

Was Aeshe jealous of other wives of the messenger of God (peace of Allah be upon him and his descendants)?

The group of Sunnite

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Answer:

One of prominent features of Aeshe among the wives of the messenger of God (peace of Allah be upon him and his descendants) was her bias and jealousy toward other Muslim women.

These jealousies provoked the anger of the messenger of God (peace of Allah be upon him and his descendants) and it made Hazrat Muhammad talk to Aeshe harshly that was the prophet of mercy and he has been exalted in the Quran with the phrases

«رحمة للعالمين» و «خلق عظيم»

Sometimes, this jealousy included the children of the messenger of God from other wives. For example, it has been narrated excessive jealousy of Aeshe toward Sedighe Tahere (peace be upon her) and Ibrahim, the child of the messenger of God (peace of Allah be upon him and his descendants) in the historical books.

We will refer to cases that the Sunni scientists have narrated in their valid books:

The jealousy of Aeshe toward Hazrat Khadije (peace be upon her):

Hazrat Khadije (peace be upon her) was the first and the best wife of the messenger of God (peace of Allah be upon him and his descendants) and the prophet of God loved him more than other his wives. He never got married another woman as long as she was alive and he also never forgot her until the end of his life.

Such matter had made Aeshe be jealous of Hazrat Khadije and sometimes she revealed it.

Bokhari has written in the book " Sahih"

حدثنا قُتَيْبَةُ بن سَعِيدٍ حَدَّثَنَا حُمَيْدُ بن عبد الرحمن عن هِشَامِ بن عُرْوَةَ عن أَبِيهِ عن عَائِشَةَ رَضِيَ
الله عنها قالت ما غَرْتُ على امْرَأَةٍ ما غَرْتُ على خَدِيجَةَ من كَثْرَةِ ذِكْرِ رسولِ الله صلى الله عليه وسلم
إِيَّاهَا قالت وَتَزَوَّجَنِي بَعْدَهَا بِثَلَاثِ سِنِينَ وَأَمْرَهُ رَبُّهُ عَزَّ وَجَلَّ أَوْ جِبْرِيلُ عَلَيْهِ السَّلَامُ أَنْ يُبَشِّرَ هَا بِبَيْتٍ فِي
الْجَنَّةِ من قُصَبٍ.

It has been narrated from Aeshe that she was not jealous of other women as much as Khadije because the messenger of God remembered her a lot. After three years of his marriage with him, he married me and God ordered the prophet and Gabriel to announce Khadije to house in the paradise that has been made of pearl.

Al-Bokhari Al-Jafi, Muhammad Ibn Esmaeel Abu Abdullah (died in 256 Hejira) Sahih al-Bokhari v 3 p 1389 hadith no 3606; Kitab Al-Fazael Al-Sahabe, chapter Tazvij Al-Nabi Khedija and Fazleha; researched by: D. Mostafa Deib Al-Bagha; published by: Dar Ibn Kasir; Al-Yamame; Beirut; third edition; 1407 Hejira; 1987

Bokhari has narrated this narration in several other parts in the book " Sahih" for example

Al-Bokhari Al-Jafi, Muhammad Ibn Esmaeel Abu Abdullah (died in 256 Hejira) Sahih al-Bokhari v 3 p 1389 hadith no 3605; Kitab Al-Fazael Al-Sahabe, chapter Tazvij Al-Nabi Khedija and Fazleha v 5 p 2004; hadith no 4931; Kitab Al-Nikah chapter Gheire Al-Nesa Vavajdehen; v 5 p 2237 hadith no 5658; Kitab Al-Adab, chapter of Hosn Al-Ahd Min Al-Iman; researched by: D.

Mostafa Dib Al-Bagha; published by: Dar Ibn Kasir; Al-Yamame; Beirut; third edition; 1407 Hejira; 1987

Mosalam Neishburi has narrated this narration

Al-Neishaburi Moslem Ibn Al-Hojaj Abu Al-Husain Al-Ghashiri (died in 261 Hejira) Sahih Moslem v 4 p 1888; hadith no 2435; Kitab Fazael Al-Sahabe; chapter of Khedija Om Al-Momenin; researched by: Muhammad Foad Abd Al-Baghi; published by: Dar Ehya Al-Toras Al-Arabi; Beirut

Ahmad Ben Hanbel has written in the book " Mosnad"

حدثنا عبد الله حدثني أبي ثنا علي بن إسحاق أنا عبد الله قال أنا مجالد عن الشعبي عن مسروق عن عائشة قالت كان النبي صلى الله عليه وسلم إذا ذكرَ خديجة أتتني عليها فأحسن التناء قالت فغررت يوماً فقلت ما أكثر ما تذكرها حمراء الشدق قد أبدلك الله عز وجل بها خيراً منها قال ما أبدلني الله عز وجل خيراً منها قد آمنت بي إذ كفر بي الناس وصدقني إذ كذبني الناس وواستني بم الهأ إذا حرمني الناس ورزقني الله عز وجل ولدها إذ حرمني أولاد النساء.

Aeshe has said " whenever the messenger of God remembered Khadije, he remembered her well". One day, jealousy dominated on me and I said " you remember the old woman without teeth a lot? God has granted you better than her". The messenger of God bade " God has not granted me better than her. Because when other people denied me, she confirmed me and when the people deprived me, she helped me with her properties. God granted me children from him whereas he did not grant me any children from my other wives".

Al-Shibani, Ahmad Ibn Hanbal Abu Abdullah (died in 241 Hejira) Mosnad Ahmad Ibn Hanbal v 6 p 117 hadith no 24908; published by: Ghortobat Institue; Egypt

Ibn Kasir Dameshghi has said after narrating this narration

تفرد به أحمد أيضا وإسناده لا بأس به .

Only Ahmad has narrated this narration and its document has no fault.

Ibn Kasir Dameshghi, Esmaeel Ibn Omar Abu Al-Feda Al-Gharshi (died in 774 Hejira) Al-Sire Al-Nabavie v 2 p 135; according to Jamat Al-Kabir software

Ibn Kasir Dameshghi, Esmaeel Ibn Omar Abu Al-Feda Al-Gharshi (died in 774 Hejira) Al-Sire Al-Nabavie v 3 p 128; published by: Maktabat Al-Maref; Beirut

Heisami has also said

رواه أحمد وإسناده حسن.

Ahmad has narrated it and its document is good.

Al-Heisami, Abu Al-Hassan Ali Ibn Abi Bakr (died in 807 Hejira) Majma Al-Zavaed and Manba Al-Favaed v 9 p 224; published by: Dar Al-Rian Al-Toras; Dar Al-Ketab Al-Arabi; Cairo; Beirut; 1407 Hejira

Mosalam Neishaburi has narrated this narration. But unfortunately, he has omitted the remark of the prophet of God has bade in order to answer Aeshe " God has not granted me better than her".

حدثنا سُوَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ اسْتَأْذَنَتْ هَالَةَ بِنْتُ خُوَيْلِدٍ أُخْتُ خَدِيجَةَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَأَحَ لِذَلِكَ فَقَالَ اللَّهُمَّ هَالَةَ بِنْتُ خُوَيْلِدٍ فَعِرْتُ فَقُلْتُ وَمَا تَذَكَّرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ فُرَيْشٍ حَمْرَاءِ الشَّدَقِيِّينَ هَلَكَتْ فِي الدَّهْرِ فَأَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا.

It has been narrated from Aeshe that one day, Hale, the daughter of Khuild and the sister of Khadije , wanted the permission of visiting the messenger of God (peace of Allah be upon him and his descendants). It reminded the messenger of God of Khadije's getting permission; therefore, she became happy and bade " O' God! Hale, the daughter of Khuild!Aeshe said " my jealousy was provoked and said "why are you remembering this old woman, one of old women in the Ghoreish Tribe whose teeth had fallen and gums had been appeared because she was too old". She perished many years ago and God has granted a wife better than her.

Al-Neishaburi Moslem Ibn Al-Hojaj Abu Al-Husain Al-Ghashiri (died in 261 Hejira) Sahih Moslem v 4 p 1889; hadith no 2437; Ketab Fazael Al-Sahabe; chapter of Khedija Om Al-Momenin; researched by: Muhammad Foad Abd Al-Baghi; published by: Dar Ehya Al-Toras Al-Arabi; Beirut

The worst anger of the messenger of God (peace of Allah be upon him and his descendants) from the remark of Aeshe:

Tabarani has said that Aeshe has narrated that the messenger of God became angry from my remark which I have never seen her in such anger

حدثنا محمد بن الفضل السَّقَطِيُّ ثنا سَعِيدُ بن سُلَيْمَانَ ثنا مُبَارَكُ بن فَضَالَةَ عن هِشَامِ بن عُرْوَةَ عن أبيه عن عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُكْثِرُ ذِكْرَ خَدِيجَةَ فَقُلْتُ مَا أَكْثَرَ مَا تُكْثِرُ ذِكْرَ خَدِيجَةَ وَقَدْ أَخْلَفَ اللَّهُ لَكَ مِنْ خَدِيجَةَ عَجُوزٌ حَمْرَاءُ الشَّدَقِيِّينَ قَدْ هَلَكَتْ فِي دَهْرٍ فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَضَبًا مَا رَأَيْتُهُ غَضِبَ مِثْلَهُ قَطُّ وَقَالَ إِنَّ اللَّهَ رَزَقَهَا مِنِّي مَا لَمْ يَرْزُقْ أَحَدًا مِنكُمْ قُلْتُ يَا رَسُولَ اللَّهِ أَعَفَ عَنِّي عَفَا اللَّهُ عَنْكَ وَاللَّهِ لَا تَسْمَعُنِي أُذَكِّرُ خَدِيجَةَ بَعْدَ هَذَا الْيَوْمِ بِشَيْءٍ تَكْرَهُهُ .

It has been narrated from Aeshe that the messenger of God remembered Khadije a lot". I said " you remember the old woman without teeth a lot? She perished in the last years and God has granted you better than her". Then the messenger of God became angry which I have never seen her in such anger and bade " God has granted me something from her, but none of you have granted me". I said " O' the prophet of God! Forgive me; God forgives you. I swear God; you will never hear any remarks from me about Khadije that makes you sad.

Al-Tabarani, Soleiman Ibn Ahmad Ibn Ahmad Ibn Ayoob Abu Al-Ghasem (died in 360 Hejira) Al-Mojam Al-Kabir v 23 p 11; researched by: Hamdi Ibn Abd Al-Majid Al-Salafi; published by: Maktabat Al-Zahra; Al-Mosel; second edition; 1404 Hejira; 1983

Correcting the document of the narration:

Heisami has said after narrating this narration

رواه الطبراني واسانيدہ حسنة.

Tabarani has narrated this narration and its documents are good.

Al-Heisami, Abu Al-Hassan Ali Ibn Abi Bakr (died in 807 Hejira) Majma al-Zavaed and Manba Al-Favaed v 9 p 224; published by: Dar Al-Rian Al-Toras; Dar Al-Ketab Al-Arabi; Cairo; Beirut; 1407 Hejira

Although the correction of Heisami is enough, we will analyze all of documents for more certainty.

Muhammad Ben Fazl:

Shams Al-Din Zahabi has said about him

محمد بن الفضل بن جابر الثقفي البغدادي . قال الدارقطني : صدوق .

Muhammad Ben Al-Fazl is honest.

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ibn Ahmad Ibn Osman (died in 748 Hejira) History of Islam and Vafiat Al-Mashahir and Alam v 21 p 306; researched by: D. Umar Abd Al-Salam Tadmeri; published by: Dar Al-Ketab Al-Arabi; Lebanon; Beirut; first edition; 1407 Hejira;

Dar Ghatani has written about him in the book "questions about the king"

محمد بن الفضل بن جابر بن شاذان السقطي صدوق.

Muhammad Ben Al-Fazl has been honest.

Al-Dar Ghotni Al-Baghdadi, Abu Al-Hassan Ali Ibn Umar (died in 385 Hejira) Soalat Al-Hakim Al-Neishaburi Al-Dar Al-Ghotni; v 1 p 145; no 197; researched by: D. Movafagh Ibn Abdullah Ibn Abd Al-Ghader; published by: Maktabat Al-Riyadh; first edition; 1404 Hejira; 1984.

Moghadesi Hanbali has corrected the document that Muhammad Ben Fazl has mentioned in the sequence of existence

أنا الطبراني نا محمد بن الفضل السقطي نا سعيد بن سليمان (ح) إسناده صحيح.

Tabarani has narrated from Muhammad Ben Fazl and he has narrated that its document is valid.

Al-Maghdasi Al-Hanbali, Abu Abdullah Muhammad Ibn Abd Al-Vahed Ibn Ahmad (died in 643 Hejira) Al-Ahadith Al-Mokhtare v 4 p 306; researched by: Abd Al-Malek Ibn Abdullah Ibn Dahish; published by: Maktabat Al-Nehzat Al-Hadith; Mecca; first edition; 1410 Hejira

Saeid Ben Soleiman:

Ibn Hajar Asghalani has written about him

سعيد بن سليمان الضبي أبو عثمان الواسطي نزيل بغداد البزاز لقبه سعدويه ثقة حافظ من كبار

العاشرة.

Saeid Ben Soleiman lived in Baghdad and his title was Saduie. He was honest and one of dignitaries of the tenth rank of Ravat.

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hejira) Taghrib Al-Tahzib; researched by: Muhammad Avame; v 1 p 237; no 2329; published by: Dar Al-Rashid; Syria; 1406 Hejira; 1986

Mobarak Ben Fazale:

Shams Al-Din Zahabi has written after he has narrated a narration that there is Mobarak Ben FAzale in its document

تفرد به مبارك بن فضالة عنه وهو صدوق .

Mobarak Ben Fazale has narrated this narration and he is honest.

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ibn Ahmad Ibn Osman (died in 748 Hejira) Siar Alam Al-Nobala; v 5 p 122; researched by: Shoaib Al-Arnawt; Muhammad Naeem Al-Arghasusi; Beirut; ninth edition; 1413 Hejira

And he has written about his biography

مبارك بن فضالة د ت ق خت ابن أبي أمية الحافظ المحدث الصادق الإمام أبو فضالة القرشي العدوي مولى عمر بن الخطاب من كبار علماء البصرة .

Mobarak Ben Fazale was Hafez, honest Mohades, Imam and one of dignitaries of scientists of Basra.

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ibn Ahmad Ibn Osman (died in 748 Hejira) Siar Alam Al-Nobala; v 7 p 281; researched by: Shoaib Al-Arnawt; Muhammad Naeem Al-Arghasusi; Beirut; ninth edition; 1413 Hejira

Hesham Ben Arve:

Zahabi has written about him

هشام بن عروة أبو المنذر وقيل أبو عبد الله القرشي أحد الأعلام سمع عمه بن الزبير وأباه وعنه شعبة ومالك والقطان توفي 146 قال أبو حاتم ثقة إمام في الحديث .

Hesham Ben Arve was one of well known persons that has narrated from his uncle, Abdullah Ben Zobeir, and his father, Arve Ben Zobeir. Abu Hatem has said " he was reliable and the Imam of Hadithe Science.

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ibn Ahmad Ibn Osman (died in 748 Hejira) Al-Kashef Fi Marefat Min Lah Revayat Fi Al-Kotob Al-Seta; v 2 p 337; no 5972; researched by: Muhammad Avame; Dar Al-Gheble Al-Seghat Al-Islami; Olov Insitute; 1413 Hejira; 1992

Arve Ben Zobeir :

قال بن سعد كان فقيها عالما كثير الحديث ثبتا مأمونا قال هشام صام أبي الدهر ومات وهو صائم في موته أقوال منها 93 و 94 ع.

Ibn Sad has said " he was jurisprudent, scientist and a reliable person and he has narrated a lot of narrations. Hesham has said " my father fasted all of his life span and when he died, he had fasted.

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ibn Ahmad Ibn Osman (died in 748 Hejira) Al-Kashef Fi Marefat Min Lah Revayat Fi Al-Kotob Al-Seta; v 2 p 18; no 3775; researched by: Muhammad Avame; Dar Al-Gheble Al-Seghat Al-Islami; Olov Insitute; 1413 Hejira; 1992

Hence, there is no doubt in the document of this narration and it proves that the jealousy of Aeshe toward Hazrat Khadije has made the worst anger of the messenger of God (peace of Allah be upon him and his descendants).

The severe anger of the messenger of God from the remark of Aeshe:

Ibn Abd Al-Ber in the book " Al-Estiah" , Ibn Juzi in the book " Al-Montazam" , Ibn Asir In the book " Asad Al-Ghabe" and other Sunni dignitaries have narrated that the messenger of God (peace of Allah be upon him and his descendants) became angry from the remark of Aeshe as much as his hair strands in the front of his head started shivering from sadness

عن مسروق عن عائشة قالت كان رسول الله (ص) لا يكاد يخرج من البيت حتى يذكر خديجة فيحسن الثناء عليها فذكرها يوما من الأيام فلأدركتني الغيرة فقلت هل كانت إلا عجوزا فقد أبدلك الله خيرا منها فغضب حتى اهتز مقدم شعره من الغضب ثم قال لا والله ما أبدلني الله خيرا منها آمنت بي إذ كفر الناس وصدقتمني إذ كذبتني الناس وواستني في مالها إذ حرمني الناس ورزقني الله منها أولادا إذ حرمني أولاد النساء قالت عائشة فقلت في نفسي لا أذكرها بسيئة أبدا.

Masrugh has narrated from Aeshe that he said " the messenger of God (peace of Allah be upon him and his descendants) never left his house except of remembering Hazrat Khadije (peace be upon her) and he exalted her. Once upon

him, he remembered her; therefore, my jealousy was provoked and I said "she was an old woman, but God has granted you a woman better than her". The messenger of God (peace of Allah be upon him and his descendants) became angry from the remark of Aeshe as much as his hair strands in the front of his head started shivering from sadness. Then he said " I swear God that he has not granted me a wife better than her and she believed in me when the people were unbeliever; she confirmed me when the people denied me; she dedicated her properties to me when others deprived me of their properties; God granted me children from her, but she did not grant me from my other wives. Aeshe said " I promised myself I would not remember her badly".

Al-Namri Al-Ghortobi Al-Maleki, Abu Umar Yousef Ibn Abdullah Ibn Abd Al-Bar (died in 463 Hejira) Al-Estiab Fi Marefat Al-Ashab v 4 p 1823-1824; researched by: Ali Muhammad Al-Bajavi; published by: Dar Al-Jeil; Beirut; first edition; 1412 Hejira

Ibn Al-Jozi Al-Hanbali, Jamal Al-Din Abu Al-Faraj Abd Al-Rahman Ibn Ali Ibn Muhammad (died in 597 Hejira) Al-Montazam Fi Tarikh and Al-Amam v 3 p 18; published by: Dar Sader; Beirut; first edition; 1385 Hejira

Ibn Al-Jozi Al-Hanbali, Jamal Al-Din Abu Al-Faraj Abd Al-Rahman Ibn Ali Ibn Muhammad (died in 597 Hejira) Sefat Al-Sefat v 2 p 8; researched by: Mahmud Fakhozi; D. Muhammad Rovas Ghale Ji; published by: Dar Al-Marefat; Beirut; second edition; 1399 Hejira; 1979

Al-Jazari, Ez Al-Din Ibn Al-Asir Abi Al-Hassan Ali Ibn Muhammad (died in 630 Hejira) Osd Al-Ghabe Fi Marefat Al-Sahabe; v 7 p 95; researched by: Adel Ahmad Al-Refae; published by: Dar Ehya Toras Al-Arabi; Beirut; first edition; 1417 Hejira; 1996

Al-Nobari, Shahab Al-Din Ahmad Ben Abd Al-Vahab (died in 733 A.H.) Nahaye Al-Adab v 18 p 113; researched by: Mofid Ghamhie and Jamae; researched by: Dar Al-Kotob; Al-Elmie-Beirut; first edition; 1424 Hejira; 2004

Al-Safdi, Salah Al-Din Khalil Ibn Eibak (died in 764 Hejira) Al-Vafi Be Al-Vafiat; v 13 p 182; researched by: Ahmad Al-Arnawt and Torki Mostafa; published by: Dar Ehya Toras Al-Arabi; Beirut; 1420 Hejira; 2000

The intermediate of the mother of Aeshe and seeking forgiveness from the messenger of God (peace of Allah be upon him and his descendants):

Ibn Ishagh and Halabi have narrated in their biography that the messenger of God (peace of Allah be upon him and his descendants) became angry as much as she behaved with Aeshe harshly. The mother of Aeshe had to mediate between her and the messenger of God so that the prophet can forgive Aeshe

نا يونس عن عبد الواحد بن أيمن المخزومي قال نا أبو نجيح أبو عبد الله بن أبي نجيح قال أهدى
لرسول الله صلى الله عليه وسلم جزور أو لحم فأخذ عظمها منها فتناوله الرسول بيده فقال له اذهب به إلى
فلانة فقالت له عائشة لم غمرت يدك فقال رسول الله صلى الله عليه وسلم ان خديجة أوصتني بها فغارت
عائشة وقالت لكأنه ليس في الأرض امرأة الا خديجة؟

فقام رسول الله صلى الله عليه وسلم مغضبا فلبث ما شاء الله ثم رجع فاذا أم رومان فقالت يا
رسول الله ما لك ولعائشة انها حدث وأنت أحق من تجاوز عنها فأخذ بشدق عائشة وقال ألسنت القائلة كأنما
ليس على الأرض امرأة الا خديجة والله لقد آمنت بي اذ كفر قومك ورزقت مني الولد وحرمتموه.

Abu Najih has said " they denoted sheep for killing or meat for the messenger of God (peace of Allah be upon him and his descendants). The prophet chopped some of it with his hand and bade " take it for such and such a person". Aeshe said " why are you doing such favors?". The messenger of God bade " Khadije had recommended her'. The jealousy of Aeshe was provoked and she said " it seems there is no woman except Khadije ". The messenger of God (peace of Allah be upon him and his descendants) stood up angrily, she waited for a while and then she came back. Um Roman (the mother of Aeshe) bade to the messenger of God " Aeshe is too young and you should ignore her sin". The messenger of God tied the mouth of Aeshe and he bade " didn't you say there is no woman on the earth except Khadije?" I swear God that Khadije believed in God whereas the people of your tribe were unbeliever. Moreover, God granted me some children, but you deprived me of that.

Muhammad Ibn Eshagh Ibn Yasar (died in 151 Hejira) Sire Ibn Eshagh (Al-Mobtada and Al-Mabath and Al-Maghazi) v 5 p 228 hadith no 332; researched by: Muhammad Hamid Allah; published by: Mohad Al-Dorasat and Al-Abhath Letarif

Al-Halabi, Ali Ibn Borhan Al-Din (died in 1044 Hejira) Al-Sire Al-Halabie Fi Sire Al-Amin Al-Mamun; v 3 p 401; Dar Al-Marefat; Beirut; 1400 Hejira

The jealousies of Aeshe toward Hazrat Khadije (peace be upon her) are not only these cases. We refuse to narrate rest them due to briefness.

Analyzing the jealousies of Aeshe toward Hazrat Khadije (peace be upon her):

According to these narrations, the document of some of them were corrected, the jealousies of Aeshe toward Hazrat Khadije (peace be upon her) provoked the severe anger of the messenger of God (peace of Allah be upon him and his descendants). In some situations, he became too angry and as Aeshe has said " I have never seen such anger from him". In some situations, the hair strands in the front of his head started shivering and in some situations, the mother of Aeshe mediated so that Hazrat Muhammad reduces his anger. However, the mediation of the mother of Aeshe could not soothe Hazrat Muhammad and he behaved Aeshe harshly.

Regarding these narrations, the question that the Sunni scientists should answer is " what is the rule of provoking the messenger of God (peace of Allah be upon him and his descendants)?"

Did the anger of the messenger of God (peace of Allah be upon him and his descendants) make God angry?

It is interesting that Aeshe has believed that persons that provoke the anger of the messenger of God should go to the hell. In the story of following the order of the messenger of God by the companions in Hajj Al-Veda, Aeshe has said

فَدَخَلَ عَلَيَّ وَهُوَ غَضَبَانُ فَقُلْتُ مَنْ أَغْضَبَكَ يَا رَسُولَ اللَّهِ أَدْخَلَهُ اللَّهُ النَّارَ .

The messenger of God (peace of Allah be upon him and his descendants) came to me while I was angry. I said " who has made you angry?; God must send him to the hell".

Al-Neishaburi, Moslem Ibn Al-Hojaj Abu al-Husain Al-Ghashiri (died in 261 Hejira) Sahih Moslem v 2 p 879 hadith no 1211; Kitab Al-Hajj; chapter Bayan Vojuh Al-Hezam; published by: Muhammad Foad Abd Al-Baghi; published by: Dar Ehya Toras Al-Arabi

It has been narrated in another narration

فَغَضِبَ ثُمَّ انْطَلَقَ حَتَّى دَخَلَ عَلَى عَائِشَةَ غَضَبَانٍ فَرَأَتْ الْغَمَّ ضَبَّ فِي وَجْهِهِ فَقَالَتْ مَنْ أَغْضَبَكَ أَغْضَبَهُ اللَّهُ .

The messenger of God became angry, left there and he came to Aeshe. When Aeshe saw anger on the face of the messenger of God, she said " God should be angry of the person that has made you angry.

Al-Shibani, Ahmad Ibn Hanbal Abu Abdullah (died in 241 Hejira) Mosnad Ahmad Ibn Hanbal v 4 p 286; published by: Ghortobat Institute; Egypt.

Heisami has said after narrating this narration

رواه أبو يعلى ورجاله رجال الصحيح .

Abu Yala has narrated this narration and all of its narrators are the narrators of the book " Sahih Bokhari".

Al-Heisami, Abu Al-Hassan Ali Ibn Abi Bakr (died in 807 Hejira) Majma Al-Zavaed and Manba Al-Favaed v 3 p 233; published by: Dar Al-Rian Al-Toras; Dar Al-Ketab Al-Arabi; Cairo; Beirut; 1407 Hejira

If someone asks whether this prayer of Aeshe includes herself or not, the Sunni scientists should answer it.

In addition, this narration proves that the claim of the Sunni scientists based on the matter that Aeshe was the most beloved wife of the messenger of God (peace of Allah be upon him and his descendants) is a fiction any longer more, but Hazrat Khadije (peace be upon her) was the most beloved wife of the messenger of God (peace of Allah be upon him and his descendants).

It also abolishes the claim of some of the Sunni scientists, Aeshe was the best wife of Hazrat Muhammad. According these narrations, the messenger of God (peace of Allah be upon him and his descendants) says clearly that God has not granted me better than her.

Jealousy of Aeshe toward Marieh:

Um Al-Momenin, Marieh, was one of good natured wives of the messenger of God and she was only women that had children from the messenger of God (peace of Allah be upon him and his descendants) after Hazrat Khadije. According to the narration of Aeshe, she had a beautiful face and it caused that Aeshe had severe jealousy toward her.

Narrating from Aeshe, Muhammad Ben Sad in the book " Tabaghat" and Zobeir Ben Bakar in the book " Al-Montakhab Men Ketab Azvach Al-Nabi" have written

عن عائشة قالت ما غرت على امرأة إلا دون ما غرت على مارية وذلك أنها كانت جميلة من النساء ... وأعجب بها رسول الله صلى الله عليه وسلم وكان أنزلها أول ما قدم بها في بيت لحرثة بن النعمان فكانت جارتنا فكان رسول الله عامه النهار والليل عندها حتى فرغنا لها فجزعت ف حولها إلى العالية فكان يختلف إليها هناك فكان ذلك أشد علينا ثم رزق الله منها الولد وحرمننا منه

It has been narrated from Aeshe that she was jealous of no woman. If so, it would have been less than my jealousy to Marie because she was a beautiful woman (in this part, the Sunni scientists have mentioned the appearance characteristics of Hazrat Muhammad. however, we refuse to mention these matters in order to keep the honor of the messenger of God (peace of Allah be upon him and his descendants)) and the messenger of God (peace of Allah be upon him and his descendants) liked her. The first time that he visited him was in the house of Harese Ben Naman; therefore, she became our neighbor. The messenger of God (peace of Allah be upon him and his descendants) was with her all day long until we applied all of our attempts against him. Hence, he became depressed. The messenger of God (peace of Allah be upon him and his descendants) took her to Alie and he visited her all day long. Understanding this matter is more difficult than before. Then God gave a child to the messenger of God (peace of Allah be upon him and his descendants) from her and we deprived of this child.

Al-Zahri, Muhammad Ibn Saad Ibn Mani Abu Abdullah Al-Basri (died in 230 Hejira) Al-Tabaghat Al-Kobra v 8 p 212, 213; published by: Dar Sader; Beirut

Al-Zobeiri, Abu Abdullah Al-Zobeir Ibn Bekar Ibn Abdullah Ibn Masab (died in 256 Hejira) Al-Montakhab Min Ketab Azvaj Al-Nabi; v 1 p 57; researched by: Sakine Al-Shahabi; published by: Al-Resalat Institute; Beirut; first edition; 1403 Hejira

This jealousy was as much as when Marie gave birth to Ibrahim, Aeshe could not tolerate and bade to the messenger of God (peace of Allah be upon him and his descendants) that she does not look like you at all. Hakem Neishaburi has written in the book " Al-Mostadrek"

حدثني علي بن حمشاد العدل ثنا أحمد بن علي الأبار ثنا الحسن بن حماد سجادة حدثني يحيى بن سعيد الأموي ثنا أبو معاذ سليمان بن الأرقم الأنصاري عن الزهري عن عروة عن عائشة رضي الله عنها قالت أهديت مارية إلى رسول الله صلى الله عليه وسلم ومعها بن عم لها قالت فوقع عل يها وقعة فاستمرت حاملا قالت فعزلها عند بن عمها قالت فقال أهل الإفك والزور من حاجته إلى الولد أدعى ولد

غيره وكانت أمه قليلة اللبن فابتاعت له ضائنة لبون فكان يغذى بلبنها فحسن عليه لحمه قالت عائشة رضي الله عنها فدخل به على النبي صلى الله عليه وسلم ذات يوم فقال كيف ترين فقلت من غذي بلحم الضأن يحسن لحمه قال ولا الشبه؟ قالت فحملني ما يحمل النساء من الغيرة أن قلت ما أرى شبيها قالت وبلغ رسول الله صلى الله عليه وسلم ما يقول الناس فقال لعلي خذ هذا السيف فانطلق فاضرب عنق بن عم مارية حيث وجدته قالت فانطلق فإذا هو في حائط على نخلة يخترف رطبا قال فلما نظر إلى علي ومعه السيف استقبلته رعدة قال فسقطت الخرقة فإذا هو لم يخلق الله عز وجل له ما للرجال شيء ممسوح.

Arve has narrated from Aeshe " they granted Marie to the messenger of God and the cousin of Marie (the son of her paternal uncle) was with her as well. Aeshe said " the messenger of God (peace of Allah be upon him and his descendants) had sexual intercourse with her and Marie became pregnant". The messenger of God (peace of Allah be upon him and his descendants) left her to her cousin (the son of her paternal uncle). The people of Afak (persons that insulted the wives of the messenger of God (peace of Allah be upon him and his descendants) said " since the messenger of God needs child, he addresses the children of other people his children. the mother of Ibrahim had little milk; they bought ewe that produced milk and Ibrahim was fed from that. it caused that he had good body flesh. Aeshe says " one day I came to the messenger of God (peace of Allah be upon him and his descendants) when Ibrahim was with him. The messenger of God asked me " what do you think of this child?" I said " everyone that eats the meat of sheep will have good flesh. The messenger of God asked " does he look like me?". Aeshe says" the woman jealousy dominated me; therefore, I said " he does not look like you at all".

Aeshe says " the messenger of God (peace of Allah be upon him and his descendants) informed of remarks that the people said". Hazrat Muhammad ordered Imam Ali (peace be upon him) " take this sword and cut the head of the cousin of Marie (the son of paternal uncle) wherever you visit him". Aeshe says " Ali looked for him and found him in a garden which he was picking up dates on the top of a date tree. When he saw Ali with a sword in his hand, his body started shaking. Imam Ali (peace be upon him) says " his clothes fell and I saw that God had not given to him whatever God had given to other men".

Al-Hakim Al-Neishaburi, Muhammad Ibn Abdullah Abu Abdullah (died in 405 Hejira) al-Mostdarak Ala Al-Sahihein v 4 p 41 hadith no 6821; researched by: Mostafa Abd Al-Ghader Ata; published by: Dar Al-Kotob Al-Elmie; Beirut; first edition; 1411 Hejira; 1990

Jealousy toward Ibrahim, the child of the messenger of God:

Since Aeshe never had any children from the messenger of God (peace of Allah be upon him and his descendants), seeing the child of Marieh was depressing for her. Therefore, when the messenger of God asks from the similarity of the child to himself, Aeshe denies any similarity between the messenger of God and his child

Muhammad Ben Sad in the book Al-Tabaghat Al-Kobra and Ibn Juzi in the book " Al-Montazam" have written

عن الزهري عن عروة عن عائشة قالت لما ولد إبراهيم جاء به رسول الله صلى الله عليه وسلم إلي فقال أنظري إلي شبهه بي فقلت ما أرى شيئا فقال رسول الله صلى الله عليه وسلم ألا ترين إلي بياضه ولحمه فقلت إنه من قصر عليه اللقاح أبيض وسمن.

Arve has narrated that Aeshe bade " when Ibrahim was born, the messenger of God (peace of Allah be upon him and his descendants) along with him came to me and he said " look at his similarity to me". I said " I never see any similarity between him and you. The messenger of God (peace of Allah be upon him and his descendants) bade " can't you see he has white skin and his body flesh?". I said "whoever eats the meat and the milk of breast fed animals will have white skin and will be fat".

Al-Zahri, Muhammad Ibn Saad Ibn Mani Abu Abdullah Al-Basri (died in 230 Hejira) Al-Tabaghat Al-Kobra v 1 p 137; published by: Dar Sader; Beirut

Ibn Al-Jozi Al-Hanbali, Jamal Al-Din Abu Al-Faraj Abd Al-Rahman Ibn Ali Ibn Muhammad (died in 597 Hejira) Al-Montazam Fi Tarikh and Al-Amam v 3 p 346; published by: Dar Sader; Beirut; first edition; 1385 Hejira

Balazeri has written in the book " Ansab Al-Ashrad"

وكان لرسول الله صلى الله عليه وسلم لقائح، وقطعة غنم، فكانت مارية تشرب من ألبانها وتسقي ولدها. قالوا: وأتي رسول الله صلى الله عليه وسلم يوماً بإبراهيم، وهو عند عائشة، فقال : انظري إلي شبهه. فقالت: ما أرى شيئا. فقال: ألا ترين إلي بياضه ولحمه؟ فقالت : من قصرت عليه اللقاح، وسقي ألبان الضأن، سمن وأبيض.

The messenger of God (peace of Allah be upon him and his descendants) had camels and breast fed sheep. Marieh drank their milk and she made her drink their milk. One day, the messenger of God (peace of Allah be upon him and his descendants) along with him came to me and he said " look at his similarity to me". I said " I never see any similarity between him and you. The messenger of God (peace of Allah be upon him and his descendants) bade " can't you see he

has white skin and his body flesh?". I said "whoever eats the meat and the milk of breast fed animals will have white skin and will be fat".

Al-Balazeri, Ahmad Ibn Yahyia Ibn Jaber (died in 279 Hejira) Ansab Al-Ashraf; v 1 p 198; according to the software of Jamat Al-Kabir

Jealousy toward Um Salame:

Um Salame was one of other wives of the messenger of God (peace of Allah be upon him and his descendants) and had special beauty. Therefore, Aeshe had a lot of jealousy toward her.

Muhammad Ben Sad in the book " Tabaghat Al-Kobar", Balazeri in the book "Ansab Al-Ashraf" , Ibn Juzi in the book " Al-Montazam" , Zehbi in the books " Seir Alam Al-Nebla" and " Tarikh Al-Eslam" and Ibn Hajar Asghalani in the book "Al-Asabe" have written

أخبرنا محمد بن عمر حدثنا عبد الرحمن بن أبي الزناد عن هشام بن عروة عن أبيه عن عائشة قالت لما تزوج رسول الله صلى الله عليه وسلم أم سلمة حزنت حزنا شديدا لما ذكروا لنا من جمالها قالت فتلطفت لها حتى رأيتها فرأيتها والله أضعاف ما وصفت لي في الحسن والجمال قالت فذكرت ذلك لحفصة - وكانتا يدا واحدة- فقالت لا والله - إن هذه إلا الغيرة- ما هي كما يقولون فتلطفت لها حفصة حتى رأتها فقالت قد رأيتها ولا والله ما هي كما تقولين ولا قريب وإنها لجميلة قالت فرأيتها بعد فكانت لعمرى كما قالت حفصة ولكني كنت غيرى.

Arve has narrated from Aeshe " when the messenger of God married Um Salame, I became sad. In that time, they said for me from her beauty. I tried to see her slyly. Then I saw her. I swear God that she was much more beautiful than what they had described. I retold this matter with Hafase; they shared the same opinion. I swear God that these words are nothing more than jealousy and she is not as she was described. Hafase planned to see her. After she saw Um Salame, he said "I swear God that she is not as she was described and even she is not near to what she was described. She is really beautiful. Aeshe has said " after I saw her, I swear my soul that she was as Hafase had described, but I was jealous.

Al-Zahri, Muhammad Ibn Saad Ibn Mani Abu Abdullah Al-Basri (died in 230 Hejira) Al-Tabaghat Al-Kobra v 8 p 94; published by: Dar Sader; Beirut

Al-Balazeri, Ahmad Ibn Yahyia Ibn Jaber (died in 279 Hejira) Ansab Al-Ashraf; v 1 p 190; according to the software of Jamat Al-Kabir

Ibn Al-Jozi Al-Hanbali, Jamal Al-Din Abu Al-Faraj Abd Al-Rahman Ibn Ali Ibn Muhammad (died in 597 Hejira) Al-Montazam Fi Tarikh and Al-Amam v 3 p 208; published by: Dar Sader; Beirut; first edition; 1385 Hejira

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ibn Ahmad Ibn Osman (died in 748 Hejira) Siar Alam Al-Nobala v 2 p 209; researched by: Shoaib Al-Arnawt, Muhammad Naeem Al-Arghasusi; published by: Al-Resalat Institute; Beirut; ninth edition; 1413 Hejira

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ibn Ahmad Ibn Osman (died in 748 Hejira) Tarikh Al-Islam and Vafiat Al-Mashahir and Alam v 5 p 284; researched by: D. Umar Abd Al-Islam Tadmeri; published by: Dar Al-Ketab Lebanon; Beirut; first edition; 1407 Hejira; 1987

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Hajar Abofzal (died in 852 Hejira) Al-Esabat Fi Tameez Al-Sahabat v 8 p 151; researched by: Ali Muhammad Al-Bajavi; published by: Dar Al-Jeil; Beirut; first edition; 1412 Hejira; 1992

Al-Asemi Al-Maleki, Abd Al-Malek Ibn Husain Ibn Abd Al-Malek Al-Shafei (died in 1111 Hejira) Samt Al-Nojum Al-avali Fi Anba Al-avael and Al-Tavali v 1 p 456; researched by: Adel Ahmad Abd Al-Mojud; Ali Muhammad Moavez; published by: Dar Al-Kotob Al-Elmie

It has been narrated in another narration that Aeshe said to the messenger of God " don't you get tired of being with Um Salame?"

Muhammad Ben Sad in the book " Tabaghat Al-Kobra, Ibn Tifur in the book " Balaghat Al-Nesa"and Abu Sad in the book " Nasr Al-Dorer" have written

أخبرنا محمد بن عمر حدثني فاطمة بنت مسلم عن فاطمة الخزاعية قالت سمعت عائشة تقول
يوما: دخل علي يوما رسول الله صلى الله عليه وسلم فقلت أين كنت منذ اليوم قال يا حميراء كنت عند أم
سلمة فقلت أما تشبع من أم سلمة.

Fateme Khazaie has said " I heard that Aeshe said " one day, the messenger of God came to me and I asked " where have you been until now?" he bade " O' Homeira! I was with Um Salame". I said " don't you get tired of being with Um Salame?".

Al-Zahri, Muhammad Ibn Saad Ibn Manee Abu Abdullah Al-Basri (died in 230 Hejira) Al-Tabagaht Al-Kobra v 8 p 80; published by: Dar Sader; Beirut

Abi Al-Fazl Ibn Abi Taher Al-Marouf Be Ibn Al-Nesa v 1 p 73; published by: Manshurat Maktabat Basirati; Qom

Al-Abi, Abu Saad Mansur Ibn Al-Husain (died in 421 Hejira) Nasr Al-Dor Fi Al-Mohazerat v 4 p 32; researched by: Khaled Abd AL-Ghani Mahfuz; published by: Dar Al-Kotob Al-Elmie; Beirut; Lebanon; first edition; 1424 Hejira; 2004

Jealousy toward Safie:

Safie was one of other wives of the messenger of God (peace of Allah be upon him and his descendants) and he had a beautiful face. It caused that Aeshe was jealous of her and even she called her a Jewish woman".

Muhammad Ben Sad in the book " Tabaghat", Balazeri in the book " Ansab Al-ASharf" and Abu Mansur Ben Asaker in the book " Al-Arbaein" have written

أخبرنا محمد بن عمر حدثني أسامة بن زيد بن أسلم عن أبيه عن عطاء بن يسار قال لما قدم رسول الله صلى الله عليه وسلم من خيبر ومعه صفية أنزلها في بيت من بيوت حارثة بن النعمان فسمع بها نساء الأنصار وبجمالها فجئن ينظرن إليها وجاءت عائشة متنقبة حتى دخلت عليها فعرفها فلما خرجت خرج رسول الله على أثرها فقال كيف رأيتها يا عائشة قال رأيت يهودية قال لا تقولي هذا يا عائشة فإنها قد أسلمت فحسن إسلامها.

The messenger of God (peace of Allah be upon him and his descendants) came back from the Kheibar War with Safie. He lived in one houses of Harese Ben Naeman.when The women of Ansar heard this story and informed of her beauty, they went to see her. As Safie had worn mask, she came to Safie and knew her. When she left the house, the messenger of God left the house along with her and asked Aeshe " what do you think of her?" Aeshe said "I saw a Jewish woman". The messenger of God bade " do not say this; she became Muslim and her Islam has become good".

Al-Zahri, Muhammad Ibn Saad Ibn Manee Abu Abdullah Al-Basri (died in 230 Hejira) Al-Tabagaht Al-Kobra v 8 p 126; published by: Dar Sader; Beirut

Al-Balazeri, Ahmad Ibn Yahyia Ibn Jaber (died in 279 Hejira) Ansab Al-Ashraf; v 1 p 196; according to the software of Jamat Al-Kabir

Ibn Asaker, Abu Mansur Abd Al-Rahaman Ibn Muhammad Ibn Hebbe Allah (died in 620 Hejira) Al-Arbaeen Fi Managheb Omahat Al-Momenin Rahmat

Allah; v 1 p 100; researched by: Muhammad Moti Al-Hofaz; Badir battle; published by: Dar Al-Fekr; Damascus; first edition; 1406 Hejira

Of course, the use of the word " Jewish" is related to this situation, but Aeshe used this word for Safie and even sometimes, it provoked the anger of the messenger of God (peace of Allah be upon him and his descendants), for example in the story of the journey of Hajj Al-Veda that was already discussed in detail.

Jealousy toward Jurie:

Halabi has narrated the jealousy of Aeshe toward Um Al-Momenin in his biography in this way

قال وعن عائشة رضي الله تعالى عنها قالت كانت جويرية امرأة حلوة لا يكاد يراها أحد إلا أخذت بنفسه فبينما النبي صلى الله عليه وسلم عدي ونحن على الماء أي الذي هو المريسع إذ دخلت جويرية تسأله في ك تابتها فوالله ما هو إلا أن رأيتها فكرهت دخولها على النبي صلى الله عليه وسلم وعرفت أنه سيرى منها مثل الذي رأيت فقالت يا رسول الله إني امرأة مسلمة الحديث آه وإنما كرهت ذلك لما جبلت عليه النساء من الغيرة .

ومن ثم جاء انه (ص) خطب امرأة فأرسل عائشة رضي الله تعالى عنها لتتنظر إليها فلما رجعت إليه قالت ما رأيت طائلا فقال بلى رأيت خالا في خدها فاقشعرت منه كل شعرة في جسدك أي وفي لفظ آخر عن عائشة رضي الله تعالى عنها فما هو إلا أن وقفت جويرية بباب الخباء لتستعين رسول الله (ص) على كتابتها فنظرت إليها فرايت على وجهها ملاحه وحسنا فأيقنت أن رسول الله (ص) إذا رآها أعجبتة علما منها بموقع الجمال منه فما هو إلا أن كلمته (ص) فقال لها (ص) خير من ذلك أنا أؤدي كتابتك وأتزوجك فقضى عنها كتابتها وتزوجها

It has been narrated from Aeshe that Juire was a beautiful woman and whoever saw her became interested in her.

When the messenger of God (peace of Allah be upon him and his descendants) was on trip on trip and we were around the pool, Jurie came to the messenger of God (peace of Allah be upon him and his descendants) and she wanted to contract with him. I swear God that I became sad as soon as I saw her and I knew that the messenger of God (peace of Allah be upon him and his descendants) would see the same beauty I saw in her. Then she said " O' the messenger of God! I have just become Muslim.

Aeshe became sad of her coming because she was jealous of her.

The messenger of God wanted to proposed question to her. Hence, he sent Aeshe to see her. When he came back to the messenger of God, he said " I saw nothing valuable". The messenger of God bade " you saw the spot on her face that shivered hair all over your body. And it has been narrated in another narration from Aeshe that Jurie stood behind the curtain so that the messenger of God could help her in the contract .when I looked at her face, I saw beauty on her face. I reassured that when the messenger of God saw her, he will be interested in her. When the messenger of God (peace of Allah be upon him and his descendants) saw her, he said to her more than whatever I thought. He bade " I will pay the share of your contract and marry you and then she paid her share and married her".

Al-Halabi, Ali Ibn Borhan Al-Din (died in 1044 Hejira) Al-Sire Al-Halabie Fi Sire Al-Amin Al-Mamun v 2 p 586 and 587; published by: Dar Al-Marefat Beirut; 1400 Hejira

Jealousy toward Malike, the daughter of Kaab:

Malike, the daughter of Kaab, was one of wives of the messenger of God (peace of Allah be upon him and his descendants). She was wonderful in the aspect of beauty and she was also younger than other wives of the messenger of God, especially Aeshe. Aeshe made the messenger of God (peace of Allah be upon him and his descendants) divorce her with strange trick and she could get rid of a more beautiful and younger woman than herself.

Ibn Kasir Damaeshghi has written about this matter

حدثني أبو معشر قال : تزوج رسول الله مليكة بنت كعب، وكانت تذكر بجمال بارع، فدخلت عليها عائشة فقالت: ألا تستحين أن تتكحي قاتل أبيك؟ فاستعادت منه فطلقها . فجاء قومها فقالوا يا رسول الله إنها صغيرة ولا رأى لها، وإنما خدعت فارتجعها، فأبى . فاستأذنه أن يزوجهما بقريب لها من بنى عذرة فأذن لهم.

قال: وكان أبوها قد قتله خالد بن الوليد يوم الفتح.

The messenger of God married Malike, the daughter of Kaab. She was well known for her beauty " Aeshe came to her and said " aren't you ashamed that you have married with the murderer of your father? Malike sought God. Therefore, the messenger of God divorced her; her relatives came and said "O' the messenger of God! She is child. Forgive her. She has been deceived and you

must see her". The messenger of God did not accept it. Her relatives got permission to have her marry one of her relatives from the Nabi Uzre Tribe and the messenger of God permitted.

The father of Malike was killed by Khaled Ben Valid in the war of surrounding Mecca.

Ibn Kasir Dameshghi, Esmaeel Ibn Omar Abu Al-Feda Al-Gharshi (died in 774 Hejira) Al-Sire Al-Nabavie v 4 p 592 according to Jamat Al-Kabir software

Ibn Kasir Dameshghi, Esmaeel Ibn Omar Abu Al-Feda Al-Gharshi (died in 774 Hejira) Al-Sire Al-Nabavie v 5 p 299; published by: Maktabat Al-Maref; Beirut

Maverdi Shafei has written in the book " Al-Havi Al-Kabir"

والسابعة : مليكة بنت كعب الليثية كانت مذكورة بالجمال فدخلت عليها عائشة ، فقالت : ألا تستحين أن تتزوجين قاتل أبيك يوم الفتح فاستعيزني منه فإنه يعيدك ، فدخل عليها رسول الله فقالت : أعوذ بالله منك ، فأعرض عنها ، وقال : قد أعاذك الله مني وطلقها .

Malike, the daughter of Kaab Lisi, was famous in her beauty. Aeshe came to her and said " aren't you ashamed you have married of someone that has killed your father of Fath Day? Seek God from him so that God helps you". Malike came to the messenger of God and said " I seek God from you". The messenger of God turned her away and said " you seek God from me and then he divorced him.

Al-Maverdi Al-Basri Al-Shafei, Ali Ibn Muhammad Ibn Habib (died in 450 Hejira) Al-Havi Al-Kabir Fi Fegh Mazhab Al-Shafei va Hova Sharh Mokhtasar Al-Mazni v 9 p 28; researched by: Al-Sheikh Ali Muhammad Moavez; Al-Sheikh Adel Ahmad Abd Al-Mojud; published by: Dar Al-Kotob Al-Elmie; Beirut; first edition; 1419 Hejira; 1999

The jealousy of Aeshe toward Asma, the daughter Naman:

Asma, the daughter of Naman, was one of other wives of the messenger of God (peace of Allah be upon him and his descendants); Aeshe removed her with the help of her usual assistant, Hafase(her cousin) and she sent her to her family with the same trick that she had removed Malike , the daughter of Kaab.

عن حمزة بن أبي أسيد الساعدي عن أبيه وكان بدريا قال : تزوج رسول الله صلى الله عليه وسلم أسماء بنت النعمان الجوثية فأرسلني فجئت بها فقالت حفصة لعائشة أو عائشة لحفصة اخضبيها أنت وأنا

أَمْسَطُهَا فَفَعَلْنَا ثُمَّ قَالَتْ لَهَا إِحْدَاهُمَا أَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ مِنَ الْمَرْأَةِ إِذَا دَخَلَتْ عَلَيْهِ أَنْ تَقُولَ
 أَعُوذُ بِاللَّهِ مِنْكَ فَلَمَّا دَخَلَتْ عَلَيْهِ وَأَعْلَقَ الْبَابَ وَأَرْخَى السُّتْرَ مَدَّ يَدَهُ إِلَيْهَا فَقَالَتْ أَعُوذُ بِاللَّهِ مِنْكَ فَقَالَ بِكُمُ
 عَلَى وَجْهِهِ فَاسْتَنْتَرَ بِهِ وَقَالَ عُدْتُ مَعَادًا ثَلَاثَ مَرَّاتٍ . قَالَ أَبُو أُسَيْدٍ : ثُمَّ خَرَجَ عَلَيَّ فَقَالَ يَا أَبَا أُسَيْدٍ الْحَقُّهَا
 بِأَهْلِهَا وَمَتَعَهَا بِرَأْفِقَيْنِ (يعني كرباتين) فَكَأَنْتَ تَقُولُ دَعُونِي الشَّقِيَّةَ

Hamze Ben Abi Asid Saedi has narrated from his father, that attended the Badr War ,that the messenger of God (peace of Allah be upon him and his descendants) married Asma, the daughter of Naeiman. He sent me to visit her. I had her visit the messenger of God. Hafase to Aeshe or Aeshe to Hafase said " cover her hair with henna and I comb her hair. Both of them did them. One of them said to Asma " the messenger of God likes a woman that says " I seek God from you" when she visits him. When Asma came to the messenger of God and they closed the door and drew curtains. Then the messenger of God stretched his hand out toward Asma, she said three times " I seek God from you". Without saying anything, the messenger of God covered her face and bade " you sought God from me three times". Abu Asid says " the messenger of God came to me and said " return her to her family and give her some clothes". Then he said " get this cruel woman away from me".

Al-Zahri, Muhammad Ibn Saad Ibn Manee Abu Abdullah Al-Basri (died in 230 Hejira) Al-Tabagaht Al-Kobra v 8 p 146; published by: Dar Sader; Beirut

Al-Tabari, Abu Jafar Muhammad Ibn Jarir Ibn Yazid Ibn Kasir Ibn Ghaleb (died in 310 Hejira) Al-Montakhab Min Zeil Al-Mazil v 1 p 106; according to the software of Jamat Al-Kabir

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hejira) Fath Al-Bari Sharh Sahih Al-Bokhari v 9 p 359; researched by: Moheb Al-Din Al-Khatib; published by: Dar Al-Marefat; Beirut

AL-Eini Al-Ghitabi Al-Hanafi, Badr Al-Din Abu Muhammad Mahmud Ibn Ahmad (died in 855 Hejira) Omdat Al-Ghari Sharh Sahih Al-Bokhari v 20 p 231; published by: Dar Ehya Toras Al-Arabi; Beirut

Al-Baghdadi, Abu Jafar Muhammad Ibn Habib Ibn Omaye (died in 245 Hejira) Al-Mohber v 1 p 95; according to the software of Jamat Al-Kabir

Al-Hakim Al-Neishaburi, Muhammad Ibn Abdullah Abu Abdullah (died in 405 Hejira) Al-Mostadrak ala Al-Sahihein v 4 p 39; researched by: Mostafa Abd Al-

Ghader Ata; published by: Dar Al-Kotob Al-Elmie; Beirut; first edition; 1411 Hejira; 1990

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hejira) Al-Esabat Fi Tamiz v 7 p 496; researched by: Ali Muhammad Al-Bajavi; published by: Dar Al-Jeil; Beirut; first edition; 1412 Hejira; 1992

Al-Souti and Akherun, Sharh Sonan Ibn Maje, v 1 p 148; according to the software of Jamat Al-Kabir

Al-Sanani Al-Amir, Muhammad Ibn Esmaeel (died in 852 Hejira) Sabl Al-Salam Sharh Bolugh Al-Maram Min Adelat Al-Ahkam v 3 p 153; researched by: Muhammad Abd Al-Aziz Al-Khuli; published by: Dar Ehya Al-Toras Al-Arabi; Beirut; fourth edition; 1379 Hejira

Noveiri has written in the book " Nahaye Al-Arab" that she was one of the most beautiful women in her time

أسماء بنت النعمان ... تزوج بها رسول الله صلى الله عليه وسلم في سنة تسع من الهجرة ، زوجه إياها أبوها حين قدم ، على اثنتي عشرة أوقية ونش ، وبعث معه أبا أسيد ؛ فحملها من نجد حتى نزل بها في أطم بني ساعدة ، فقالت عائشة : قد وضع يده في الغرائب يوشك أن يصرفن وجهه عنا ، وكانت من أجمل النساء ، فقالت حفصة لعائشة ، أو عائشة لحفصة : اخضبيها أنت وأنا أمشطها ، ففعلنا ، ثم قالت لها إحداهما : إنه يعجبه من المرأة إذا دخلت عليه أن تقول : أعوذ بالله منك ؛ فلما دخلت عليه وأغلق الباب ، وأرخى الستر ، مَدَّ يده إليها ، فقالت : أعوذ بالله منك ، فقال : «لقد عذت بمعاذ الحقي بأهلك» وأمر أبا أسيد أن يردها إلى أهلها ؛ وقال : «متعها برازقيتين» يعني كرباسين ، فكانت تقول : ادعوني الشقية ، وإنما خدعت ؛ لما رُوي من جمالها وهيئتها ، وذكر لرسول الله صلى الله عليه وسلم من حملها على ما قالت ، فقال : «إنهن صواحب يوسف وكيدهن عظيم».

The messenger of God (peace of Allah be upon him and his descendants) married Asma, the daughter of Naeiman in the seventh year of Heijra. Her father had her marry the messenger of God and he gave them twelve bowls and the half a bowl gold and silver. He sent Aba Omaye with her and Aba As brought her from Najad and had her reside in the castle of Bani Saede. Aeshe said " the messenger of God (peace of Allah be upon him and his descendants) had done strange jobs and this woman is about to get the messenger of God (peace of Allah be upon him and his descendants) away from us (usurp the affection of the prophet toward us) Hafase to Aeshe or Aeshe to Hafase said " cover her hair with henna and I comb her hair. Both of them did them. One of them said to Asma " the messenger of God likes a woman that says " I seek God from you" when she visits him. When Asma came to the messenger of God and

they closed the door and drew curtains. Then the messenger of God stretched his hand out toward Asma, she said " I seek God from you". The messenger of God bade " you seek God from me ". The messenger of God ordered to Asid to return her to her family and to give her some clothes". Then he said " get this cruel woman away from me". When the women (that person that had trained such sentences to Asma) saw the beauty and the face of Asma, she applied such trick. When the messenger of God informed of this matter, he bade " they are the same as women that insulted Yusef and their trick is great.

Al-Noveiri, Shahab Al-Din Ahmad Ibn Abd Al-Wahhab (died in 733 Hejira) Nahayat Al-Arb Fi Fonun Al-Adab v 18 p 127; researched by: Mofid Ghomhie and Jamat ; published by: Dar Al-Kotob Al-Elmie; Beirut; first edition; 1424 Hejira; 2004

Ibn Hajar Asghalani has also said that she was one of the most beautiful women in her era and when the wives of the messenger of God (peace of Allah be upon him and his descendants) saw her, they were jealous of her

عن ابن عباس تزوج رسول الله صلى الله عليه وسلم أسماء بنت النعمان وكانت من أجمل أهل زمانها وأشبهن فقالت عائشة قد وضع يده في العراب يوشك أن يصرفن وجهه عنا وكان خطبها حين وفد أبوها عليه في وفد كندة فلما رآها نساؤه حسدنها فقلن لها إن أردت أن تخذي عنده القصة

It has been narrated from Ibn Abas that the messenger of God married Asma, the daughter of Naaman, that was of the most beautiful in his time. Aeshe said " the messenger of God (peace of Allah be upon him and his descendants) has selected a wife from an original dynasty that may turn away from us. When her father came to the messenger of God (peace be upon him and his descendants), Hazrat Muhammad proposed marriage to her from her father. When other wives of the prophet saw her, they envied her. They said to her " if you like to be liked by the messenger of God (peace of Allah be upon him and his descendants)...

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hejira) Al-Esabat Fi Tamiz v 7 p 497; researched by: Ali Muhammad Al-Bajavi; published by: Dar Al-Jeil; Beirut; first edition; 1412 Hejira; 1992

Halabi has written in his biography that the wives of the prophet were afraid that she would be more beloved than them for the messenger of God; therefore, they told her to say this remark

وفي كلام بعضهم أن نساء النبي صلى الله عليه وسلم خفن أن تغلبن عليه لجمالها فقلن لها إنه صلى الله عليه وسلم يعجبه إذا دنا منك أن تقولي له أعوذ بالله منك فلما دنا منها قالت أعوذ بالله منك وفي رواية قلن

لها إن أردت أن تحظي عنده فتعوذني بالله منه فلما دخل عليها قالت له أعوذ بالله منك فصرف صلى الله عليه وسلم وجهه عنها وقال ما تقدم وطلقها وأمر أسامة رضي الله تعالى عنه فمتعها بثلاثة أثواب.

Some have said " the wives of the messenger of God were afraid that she would dominate on them with her beauty. They said to her " the messenger of God likes a wife that says " I seek God from your trouble" whenever she visits him". When she went to the messenger of God, she said" I seek God from your trouble". It has been narrated in another narration that they said " if you want to enjoy staying with the messenger of God, you should seek God from his trouble". When the messenger of God came to her, she said " I seek God from your trouble". Therefore, the messenger of God turned his face from her; he divorced her and ordered Asame to give her some clothes.

Al-Halabi, Ali Ibn Borhan Al-Din (died in 1044 Hejira) Al-Sire Al-Halabie Fi sire Al-Amin Al-Mamun v 3 p 418; published by: Dar Al-Marefat; Beirut; 1400

Jealousy toward Sharaf, the daughter of Khalife:

Sharaf, the daughter of Khalife and the daughter of Dahie Kalbi, that was famous in beauty was one of wives of the messenger of God (peace of Allah be upon him and his descendants). The messenger of God sent to see her, but Aeshe tried to hide her beauty instead of telling the truth and describing her beauty due to her jealousy. Muhammad Ben Sad has written in the book "Tabaghat Al-Kobra"

أخبرنا محمد بن عمر حدثني الثوري عن جابر عن عبد الرحمن بن سابط قال خطب رسول الله امرأة من كلب فبعث عائشة تنظر إليها فذهبت ثم رجعت فقال لها رسول الله ما رأيت طائلا فقال لها رسول الله لقد رأيت طائلا لقد رأيت ... اقشعرت كل شعرة منك فقالت يا رسول الله ما دونك سر.

The messenger of God proposed marriage to a woman from the Kalb Tribe. He sent Aeshe to see her. Aeshe went and came back. The messenger of god asked her " what did you see?" Aeshe said "I saw nothing valuable". The messenger of God bade " what was she like?". Aeshe said " I saw nothing valuable in her". The messenger of God bade " in fact, you saw something valuable...(the Sunni scientists have narrated characteristics that we refuse to tell them in order to keep the honor of the messenger of God) they made hair all over your body shiver". Aeshe said " O' the messenger of God! It is difficult to hide something from you".

Al-Zahri, Muhammad Saad Ibn Mani Abu Abdullah Al-Basri (died in 230 Hejira) Al-Tabaghat Al-Kobra v 8 p 160; published by: Dar Sader; Beirut

Ibn Ghatibe Dinuri has written in the book " Ayun Al-Akhbar"

باب الحسن والجمال

بين الرسول صلى الله عليه وسلم وعائشة رضي الله عنها عن عائشة رضي الله عنها قالت : خطب رسول الله صلى الله عليه وسلم امرأة من كلب، فبعثني أنظر إليها؛ فقال لي : كيف رأيت؟ فقلت: ما رأيت طائلاً؛ فقال: لقد رأيت ... اقتشعر كل شعرة منك على حدة . فقالت: ما دونك سرّ.

Al-Dinvari, Abu Muhammad Abdullah Ibn Moslem Ibn Ghotaipe (died in 276 Hejira) Oyoon Al-Akhbar v 1 p 160; according to the software of Jamat Al-Kabir

Some of other Sunni scientists have narrated this matter and we will mention only their references:

Al-Esbahani, Abu Naeem Ahmad Ibn Abdullah (died in 430 Hejira) History of Esbahan v 2 p 158; researched by: Sayed Kesravi Hassan; published by: Dar Al-Kotob Al-Elmie; Beirut; first edition; 1410 Hejira; 1990

Al-Baghdadi, Abubakr Ibn Ali Ibn Sabet Al-Khatib (died in 463 Hejira) History of Baghdad v 1 p 310; published by: Dar Al-Kotob Al-Elmie; Beirut

Ibn Asaker Al-Dameshghi Al-Shafei, Abi Al-Ghasem Ali Ibn Al-Hassan Ibn Hebe Allah Ibn Abdullah (died in 571 Hejira) history of Medina Damascus and Zekr Fazleha and Tasmie Min Halha Min Al-Amasel; v 51 p 36; researched by: Moheb Al-Din Abi Saeed Umar Ibn Gharama Al-Amri, published by: Dar Al-Fekr; Beirut; 1995

Ibn Al-Jozi Al-Hanbali, Jamal Al-Din Abu Al-Faraj Abd Al-Rahman Ibn Ali Ibn Muhammad (died in 597 Hejira) Al-Vafa Be Ahval Al-Mostafa; v 1 p 318; researched by: Mostafa Abd Al-Ghader Ata; published by: Dar Al-Kotob Al-Elmie; Beirut; first edition; 1408 Hejira; 1988

Al-Noveiri, Shahab Al-Din Ahmad Ibn Abd Al-Wahhab (died in 733 Hejira) Nehayat Al-Arb Fi Fonun Al-Adab v 18 p 131; researched by: Mofid Ghomhie and Jamat; published by: Dar Al-Kotob Al-Elmie; Beirut; first edition; 1424 Hejira; 2004

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hejira) Al-Esabat Fi Tamiz Al-Sahabat v 7 p 726; no 11369; researched by: Ali Muhammad Al-Bajavi; published by: Dar Al-Jeil; Beirut; first edition; 1412 Hejira; 1992

Al-Souti, Jalal Al-Din Abd Al-Rahman Ibn Abi Bakr (died in 911 Hejira) Al-Khasaes Al-Kobra v 2 p 181; published by: Dar Al-Kotob Al-Elmie; Beirut; 1405 Hejira; 1985

Breaking the bowl of the wives of the messenger of God (peace of Allah be upon him and his descendants) due to jealousy:

The jealousy of Aeshe toward other wives of the messenger of God (peace of Allah be upon him and his descendants) was as much as in some cases, it made her have harsh behaviors in the presence of the messenger of God. For example, she broke the bowl that one of wives of the messenger of God had sent food in it for the prophet and its food scattered on the floor.

Breaking the bowl of Um Salame due to jealousy:

Nesae in the book "Al-Mojtaba", Tahavi in the book " Moshkel Al-Asar", Ibn Abi Al-Donya in the book " Al-Madarah Al-Nas" and ...have narrated with valid document that Aeshe broke the bowl of Um Salame

أخبرنا الربيع بن سليمان قال حدثنا أسد بن موسى قال حدثنا حماد بن سلمة عن ثابت عن أبي المتوكل عن أم سلمة أنها يعني أنت بطعام في صحفة لها إلى رسول الله صلى الله عليه وسلم وأصحابه فجاءت عائشة مزررة بكساءٍ ومعهما فهرٌ فقلقت به الصحفة فجمع النبي صلى الله عليه وسلم بين فلقتي الصحفة ويقول كلوا غارت أمكم مرتين ثم أخذ رسول الله صلى الله عليه وسلم صحفة عائشة فبعث بها إلى أم سلمة وأعطى صحفة أم سلمة عائشة.

Abu Motevakel has narrated from Um Salame that she brought food in a bowl for the messenger of God and his companions. Aeshe that had covered herself with aba and she had stone in her hand broke the bowl with it. The messenger of God gathered the broken and bade " eat it; your mother envied. The messenger of God said this sentence two times. Then the messenger of God picked up the bowl of Aeshe and sent it to Um Salame and he also sent the bowl of Um Salame to Aeshe.

Al-Nesae, Ahmad Ibn Shoaib Abu Abd Al-Rahman (died in 303 Hejria) Al-Mojtaba Min Al-Sonan v 7 p 70 hadith no 3956; researched by: Abd Al-Fatah

Abu Ghode; published by: Maktab Al-Matbuat Al-Islami; Halab; second edition; 1406 Hejira; 1986

Ibn Abi Al-Donya Al-Gharshi Al-Baghdadi, Abubakr Abdullah Ibn Muhammad Ibn Obeid (died in 281 Hejira) Madarat Al-Nas v 1 p 127; researched by: Muhammad Kheir Ramezan Yousef; published by: Dar Ibn Hazm; Beirut; first edition; 1418 Hejira; 1998

Ibn Abi Al-Donya Al-Gharshi Al-Baghdadi, Abubakr Abdullah Ibn Muhammad Ibn Obeid (died in 281 Hejira) Al-Ayal Vaghi Fi Mojledin v 2 p 762; researched by: D. Najm Abd Al-Rahman Khalaf, published by: Dar Ibn Al-Ghalim; Saudi Arabia; Al-Damam; first edition; 1410 Hejira; 1990

Al-Tahavi, Abu Jafar Ahmad Ibn Muhammad Ibn Salame (died in 321 Hejira) Sharh Moshkel Al-Asar; v 8 p 423; researched by: Shoaib Al-Arnawt; published by: Al-Resalat Institute; Lebanon; Beirut; first edition; 1408 Hejira; 1987

Muhammad Naser Al-Bani Wahhabi has corrected this narration

قلت: أخرجه النسائي بإسناد صحيح.

Nasaei has narrated it with valid document.

Al-Abani, Muhammad Naser (died in 1420 Hegira) Erva Al-Ghalil Fi Takhrij Ahadith Menar Al-Sabil v 5 p 359; researched by: Zahir Al-Shavish; published by: Al-Maktab Al-Islami; Beirut; Lebanon; Second Edition; 1405 Hegira; 1985

Muhammad Ben Ismaeil Bokhari has narrated this story, but he has refused to mentioned the name of Aeshe in order to keep her honor

حدثنا عَلِيُّ حَدَّثَنَا بِنُ عُلَيَّةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ (ص) عِنْدَ بَعْضِ نِسَائِهِ فَأُرْسِلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ بِصَحْفَةٍ فِيهَا طَعَامٌ فَضْرَبَتْ النَّبِيَّ (ص) فِي بَيْتِهَا يَدَ الْخَادِمِ فَسَقَطَتْ الصَّحْفَةُ فَأَنْفَلَقَتْ فَجَمَعَ النَّبِيُّ (ص) فَلَقَّ الصَّحْفَةَ ثُمَّ جَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ الَّذِي كَانَ فِي الصَّحْفَةِ وَيَقُولُ غَارَتْ أُمَّكُمْ ثُمَّ حَبَسَ الْخَادِمَ حَتَّى أَتَى بِصَحْفَةٍ مِنْ عِنْدِ النَّبِيِّ (ص) فِي بَيْتِهَا فَدَفَعَ الصَّحْفَةَ الصَّحِيحَةَ إِلَى النَّبِيِّ (ص) فَكَسَرَتْ صَحْفَتَهَا وَأَمْسَكَ الْمَكْسُورَةَ فِي بَيْتِ النَّبِيِّ (ص) فَكَسَرَتْ.

It has been narrated from Anas that the messenger of God was beside one of his wives. One of other wives of Hazrat Muhammad sent a bowl with food for Hazrat Muhammad. The wife of the messenger of God (that he was in her house) shook the hand of the servant of the wife of the messenger of God (that had sent food) and the bowl fell and broke. The messenger of God gathered the

pieces of the broken bowl and then he put food in another bowl and said "the jealousy of your mother has been provoked". Then he kept the servant until he picked up a bowl from the house of the woman that had broken the bowl. He gave the unbroken bowl to the person whose bowl was broken and he kept the broken bowl in the house of some one that had broken it.

Al-Bokhari Al-Jafi, Muhammmad Ibn Esmaeel Abu Abdullah (died in 256 Hegira) Sahih Boikhari v 5 p 2003 hadith no 4927; Ketab Al-Nekah, chapter of Al-Ghayrat; researched by: D. Mostafa Deib Al-Bagha; published by: Dar Ibn Kasir; Al-Yamame; Beirut; Second Edition; 1407 Hegira; 1987

Ibn Hajar Asghalani has written according to the narration of Tabibi that they have omitted the name of Aeshe in order to keep her rank

قال الطيبي إنما أبهت عائشة تفخيماً لشأنها وأنه مما لا يخفى ولا يلتبس أنها هي لأن الهدايا إنما كانت تهدى إلى النبي صلى الله عليه وسلم في بيتها

Tibi has said " the name of Aeshe has not been said clearly in order to honor her, but such matter cannot be hidden and someone misunderstands it because most of the gifts were given to the messenger of God in the house of Aeshe.

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hejira) Fath Al-Bari Sharh Sahih Al-Bokhari v 5 p 124; researched by: Moheb Al-Din Al-Khatib; published by: Dar Al-Marefat; Beirut

Eini has written clearly in the book " Umde Al-Ghari" that the woman that broke the bowl was Aeshe.

قوله : (عند بعض نسائه) هي عائشة رضي الله تعالى عنها .

The purpose of this matter, the messenger of God was with some of wives, is Aeshe.

AL-Eini Al-Ghitabi Al-Hanafi, Badr Al-Din Abu Muhammad Mahmud Ibn Ahmad (died in 855 Hejira) Omdat Al-Ghari Sharh Sahih Al-Bokhari v 20 p 209; published by: Dar Ehya Toras Al-Arabi; Beirut

Of course, these gifts were given to the prophet, when he was in the house of Aeshe. This is a remark that has been narrated by Aeshe and there are matters against wisdom and logic. This narration has been analyzed in the following address

However, it is considered as insult to the prophet and it proves that the prophet did not behave fairly in spending his time with his wives.

Ahmad Ben Hanbel has narrated this narration from Anas , but he says doubtfully that his purpose is Aeshe

حدثنا عبد الله حدثني أبي ثنا بن أبي عدي عن حميد ويزيد بن هارون أنا حميد عن أنس ان رسول الله (ص) كان عند بعض نسائه قال أظنّها عائشة فأرسلت إحدى أمّهات المؤمنين مع خادم لها بقصعة فيها طعام قال فضربت الأخرى بيد الخادم فكسرت القصعة بنصفين قال فجعل رسول الله (ص) يقول غارت أمكم قال وأخذ الكسرتين فضم إحداهما إلى الأخرى فجعل فيها الطعام ثم قال كلوا فاكلوا وحبس الرسول والقصعة حتى فرغوا فدفع إلى الرسول قصعة أخرى وترك المكسورة مكانها.

It has been narrated from Anas that the messenger of God was in the house of one of his wives and I guess that she was in the house of Aeshe. One of other wives of the messenger of God (peace of Allah be upon him and his descendants) sent a plate of food for him by her servant. Her other wife (Aeshe) shook the hand of the servant and the bowl broke. Anas said " the messenger of God (peace of Allah be upon him and his descendants) bade " your mother has envied. Then he picked up the broken bowl and stuck the pieces together and put food into it. Then he bade " eat and they ate". The prophet kept the bowl and the servant until they finished eating the food. Then he gave another to the servant and put the broken bowl there.

Al-Shibani, Ahmad Ibn Hanbal Abu Abdullah (died in 241 Hegira) Mosnad Ahmad Ibn Hanbal v 3 p 105 hadith no 12046; published by: Ghortobat Institute; Egypt

Other Sunni dignitaries have narrated the story completely and have corrected the story that Aeshe broke the bowl. but they mentioned the name of Um Salame, Zeinab, the daughter of Jahesh, Safie and Jahesh.

Breaking the bowl of Zeinab, the daughter of Hajesh:

Khatib Baghdadi narrates in his history with valid document that Aeshe broke the bowl of Zeinab, the daughter of Jahesh

وأما من قال : هي زينب فأخبرنا أبو الحسن علي بن محمد بن عبد الله بن بشران المعدل قال :
أخبرنا أبو الحسن علي بن محمد بن أحمد المصري قال : حدثنا روح بن الفرج قال : حدثنا يحيى بن بكير
قال : حدثنا الليث بن سعد عن جرير بن حازم عن حميد الطويل قال : سمعت أنس بن مالك يحدث أن
زَيْنَبَ ابْنَةَ جَحْشٍ أَهَدَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي بَيْتِ عَائِشَةَ وَيَوْمَهَا جَفَنَةٌ مِنْ حَيْسٍ
فَقَامَتْ عَائِشَةُ فَأَخَذَتْ الْقَصْعَةَ فَضَرَبَتْ بِهَا وَمَا فِيهَا الْأَرْضُ فَكَسَرَتْهَا فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِلَى قَصْعَةٍ لَهَا فَدَفَعَهَا رَسُولُ اللَّهِ إِلَى زَيْنَبَ وَقَالَ : «هَذِهِ لَهَا مَكَانُ صَحْفَتِهَا» وَقَالَ لِعَائِشَةَ : لَكَ الَّتِي
كَسَرَتْهَا.

It has been narrated from Hamid Tavil that I heard that Ana narrated that Zeinab, the daughter of Jahesh sent the bowl of Halve for the messenger of God (peace of Allah be upon him and his descendants) that was in the house of Aeshe on that day. Aeshe stood up, took the bowl and threw whatever in it down on the earth. Then, the messenger of God (peace of Allah be upon him and his descendants) stood up, picked up a bowl from the house of Aeshe and gave it to Zenab and bade " this bowl be considered instead of her bowl". He also said to Aeshe " the broken bowl is yours".

Al-Baghdadi, Abubakr Ahmad Ibn Ali Ibn Sabet Al-Khatib (died in 463 Hegira) Ketab Al-Asma Fi Al-Anba Al-Mahkamat v 8 p 519; researched by: D. Ez Al-Din Ali Al-Sayyed; published by: Maktabat Al-Khanji; Cairo; Egypt; third edition; 1417 Hegira; 1997

Analyzing the document of the narration:

Abu Al-Hasan Ali Ben Muhammad Ben Abdullah Ben Boshran Al-Moadel:

Zahabi has said about him

روى شيئا كثيرا على سداد وصدق وصحة رواية كان عدلا وقورا . قال الخطيب كان تام
المروءة ظاهر الديانة صدوقا ثبتا.

He has narrated a lot of narrations that are strong, right and valid. He was fair and modest. Khatibi Baghdadi has said " he had very manly personality and he was very religious, honest and reliable".

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ibn Ahmad Ibn Osman (died in 748 Hejira) Siar Alam Al-Nobala v 17 p 312; researched by:

Shoaib Al-Arnawt, Muhammad Naeem Al-Arghasusi; published by: Al-Resalat Institute; Beirut; ninth edition; 1413 Hejira

Abu Al-Hasan Ali Ben Ahmad Al-Mesri:

Zahabi has said about him

المصري . الإمام المحدث الرحال أبو الحسن علي بن محمد بن أحمد بن الحسن البغدادي الواعظ المشهور بالمصري لإقامته مدة بمصر .
قال أبو بكر الخطيب كان ثقة عارفا جمع حديث الليث وحديث ابن لهيعة وصنف في الزهد كتب كثيرة وكان له مجلس وعظ حدثني الأزهري أنه يحضر مجلسه رجال ونساء فكان يجعل على وجهه برقا خوفا أن يفتتن به الناس من حسن وجهه.

Mesri was a leader, Mohades and a famous sermonizer that travelled a lot in order to hear narration...

Khatib Baghdadi has said

He was a reliable person and a sagacious person and collected the Hadith of Leis and the Hadith of Abi Lahie, wrote a lot of books about austerity and held some meetings in order to advise others. Azhar narrated for me that women and men took part and she covered his face due her beauty so that people commit riot.

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ibn Ahmad Ibn Osman (died in 748 Hejira) Siar Alam Al-Nobala v 15 p 381; researched by: Shoaib Al-Arnawt, Muhammad Naeem Al-Arghasusi; published by: Al-Resalat Institute; Beirut; ninth edition; 1413 Hejira

Abu Al-Zanba Ruh Ben Al-Faraj:

Ibn Hajar has said about him

روح بن الفرّج القطان أبو الزنبايع بكسر الزاي وسكون النون بعدها موحدة المصري ثقة من الحادية عشرة مات سنة اثنتين وثمانين وله أربع وثمانون تمييز

Ruh Ben Faraj Mesri was a reliable person and from the eleventh rank of narrators.

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hegira) Taghrib Al-Tahzib v 1 p 211; no 1967; researched by: Muhammad Avame; published by: Dar Al-Rashid; Syria; First Edition; 1406 Hegira; 1986

Yahya Ben Bakir:

يحيى بن عبد الله بن بكير المخزومي مولا هم المصري وقد ينسب إلى جده ثقة في الليث وتكلموا في سماعه من مالك من كبار العاشرة مات سنة إحدى وثلاثين وله سبع وسبعون خ م ق.

Yahya Ben Abdullah Ben Bakir Mesri has sometimes been attributed to his grandfather (Yahya Ben Kabir has been said). And the narrations that he has heard from Leis Ben Sad are reliable. But there is fault in the narrations have been narrated from Malek.

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hegira) Taghrib Al-Tahzib v 1 p 529; no 7580; researched by: Muhammad Avame; published by: Dar Al-Rashid; Syria; First Edition; 1406 Hegira; 1986

Al-Leis Ben Sad:

From the narrators of Bokhari, Mosalam, and rest of Sehad Sete, Ibn Hajar has said about him

الليث بن سعد بن عبد الرحمن الفهمي أبو الحارث المصري ثقة ثبت فقيه إمام مشهور من السابعة مات في شعبان سنة خمس وسبعين ع .

Leis Ben Sad Mesri was a reliable person, scientist and a famous leader.

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hegira) Taghrib Al-Tahzib v 1 p 464; no 5684; researched by: Muhammad Avame; published by: Dar Al-Rashid; Syria; First Edition; 1406 Hegira; 1986

Jarir Ben Hazem:

From the narrators of Bokhari, Mosalam, and rest of Sehad Sete, Ibn Hajar has said about him

جرير بن حازم بن زيد بن عبد الله الأزدي أبو النضر البصري والد وهب ثقة....

Jarir Ben Hazem was Basri was a reliable person...

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hegira) Taghrib Al-Tahzib v 1 p 138; no 911; researched by: Muhammad Avame; published by: Dar Al-Rashid; Syria; First Edition; 1406 Hegira; 1986

Hamid Al-Tavil:

From the narrators of Bokhari, Mosalam, and rest of Sehad Sete, Ibn Hajar has said about him

حميد بن أبي حميد الطويل أبو عبيدة البصري اختلف في اسم أبيه على نحو عشرة أقوال ثقة

مدلس.

Hamid Ben Abi Hamid was a reliable person and Modles.

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hegira) Taghrib Al-Tahzib v 1 p 181; no 1544; researched by: Muhammad Avame; published by: Dar Al-Rashid; Syria; First Edition; 1406 Hegira; 1986

Of course, his cheat degrades the validity of the narration because all of the Sunni narrators, except two persons, have been Modles according to the narration of Zahabi.

وروى معاذ بن معاذ عن شعبة قال ما رآيت أحدا من أصحاب الحديث إلا يدلس إلا عمرو بن

مرة وابن عون.

Maaz Ben Maaz has narrated from Shoabe that I found all of the companions of Hadith Modles except Umar Ben Mare and and Ibn Un.

Al-Zahabi Al-Shafei, Shams Al-Din Abu Abdullah Muhammad Ibn Ahmad Ibn Osman (died in 748 Hejira) Siar Alam Al-Nobala v 5 p 197; researched by: Shoaib Al-Arnawt, Muhammad Naeem Al-Arghasusi; published by: Al-Resalat Institute; Beirut; ninth edition; 1413 Hejira

Ans Ben Malek:

A companion

Ibn Hazam Andelsi in the book " Al-Mahali", directly with his document from Leis Ben Sad, Ibn Hajar Asghalani in the book " Fath Al-Bari and Badr Al-Din Eini in the book " Umde Al-Ghari" have narrated this narration

Ibn Hazm Al-Zaheri, Abu Muhammad Ali Ibn Ahmad Ibn Saeed (died in 456 Hegira) Al-Mahali v 8 p 141; researched by: Lojnat Ehya Al-Toras Al-Arabi; published by: Dar Al-Afagh Al-Jadidat; Beirut;

-Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hegira) Fath Al-Bari Sharh Sahih Al-Bokhari v 5 p 125; researched by: Moheb Al-Din Al-Khatib; published by: Dar Al-Marefat; Beirut

-Al-Eini Al-Ghitabi Al-Hanafi, Badr Al-Din Abu Muhammad Ibn Ahmad (died in 855 Hegira) Omdat Al-Ghari Sharh Sahih Al-Bokhari v13 p 36; published by: Dar Ehya Toras Al-Arabi; Beirut

Breaking the bowl of Hafase due to jealousy:

Some of other Sunni scientists have narrated that Aeshe broke the bowl of Hafase . Abi Yala has written in the book " Mosnad"

حدثنا العباس حدثنا عمران بن خالد الخزاعي حدثنا ثابت عن أنس قال كان النبي (ص) في بيت عائشة وبعض أصحابه ينتظر طعاما قال فسبقتها قال عمران أكبر ظني أنها حفصة بصحفة فيها ثريد وقالت فوضعها قالت فخرجت عائشة فأخذت القصعة قال ذلك قبل أن يحتجبن قال فضربت بها فانكسرت فأخذها نبي الله (ص) فضمها وقال يكفه حكى عمران وضمها وقال كلوا غارت أمكم قال فلما فرغ أرسل بالصحفة إلى حفصة وأرسل بالمكسورة إلى عائشة فصارت قضية من كسر شيئا فهو له وعليه مثلها.

It has been narrated from Anas that the messenger of God was in the house of Aeshe. Some of companions of Hazrat Muhammad were waiting for food. One of wives of Hazrat Muhammad, Umran says that his guess is that she was Hafase, brought the bowl of broth sooner than Aeshe and put it on the floor. Then Aeshe came and picked up the bowl, this story was before order to Hejab, and broke it. The messenger of God took that bowl, held it in her hands tightly and then bade " eat; you mother envied". When he relaxed, she sent the bowl to Hafase and the broken bowl to Aeshe. Afterwards, Aeshe was responsible for the broken bowls.

Abu Yali Al-Moseli Al-Tamimi, Ahmad Ibn Ali Ibn Al-Mosana (died in 307 Hegira) Mosnad Abi Yali v 6 p 85-86; hadith no 3339; researched by: Husain Salim Asad; published by: Dar Al-Mamun Al-Toras; Damascus; First Edition; 1404 Hegira; 1984

Tahavi Hanafi in the book " Moshkel Al-Asar " and Dar Ghatani in the book " Sonan" have narrated this story

Al-Tahavi Al-Hanafi, Abu Jafar Ahmad Ibn Muhammad Ibn Salame (died in 321 Hegira) Sharh Moshkel Al-Asar v 8 p 425; researched by: Shoaib Al-Arnout; published by: Al-Resalat Institue; Lebanon; Beirut; First Edition; 1408 Hegira; 1987

-Al-Dar Ghotni Al-Baghdadi, Abu Al-Hassan Ali Ibn Umar (died in 385 Hegira) Sonan Al-Dar Ghotni v 4 p 153; hadith 14; researched by: Al-Sayyed Abdullah Hashem Yamani Al-Madani; published by: Dar Al-Marefat Beirut; 1386 Hegira; 1966

Breaking the bowl of Safie due to jealousy:

Some of other Sunni dignitaries have narrated that Aeshe broke the bowl of Safie, the wife of the messenger of God

حدثنا مُسَدَّدٌ ثنا يحيى عن سُفْيَانَ حَدَّثَنِي قُلَيْبُ بْنُ الْعَامِرِيِّ عَنْ جَسْرَةَ بِنْتِ دَجَاجَةَ قَالَتْ قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا مَا رَأَيْتُ صَانِعًا طَعَامًا مِثْلَ صَفِيَّةَ صَنَعَتْ لِرَسُولِ اللَّهِ (ص) طَعَامًا فَبَعَثَتْ بِهِ فَأَخَذَنِي أَفْكَلٌ فَكَسَرْتُ الْإِنَاءَ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا كَفَّارَةٌ مَا صَنَعْتُ قَالَ إِنْ أُمَّةٌ مِثْلُ إِنْءٍ مِثْلُ طَعَامٍ مِثْلُ طَعَامٍ.

It has been narrated from Jasre, the daughter of Dajaje, that Aeshe said " I have never seen a cook like Safie". She made some food for the messenger of God. My body shivered due to jealousy. Then, I broke the bowl and said " O' the messenger of God! What is the penalty of this action?" Hazrat Muhammad said " a bowl the same that bowl and food the same as that food".

Al-Sajestani Al-Azid; Soleiman Ibn Al-Ashath Abu Davoud (died in 275 Hegira) Sonan Abi Davoud v 3 p 297; hadith no 3568; researched by: Muhammad Mohei Al-Din Abd Al-Hamid; published by: Dar Al-Fekr

-Al-Namri Al-Ghortobi Al-Maleki, Abu Umar Yousef Ibn Abdullah Ibn Abd Al-Bar (died in 463 Hegira) Al-Estezkar Al-Jame Lemazaheb Foghaha Al-Amsar Fi Sharh Al-Mowta; v 7 p 148-149; researched by: Salem Muhammad Ata; Muhammad Ali Moavez; published by: Dar Al-Kotob Al-Elmie; Beirut; First Edition; 2000

-Al-Ansari Al-Ghortobi; Abu Abdullah Muhammad Ibn Ahmad (died in 671 Hegira) Al-Jame Al-Ahkam Al-Ghoran v 2 p 357; published by: Dar Al-Sheb; Cairo

Ahmad Ben Hanbel has written according to the narration of Aeshe that I broke the bowl of Safie and the messenger of God became too angry because of that

حدثنا عبد الله حدثني أبي ثنا سُرَيْجُ بنُ النُّعْمَانِ قال حدثنا عبد الواحدِ عن أَفْلَتَ بنِ خَلِيفَةَ قال أبا سَفِيَّانٍ يقول فُلَيْتٍ عن جَسْرَةَ بِنْتِ دَجَاجَةَ عن عَائِشَةَ قالت بَعَثْتُ صَفِيَّةَ إلى رسولِ اللَّهِ صلى اللهُ عليه وسلم بطعامٍ قد صنَعْتُهُ له وهو عندي فلما رأيتِ الجَارِيَةَ أخذتني رَعْدَةٌ حتى اسْتَقْلَنِي أَفْكَلٌ فَضْرَبْتُ الْقِصْعَةَ فَرَمَيْتُ بها قالت فَنَظَرَ إلى رسولِ اللَّهِ صلى اللهُ عليه وسلم **فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ** فقلت أَعُوذُ بِرَسُولِ اللَّهِ أَنْ يَلْعَنَنِي الْيَوْمَ قالت قال أَوْلَى قالت قلت وما كَفَّارَتُهُ يا رَسُولَ اللَّهِ قال طَعَامٌ كَطَعَامِهَا وَإِنَاءٌ كَأِنَائِهَا.

It has been narrated from Aeshe that Safie sent to the messenger of God (peace of Allah be upon him and his descendants) the food that she had made for him. The messenger of God was in my house. When I saw the servant, my body shivered and I broke her bowl with stone. Aeshe says " I looked at the messenger of God (peace of Allah be upon him and his descendants) and observed anger on her face. Then I said " I rest on the messenger of God if he curses me today".

The prophet bade "it was better that you should not have done it so that I did not become angry".

I said" O' the messenger of God! What is the penalty of this action?"
Hazrat Muhammad said " a bowl the same that bowl and food the same as that food".

Al-Shibani, Ahmad Ibn Hanbal Abu Abdullah (died in 241 Hegira) Mosnad Ahmad Ibn Hanbal v 6 p 277; hadith no 26409; published by: Ghortobat Institute; Egypt

Heisami has said after narrating this narration

قلت رواه أبو داود وغيره باختصار ورواه أحمد ورجاله ثقات .

Al-Heisami, Abu Al-Hassan Ali Ibn Abi Bakr (died in 807 Hegira) Majma Al-Zavaed and Manba Al-Favaed v 4 p 321; published by: Dar Al-Rian Toras; Dar Al-Ketab Al-Arabi; Cairo; Beirut; 1407 Hegira

According to this narration, the messenger of God (peace of Allah be upon him and his descendants) became too angry due to this action of Aeshe which even Aeshe thought that he would curse her.

As it was already said, according to the narration of Aeshe, everyone that the messenger of God be angry with will go to the hell. We would like to ask the Sunni scientists whether this matter includes Aeshe or not.

Narrating from Aeshe, Ibn Asir Jezri has written in the book " Jame Al-Osul" that my body shivered due to jealousy and I broke the bowl.

6198 (د س) عائشة - رضي الله عنها - : قالت : (ما رأيتُ صانعةَ طعامٍ مثلَ صافيةٍ ، صنعتُ لرسولِ الله - صلى الله عليه وسلم - طعاما - وهو في بيتي - فأخذني أفكَل ، وارتعدتُ من شِدَّة الغَيْرَةِ ، فكسرتُ الإناءَ ، ثم نَدِمْتُ ، فقلتُ : يا رسولَ الله ، ما كَفَّارَةُ ما صنعتُ ؟ فقال : إناءٌ مثلُ إناءٍ ، وطعامٌ مثلُ طعامٍ) . أخرجه أبو داود ، والنسائي .

I have never seen a cook like Safie. She made some food for the messenger of God When the messenger of God was at house, I shivered and my body shivered due to jealousy. Then, I broke the bowl, but I became regretful and said " O' the messenger of God! What is the penalty of this action?" Hazrat Muhammad said " a bowl the same that bowl and the food the same as that food". Abu Davud and Nasaee have narrated this narration.

Al-Jazari, Al-Mobarak Ibn Muhammad Ibn Al-Asir (died in 544 Hegira) Mojma Jame Al-Osul Fi Ahadith Al-Rasul; v 8 p 437; according to the software of Jamat Al-Kabir

Whose bowl was broken?

قال عمران أكثر ظني أنها حفصة بصحفة فيها ثريد فوضعتها فخرجت عائشة وذلك قبل أن يحتجبن فضربت بها فانكسرت الحديث ولم يصب عمران في ظنه أنها حفصة بل هي أم سلمة كما تقدم نعم وقعت القصة لحفصة أيضا وذلك فيما رواه بن أبي شيبه وابن ماجه من طريق رجل من بني سواة غير مسمى عن عائشة قالت كان رسول الله صلى الله عليه وسلم مع أصحابه فصنعت له طعاما وصنعت له حفصة طعاما فسبقتني فقلت للجارية انطلي فأكفني قصعتها فأكفأتها فانكسرت وانتشر الطعام فجمعه

على النطع فأكلوا ثم بعث بقصعتي إلى حفصة فقال خذوا ظرفا مكان ظرفكم وبقيت رجاله ثقات وهي قصة أخرى بلا ريب لأن في هذه القصة أن الجارية هي التي كسرت الصفحة وفي الذي تقدم أن عائشة نفسها هي التي كسرتها .

وروى أبو داود والنسائي من طريق جسر بفتح الجيم وسكون المهملة عن عائشة قالت ما رأيت صانعة طعاما مثل صافية أهدت إلى النبي صلى الله عليه وسلم إناء فيه طعام فما ملكت نفسي أن كسرتة فقلت يا رسول الله ما كفارته قال إناء كإناء وطعام كطعام إسناده حسن ولأحمد وأبي داود عنها فلما رأيت الجارية أخذتني رعدة فهذه قصة أخرى أيضا وتحرر من ذلك أن المراد بمن أبهم في حديث الباب هي زينب لمجيء الحديث من مخرجه وهو حميد عن أنس .

Umran has said " my guess is that the woman whose bowl was broken. She brought the broth bowl and put it at home and then Aeshe left there. This matter was before the order of Hejab. Then Aeshe broke the bowl. The guess of Umran about case that that was Hafase was wrong and did not come true, but that woman was Um Salame. As it was said, this story happened for Hafase. Ibn Abi

Ahmad and Abi Davud have narrated from Aeshe that when she saw that servant, I shivered. This is another story; since this narration has been narrated by Anas with the mediation of Hamid. It is clear that the woman whose bowl has been broken and her name has not been mentioned is Zeinab.

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hegira) Fath Al-Bari Sharh Sahih Al-Bokhari v 5 p 125; researched by: Moheb Al-Din Al-Khatib; published by: Dar Al-Marefat; Beirut

Eini has written in the book " Umde Al-Ghari"

قوله : (عند بعض نسائه) هي عائشة رضي الله تعالى عنها . قوله : (إحدى أمهات المؤمنين) هي زينب بنت جحش ، وقال الكرمانى : هي صافية ، وقيل ؛ زينب ، وقيل : أم سلمة .

It has been said that the messenger of God was with some of his wives (Aeshe). It has been said that the purpose of Omhat Al-Momenin is Zeinab, the daughter of Jahesh. Kermani has said that the purpose of Omhat Al-Momenin is Safie and some have said that the purpose of Omhat Al-Momenin is Zeinab and some have said that the purpose of Omhat Al-Momenin is Um Salame.

Omdat Al-Ghari v 20 p 209

Ibn Juzi has written in the book " Talghih Fahum Al-Asar"

أم المؤمنين التي كان النبي صلى الله عليه وسلم في بيتها هي عائشة والتي أرسلت إلى النبي صلى الله عليه وسلم الصخرة فيها فليل هي أم سلمة بنت أبي أمية وقيل هي زينب بنت جحش وقيل هي صفية بنت حيي.

Um Al-Momenin that the messenger of God was in her house was Aeshe, but there is difference about the woman that sent bowl for the messenger of God. Some have said that Um Salame was the daughter of Abi Umaye; some have said that Zeinab was the daughter of Jahesh and others have said that she was Safiye.

Ibn Al-Jozi Al-Hanbali, Jamal Al-Din Abu Al-Faraj Abd Al-Rahman Ibn Ali Ibn Muhammad (died in 597 Hegira) Talghih Fohum Ahl Al-Asar Fi Oyoon Al-Tairkh and Al-Seir v 1 p 513; published by: Sherkat Dar Al-Ghalam Ibn Abi Al-Argham; First Edition; 1997

However, according to the validity of the document of all of cases, it has been proved that breaking bowl happened in different cases not just one case.

Jealousy toward the women that donated themselves to the messenger of God (peace of Allah be upon him and his descendants):

One of features of the messenger of God (peace of Allah be upon him and his descendants) was " if women donate themselves to Hazrat Muhammad and the prophet accepts, there will be no need to recite the wedding vows and that woman will be considered the wife of the messenger of God (peace of Allah be upon him and his descendants).

This matter has made the jealousy of Aeshe, the wife of the messenger of God (peace of Allah be upon him and his descendants), be provoked. Bokhari has written in the book " Sahih"

عن عائشة رضي الله عنها قالت: كنت أغارُ على اللاتي وهبن أنفسهن لرسول الله صلى الله عليه وسلم وأقول: أتهب المرأة نفسها؟ فلما أنزل الله تعالى «ترجي من نساء منهن وتؤوي إليك من نساء ومن ابتغيت ممن عزلت فلا جناح عليك» قلت: ما أرى ربك إلا يسارع في هوائك.

It has been narrated from Aeshe " I was jealous of the women that donated themselves to the messenger of God (peace of Allah be upon him and his descendants) and said " does a woman donate herself to a man? When God descended this verse I said " I see only God meeting the need of your desire".

Sahih Al-Bokhari v 4 p 1797 hadith no 4510; Ketab Al-Tafsir; chapter of Gholeh

-Sahih Moslem v 2 p 1085 hadith no 1464; Ketab Al-Reza, chapter of Javaz Heibata Nobataha Lezorateha

قال القرطبي هذا قول ابرزه الدلال والغيرة وهو من نوع قولها ما أحمد كما ولا أحمد الا الله
وإلا فاضافة الهوى إلى النبي صلى الله عليه وسلم لا تحمل على ظاهره لأنه لا ينطق عن الهوى ولا يفعل
بالهوى ولو قالت إلى مرضاتك لكان أليق ولكن الغيرة يغتفر لاجلها إطلاق مثل ذلك.

Ghartebi has said " the reason of saying these remarks is women goodness and bias". These are kind of remarks I do not like and only I thank God. Since He has attributed the word " Huy" to the messenger of God (peace of Allah be upon him and his descendants), it is related to appearance because the messenger of God (peace of Allah be upon him and his descendants) does not discuss desires and he does not do any jobs from his desires.

If Aeshe had said " toward your interest", it would have been more appropriate. However, there is no fault that such remarks can be said due to jealousy.

Al-Asghalani Al-Shafei, Ahmad Ibn Ali Ibn Hajar Abolfazl (died in 852 Hegira) Fath Al-Bari Sharh Sahih Al-Bokhari v 9 p 165; researched by: Moheb Al-Din Al-Khatib; published by: Dar Al-Marefat; Beirut

-Al-Eini Al-Ghitabi Al-Hanafi, Badr Al-Din Abu Muhammad Ibn Ahmad (died in 855 Hegira) Omdat Al-Ghari Sharh Sahih Al-Bokhari v 20 p 109; published by: Dar Ehya Toras Al-Arabi; Beirut

According to the confession of Ghertebi, Aeshe has denied practically the verse

«وما ينطق عن الهوى»

Mosalam has narrated in the rest of this narration

عن عائشة أنها كانت تقول: أما نستحيي امرأةً تهبُّ نفسها لرجلٍ حتى أنزلَ اللهُ عز وجل «تُرْجِي من نَشَاءُ مِنْهُنَّ وَتُوَوِّي إِلَيْكَ من نَشَاءُ» فقلت: ان رَبَّكَ لَيْسَارٌ لَكَ فِي هَوَاكَ.

It has been narrated from Aeshe that said " is not a woman ashamed of donating herself to a man? And in such time, God descended this verse

«ترجي من تشاء...»

Al-Neishaburi, Moslem Ibn Al-Hojaj Abu Al-Husain Al-Ghashiri (died in 261 Hegira) Sahih Moslem v 2 p 1085 hadith no 1464; researched by: Muhammad Foad Abd Al-Baghi; published by: Dar Ehya Toras Al-Arabi; Beirut

Of course, other narrations have been narrated in the books " Bokhari" and " Mosalam" that we will refuse to narrate them due to briefness.

Analyzing the narration:

One of features of the messenger of God (peace of Allah be upon him and his descendants) was " if women donate themselves to Hazrat Muhammad and they never want any marriage portion, she can marry her as God has bade about this matter

يا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ ... وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ...

O' the prophet! We have made your wives that you have given their marriage portion legal for you and also a devout woman that donates herself to the prophet (she does not want any marriage portion for herself) as the prophet wants, he can select her as his wife. such marriage is legal only for you.

This matter was difficult for Aeshe to accept and she could not accept that women donated themselves to the messenger of God and the messenger of God accepted it. Consequently, her competitor women will be increased.

Therefore, her jealousy increased as much he said this inappropriate sentence ridiculously and in protest " why is God in hurry in order to meet your desire. In fact, this is objection to God because the sentence

«ما أرى ربك»

Has been used and he has not been satisfied of this rule of God.

She expresses this sentence as if the God of the messenger of God was not her God and the God of the messenger of God is in hurry to meet his desire. But the God of Aeshe has not done in order to meet his desire and to extinguish the flame of jealousy.

She also attributes desires to the messenger of God and it is what has been denied in the verse of the Quran.

Following the messenger of God (peace of Allah be upon him and his descendants) due to jealousy:

Jealousy of Aeshe toward other wives of the messenger of God (peace of Allah be upon him and his descendants) was as much as sometimes, when the prophet was in the house of Aeshe, and left there, Aeshe persuaded him. Mosalam has written in the book " Sahih"

It has been narrated from Aeshe

قالت لَمَّا كَانَتْ لَيْلَتِي الَّتِي كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا عِنْدِي انْقَلَبَ فَوَضَعَ رِدَاءَهُ وَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عِنْدَ رِجْلَيْهِ وَبَسَطَ طَرْفَ إِزَارِهِ عَلَى فِرَاشِهِ فَأَضْطَجَعَ فَلَمْ يَلْبَثْ إِلَّا رَيْثَمًا ظَنَّ أَنَّ قَدْ رَقَدْتُ فَأَخَذَ رِدَاءَهُ رُوِيًّا وَانْتَعَلَ رُوِيًّا وَفَتَحَ الْبَابَ فَخَرَجَ ثُمَّ أَجَافَهُ رُوِيًّا فَجَعَلْتُ دِرْعِي فِي رَأْسِي وَاخْتَمَرْتُ وَتَفَنَّنْتُ إِزَارِي ثُمَّ انْطَلَقْتُ عَلَى إِثْرِهِ حَتَّى جَاءَ الْبَيْعَ فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ انْحَرَفَ فَأَنْحَرَفْتُ فَأَسْرَعْتُ فَأَسْرَعَتْ فَهَرَوَلْتُ فَهَرَوَلْتُ فَهَرَوَلْتُ فَأَحْضَرْتُ فَأَحْضَرْتُ فَسَبَقْنَاهُ فَدَخَلْتُ فَلَيْسَ إِلَّا أَنِ اضْطَجَعْتُ فَدَخَلَ فَقَالَ مَالِكُ يَا عَائِشُ حَسْبِيَ رَأْيِي قَالَتْ قُلْتُ لِمَا شَيْءٌ قَالَ لِنُخْبِرِي أَوْ لِيُخْبِرَنِي اللَّطِيفُ الْخَبِيرُ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي فَأَخْبَرْتُهُ قَالَ قَالَتْ السَّوَادُ الَّذِي رَأَيْتَ أَمَامِي قُلْتُ نَعَمْ فَلَهَدَنِي فِي صَدْرِي لِهَدَّةٍ أَوْجَعْتَنِي ثُمَّ قَالَ أَظَنَنْتِ أَنَّ يَحِيفَ اللَّهُ عَلَيْكَ وَرَسُولُهُ .

The messenger of God (peace of Allah be upon him and his descendants) was with me at a night. Hazrat Muhammad came back home; he put his aba on the floor and he took off his shoes and put beside his feet; he put his clothes on the bed and lied. After a short time, he felt that I had slept. Therefore, he picked up his aba calmly, wore his shoes quietly, opened the door and left there.

I followed Hazrat Muhammad calmly. I wore my aba and clothes and followed him until he arrived Baghie. He stayed there for a long time and then he raised his hand three times and changed his path and I did it too. The prophet walked more quickly and I did it too; he looked at the house and I did it too. I walked more quickly than the prophet and entered the house. As soon as I lied on the bed, the messenger of God came in and bade " O' Aeshe! What is wrong with you? Why are you breathing rapidly and hard?" I said " nothing is wrong with me". He bade " if you do not inform me about it, God will inform me".

I said " O' the messenger of God! Your father and mother be sacrificed for you and I narrated the story".

He bade " thus, are you the same black figure that I saw across from myself?" I said " yes."

Then he hit on my chest hard which pained me and bade
" Have you thought God and his messenger will violate your share?"

Sahih Moslem v 2 p 670; Ketab Al-Janaez, chapter of Ma Yoghhal End Dokhul Al-Ghobur and Al-Doa Leahleha

Mosalam has also narrated another narration from Arve Ben Zobeir

حدثني هَارُونُ بْنُ سَعِيدِ الْأَيْلِيِّ حَدَّثَنَا بِنُ وَهْبٍ أَخْبَرَنِي أَبُو صَخْرٍ عَنْ بِنِ قُسَيْطٍ حَدَّثَهُ أَنَّ عُرْوَةَ حَدَّثَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا لَيْلًا قَالَتْ فَعِزْتُ عَلَيْهِ فَجَاءَ فَرَأَى مَا أَصْنَعُ فَقَالَ مَالِكُ يَا عَائِشَةُ أَغْرَتِ فَقُلْتُ وَمَا لِي لَا يَغَارُ مِنِّي عَلَى مِثْلِكَ .

Arve narrated from Aeshe, the wife of the messenger of God narrated left the house her house at night. Aeshe says " my jealousy was provoked". The prophet came back and saw my feelings. The prophet bade " O' Aeshe! What is wrong With you?; did you envy? I said " why shouldn't a person like me envy a personality like you?

Sahih Moslem v 4 p 2168; hadith no 2815; Ketab Sefat Al-Ghiamat and Janat and Al-Nar; chapter of Tahrish Al-Shaytan and Besat Saraya Leftante Al-Nas and Ma Kol Ensan Gharina

Nesae has narrated two narrations in the book " Sonan" about this matter

1124 أخبرنا محمد بن قدامة قال حدثنا جرير عن منصور عن هلال بن يساف قال قالت عائشة رضي الله عنها فقدت رسول الله صلى الله عليه وسلم من مضجعه فجعلت التمسه وظننت أنه أتى بعض جواريه فوقعت يدي عليه وهو ساجد وهو يقول اللهم اغفر لي ما أسررت وما أعلنت .

It has been narrated from Aeshe that she said that I lost the messenger of God he (peace of Allah be upon him and his descendants) in his bed. I thought that he had gone to his servants. When I was looking for him, I saw him and saying " O' God! Forgive me about whatever I have done secretly and clearly".

1125 أخبرنا محمد بن المثنى قال حدثنا محمد قال حدثنا شعبة عن منصور عن هلال بن يساف

عن عائشة رضي الله عنها قالت فقدت رسول الله صلى الله عليه وسلم فظننت أنه أتى بعض جواريه
فطلبته فإذا هو ساجد يقول رب اغفر لي ما أسررت وما أعلنت.

It has been narrated from Aeshe that she said that I lost the messenger of God he (peace of Allah be upon him and his descendants) in his bed. I thought that he had gone to his servants. When I was looking for him, I saw him and saying " O' God! Forgive me about whatever I have done secretly and clearly".

Al-Nesae, Abu Abd Al-Rahman Ahmad Ibn Shoaib Ibn Ali (died in 303 Hegira) Al-Mojtaba Min Al-Sonan v 2 p 220; researched by: Abd Al-Fatah Abu Ghade; published by: Maktab Al-Matubat Al-Eslamie; Halab; Second Edition; 1406 Hegira; 1986

These are some examples of jealousies of Aeshe and we refuse to narrate the rest of them due to briefness.

Good luck

The group in charge of answering doubts

Research centre of Hazrat Valiasr