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Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: "People are precious metals, like the metals gold and silver. The best of them in the pre-Islamic period are the best of them in Islam, if they understand. Souls are conscripted soldiers, whichever of them come together, they unite and whichever of them disregard each other, they diverge." Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allah (may Allah's peace and blessings be upon him) said: ''You find people like metal; the best of them in the pre-Islamic era are the best of them in Islam, if they understand. And you find the best of people in this matter are those who detest it most. And you find the most evil of people are the two-faced; the ones who come to these with one face and to those with another.''

[Sahih/Authentic with its two versions] [Al-Bukhari and Muslim with its two versions]

The Messenger of Allah (may Allah's peace and blessings be upon him) likened people to metal, thereby indicating many things. He implied that people are different in character, morals, and mental qualities. This is understood from his reference to the differences between metals. He also indicates that people are different in accepting reform. Some of them are easy, some need patience, and some are impervious to it. Furthermore, the reference to metal shows that people are different in respect to being noble and ignoble, just as metals differ in quality. Some are expensive like gold and silver; others are cheap like iron and tin. Likewise, the reference to metal indicates endurance. The metals of the Arabs are their origin and lineage. The Prophet (may Allah's peace and blessings be upon him) says: “The best of them in the pre-Islamic period are the best of them in Islam, if they understand.'' This means that the noblest of people, in terms of their origin, lineage, and essence were the best in the pre-Islamic period, as long as they understood. For example, the Banu Hāshim were the best of the Quraysh before Islam, as far as their origins and lineage were concerned, and this is stated in an authentic Hadīth. The same Banu Hāshim were the best in Islam if they learned and understood the religion of Allah. If they did not do so, even though they had the best Arabic backgrounds, they were not the noblest in the sight of Allah nor were they the best of humans. This is proof that a person's lineage is a source of honor for him, as long as he understands the religion. There is no doubt that lineage has an

effective role here; therefore, the Banu Hāshim were the best and the noblest of people. Consequently, the Messenger of Allah (may Allah's peace and blessings be upon him) was the noblest of all human beings: {Allah is most knowing of where [i.e., with whom] He places His message} [Sūrat al-Anʿām: 124]. If this tribe had not been the noblest of all humans, the Prophet (may Allah's peace and blessings be upon him) would not have been sent from them. The first Hadīth concludes with the Prophet's saying: “Souls are conscripted soldiers, whichever of them come together, they unite and whichever of them disregard each other, they diverge.'' This could be referring to the concept of uniting in good and evil, as a good person inclines to his like and an evil person inclines to his equivalent. Therefore, souls unite in response to their innate motives, good or evil. If they unite, they recognize each other, if they diverge, they overlook each other. This could also be a reference to the beginning of creation in the unseen world. It is reported that the souls were created before the bodies, so they would meet and unite. When the souls reside in their bodies, they recognize each other because of their primordial uniting. So their uniting and divergence is attuned to this primeval correspondence and, as such, the good ones incline to the good ones and the evil ones to the evil ones. Ibn ʿAbd As-Salām says: ''The recognition and denial here mean uniting and diverging on attributes. For if a person has different attributes to you, you disavow him. In regard to the unknown, one denies it, due to lack of knowledge. So the simile is used metaphorically to indicate the unknown as deniable and the concordant as recognized.'' The second Hadīth concludes with the Prophet's saying: “And you find the best of people in this matter are those who detest it most. And you find the most evil of people are the two-faced; the ones who come to these with one face and to those with another.'' Here, the best people in dealing with rulings are those who are not eager for leadership. Therefore, if they are in a position of authority, they will be guided, as opposed to those who long for it. Finally, the most evil of people are those who are two-faced. They approach some people with one face and others with another, as the hypocrites do: {And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allah has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?} [Sūrat al-Baqarah: 67] Unfortunately, this is a rampant attitude; it is a type of hypocrisy. A two-faced person would flatter you with praise and might even exaggerate, but behind your back he insults, defames, and slanders you. This is a major sin that is typical of the most evil of people.

http://sunnah.global/hadeeth/en/show/6367