 6) Allah says: "There is no creature on earth but that its provision rests with Allah." What does this mean for our understanding of rizq?

- A. Rizq is only for human beings; other creations provide for themselves
- B. Rizq concerns all creations without exception, not only human beings
- C. Allah gives rizq only to those who pray a great deal
- D. Rizq is an exclusively material concept

7. The Prophet ﷺ said: "Whoever among you wakes in the morning safe in his household, healthy in his body, and has food for the day — it is as though the whole world has been gathered for him" (al-Tirmidhi, 2346). What form of rizq is described in this hadith?

- A. Only financial rizq
- B. Bodily rizq — health and sustenance
- C. Spiritual rizq — knowledge and wisdom
- D. Social rizq — standing in society

8. Match each form of rizq with its description

Concept

Description

| | |
|---------------------------|--|
| Bodily rizq | Health, food, shelter — what the body cannot live without |
| Rizq of the heart | Peace, joy, contentment — what cannot be bought directly |
| Rizq in loved ones | Spouse, children, parents — "hibah", a gift from Ar-Razzaq |
| Rizq in time | The most irreplaceable resource — it cannot be returned, bought, or borrowed |
| Rizq in abilities | Intellect, skills, speech — what most often brings material rizq |

9. What is kasb (الكسب) in the context of this course?

- A. What Allah gives the person without their involvement
- B. The person's effort: labour, searching, choosing a path — what is in their hands
- C. A synonym for "rizq" — they mean the same thing
- D. A spiritual practice of remembering Allah

10. What is the key difference between kasb and rizq? Why does confusing these two concepts produce anxiety?

Hint: think about what is in the person's hands — and what is in Allah's hands

Section 3 — Tawakkul (Module 3)

11. A man asked the Prophet ﷺ: "Should I tie my camel or put my trust in Allah?" The Prophet ﷺ replied: "Tie it — and then trust in Allah." What does this hadith say about the nature of tawakkul?

- A. Tawakkul is the abandonment of action and complete waiting
- B. Tawakkul and action are opposites — one must choose between them

- C. Tawakkul is the state of the heart while making full use of available means
- D. Tawakkul is only for spiritual matters, not for worldly ones

12. In the hadith of the birds (al-Tirmidhi, 2344), the Prophet ﷺ said that the birds "go out in the morning hungry and return in the evening full." What do the birds demonstrate through their behaviour?

- A. That one must work hard and extensively, then there will be a result
- B. That one can sit still and wait for rizq to come on its own
- C. That one must move without anxiety — action without fear
- D. That rizq depends exclusively on weather and luck

13. How did Ibn al-Qayyim define tawakkul?

- A. Complete abandonment of worldly affairs for the sake of worship
- B. The firm reliance of the heart upon Allah while making full use of available means
- C. Acceptance of any outcome without any action
- D. Daily recitation of du'a before any undertaking

14. What happens when rizq is delayed for a person with tawakkul?

- A. They stop acting and wait for a sign
- B. They fall into despair and seek any means, including haram
- C. They continue doing what is within their power, increase their du'a, and understand: a delay is not a refusal
- D. They regard it as punishment and search for their sins

15. Describe a person who lives in tawakkul: how do they make financial decisions? How do they respond to difficulties? How do they look at those who have more?

Section 4 — The Keys to Rizq (Module 4)

16. In Surah Nuh (verses 10–12) the Prophet Nuh ﷺ says to his people: "Ask forgiveness of your Lord — He will send abundant rain upon you and support you with wealth and children." Which key to rizq is described in this verse?

- A. Dhikr — remembrance of Allah
- B. Istighfar — repentance and seeking forgiveness
- C. Prayer — the five daily prayers
- D. Zakat — obligatory almsgiving

17. The Prophet ﷺ said: "Whoever wishes to have his rizq expanded... let him maintain ties of kinship" (Bukhari, 5986). Which word is used to describe the change in rizq?

- A. Multiplied — rizq increases in quantity
- B. Expanded — rizq opens up and unfolds
- C. Protected — rizq is preserved from loss
- D. Hastened — rizq arrives more quickly

18. Fasting in Islam is connected to tawakkul. How exactly?

- A. During the fast a person earns more due to concentration
- B. Fasting trains the nafs — teaching it to submit rather than to govern
- C. Fasting frees up time for work and earning
- D. Fasting improves health, and health increases rizq

19. Allah says in Surah Al-Baqarah (268): "Shaytan threatens you with poverty and orders you to immorality, while Allah promises you His forgiveness and bounty." What happens when a person, out of fear, does NOT give sadaqah?

- A. They are acting wisely by saving money for the future
- B. They are following the whisper of Shaytan, not the promise of Allah
- C. They are demonstrating maturity and financial responsibility
- D. This is a neutral action with no effect on rizq

20. Choose one of the seven keys to rizq and explain: how exactly does it work? What is the connection between this action and the expansion of rizq?

Keys: dhikr, istighfar, Fajr prayer, fasting, sadaqah, silah ar-rahim, du'a

Section 5 — What Blocks Rizq (Module 5)

21. The Prophet ﷺ said: "Verily, a man is deprived of rizq due to a sin he commits" (Ibn Majah, 4022). How do sins affect rizq?

- A. Sins directly reduce the amount of earnings
- B. Sins create a crack in the relationship with Allah, through which barakah escapes
- C. Sins only affect the afterlife, not worldly rizq
- D. Sins only affect the spiritual state, but not provision

22. The Prophet ﷺ described a man on a long journey who calls upon Allah, yet his food and clothing are haram. The Prophet ﷺ asks: "How then will his du'a be accepted?" What does this image show?

- A. Haram renders the du'a formally invalid according to Shari'ah
- B. Haram is a barrier between the person and the acceptance of du'a, even with sincerity
- C. One must first perform Hajj for du'a to be accepted
- D. Du'a during travel has special conditions for acceptance

23. In Surah Al-Isra (verse 27) Allah says: "The wasteful are the brothers of the devils." How is extravagance (israf) connected to barakah?

- A. Extravagance increases the circulation of money and attracts new opportunities

- B. Extravagance removes barakah: what is not valued ceases to multiply
- C. Extravagance is only a sin during Ramadan; at other times it is permissible
- D. Extravagance concerns only food, not money

24. What is tawbah in Islam?

- A. Ritual purification before prayer
- B. A return to Allah: acknowledging the sin, abandoning it, and intending not to repeat it
- C. A special prayer recited only during Ramadan
- D. A charitable donation to the poor as expiation

25. Allah says in Surah Az-Zumar (53): "Do not despair of the mercy of Allah — indeed, Allah forgives all sins." How is this verse connected to the topic of rizq? Why is tawbah not an end but a beginning?

Section 6 — Barakah (Module 6)

26. What is barakah?

- A. A large sum of money accumulated over many years
- B. The blessing of Allah in something, by which little brings more benefit
- C. A special state of a wealthy person who is satisfied with their possessions
- D. A synonym for "rizq" — they mean the same thing

27. Allah says in Surah Ibrahim (verse 7): "If you are grateful — I will surely increase you." The word "surely" indicates:

- A. A possible but not guaranteed increase
- B. The categorical promise of Allah — gratitude necessarily brings increase

- C. Increase only in spiritual matters, not material ones
- D. Increase only for those who fast a great deal

28. The Prophet ﷺ said: "Barakah is with the jama'ah" (Ibn Majah, 3287). How is this principle applied in life?

- A. One must go to the mosque as often as possible in large groups
- B. Unity and togetherness — family, partnership, cooperation — carry barakah
- C. Barakah exists only in official Islamic organisations
- D. Solitude and independence bring more rizq

29. The Prophet ﷺ said of the seller and buyer: "If they lied and concealed — the barakah of their trade will be destroyed" (Bukhari, 2079). What does this mean in practice?

- A. The transaction becomes invalid under Shari'ah law
- B. Money from dishonest trade loses barakah — it arrives but brings no benefit
- C. Punishment will only come in the next life
- D. This applies only to large commercial transactions

30. Describe the difference between a person who has barakah in their rizq and one who does not. What matters more — the amount or the barakah? Justify in your own words.

Section 7 — The Wisdom of Allah in the Distribution of Rizq (Module 7)

31. In Surah Al-Anbiya (verse 35) Allah says: "We test you with evil and with good as trial." What does this mean regarding wealth and poverty?

- A. Poverty is a punishment and wealth is a reward from Allah
- B. Both states are a trial, not an assessment of the person's worth
- C. Wealth is always good and poverty is always bad
- D. Allah punishes with poverty those who pray little

32. The story of Qarun (Surah Al-Qasas) teaches us:

- A. Wealth is inherently dangerous and should be avoided
- B. Wealth is a trial: it destroys those who attribute it to themselves rather than to Allah
- C. Wealth is available only to prophets and the righteous
- D. One must give all possessions to the poor so as not to repeat Qarun's fate

33. The Prophet ﷺ said: "The poor believers will enter Paradise half a day before the wealthy — and that is 500 years" (al-Tirmidhi, 2353). Why is this so?

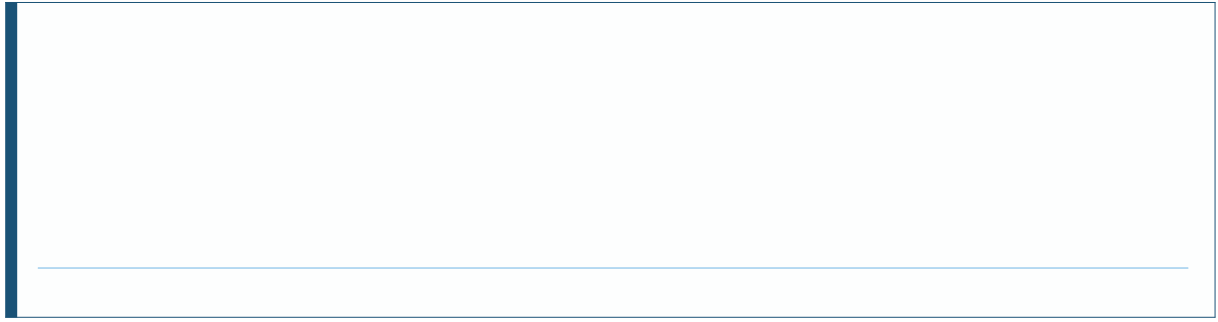
- A. Because poverty is a virtue and wealth is a sin
- B. Because the wealthy will be held to account for their possessions — how they earned and spent
- C. Because the poor suffer more and deserve compensation
- D. Because Allah loves the poor more than the wealthy

34. The Prophet ﷺ said: "Look at those who are below you, and do not look at those who are above you" (Muslim, 2963). What is the purpose of this guidance?

- A. Not to strive to improve one's situation
- B. To compare oneself with those who have failed in order to feel superior
- C. To see the rizq that is already present and not to belittle Allah's blessing
- D. To avoid contact with people of means

35. The Prophet ﷺ said: "How wondrous is the affair of the believer — all of it is good: if happiness reaches him, he gives thanks; if hardship reaches him, he endures patiently" (Muslim, 2999). How does this hadith summarise the entire course? What has changed in your understanding of rizq after completing it?

This is the main question of the test. Answer from the heart.



Barakallahu fikum

May Allah bless you

The answers are in a separate file. Open it only after completing the test.