



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Beware of the Hypocrisy and Corruption of the Two-Faced

By Abū al-Ḥasan Mālik al-Akhḍar

IT WAS RELATED by Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Indeed the worst of the people are the two-faced, those who go to one group of people with one face and a different group with another.”<sup>1</sup>

In the explanation of this narration, *al-Hāfiẓ* Ibn Ḥajr (رَضِيَ اللَّهُ عَنْهُ) writes: “al-Qurtubī stated: ‘Indeed, the one who is two-faced is the worst of the people because he is similar to the hypocrite,<sup>2</sup> using cajolery and lying to create *fasād* (corruption) between the people.’ Al-Nawawī said: ‘He is the one who goes to each group of people with that which will please them; thus, giving them the impression that he is with them and against the other group, and his action is that of hypocrisy, lying, deceit, and use of trickery to uncover the secrets of each party; and this is prohibited double-dealing.’”<sup>3</sup>

Further, Ibn Ḥajr al-Haytamī (رَضِيَ اللَّهُ عَنْهُ) counts two-facedness as one of the major sins, clarifying that it is “the speech of the fork-tongued, i.e. the two-faced, who has no regard with Allāh.”<sup>4</sup> This is sufficient as a warning for those who fear Allāh to seek refuge from such disgrace. How much more when the aforementioned narration of Abū Hurayrah is coupled with that of the noble companion ‘Ammār ibn Yāsir (رَضِيَ اللَّهُ عَنْهُ)? He reports that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Whoever had two-faces in the worldly life will have two tongues of fire on the Day of Resurrection.”<sup>5</sup> Regarding this, al-Aẓīm Ābadī (رَضِيَ اللَّهُ عَنْهُ) states: “Al-‘Alqamī said: ‘This means that since he came to each group with different faces to cause corruption, he will be given two tongues of fire, like the two tongues he had with each group in the worldly life.’”<sup>6</sup> This statement clearly exemplifies the humiliating punishment awaiting these malefactors.

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<sup>1</sup> Collected by al-Bukhārī in his *al-Ṣaḥīḥ* (no. 3232, 5719, and 6765) and Muslim in his *al-Ṣaḥīḥ* (no. 4566, 4693 and 4694)

<sup>2</sup> Just as the hypocrite gives the outward appearance of *Islām*, while harboring disbelief and hatred in his heart, the two-faced person gives the outward appearance of love, fealty, and reparation, while harboring the desire to cause hatred and division in his heart.

<sup>3</sup> *Fath al-Bārī* (10/475)

<sup>4</sup> *Al-Zawājir* (2/574-576)

<sup>5</sup> Collected by Abū Dāwud in his *Sunan* (no. 4212). It has been authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 992)

<sup>6</sup> *‘Awn al-Ma’būd Sharḥ Sunan Abū Dāwud* (13/150)



Accordingly, it is incumbent upon the Muslim to eschew such behavior and to be wary of those who approach him with “so-and-so said such-and-such about you,” only to turn around and take his response back from whence they came. For how many close companions have become enemies, and how much love has been lost among brothers as a result of such machinations? If only these *shayāṭīn* truly understood what awaited them from chastisement, perhaps it would cause them to turn to Allāh in penitence and strive to repair the ties their whispers have severed. We ask Allāh (ﷻ) to protect us from the two-faced and to unite the hearts of the believers.

