

Effects of Companionship & loyalty



**Adopting Positive Characteristics
Leads to Peace of Mind**

Effects of Companionship & Loyalty

ShaykhPod Books

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We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses some aspects of the Effects of Companionship and Loyalty. This discussion is based on Chapter 4 An Nisa, Verses 105-112 of the Holy Quran:

“Indeed, We have revealed to you the Book with purpose so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate. And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful. And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver. They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing. Here you are - those who argue on their behalf in [this] worldly life - but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative? And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful. And whoever earns [i.e., commits] a sin only earns it against himself. And Allah is ever Knowing and Wise. But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.”

Implementing the lessons discussed will aid one to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

Effects of Companionship & Loyalty

Chapter 4 – An Nisa, Verses 105-112

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لِنَتَحَكَّمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ
خَصِيمًا ﴿١٠٥﴾

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾
يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ
الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

هَآأَنْتُمْ هَآؤَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا فَمَنْ يُجَادِلِ اللَّهَ عَنْهُمْ يَوْمَ
الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٠٩﴾

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهِ عَلَىٰ نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿١١٢﴾

“Indeed, We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], the Book with purpose so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.

And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.

And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.

They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing.

Here you are - those who argue on their behalf in [this] worldly life - but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?

And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

And whoever earns [i.e., commits] a sin only earns it against himself. And Allah is ever Knowing and Wise.

But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.”

The purpose of divine teachings is to guide people to make the correct decisions in every situation so that they correctly use every blessing they have been granted. This will lead to peace of mind in both worlds, through achieving a balanced mental and physical state and correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 4 An Nisa, verse 105:

“Indeed, We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], the Book with purpose so you may judge between the people by that which Allah has shown you...”

In addition, divine teachings consist of laws and the wisdom required to implement these laws correctly so that justice and peace spreads within society. As Allah, the Exalted, alone knows all things, He is the only One who can provide this guidance, which leads to peace within an individual's life and within the wider society. All man-made codes of conduct will never achieve this goal due to a lack of knowledge, experience, foresight and biases.

Consequently, individuals must embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should act like a prudent patient who follows their doctor's medical advice, understanding that it is in their best interest, despite the unpleasantness of certain medications and a strict dietary regimen. Just as this discerning patient can attain improved mental and physical well-being, so too can an individual who accepts and practices Islamic principles. While many patients may not grasp the scientific rationale behind their prescribed treatments and thus place

their trust in their physician, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam to recognize the positive impact they have on their lives. He does not require blind faith in these teachings; rather, He desires that individuals discern their validity through clear evidence. This, however, necessitates an open and impartial mindset when engaging with the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, “This is my way; I invite to Allāh with insight, I and those who follow me....””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 4 An Nisa, verse 105:

“Indeed, We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], the Book with purpose so you may judge between the people by that which Allah has shown you...”

This verse indicates that when one sincerely learns and acts on Islamic teachings they will gain insight, through which Allah, the Exalted, will show them the reality of different situations so that they can make the right choices which leads them to peace of mind. Whereas, the one who ignores Islamic teachings will obtain internal blindness and as a result they will not be able to see and determine the right choice to make in every worldly or religious situation they face. This attitude will cause them to make the wrong choices, which will prevent them from achieving peace of mind.

Allah, the Exalted, then warns muslims through the Holy Prophet Muhammad, peace and blessings be upon him, to avoid compromising on Islamic teachings for the sake of pleasing people and obtaining worldly things, such as wealth, as this will prevent them from achieving peace of mind. Chapter 4 An Nisa, verse 105:

“...And do not be for the deceitful an advocate.”

A muslim must always remember that pleasing people while disobeying Allah, the Exalted, will cause them to misuse the blessings they have been granted. This will lead them to an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability

on the Day of Judgement. Therefore, pleasing people while disobeying Allah, the Exalted, only leads to trouble, stress and difficulties in both worlds. In addition, people will not protect them from the punishment of Allah, the Exalted, but if one obeys Allah, the Exalted, even if it leads to displeasing people, then Allah, the Exalted, will protect them from the negative effects of people, through peace of mind, even if this protection is not obvious to them. Furthermore, as it is near impossible to please people, the one who acts to please people while disobeying Allah, the Exalted, will inevitably not please Allah, the Exalted, or people. Finally, it is important to remember that the one who acts in order to please people will not obtain reward from Allah, the Exalted, even if they do a good deed. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Chapter 4 An Nisa, verse 105:

“...And do not be for the deceitful an advocate.”

One must avoid this situation by adopting good companionship. According to a Hadith recorded in Sunan Abu Dawud, number 4833, it is stated that a Muslim tends to emulate the lifestyle of their companions. This indicates that individuals may unconsciously adopt the traits, whether positive or negative, exhibited by those around them. Consequently, it is essential for a Muslim to seek the company of individuals who inspire them to adhere to the commands of Allah, the Exalted, which involves utilizing the blessings they have received in accordance with Islamic principles. Chapter 4 An Nisa, verse 105:

“...And do not be for the deceitful an advocate.”

This verse also warns people to adopt the correct behaviour towards their companions whereby they warn them against bad things and advise them to do good things. Sadly, due to ignorance, many people have misunderstood the definition of a good companion, such as a relative or friend. They believe that a good companion blindly comforts and supports their companion in every situation, even when they are wrong. They believe that constructively criticizing their companion contradicts the definition of a good companion and as a result they only agree with everything their companion does and says, even when they are wrong. One must avoid this ignorant attitude as a good companion is the one who desires for their companion to achieve peace of mind in both worlds. This is only possible when they warn them against bad things and advise them to do good things so that they correctly use the blessings they have been granted as outlined in Islamic teachings. Therefore, one must strive to be a good companion to others, even if their actions, such as their constructive criticism, contradicts the feelings and desires of their companions. The one who adopts the wrong attitude will find that their relationship will become a source of trouble for them in both worlds, as they encouraged each other to misuse the blessings they had been granted. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous.”

Chapter 4 An Nisa, verses 105-106:

“...And do not be for the deceitful an advocate. And seek forgiveness of Allah...”

One must therefore sincerely repent from compromising on their faith in order to please people and from adopting bad companionship and instead strive to correctly use the blessings they have been granted as outlined in Islamic teachings and strive to adopt good companions.

Generally speaking, genuine repentance requires a sense of guilt, a quest for forgiveness from Allah, the Exalted, as well as from any individuals who have been harmed, provided that this does not result in additional complications. It is essential to make a heartfelt commitment to refrain from repeating the same or similar transgressions and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, one must consistently adhere to the commands of Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles.

The one who seeks the forgiveness of Allah, the Exalted, and corrects their behaviour in this way will obtain the forgiveness and mercy of Allah, the Exalted. Chapter 4 An Nisa, verse 106:

“And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.”

As the command to seek forgiveness is directed at the Holy Prophet Muhammad, peace and blessings be upon him, even though he was

divinely protected from committing sins, it further highlights the importance of sincere repentance for muslims.

In addition, the one who adopts bad companions will inevitably make excuses for their bad conduct and if they persist on this attitude they will become blind to the evil actions of their bad companions. The one who reaches this level will inevitably join their bad friends in their evil actions. Chapter 4 An Nisa, verse 107:

“And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.”

This verse therefore warns muslims to fulfil the rights of people but place their loyalty with Allah, the Exalted, alone. The one who places their loyalty with people, such as family and friends, will inevitably adopt this attitude whereby they excuse the bad conduct of their companions out of blind loyalty to them. Whereas, the one who is loyal only to Allah, the Exalted, will prioritize His obedience over all else and as a result they will warn their companions against bad behaviour and never make excuses for their bad conduct nor support them in their evil actions. Chapter 5 Al Ma'idah, verse 2:

“...And cooperate in righteousness and piety, but do not cooperate in sin and aggression...”

If one fails to place their loyalty with Allah, the Exalted, and instead remains loyal to people, they will inevitably support others in evil things thereby adopting an evil character. This will cause them to misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This person will therefore not receive the mercy and favour of Allah, the Exalted, in either this world or the next. Chapter 4 An Nisa, verse 107:

“...Indeed, Allah loves not one who is a habitually sinful deceiver.”

This is the person who adopts a two-faced attitude whereby they change their behaviour depending on who they are interacting with for the sake of worldly gain, such as social status. Chapter 4 An Nisa, verse 108:

“They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah...”

But as Allah, the Exalted, is fully aware of all their intentions, speech and actions, He will hold them accountable in both worlds and He will eventually expose them so that the people they try to please with their two-faced behaviour will detest them. Chapter 4 An Nisa, verse 108:

“...and He is with them when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing.”

One must therefore avoid a two-faced attitude as it leads to disgrace in both worlds. In fact, the one who adopts a two-faced attitude in this world will have two tongues of fire in the hereafter. This has been warned in a Hadith found in Sunan Abu Dawud, number 4873. Instead, one must correct their behaviour so that they strive to achieve peace of mind in both worlds. They must correct their intention so that they only act in order to please Allah, the Exalted. The one who acts for any other reason will not gain any reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. They must correct their speech so that they only speak good or remain silent. They must correct their actions so that they correctly use the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds.

Chapter 4 An Nisa, verse 108:

“...and He is with them when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing.”

Speech can be classified into three distinct categories. The first category is harmful speech, which should be completely avoided. The second category is beneficial speech, which should be expressed at the appropriate moments. The third category is vain speech. While this type of speech is neither sinful nor virtuous, it can lead to sinful speech, making it advisable to steer clear of it as well. Moreover, vain speech may result in regret on Judgement Day, as individuals reflect on the time and opportunities squandered on such talk. Consequently, a Muslim is encouraged to either speak positively or remain silent. This guidance is supported by a Hadith recorded in Sahih Muslim, number 176.

Allah, the Exalted, then reminds people to avoid supporting others in wrong things as it will lead to trouble for both parties in both worlds. Chapter 4 An Nisa, verse 109:

“Here you are - those who argue on their behalf in [this] worldly life - but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?”

The wrongdoer must not be fooled by the people who support them in this world as this will give them a false sense of security. They will not gain security and support on the Day of Judgement when they will be held accountable for all their intentions, speech and actions. It is often seen in societies across the world whereby powerful figures, such as politicians, escape being held for their actions as someone else advocates on their behalf thereby shielding them from the consequences of their actions. This behaviour should never fool a person as Allah, the Exalted, will eventually punish them in both worlds, unless they sincerely repent. In this world, this wrongdoer will inevitably misuse the blessings

they have been granted. This will lead to an unbalanced mental and physical state and it will cause them to misplace everything and everyone within their life. This will lead to a life full of misery, stress and trouble even if they enjoy some worldly luxuries. In addition, their attitude will prevent them from adequately preparing for their accountability on Judgement Day. Therefore, the punishment that awaits them in the hereafter will be far worse and no one will be given permission to advocate or intercede on their behalf. Chapter 4 An Nisa, verse 109:

“...but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?”

In fact, as this person wronged people, justice will be established on Judgement Day. The wrongdoer will be compelled to transfer their virtuous actions to their victims, and if required, they will bear the sins of those victims until justice is served. This could ultimately lead to the wrongdoer being cast into Hell. This warning is found in a Hadith recorded in Sahih Muslim, number 6579.

Allah, the Exalted, then invites people to avoid trouble in both worlds by sincerely repenting as the one who wrongs others will face justice in both worlds, even if this justice is not obvious to them in this world, and the one who violates the rights of Allah, the Exalted, in reality, only wrongs themselves as it is not possible to harm Allah, the Exalted. Chapter 4 An Nisa, verse 110:

“And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.”

Genuine repentance entails experiencing remorse, actively seeking forgiveness from Allah, the Exalted, and any individuals who have been adversely affected, provided this does not cause additional complications. It is imperative to earnestly pledge to refrain from repeating the same or comparable sins and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Additionally, one should consistently strive to obey Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them in accordance with Islamic principles.

Allah, the Exalted, then emphasises the reality that any wrongdoing only effects the wrongdoer, even if this is not obvious to them. In this world, the sins of a person will cause them to obtain an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. In the hereafter, the sins of a person will become a source of their damnation. Therefore, one must not be fooled by the worldly things they obtain through disobeying Allah, the Exalted, as these things will only become a source of stress for them in both worlds, even if this is not obvious to them. Chapter 4 An Nisa, verse 111:

“And whoever commits a sin only earns it against himself...”

And chapter 68 Al Qalam, verse 44:

“...We will progressively lead them [to punishment] from where they do not know.”

As Allah, the Exalted, knows their intentions, speech and actions, they cannot escape the consequences of their evil actions in this world or in the next. Chapter 4 An Nisa, verse 111:

“...And Allah is ever Knowing and Wise.”

Allah, the Exalted, then warns of multiplying the seriousness of one's sin by blaming it on others. Chapter 4 An Nisa, verse 112:

“But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.”

This again often occurs in societies whereby powerful figures are shielded from the consequences of their evil actions and in some cases, these consequences are shifted to innocent people. One must never be fooled by this protection as it may save them in certain worldly matters but they will face the consequences of their actions in both worlds, even if this is not obvious to them in this world. As discussed earlier, in this

world, every worldly blessing they obtain through their evil actions will become a source of stress, trouble and misery for them. For example, these powerful figures lead very paranoid lives and are constantly afraid that someone will remove them from their powerful position and as a result they will be held accountable for their actions by the people. This paranoia prevents them from obtaining peace of mind even though they enjoy worldly luxuries. But what awaits them in the hereafter will be far worse.

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