

the countless blessings that have always surrounded you. A return to living with a heart that trusts Allah ﷻ more than it fears uncertainty.

The truth is that a life of abundance was never meant to be rare. A life filled with *barakah*, contentment, and quiet expansion, in which what you have feels greater than what you lack, has always been within your reach. Not because the world can grant it, but because Allah ﷻ is its source.

He ﷻ has been providing, guiding, opening doors, and showering His blessings upon you all along. The signs are there, if only you pause long enough to see them.

The only question that remains is: are you ready to open your eyes to the *rizq* that Allah ﷻ has already placed in your life?

Do not wait any longer. Begin this book now; it is our gift to every burdened heart and every exhausted mind.

Let's move forward, guided by the light of Qur'an and Sunnah.

Come with us.

Chapter 1

The Sources of Rizq

“And in heaven is your Sustenance,
as that which ye are promised.” (Adh-Dhariyat, 51:22)

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

Letting Go to Know

To understand the concept of *rizq* in Islam, you first have to let go of what you have been clinging to, things that have proven completely useless. It is time to put down the weights you have been carrying for years.

Let go.

To understand how *rizq* is established in Islam, you have to open up. For once in your life, let things go their own way.

Let us not try so hard to control them.

The strange thing is that you place yourself under their pressure willingly, while Allah ﷻ tells you not to.

Do not give yourself titles like “breadwinner” or “family provider.” Do not tell yourself, “I have to make a living” or “I must cover the expenses.”

The truth is far simpler.

You must replace that self-stressing mentality and begin an inner talk that

says, “I will do my best, and Allah ﷻ does the rest,” and “Now that I have done what I can, I can leave the rest to Allah ﷻ, trusting that His plan is better than anything I could have arranged for myself. The ‘how’ was never mine to know; my responsibility is simply to do my part and trust Him with what comes next.”

What we are trying to do here is understand who we are. We are finally releasing the responsibility we were never meant to carry and entrusting it to Allah ﷻ, where it has always belonged, as He ﷻ says:

“We provide sustenance for you and for them.” (Al-An‘am, 6:151)

نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ﴿١٥١﴾

We are placing *rizq* in the hand of Al-Razzaq ﷻ (The Provider):

“For Allah is He who gives (all) sustenance, - Lord of Power, - Steadfast.” (Adh-Dhariyat, 51:58)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

What a small shift in perspective! What a U-turn that puts you back where you finally and perfectly fit.

Allah ﷻ Is the Only Source of Sustenance

“And He is Allah in the heavens and on earth.” (Al-An‘am, 6:3)

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ ﴿٣﴾

Allah ﷻ is the only controller of the winds sent forth.

“By the (Winds) sent forth one after another (to man’s profit).” (Al-Mursalat, 77:1)

وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾

“To Allah belongs the dominion of the heavens and the earth, and all that is therein, and it is He Who hath power over all things.” (Al-Ma‘ida, 5:120)

لِلَّهِ كُلُّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

“From Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous.” (Saba’, 34:3)

لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

With all these promises from Allah ﷻ, how could we ever believe that our sustenance lies anywhere but with Him? How could we imagine that we control our own provision or destiny, or that of anyone else?

So rest assured, and praise Allah ﷻ.

“Praise be to Allah, to Whom belong all things in the heavens and on earth.” (Saba’, 34:1)

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ﴿١﴾

With Allah’s ﷻ promises before us, our strength lies in believing every word with absolute certainty.

Belief becomes our first action, and our most powerful one.

And if you still do not know the road ahead, this divine guide is for you.

“Then seek ye sustenance from Allah, serve Him, and be grateful to Him.” (Al-‘Ankabut, 29:17)

فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ﴿١٧﴾

In short: ask only Allah ﷻ for more, do whatever good you do only for Him, and be grateful always, in your heart and in your practice. More explanation and detail await you in the pages ahead. Read on!

The Heavens as the Loftiest of Sources

“It is Allah Who has created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you.”
(Ibrahim, 14:32)

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ الثَّمَرَاتِ رِزْقًا لَكُمْ، وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ، وَسَخَّرَ لَكُمْ الْأَنْهَارَ ﴿٣٢﴾

The heavens play a significant role in our sustenance. They are among the means through which Allah ﷻ brings about the provision He ﷻ has decreed for us, through the sun, the moon, the wind, the rain, the pollen, the creatures, and whomever else He ﷻ chooses.

“Allah sends down from the sky, and therewith revives the earth after its death, and in the change of the winds, - are signs for those that are wise.” (Al-Jathiyah, 45:5)

وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيحِ ؕ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٥﴾

Just as the wind shifts its course, it carries rain that brings life, growth, and prosperity. Yet those same forces of nature can also become a means of trial and loss. Such is the nature of Allah’s ﷻ creation: the same means can lead to different outcomes by His will. To understand *rizq*, we must look beyond the means and turn our hearts to the One ﷻ who controls them.

Rain falls upon land that moments before appeared lifeless, its soil cracked, its surface barren, its silence unbroken. Then, by Allah’s ﷻ command, the earth begins to stir. Seeds awaken, green shoots emerge, and life returns to what seemed beyond revival. What looked dead was not gone; it was simply awaiting the provision Allah ﷻ had decreed for it.

This is one of the most profound images of *rizq*.

Provision descends from above, beyond human ownership and control. It is not created by markets, secured by systems, or guaranteed by people. These are only the means. The true source remains Allah ﷻ alone.

And yet, the same provision that becomes a blessing for one person may become a test for another. The difference lies not in the source but in Allah’s ﷻ wisdom, measure, and purpose.

Why does the same provision produce different outcomes?

Because *rizq* is not merely about what is given. It is also about how, when, to whom, and for what purpose it is given. What we call provision is not simply a transfer of resources; it is an expression of divine wisdom.

For one land, rain is mercy. For another, it is a trial.

For one heart, wealth becomes gratitude. For another, it becomes arrogance.

For one person, time becomes a form of worship. For another, it becomes a distraction.

So the question is no longer, “What is coming to me?” It becomes, “What is it becoming when it reaches me?”

This is why Allah ﷻ calls the sending down of provision from the sky, the revival of the earth, and the changing of the winds “signs for those who are

wise.” (Al-Jathiyah, 45:5)

Because the wise do not look only at the blessing. They look at its direction, its effect, and its purpose. They understand that everything that reaches them is intentional, and that nothing is random or wasted. They know that even what appears harsh carries meaning. For instance:

A delayed provision may protect them.

A withheld opportunity may redirect them.

A hardship may purify what ease could not.

Just as the wind shifts beyond our control, *rizq* moves by Allah’s ﷻ decree in ways we may not always understand. But it is always measured. And here lies a quiet, powerful realization: you are not in control of the flow, but you are responsible for your response.

When blessings come, do they soften you or harden you?

When difficulty arrives, does it break you or bring you closer to Allah ﷻ?

Because the same rain that grows a garden can also expose what is buried beneath the soil.

Rizq reveals.

It reveals hearts.

It reveals priorities.

It reveals what we truly rely on.

So when you look at the sky and feel the winds, see in them a message: your provision is being carried to you through means you cannot always see, by the decree of the One who controls them all. A reminder that what reaches you is never accidental. A reminder that behind every change is a wisdom greater than your understanding.

And perhaps the deepest reminder of all: just as Allah ﷻ revives the dead earth with a single drop of rain, He ﷻ can revive a tired heart, a lost soul, a broken life, with a single moment of His mercy.

“And the command of Allah is a decree determined.” (Al-Ahzab, 33:38) وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾

The heavens are not merely a beautiful blue canopy above us. They are among the means through which Allah ﷻ brings about the provision He ﷻ has decreed, sending rain, light, seasons, and countless other causes that sustain life. Each unfolds according to His wisdom, carrying a portion of the *rizq* He ﷻ has measured for His creation.

And it is not money that is meant here. *Rizq* is far broader than wealth; money is only one of its forms. The heavens are among the means through which Allah ﷻ brings countless forms of provision to His creation. Even the money that reaches your hands comes through a chain of causes, people, opportunities, resources, and circumstances that Allah ﷻ has created and governed, until what was decreed for you finds its way to your wallet, your table, or your home.

Now that we have seen how Allah ﷻ uses the heavens as a means through which our sustenance reaches us, we must understand that Allah ﷻ remains the sole controller of where the rain falls, where the wind blows, and where opportunity flows.

Not only that, but Allah ﷻ also controls whether the rain and wind take effect at all. He ﷻ decides where they work, where their gifts are distributed, who feeds on them, and who is nourished by them, for even nourishment is sustenance.

A woman recalls being severely unwell for nearly a year and a half. Though

no specific disease could be identified, she experienced a multitude of painful and debilitating symptoms. The suffering was real, even if the diagnosis remained elusive. That was the portion of sickness she was given.

She remembers consulting over thirty doctors of various specialties, but to no avail. Yet even that journey, the appointments, the consultations, the uncertainty, and the perseverance, was part of what had been written for her.

This may seem unusual, but it points to a deeper reality: *rizq* is not limited to wealth, food, or material blessings.

Every diagnosis, every delay in diagnosis, every moment of clarity, every opportunity, every ease, every challenge, every person we meet, and every path we are guided toward is part of what Allah ﷻ has apportioned for us.

Everything is specified, measured, and decreed with perfect wisdom. Nothing occurs by accident, and nothing is insignificant in the sight of Allah ﷻ.

Most importantly, our response to what we are given, whether ease or difficulty, is never overlooked. It is within that response that many of life's greatest tests and greatest rewards are found.

The Prophet Muhammad ﷺ says:

“When Allah loves a people, He tests them. Whoever accepts that wins His pleasure, but whoever is discontent with that earns His wrath.” (Sunan Ibn Majah, 4031)

When Allah ﷻ places you in the midst of a tribulation, do not let your heart

remain trapped in what has already passed. Instead, turn toward what the trial can teach you, allowing it to cultivate patience, wisdom, and growth, while trusting that Allah ﷻ has wisdom in what He decrees.

Allah ﷻ knows you will hurt and feel the pain. For that very reason, He ﷻ promised:

“So, verily, with every difficulty, فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ there is relief: So, verily, with every difficulty, there is relief.” (Ash-Sharh, 94:5-6)

And it is exactly through such difficulty that you will grow.

In this woman's case, Allah ﷻ willed for her to endure that trial for a specific period, to learn all she learned, to try endless prescriptions, and to spend thousands, all to no avail.

That was her sustenance.

The time that passed, the money she spent, and the comfort she expected to feel were simply not hers. Even though she spent them, even though they seemed hers all along, they were not hers in reality. It was only then that she understood that healing is in no doctor's hands. A good doctor is never effective unless Allah ﷻ guides him to the diagnosis, to a good choice of medicine, and ultimately to a cure.

What a chain of events. We innocently assume the links connect themselves, but in reality, each phase is a divine blessing.

Now she understands that medicine itself is not the cure. It cannot heal, or even mask a pain, unless Allah ﷻ gives it the ability to do so.

It was not until a year and a half later, in a casual chat with a beautiful friend of hers, one she knew to be close to Allah ﷻ, that she was advised to include a generous portion of Vitamin C in her diet. This sustenance was hers. It came in the form of an idea that travelled from her friend's mind to her speech, then thankfully to her ears, and, strangely enough, all the way into her diet, the one kind of advice she would normally ignore.

That experience teaches us a great deal. Among its greatest lessons is that we do not truly own the outcome; all that belongs to us is the effort to try. All results, good or bad, are Allah's ﷻ provision.

“That man can have nothing but what he strives for; That (the fruit of) his striving will soon come in sight: Then will he be rewarded with a reward complete; That to thy Lord is the final goal.” (An-Najm, 53:39-42)

وَأَن لَّيْسَ لِلإِنسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾ وَأَنَّ سَعْيَهُ سَوْفَ يُرَى ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾

Can you guess the next verse? It is

“That it is He Who granteth Laughter and Tears.” (An-Najm, 53:43)

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٣﴾

Does it really go that deep, down to such a level of detail?

Yes, it does.

This is how deeply detailed our understanding of, and trust in, Allah's ﷻ control and power should be, for there is

“Not a leaf doth fall but with His knowledge.” (Al-An'am, 6:59)

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا ﴿٥٩﴾

All of this is but one example of how deeply and completely Allah ﷻ controls our fates and provision, and how limitlessly varied the sources, shapes, routes, and cycles of sustenance are.

It also tells you that you will sometimes hold someone else's sustenance in your hands, thinking it is yours, until you soon deliver it where it belongs. In fact, the Prophet Muhammad ﷺ defined precisely what your own sustenance is:

“The son of Adam says, ‘My wealth, my wealth!’ Yet what does he truly have of his wealth except what he has eaten and consumed, what he has worn and worn out, or what he has given in charity and sent forward?” (Sahih Muslim, 2958a)

يَقُولُ ابْنُ آدَمَ مَا لِي مَالِي - قَالَ - وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبَسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ

An Earth Bursting with Sustenance

Long before we ever set foot upon this earth, Allah ﷻ had already known and decreed what would unfold. He ﷻ prepared the earth as a place for us to live, describing it as a “wide expanse” (An-Naba, 78:6), and as a place of “dwelling-place and your means of livelihood—for a time” (Al-Baqarah, 2:36).

All of this was prepared for mankind before we ever arrived. Our home was not merely brought into existence; it was fashioned with stability, provision, and countless means of sustenance.

Allah ﷻ says of the earth: “And We send down from the sky water charged

with blessing, and We produce therewith gardens and grain for harvests” (Qaf, 50:9), and He ﷻ describes “mountains standing firm” (Al-Mursalat, 77:27). Through the earth, the mountains, the skies, the rain, and all the means He ﷻ has created, Allah ﷻ provides for His creation.

This is how our Lord ﷻ describes the home He ﷻ prepared for us.

And from the very first words that mentioned humankind together with the earth, Allah ﷻ called us His vicegerents. He ﷻ says in the Qur’an:

“I will create a vicegerent on earth.”
(Al-Baqarah, 2:30)

اِنِّى جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً ﴿٣٠﴾

That is what Allah ﷻ intended for mankind, if only we paused to understand what it means to be a “vicegerent” upon the earth: one entrusted with responsibility, authority, and stewardship.

How could such a position be reconciled with the belief that our provision has been left to chance? The very One ﷻ who entrusted us with this role has also taken care of our provision.

How beautiful that is! How divine the choice of words! How generous the meaning! How wondrous the potential within us, if only we live this life rightly, sincerely, and truthfully, for His sake alone.

Long before mankind came to dwell upon the earth, Allah ﷻ prepared it to be our home and a source of our sustenance, both directly and through the countless means He ﷻ created within it.

Just as Allah ﷻ prepared the earth to be our home before we ever inhabited it, He ﷻ also decreed our sustenance before we ever needed it.

Before our arrival, our provision had already been measured, decreed, and

set in place by His wisdom.

The earth is more than the ground beneath our feet. It is our dwelling place, the source of our livelihood, and the stage upon which our efforts unfold. It is where we strive, grow, succeed, fail, and are tested.

Yet the earth is more than merely the setting in which our lives unfold; it is where our story began.

Allah ﷻ reminds us of our very origin, saying:

“...It is He Who hath produced you from the earth...” (Hud, 11:61)

هُوَ اَنشَاَكُمْ مِّنَ الْاَرْضِ ﴿٦١﴾

And He ﷻ says:

“...We created you out of dust...”
(Al-Hajj, 22:5)

فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ﴿٥﴾

And so it will remain a part of us and of our stories for as long as we live. But a dwelling alone does not fulfill the needs of life; to live, we also require sustenance, food, drink, and paths paved for us to strive upon.

Guaranteed!

Read these words of Allah ﷻ, the Most Wise.

“And for you in the earth will be your dwelling-place and your means of livelihood, for a time.” (Al-Baqarah, 2:36)

وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ اِلٰى حِيْنٍ ﴿٣٦﴾