
'Al-Qadr & the Hadeeth that Allaah will take two Handfuls of people

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Article taken and slightly adapted from: followingthesunnah.wordpress.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'Al-Qadr & the hadeeth that Allaah will take two Handfuls of people is true'¹

46 - Ibn Umar (رضي الله عنه)² narrates that the Prophet (صلى الله عليه وسلم)³ said about these two Handfuls:

'These people are for this (Paradise) and these are for that (Hellfire).'

Ibn Umar (رضي الله عنه) continues:

'The people went away and they did not differ regarding Qadr.'⁴

47 – Anas (رضي الله عنه) narrates from the Messenger (صلى الله عليه وسلم) that he said:

'Indeed Allaah (عز وجل)⁵ took a Handful and said; In Paradise, by My Mercy and took another Handful and said: In the Fire and I am not troubled.'⁶

48 – AbdurRahmaan bin Qatada as-Sulamee (رضي الله عنه) narrates from the Messenger of Allaah (صلى الله عليه وسلم) that he said:

'Indeed Allaah (عز وجل) created Aadam then took out the rest of creation from his back and said: These are for Paradise and I am not troubled and these are for the Hellfire and I am not troubled.'

So a person said, 'O Messenger of Allaah! How should we perform our actions?'

He (صلى الله عليه وسلم) answered,

'As and when Qadr happens.'⁷

Ibn Jareer⁸ collected an additional wording in his 'Tafseer' as did al-Aajuree in 'Ash-Sharee'ah' as follows:

¹ Taken from 'Silsilah Ahadeeth As-Saheehah' vol. 1 hadeeth no 82-84 p.164

² (رضي الله عنه) (rad iyallaahu `anhu) May Allaah be pleased with him

³ (صلى الله عليه وسلم) (sallallaahu `alayhi wa sallam) May the peace and blessings of Allaah be upon him

⁴ Collected by al-Mukhalis in 'al-Fawa'id al Muntaqa', Bazaar and by Tabaraanee in 'Al-Mu'jam as-Sagheer. Its isnaad is saheeh according to the conditions of Imaam Muslim.

⁵ (عز وجل) (Azza wa Jaal) Mighty and Majestic is He

⁶ Collected by Aboo Ya'laa in his 'Musnad', al-Uqaylee in 'Du'afah', Ibn Adee in 'al-Kaamil' and ad-Dulabee in 'Al-Asma wal-kuna'. The hadeeth is saheeh.

⁷ Collected by Ahmad, Ibn Sa'd in 'at-Tabaqat', Ibn Hibbaan in his 'Saheeh' and al-Haakim. Al-Haakim said it was saheeh, ath-Dhahabi agreed and it is as they said.

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'And Allaah made the people testify regarding their own selves.'

49 – Aboo Darda (رضي الله عنه) narrates from the Messenger of Allaah (صلى الله عليه وسلم):

'Allaah created Aadam and when He did, He hit Aadam's right shoulder and extracted offspring who were white, as though they were ears of corn. He hit Aadam's left shoulder and extracted offspring who were black, as though they were charcoal, He said to those from Aadam's right shoulder: To Paradise and I am not troubled and He said to those from Aadam's left shoulder to Hellfire and I am not troubled.'⁹

50 – Aboo Nadrah said:

A man from the Companions (رضي الله عنهم)¹⁰ of Allaah's Messenger (صلى الله عليه وسلم) became sick. His friends came to visit him and he began to cry so it was said to him:

'What makes you cry Aboo Abdullaah? Didn't the Messenger of Allaah (صلى الله عليه وسلم) say to you:

'Take from your portion and be settled with that until you meet me.'

The man answered: 'Of course, but I heard the Messenger of Allaah (صلى الله عليه وسلم) saying:

'Indeed Allaah (تبارك وتعالى)¹¹ took a Handful with His right and said: These are for this [Paradise], and I am not troubled and He took another Handful i.e. with His Other Hand and said: These are for this [Hell-Fire] and I am not troubled.'

The man said: 'I do not know in which of the two Handfuls I am in.'¹²

'Many people presume from these ahadeeth – and there are many ahaadeeth like these – that a person is forced to do the actions he chooses to do, especially since it had been destined for him from old when he was created for either Paradise or Hellfire.

There are others who might presume that the issue is chaotic or by chance i.e. that whoever fell in amongst the Right Handful is from the people of bliss and whoever fell in the other Handful is from the people of misery.

Therefore, it is necessary that all of these people together know that concerning Allaah, He is:

[There is nothing like unto Him and He is The All-Hearing, The All-Seeing]¹³

not in His Essence nor in His Attributes.

Therefore, if Allaah takes a Handful, then it is with His Knowledge, His Justice and His Wisdom. So Allaah (تعالى)¹⁴ took a Handful with the Right – those whom He knew would obey Him when He commanded them with obedience to Him – and He took another Handful with the others – of whom

⁸ Muhammad Ibn Jareer at-Tabaree, the compiler of the famous Tafseer of the Noble Qur'aan called Tafseer at-Tabaree.

⁹ Collected by Ahmad and his son in 'Zawaid al Musnad', Bazaar and ibn Asaakir in 'Tareekh Damishq. I say, its isnaad is saheeh.

¹⁰ (رضي الله عنهم) (rad iyallahu 'anhum) May Allaah be pleased with them

¹¹ (تبارك وتعالى) Tabaraka wa Ta'ala (Hallowed and The Most High)

¹² Collected by Ahmad and Bazaar and its isnaad is saheeh.

¹³ Soorah ash-Shooraa [42:11]

¹⁴ (تعالى) Ta'aala (He, The Most High)

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His knowledge, of their disobedience to Him preceded them when He commanded them to obey Him.

It is impossible, keeping in mind Allaah's Justice, that the Handful of the Right could be from those deserving of being from the people of the other Handful and vice-versa. How could that be when Allaah (عزوجل) says:

[Then will We treat the Muslims like the criminals? What is [the matter] with you? How do you judge?]¹⁵

Indeed there is none from each of the two Handfuls from the two different Handfuls who is forced to be from the people of Paradise or the people of Hellfire. Rather this aspect of being from the two different Handfuls is a judgement from Allaah (تبارك وتعالى), this judgment is of what will arise from themselves either of 'Eemaan which necessitates Paradise, or disbelief which entails the Hell-Fire, and Allaah (تعالى) refuge is sought from the Hell-Fire.

Both matters of 'Eemaan and Kufr (disbelief) are matters of choice, Allaah (تبارك وتعالى) does not force any single individual from his creation to anyone of these two matters ('Eemaan and Kufr).

[Then whosoever wills, let him believe; and whosoever wills, let him disbelieve]¹⁶

And this is something which can be testified to, and by necessity it is well-known. If there was no freedom to choose, then reward and punishment would be frivolous, and Allaah is far removed from frivolity.

Truly with great regret we hear from many of the people – and sometimes even from Shaykhs – openly saying that humans are forced and do not have a choice! By saying this they impose upon themselves the statement that Allaah allows Himself to oppress the people! Even though Allaah (تعالى) clearly mentions that He does not oppress the people even the weight of an atom, with although He has announced that He (تعالى) is capable of oppression, but He (تعالى) has far removed Himself from oppression, as it occurs in the well-known Hadeeth al-Qudsee¹⁷: **'O my servant! Indeed I have made oppression haraam (prohibited) upon Myself'**¹⁸

When they were confronted by this reality of the truth, they hastened to use the saying of Allaah (تعالى): **[He cannot be questioned as to what He does]¹⁹** they say explicitly that Allaah (تعالى) may oppress, but He cannot be asked about it!

Allaah is far removed from the great falsehood the oppressors say!

What escapes them is that this aayah is actually an evidence against them; because the meaning of the Aayah is, as was researched by the great scholar Ibn al-Qayyim (رحمته الله)²⁰ in his book 'Shifa' al-Aleel' and by other scholars, that due to Allaah's wisdom and His Justice in His rulings it is not allowed for anyone to ask Allaah why He does what He does; because all of Allaah (تعالى) rulings are clearly just, so there is no need to question.

¹⁵ Soorah al-Qalam [68:35-36]

¹⁶ Soorah al-Kahf [18:29]

¹⁷ Hadeeth al-Qudsee is the speech of Allaah (عزوجل) in wording and meaning.

¹⁸ Saheeh Muslim

¹⁹ Soorah al-Anbiyaa [21:23]

²⁰ (رحمته الله) (rahimahullaah) May Allaah have mercy on him

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These are a few quick words regarding the previous Ahadeeth. We tried to remove the doubts of some of the people regarding this issue, if we were successful in this, then this is a blessing, otherwise we refer the reader to extensive research of this dangerous topic, to the likes of the previous book by Ibn Qayyim (رَحْمَةُ اللهِ), and to the books of his Shaykh Ibn Taymeeyah (رَحْمَةُ اللهِ) which are comprehensive regarding this important topic.'

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad (صلى الله عليه وسلم), his family, his companions and all those who follow his guidance.