# 383804 - Is the hadith about saying “Allahu rabbiy la sharika lah (Allah is my Lord, He has no partner)” at times of distress sahih?

**the question**

I want to ask how sound this hadith is: The Prophet (blessings and peace of Allah be upon him) said: “Whoever is stricken with worry, distress, sickness or hardship, and says, ‘*Allahu rabbiy la sharika lah* (Allah is my Lord, He has no partner),’ Allah will relieve him of that.” Classed as hasan by as-Suyuti in *al-Jami‘ al-Saghir*, no. 8431; classed as hasan by al-Albani in *Sahih al-Jami‘*, no. 6040.

**Detailed answer**

Praise be to Allah.

This hadith was narrated by al-Bukhari in *al-Tarikh al-Kabir* (4/328-329); al-Tabarani in *al-Du‘a’* (p. 313); Ibn Abi’l-Dunya in *al-Faraj ba‘da al-Shiddah* (p. 56); and others. All of them narrated it via ‘Abd al-Wahid ibn Ziyad al-‘Abdi: Majma‘ ibn Yahya told us: Abu’l-‘Ayuf Sa‘b or Su‘ayb al-‘Anzi told me, from Asma’ bint ‘Umays, who said: I heard the Messenger of Allah (blessings and peace of Allah be upon him) say: “Whoever is stricken with distress, worry, sickness or hardship and says, ‘*Allahu rabbiy la sharika lah* (Allah is my Lord, He has no partner,’ will be relieved of that.”

This is an isnad of which the men are thiqat (trustworthy), except Abu’l-‘Ayuf Sa‘b or Su‘ayb al-‘Anzi. Al-Bukhari mentioned him in *al-Tarikh al-Kabir* (4/328-329) and Ibn Abi Hatim mentioned him in *al-Jarh wa’l-Ta‘dil* (4/450), but they did not say anything about him by way of criticism or praise. He was also mentioned by Ibn Hibban in *al-Thiqat* (4/385).

Because of this Abu’l-‘Ayuf, the isnad does not reach the level of being sahih.

But there is a report which strengthens it, that was narrated by Imam Ahmad in *al-Musnad* (45/15-16), and by Abu Dawud (1525) and others from ‘Abd al-‘Aziz ibn ‘Umar, from Hilal, from

‘Umar ibn ‘Abd al-‘Aziz, from Ibn Ja‘far, from Asma’ bint ‘Umays, who said: The Messenger of Allah (blessings and peace of Allah be upon him) said to me: “Shall I not teach you some words that you can say at times of distress: ‘*Allahu Allahu Rabbiy la ushriku bihi shay’an* (Allah, Allah is my Lord; I do not associate anything with Him).’”

The hadith with both isnads is sahih.

The commentators on *al-Musnad* said:

A hasan hadith. Hilal is Abu Ta‘mah, the freed slave of ‘Umar ibn ‘Abd al-‘Aziz. A number of narrators narrated from him, and he was classed as thiqah (trustworthy) by Ibn ‘Ammar al-Mawsili and by al-Dhahabi in *al-Kashif*. … But there was some mild criticism of ‘Abd al-‘Aziz ibn ‘Umar ibn ‘Abd al-‘Aziz, but al-Bukhari narrated one hadith from him for which there is another hadith that corroborates it. There was a difference of opinion concerning him, as we shall see below. The rest of the narrators are trustworthy, the narrators of the two shaykhs [al-Bukhari and Muslim]. End quote.

Shaykh al-Albani (may Allah have mercy on him) said:

‘Abd al-‘Aziz ibn ‘Umar is thiqah (trustworthy), one of the narrators of the two shaykhs [al-Bukhari and Muslim]. There was a difference of opinion concerning the isnad of this hadith for several reasons, which were mentioned by al-Hafiz al-Mizzi, and he stated that the known hadith is what we have narrated.

Based on that, we may say that it is a hasan or sahih hadith, because all of its narrators are also trustworthy and are the narrators of the two shaykhs [al-Bukhari and Muslim], apart from this Hilal, who is known by the kunyah Abu Ta‘mah, by which he is more well known. He was classed as trustworthy by Ibn ‘Ammar al-Mawsili, and several narrators narrated from him. Al-Hafiz, however, said that he is maqbul (acceptable)."(A*l-Silsilah al-Sahihah* 6/593).

And Allah knows best.