

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

Justice Required In All Affairs, Especially When Dealing With The Rich and Poor

Allaah [The Most High] said:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰى اَنْفُسِكُمْ اَوْ اَلْوَالِدِيْنَ وَالْاَقْرَبِيْنَ اِنْ يَكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاَللّٰهُ اَوْلٰى بِهِمَا فَلَآ تَتَّبِعُوْا الْهَوٰى اَنْ تَعْدِلُوْا وَاِنْ تَلُوْا اَوْ تُعْرَضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا

O you who believe! Stand out firmly for justice, as witnesses to Allah; even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do. [Surah An-Nisaa. Ayah 135]

Regarding the statement of Allaah [The Most High] said: [اِنْ يَكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاَللّٰهُ اَوْلٰى بِهِمَا] – Be he rich or poor, Allah is a Better Protector to both (than you)]- Meaning: Allaah is the Lord of both of them and their Protector, and they are both His slaves. It may be that you become fearful of standing firmly for justice by testifying against a rich person or a poor person – either fearing that the rich person might lose his wealth or because the poor person has nothing, so your hearts become lackadaisical towards standing out firmly for the truth. Therefore, it should be said to them [i.e. the people]: Allah is a Better Protector to both the rich and poor person. Allaah knows the affair of the rich person more than you and He is more Merciful to the poor than you, so do not refrain from standing out firmly for the truth and from giving testimony [for or against] the rich or the poor. Then Allaah said: [فَلَآ تَتَّبِعُوْا الْهَوٰى اَنْ تَعْدِلُوْا] – So follow not the lusts (of your hearts), lest you may avoid justice]-Meaning: Allaah forbids [His slaves] from following desires, which will lead them to abandon justice. Then Allaah [The Most High] said: [وَاِنْ اَوْ تُعْرَضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا] – and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do]- Meaning: Allaah [Glorified Be He and Free is He from all imperfections] mentions two reasons that will inevitably lead to concealment of truth, then He warned against them and issued a threat. [Ref 1]

Allaah [The Exalted] said:

وَلَا تَأْكُلُوْا اَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوْا بِهَا اِلَى الْحُكَّامِ لِتَأْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَاَنْتُمْ تَعْلَمُوْنَ

And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. [Surah Al-Baqarah 188]

Concoct And Beautify Corrupt Beliefs (or Ideologies) to Steal Wealth

Allaah [The Most High] said:

وَمِنْ اَهْلِ الْكِتٰبِ مَنْ اِنْ تَأْمَنُوْهُ بِقِنطَارٍ يُؤَدُّهٖ اِلَيْكَ وَمِنْهُمْ مَنْ اِنْ تَأْمَنُوْهُ بِدِيْنَارٍ لَّا يُؤَدُّهٖ اِلَيْكَ اِلَّا مَا دُمْتَ عَلَيْهِ قٰبِمًا ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَيْسَ عَلَيْنَا فِي الْاُمِّيْنَ سَبِيْلٌ وَيَقُوْلُوْنَ عَلٰى اللّٰهِ الْكٰذِبُ وَهُمْ يَعْلَمُوْنَ

Among the people of the Scripture is he who, if entrusted with a Cantar [a great amount of wealth, etc.], will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allah while they know it. [Surah Aal Imraan. 75]

Imaam As-Sadi [may Allaah have mercy upon him] said: They made corrupt claims and held repulsive views, and thus considered themselves to be possessors of great status and that the illiterate Arabs were extremely degraded; therefore, the rights of the illiterate Arabs could be violated. So, through these corrupt claims and repulsive views they ate haraam and considered it lawful by way of creed.

Likewise, they lied against Allaah because the scholar who declares things lawful or unlawful is considered- by the people- as one transmitting Allaah's Judgement and not from himself; and that [ruling of theirs about the wealth of the illiterate Arabs] is a lie. Allaah said: [وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ – But they tell a lie against Allah while they know it]. This is one of the greatest sins-speaking about Allaah without knowledge. [Ref 2]

Those who truly fear Allaah neither oppress nor utilise ways by way of which they seek to exploit weaker nations when they sign trade deals and give loans, because they fear the consequences of such evil deeds in this life and the next. Imaam Yahyah Bin Mu'aadh [may Allaah have mercy upon him] said, **"The creation (i.e. mankind and Jinn) have not heard (anything) similar to two calamities (that afflicts) a person in relation to his wealth at the time of death". So it was said, "What are they?" He said, "All of it is taken away from him (i.e. he will leave it behind for others) and he will be questioned about all of it (i.e. he will be questioned about it in the Hereafter- how he earned and spent it)".** [Ref 3]

Many people talk about ethics but few are those who deal justly during business transactions or when making trade deals and lending money. Self-interested individuals and groups do not give concern to anything other than finding ways and devising tactics for disguising usury. Read here: <https://www.abukhadeejah.com/the-grave-crime-of-usury-and-interest-riba-based-transactions-what-is-allowed-and-what-is-not/>

The people of Al-Jaahiliyyah used to engage in usury. Al-Allaamah Saaleh Al-Fawzaan [may Allaah preserve him] stated: **"They did not distinguish between good and filth; rather they used to deal in usury. The usury of the pre-Islamic era of ignorance was that when they settled a debt with a debtor, they would say, 'Either you settle the debt, or we increase the debt and double the time (it should be paid)'. This was the Pre-Islamic Usury and it used to be predominant in their mutual dealings. They used to gather wealth through forbidden means-through pillage, plunder, robbery and devouring people's wealth through falsehood".** [Ref 3.1]

Indeed, it is impossible for countries that are always in bondage to lenders to take control of their economies. A typical example is that as soon as a nation is heavily in debt, the lenders can easily gain the upper hand through Structural Adjustment Policies (SAPs) - secure repayment of the debt and economic restructuring, so in some cases the weaker nation is forced to reduce spending on essential social services, such as health, education and development, whilst repayment of the debt is given priority as

well as the possibility of giving the lender an easy access to the country's raw materials. This is well known and whoever researches will come across a lot that has been written on the subject matter. Indeed, there is no benefit in providing financial assistance that is going to permanently make a nation dependant on another nation due to usury. Debt is a heavy burden, let alone when accompanied with usury. Aa'isha [may Allaah be pleased with her] narrated that the Prophet [peace and blessings of Allaah be upon him] used to invoke Allaah in the salaah [before the Tasleem] saying: **"O Allaah, I seek refuge with You from the punishment of the grave and from the trial and affliction of Maseeh Ad-Dajjaal and from trial and affliction of life and death. O Allaah, I seek refuge with You from sins and from being in debt."** So somebody said to him, **"Why do you so frequently seek refuge with Allaah from being in debt?"** The Prophet (sallal-laahu-alayhi-wasallam) replied, **"A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them)!"**. [Ref 4]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: The Prophet [peace and blessings of Allaah be upon him] combined [in this supplication between seeking Allaah's refuge] from sins and debt, because indeed sins necessitate loss in the afterlife and debt necessitates loss in the worldly life. [Ref 5]

Also with regards to buying and selling, Shaikh Abdul Waahid Abu Khadeejah [may Allaah preserve him] stated: "The way that countries buy and sell with each other does not always help people in poor countries. Producers of crops like wheat and rice will usually sell to the country that will pay them the most for it, so poor countries cannot compete and therefore cannot buy crops to feed their people. So these poor people have to grow their own crops to feed themselves. In many poor countries the rich farmers grow cash crops such as fruit and flowers that they sell to rich countries and their profit often does not help the poor people. So the Muslim is always encouraged to give aid to those less fortunate, so that no one in the land remains hungry, unclothed or unsheltered. Islam has no problem with people becoming wealthy so long as the poor not are neglected; they must be taken care of, helped, educated and empowered to look after themselves. Wealthier Muslims are obligated to give in charity (zakāt) every year, and each Ramadān (zakāt al-fitr)". [Ref 6]

Take note of what Shaikh Abu Khadeejah [may Allaah preserve him] stated above about empowering and educating poor people and what some of the greedy exploiters stated in the past! Cecil Rhodes stated: **"We must find new lands from which we can easily obtain raw materials and at the same time exploit the cheap slave labour that is available from the natives of the colonies. The colonies would also provide a dumping ground for the surplus goods of our factories."** Nye Bevin stated: **"Africa is a valuable source of manpower and raw materials. The US is very barren of essential minerals. In Africa we have them all."** Larry Summers stated: **"I think the economic logic behind dumping a load of toxic waste in the lowest wage country is impeccable and we should face up to that."** These were their statements and its effects are still witnessed in our era in many previous colonies in Africa, Asia and elsewhere. If you have never seen those who take whatever they want and gave back lesser in measure and weight, then the above statements suffices. Allaah [The Exalted] said:

وَيْلٌ لِّلْمُطَفِّفِينَ

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ

لِيَوْمٍ عَظِيمٍ

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)], those who, when they have to receive by measure from men, demand full measure, and when they have to give by measure or weight to men, give less than due. Think they not that they will be resurrected (for reckoning), on a Great Day, the Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinns and all that exists)? [Surah Al-Mutaffifeen]

[وَيْلٌ- Woe] is a word of punishment and threat of divine vengeance to those who give less in measure. [Ref 7] Qaadhi Iyaad [may Allah have mercy upon him] said that the word "Waylun" (Woe) has some of the following meanings: It is used whilst referring to one who has fallen into destruction. It is used whilst referring to one who deserves destruction. It is used to refer to destruction itself. It is used to refer to the difficulty found in punishment. It is used to refer to grief. It is used to refer to a valley in the hell fire. [Ref 8]

Allah explained who the Mutaffifeen are in his statement: الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ - Those who, when they have to receive by measure from people, demand full measure] -Meaning, they take from them in full what is established to be their due and demand in full without any loss.

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ -And when they have to give by measure or weight to people, give less than what is due] -Meaning, when they give the people what they are entitled to by way of measure or weight, they give them less- either by giving short measure or weight, or by not giving the full measure or weight, or by not filling the measuring or weighing equipment and what is similar that. This is tantamount to stealing the people's wealth and not being fair to them. If this is the threat of divine vengeance against those who give short measure and short weight, then those who take people's wealth by force or by stealing are more deserving of this threat than those who give short measure and short weight.

This noble Aayah shows that just as a person takes from the people what he is entitled to, it is also obligated on him to give them everything they are entitled to – whether related to wealth or mutual dealings; rather included in the generality of this Aayah are proofs and statements, because indeed what usually takes place between those engaged in argumentation and discussion is that each of them is eager to establish his proofs, therefore, it is obligated on a person also to make known the proofs possessed by the other person and examine the proofs of the other person just as he examines his own proofs. In relation to this affair, the justice of a person is known as opposed to whether he is afflicted with bigotry, his humility as opposed to being haughty, his common sense as opposed to foolish behaviour. We ask Allah bestow on us every good.

Then Allah issued a threat to those who give short measure, stated with amazement regarding their

state of affairs and their persistence upon what they are doing. Allah said:

أَلَا يَتُذَكَّرُونَ

لِيَوْمٍ عَظِيمٍ

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ

Think they not that they will be resurrected (for reckoning), on a Great Day, the Day when (all) mankind will stand before the Lord of all that exists – Meaning, what makes them dare to give short measure is because they do not believe in the Last Day, otherwise had they believed in it and known that they will stand before Allah to give account – whether related to something small or big, they would stopped and repent. [Ref 9]

Prophet Hud [alayhis salaam] and His People

Allah [The Most High] said in Surah Hud Ayah 88 that Shu'aib [alayhis-salaam] said to his people:

[يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي - O my people! Tell me, if I have a clear evidence from my Lord]- Meaning: I am upon certainty and tranquillity regarding the correctness of [the Message] I have brought. [وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا] - and He (Allah) has given me a good sustenance from Himself]- Meaning: Allah has given me various types of wealth.

[وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَأَكُم عَنْهُ] - I wish not, in contradiction to you, to do that which I forbid you]- Meaning: I do not wish to forbid you from [the evil practice of giving lower in weight and Measure by way of cheating in business transactions], yet I myself do the same and eventually you will charge me for doing so; rather I will not forbid you from an affair except that I will be the first person to hasten to abandon it; [إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ] - I only desire reform so far as I am able, to the best of my power]- Meaning: I do not have any other intentions [goals or aims] other than to rectify your state of affairs and the things that are of benefit to you. And because this statement of Shu'aib contains something which may indicate that he is attributing piety to himself, he repels it with the statement [وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ] - And my guidance cannot come except from Allah]-Meaning: The ability I have to do good and to refrain from evil is a bestowal from Allah [The Most High] and it is neither due to my strength nor power; [عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ] - in Him I trust and unto Him I repent]- Meaning: I rely on Allah in all my affairs and suffice myself with Him. I turn to Allah in all the various acts of worship He has commanded me to draw close to Him by performing good deeds. By way of these two affairs- seeking aid and assistance from Allah, turning to Him in repentance, complete submission and obedience- a person's state of affairs becomes upright, just as Allah [The Most High] said in another Aayah: [فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ] - So worship Him (O Muhammad) and put your trust in Him]. [Ref 10]

The Evil Consequences of Our Evil Deeds On Earth

Allaah [The Most High] said:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned.” (Soorah Ruum; Ayah:41]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: This verse was revealed regarding the state of affairs of the world- the relationship between it and the events that occur. You see how the occurrence of those evil actions and defects (of the people) affects the harvest, vegetation and the animals in every era, and the manner in which those evil (affairs) necessitates other evils. And whenever the people initiate oppression and wickedness, their Lord (The Blessed and Most High) brings about- from those evils and defects (of theirs)- deficiencies and harm in their nourishments, fruits, atmospheres, bodies, outward appearances and manners, as a justification for their deeds, acts of oppression and wickedness.

The majority of the illnesses and the general evil affairs are remnants of the punishment afflicted upon the people of the previous nations; then there remained from that what remains, as a surprise punishment against those who remain upon the (evil) deeds of those previous nations. This is a just judgement and just decree. And indeed the Prophet (sallal-laahu-alayhi-wasallam) has indicated to this in his statement concerning plagues, that it is a remnant of an affliction or punishment that was sent by Allaah to the Children of Israa’eel. **[Ref 11]**

Allaah [The Most High] said:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

Those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. And I respite them; certainly My Plan is strong. [183-7:182]

[سَنَسْتَدْرِجُهُمْ – We shall gradually seize them with punishment] – by granting them plentiful provision and respite until they think that they will neither be taken to task for their disobedience nor punished, so they increase in disbelief and transgression, and evil upon evil. And through this their punishment is increased and multiplied, so they harm themselves in ways they perceive not. This is why Allaah said: [إِنَّ كَيْدِي مَتِينٌ -certainly My Plan is strong] **[Ref 12]**

Allah Will Not Change The Good Condition of a People As Long As They Do Not Change Their Good State Themselves

Allaah [The Most High] said:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah). [Soorah Ar-Ra'd: Ayah: 11]

Ibnul Jawzee [may Allaah have mercy upon him] said: Whoever loves that the state of affairs should become rectified then let him strive in rectifying (his) deeds. Allaah (The Mighty and Majestic) said: [وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا] – If they had believed in Allah, and went on the Right Way, We should surely have bestowed on them water (rain) in abundance] [Ref 13]

The Evil Consequences of Persistence Upon Sin Whilst Receiving

[سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ] – We shall gradually seize them with punishment in ways they perceive not]: Imaam Sufyaan Ath-Thawree [may Allaah have mercy upon him] said ,that this means "Whenever they commit [major] sins, Allaah bestows a blessing on them and make them forgetful of seeking .forgiveness[Ref 14]

Obedience to Allaah and Repentance

Al-Allaamah Abdul Muhsin Al-Abbaad [may Allaah preserve him] said:

Fruits of Ibaadaat [Acts of Worship] and Fear of Allaah: As for the (good) outcomes of the Ibaadaat (acts of worship), then from them are: Relaxation of the heart; Peace of mind; Enlargement of one's provision; a state of well-being, repose and tranquillity. Indeed there are many verses in the Qur'aan and a number of narrations in the Sunnah regarding these (good) outcomes, and that fear of Allaah (The Mighty and Majestic) and righteous actions leads to happiness in this life and the next. Allaah (The Mighty and Majestic) said: [وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَتَّقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ] – And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth. [7:96]

Indeed, this noble ayah mentions both worship and its (good) outcomes in the life of a Muslim, and that whoever fears Allaah (The Mighty and Majestic) and believes in Him, then indeed Allaah (The Most High) will reward him and give him provision in the life of this world. Allaah will open for him blessings from the heavens and the earth– by way of rain from the sky and vegetation and treasures from the earth.

Allaah (The Mighty and Majestic) said about the people of the Scripture:

[وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْهِمْ مِّن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ]

And if only they had acted according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet." 5:66] Meaning: The provision Allaah would have bestowed upon them by way rain from the sky, and also from beneath their feet by way of that which Allaah causes to grow in the earth, such as plants and crops; and also the treasures which Allaah causes to

come out from the earth.

So, that which has been mentioned in these two verses [7:96and 5:66] about the people of the towns and the people of the scripture is related to reward in this worldly life a worldly for (the one who) believes in Allaah and fears Him. And with regards to the reward in the afterlife for the believers and those who fear Allaah, then indeed Allaah has mentioned it in His statement:

[وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ النَّعِيمِ]

And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad) and warded off evil (sin, ascribing partners to Allah) and had become Al-Muttaqun (pious), We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise). “ 5:65]]

Allaah (The Mighty and Majestic) said: [يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا] O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth]. [33:70] This (Ayah 33:70) indicates to an act of worship (i.e. fear of Allaah and being truthful in speech); then Allaah mentioned its (good) effects, saying: [يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا] ‘He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger) he has indeed achieved a great achievement.’ 33:71]]

Indeed being directed towards righteous and correct actions and forgiven one’s sins in the afterlife are (good) outcomes of Ibaadah (worship). So this noble ayah mentions both the (good) outcomes of the Ibaadaat (acts of worship) in this worldly life and the afterlife-in this worldly life Allaah will direct the person towards righteous and good actions and enables him to reach good, truth and correctness in all his affairs; so that he follows the path of Allaah upon clear sightedness. And in the afterlife, Allaah will forgive him his sins and wipe away his evil deeds.

Also Allaah (The Mighty and Majestic) said:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. [3-65:2]

This noble ayah establishes the fact that fear of Allaah (The Mighty and Majestic)—and that is to worship Him (alone without partners); fulfil His commandments and keep away from what He has forbidden—will remove a person from critical and difficult situations. Also Allaah provides for the one who obeys and fears Him from sources he never could imagine.

Allaah (The Mighty and Majestic) said:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

And whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. 65:4]]

Indeed, from the (good) outcomes of fearing Allaah (The Mighty and Majestic) is that Allaah will make a person's affairs easy. Allaah will facilitate for him the paths towards good and opens for him paths that leads to happiness in this life and the afterlife.

Allaah (The Mighty and Majestic) said: -And whosoever fears Allah and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward]. [65:5] This is related to the rewards in the hereafter that comes about as a result of one's fear of Allaah (Glorified Be He).

And Allaah stated in the story of Nooh (alayhis-salaam) and his people:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

وَيُمِدُّكُمْ بِأَمْوَالٍ وَأَبْنَاءٍ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

"I (Nooh) said (to them): 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; He will send rain to you in abundance; And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' 12-10-71]]

The affairs mentioned in the above verses are (good) outcomes of Ibaadah (worship); because the act of worship mentioned here is [الِاسْتِغْفَارُ –to seek forgiveness] and its (good) outcome is that Allaah will send down rain upon them in abundance; give them an increase in wealth and children, and bestow on them gardens and rivers.

Also, similar to this above ayah is what Allaah mentioned about Hud (alayhis-salaam) and his people (i.e. a command Allaah commanded Prophet Hud to convey to his people):

[وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ]

And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength. 11:52] [Ref 15]

[Ref 1: An Excerpt from 'Badaa'i At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnul Qayyim (rahimahullaah). Vol 1. Page 300-303. Slightly paraphrased]

[Ref 2: Tafseer As-Sadi]

[Ref 3: Source: Mukhtasar Minhaaj Al-Qaasideen page: 208]

[Ref

3.1:

<https://salaficentre.com/2019/08/27/admonition-from-the-hadeeth-of-hudhaifah-people-used-to-ask-t-he-messenger-of-allaah-about-the-good-times-but-i-used-to-ask-him-about-bad/>]

[Ref 4: Bukhaari, Hadeeth Number: 832]

[Ref 5: Al-Fawaa-id: page: 97]

[Ref 6: <https://www.abukhadeejah.com/the-causes-of-poverty-in-light-of-climate-change-population-growth-and-other-factors-part-ii-ethics-2-4/>]

[Ref 7 An Excerpt from Tafseer As-Sadi. Slightly paraphrased]

[Ref 8 Quoted by Shaikh Abdullaah Al-Bukhaari in Sharh Umdatul Ahkaam: lesson 2]

[Ref 9: An Excerpt from Tafseer As-Sadi. Slightly paraphrased]

[Ref 10 An Excerpt from Tafseer As-Sadi. Slightly paraphrased]

[Ref 11 An Excerpt from 'Badaa'i-ul At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnu Qayyim Al-Jawziyyah: page: 313: Vol:2. slightly paraphrased]

[Ref 12 An Excerpt from 'Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam al-Mannaan' by Imaam Sadi. slightly paraphrased]

[Ref 13 An Excerpt from 'Saydul Khaatir' page: 6]

[Ref 14 Ref Al-Mukhallisaat 2352]

[Ref 15: Excerpt from أثر العبادات في حياة المسلم pages: 31-4: slightly paraphrased]