

Biography of Imam Bukhaaree

(May Allah have mercy on him)

Salaahud-Deen ibn ' Ali ibn 'Abul Maujood



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The Biography of

Imam Bukhaaree

(May Allah have mercy on him)

Translated by: Faisal Shafeeq

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Introduction

Indeed, all praise is for Allah; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allah from the evil of our own selves and of our wicked deeds. Whomsoever Allah guides, none can lead astray; and whomsoever Allah leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allah alone, and He has no partner; and I bear witness that our Prophet Muhammad is His slave and Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

"O you who believe! Fear Allah as He should be feared. And die not except in the state of Islam [as Muslims (with complete submission to Allah.)]" (Qur'an 3:102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

"O mankind be dutiful to your Lord, Who created you from a single person (Adam), and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you." (Qur'an 4: 1)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e., he will be saved from the Hellfire and made to enter Paradise)." (Qur'an 33: 70, 71)

Indeed, the most truthful speech is Allah's Book, and the best guidance is that of Muhammad (Peace and Blessings of Allah be upon him). The most evil of affairs are newly invented ones (in the religion), for every newly invented practice is an innovation (Bid'ah), every innovation is misguidance, and every misguidance is in the Fire.

This is the second in a series of books on the biographies of Muslim scholars. I hope to focus not just on their contributions to the vast wealth of Islamic knowledge with which Allah (SWT) has blessed this nation, but also on the more private and personal aspects of their lives: their manners, their piety, and their worship. These are issues we need to learn about, for the people of this nation cannot hope to achieve a return to their past glory and honor unless they assume the qualities that, in effect, defined the Muslims of the first few generations of Islam.

Sadly, many Muslims are today ignorant of even the names of our past scholars, never mind their biographies or contributions to Islam. Thus cut off from the past, many Muslims are in a state of ignorance and confusion, and seem to be waiting for someone to light up the way for them. Most people are tired of listening to speeches, and everyone wants to see people who represent, through their demeanor and deeds, a practical manifestation of the religion of Islam. One has to look far and wide to find people who fit these criteria - though we still have scholars who are noble in speech and in deed (and all praise is for Allah). But in reality, one does not have to go far to find such people, for

their lives are recorded for us in history books; and here I am referring to the scholars of the early generations of Islam in particular, as well as to later scholars who followed the way of their pious predecessors.

As for the scholars to whom I am referring, Faith reached the deepest depths of their minds and hearts and flowed freely through their veins. One senses that every breath they took as well as every movement they made was for the sake of Allah. If they spoke, they spoke for the sake of Allah; and if they remained silent, that too was for the sake of Allah (SWT). They illuminated the world with their piety, worship, and deeds. If one were to study their manners and deeds, one would feel that theirs were the manners and deeds of Prophets. And if one were to read about their dealings with people, one would feel that one had come across practical demonstrations of the teachings of the Noble Qur'an and the Sunnah of the Prophet (Peace and Blessings of Allah be upon him).

Some of my noble brothers have asked me to write a series of books in order to acquaint the general population of Muslims with their scholars. I sought help from Allah (SWT) and resolved to begin that monumental task. At first, I wanted to exhaustively write about the lives of scholars, covering every aspect of their lives, and giving a detailed account of all of their scholarly activities and contributions to the Muslim nation. But the brothers who commissioned me to complete this project wanted me to present works that would be easy to read and accessible not just to students of knowledge, but also to the general population of Muslims. So I have tried, to the best of my ability, and seeking help from Allah (SWT), to be as brief and concise as possible.

I would like to point out that, in writing the biographies of past scholars, I have not adhered to the principles of narrator scrutiny that are applied in the sciences of Hadeeth. What I found to be famously known about past scholars, I included in this work, so long as there was no cause to doubt a particular narration. If a particular narration about a scholar was dubious in nature - it was not historically plausible, it was not widely accepted, its authenticity was challenged by learned scholars, etc. - I did not include it in any of these biographies. I thus applied the principles that were adhered to by eminent biographers of the past - the likes of Al-Haafiz Adh-Dhahabee, Al-Haafiz Ibn Katheer, and Al-Haafiz Ibn Hajar (may Allah have mercy on them all).

This is the second book in the series, and it deals with the biography of the Imam of Hadeeth scholars, whose lifelong pursuit of knowledge culminated in the authorship of a book that, in terms of its importance and truthfulness, ranks second only to the Book of Allah. I am of course referring here to none other than Muhammad ibn Ismaa'eel Al-Bukhaaree - may Allah have mercy on him.

His Life

His Name and Lineage

Imam Bukhaaree was primarily known by two titles that were bestowed upon him: 1) "The Imam of Hadeeth Scholars," and 2) "The Imam of the Believers, in Hadeeth." And the following is his full name: Abu (Abu means 'father of') 'Abdullah Muhammad ibn (ibn means 'son of') Ismaa'eel ibn Ibraaheem ibn Al-Mugheerah ibn Bardizbah Al-Bukhaaree, Al-Ja'fee.

His Birth

'Muhammad' was his actual name (often in this work, he may be referred to as Muhammad or Muhammad ibn Ismaa'eel or Abu 'Abdullah) but he became famously known as Imam Bukhaaree because of his place of birth: He was born in the city of Bukhaaraa. It was during the Banu Umayyah dynasty, or more precisely during the caliphate of Mu'aawiyah (May Allah be pleased with him), that Bukhaaraa was conquered by Muslims. The general who led the Muslim army in the invasion of Bukhaaraa was Sa'eed ibn 'Uthmaan. This is the generally accepted view in the matter; however, it has been said that it was Qutaybah ibn Muslim who, during the rule of Al-Hajjaaj ibn Yousuf Ath-Thaqafee, led the Muslim army that conquered Bukhaaraa.

Imam Bukhaaree (may Allah have mercy on him) was born on Friday, after Jumu'ah prayer, the 14th of Shawwaal, in the year 194 H. [Siyar A'laam An-Nubalaa (12/392) and Muqaddimatul-Fath (501)] Al-Mustaneer ibn 'Ateeq said, "Muhammad ibn Ismaa'eel (Al-Bukhaaree) related this fact himself, showing me the date of his birth in a document that was hand-written by his father." [Muqaddimatul-Fath (501)]

In At-Tabaqaat Al-Kubraa, Imam As-Subkee related that a man named Badh-dhabah was the father of Bardizbah - the very same Bardizbah who was the last known forebear of Imam Bukhaaree. Imam As-Subkee was the only scholar to make mention of Badh - dhabah; as for other scholars and historians, they mention Bardizbah as the last known ancestor of Imam Bukhaaree. [Refer to Al-Insaan by As-Sam'aan (1/293); and to Taareekh Baghdad (2/6)] At any rate, the names of those two men - Bardizbah and Badh-dhabah - indicate that Imam Bukhaaree's ancestors were non-Arabs. Hadeeth scholars mention that "Bardizbah" is Persian for 'farmer.'

We know almost nothing about Badh-dhabah and Bardizbah; in fact, all that we know about them is that they were Persians, and that they were adherents of the religion of their people. Imam Bukhaaree's Muslim ancestry began when his great grandfather, Al-Mugheerah, embraced Islam at the hands of Yamaan Al-Juf'ee, the ruler of Bukhaaraa. After he embraced Islam, Al-Mugheerah took up residence in Bukhaaraa. One of the prevailing customs at the time was that, if a man embraced Islam at the hands of someone, he would owe him some form of loyalty. It is for this reason that even Al-Mugheerah's great grandson, Muhammad ibn Ismaa'eel Al-Bukhaaree, was ascribed to Yamaan Al-Juf'ee (for, as is mentioned above, Imam Bukhaaree's full name was Muhammad ibn Ismaa'eel ibn Ibraaheem ibn Al-Mugheerah ibn Bardizbah Al-Bukhaaree, Al-Juf'ee). He was ascribed thus in accordance with the jurisprudential view that, if a person embraces Islam at the hands of someone, he owes him a kind of loyalty (what that particular kind of loyalty involves is similar to the loyalty that is involved when someone emancipates his slave: the slave becomes free but still owes a form of loyalty to his former master). [Muqaddimatul-Fath (1/5)]

As for Ibraaheem, the grandfather of Imam Bukhaaree, historians have not come across any information about his life. [Muqaddimatul-Fath (501)]

His Father

His father, Ismaa'eel, went by the Kunyah (Kunyah is a name by which one is usually, but not always, ascribed to one's son, in the form of 'Abu so-and-so,' since Abu means 'father') Abul-Hasan. Ismaa'eel was an eminent Hadeeth scholar in his own right, and was one of the students and associates of Imam Maalik (may Allah have mercy on him). A brief biography of Ismaa'eel is mentioned in Ath-Thiqaat, which was authored by Ibn Hibbaan. Ibn Hibbaan wrote: "Ismaa'eel ibn Ibraaheem, the father of Al-Bukhaaree, related Hadeeth narrations from Hammaad ibn Yazeed and Maalik; and Iraqi scholars related Hadeeth narrations from him."

And his more famous son mentioned him in At-Taareekh Al-Kabeer: "Ismaa'eel ibn Ibraaheem ibn Al- Mugheerah heard Hadeeth narrations from Maalik and Hammaad ibn Zaid, and with both of his hands, he shook hands with Ibn Al-Mubaarak. And he would say around the time of his death that none of the wealth he earned throughout his lifetime was derived through unlawful or dubious means" [Muqaddimatul-Fath (502)]. Ahmad ibn Hafs related a similar account about Ismaa'eel's death: "I visited Ismaa'eel, the father of Abu 'Abdullah (Al-Bukhaaree), when he was dying, and he said, 'I know of no dirham from my wealth that was earned through unlawful means, nor of any dirham (from my wealth) that was earned through dubious means.' When he said that, I thought very disparagingly about myself." [Siyar A'laam An-Nubalaa (12/447) and Muqaddimatul-Fath (502) (12/447)]

Although we do not know the exact year during which Ismaa'eel died, nor consequently how old Imam Bukhaaree was at the time, we do know that, when Ismaa'eel parted from this world, Imam Bukhaaree was still a young child. After the death of Ismaa'eel, Imam Bukhaaree was raised in the household of his mother.

His Mother

Although the name and lineage of Imam Bukhaaree's mother is not mentioned in any extant historical account, we do know that she was a pious woman and a prolific worshipper. She was even blessed with a Karaamah - a miracle (both Karaamah and Mo'jizah are terms that denote the meaning of 'a miracle'; however, a Mo'jizah is specific to Prophets, whereas a Karaamah occurs to other human beings). Muhammad ibn Ishaq As-Simsaar said that he heard his Shaikh say, "Muhammad ibn Ismaa'eel (Al-Bukhaaree) lost his eyesight when he was a young child. His mother then saw (the Prophet) Ibraaheem Al-Khaleel (Peace be upon him) in a dream, and he said to her, 'O woman, Allah has returned to your son his eyesight because of your crying,' or, 'because of your many supplications.' When Muhammad ibn Ismaa'eel woke up [after that very night], he found that Allah had indeed returned to him his eyesight." [Taareekh Baghdad (2/10), Siyar A'laam An-Nubalaa (12/393), and Muqaddimatul-Fath (502)] Not only did Imam Bukhaaree regain his eyesight, but it also became stronger than it was before, to the extent that, later on his life, he would write chapters of his book At-Taareekh Al-Kabeer using no source of light other than the moonlight to see what he was writing down. [Seeratul-Bukhaaree by Al-Mubaarakpooree (43)]

His Early Years

Based on Imam Bukhaaree's achievements as an adult, it should come as no surprise that he was raised in the best of households - a household of piety and knowledge. Even though his father died when he was still a young child, he inherited from him his love of knowledge.

Muhammad ibn Abu Haatim Al-Warraaq related that he heard Imam Bukhaaree say, "I was inspired to memorize Hadeeth narrations when I was still in school."

"How old were you then?" Muhammad ibn Abu Haatim asked.

"Ten years old or younger," Imam Bukhaaree replied. "Then I left school and attended the lectures of Ad-Daakhilee and others. One day while he was reading out (Hadeeth narrations) to the people, Ad-Daakhilee said, 'Sufyaan (related from) Abu Az-Zubair from Ibraaheem.' I said, 'Abu Az-Zubair didn't relate (Hadeeth narrations) from Ibraaheem.' He scolded me, but I (insisted and) said, 'Go back to the source (where you have the narration written down).' He entered (his home perhaps), looked (at the reference where the narration was written down), and then came out and (realizing his mistake) said to me, 'O young child, what is it then?' I said, 'It is Az-Zubair ibn 'Adee from Ibraaheem.' He then took my pen from me, corrected the mistake in his book, and said, 'You have spoken the truth.'"

When Bukhaaree (may Allah have mercy on him) was asked how old he was when he attended the study circles of Ad-Daakhilee, he responded, "I was eleven years old. And by the time I turned sixteen, I had memorized the books of Ibn Al-Mubaarak and Wakee', and I knew what they said (i.e., I knew what their views were about specific Hadeeth narrations and about issues that pertained to Islamic jurisprudence)." [Taareekh Baghdad (2/6, 7); Siyar A'laam An-Nubalaa (12/393); Muqaddimatul-Fath (502)]

To be sure, Imam Bukhaaree's parents were pious; but beyond their religious virtues, they were wealthy as well. So in short, Imam Bukhaaree was raised in a household that was truly blessed. His father's wealth, which he had partly inherited, was blessed, for, as we have hitherto mentioned, it was all derived through lawful means. And it was blessed also in terms of how it was spent, for Imam Bukhaaree spent a great deal of it on his scholarly pursuits.

What wealth Bukhaaree had left he used for business, not doing business himself - his lofty purpose in life left little time for him to do business himself - but instead entering into business partnerships with others who would manage the business side of affairs while he provided the capital. Completely free from having to worry about matters that pertained to business, Imam Bukhaaree was able to spend all of his time on the great purpose of his life: to serve the religion of Islam by helping to preserve divinely revealed knowledge. In every way possible, Allah (SWT) provided for him, so that he could devote himself to realize that purpose.

His Married Life

In the past, scholars have, given the lack of evidence about the matter, speculated about whether or not Imam Bukhaaree (may Allah have mercy on him) was a married man. Some scholars doubted that he ever got married; for example, Al-'Ajloonee (may Allah have mercy on him) wrote, "Had Bukhaaree gotten married, we would have found some mention of his marriage (in the books of Hadeeth and history)." Al-Mubaarakpooree refuted Al-'Ajloonee's claim, saying, "The sad reality is that, as a general custom, historians do not make mention about the marriages (of scholars when they are relating their biographies); as such, there are hundreds of names (of scholars) in history books, and nothing is mentioned regarding whether they were married or whether they never got married. It therefore must not be thought or suggested that Imam Bukhaaree was deprived of following a stressed Sunnah (i.e., getting married); one must not assert such a weak possibility until it is established with an authentic chain that he remained a bachelor throughout his life." [Seeratul-Bukhaaree by Al-Mubaarakpooree (71)]

In spite of the above-mentioned statements by eminent scholars, I have - and all praise is for Allah - found a narration which mentions the fact that Imam Bukhaaree did indeed have a wife. That narration is mentioned by Adh-Dhahabee (may Allah have mercy on him) in Siyyar A'laam An-Nubalaa. The narration is long, and its details are not relevant to this chapter, but I will mention it in its entirety in a later chapter, In Shaa' Allah (Allah Willing).

His Children

As for the question of whether or not Imam Bukhaaree had any children, Al-'Allaamah Waliyyud-Deen Al-Khateeb wrote in Sharh Al-Mishkaat: "Imam Bukhaaree - may Allah have mercy on him -

did not leave behind any offspring." [Al-Mirqaat (1/ 15) and Seeratul-Bukhaaree by Al-Mubaarakpooree (105)] And the author of Al-Ikmaal wrote, "Imam Bukhaaree did not leave behind any male children." In As-Siyyar, however, Adh-Dhahabee asserted that Imam Bukhaaree did in fact have children - Adh-Dhahabee, it seems, was the only historian to make such an assertion; he was, after all, the only historian to refer to Imam Bukhaaree's marriage.

Supposing that Imam Bukhaaree did not have any children, we would do well to ask: Why was he named Abu 'Abdullah- the father of 'Abdullah. In Arabic, it is common for a man to have a Kunyah, a title with which he is ascribed to his eldest son. A Kunyah is expressed in the form, "Abu so-and-so," since 'Abu' means I father of.' So how could Imam Bukhaaree have been given the Kunyah, 'Abu 'Abdullah,' when, as was asserted by 'Allaamah Waliyyud-Deen and others, he did not have any children? Al-'Ajloonee gave a plausible answer to this question when he said: "It was customary among Arabs for people to give their young sons and daughters a Kunyah before they grew up to have any offspring. There are innumerable examples of this throughout Arab history." Even today, in fact, some Arabs assume a Kunyah title before they get married or have any children.

The fact is, however, that Adh-Dhahabee related a narration in As-Siyar which, if confirmed to be authentic, proves that Imam Bukhaaree did indeed have children. According to that narration, Bakr ibn Muneer said, "Some merchandise was delivered to Al- Bukhaaree, and the person who sent it to him was his son, Ahmad [Taareekh Baghdad (2/11, 12), Tabaaqaat As-Subkee (2/227), Siyar A'laam An-Nubalaa (12/447), Muqaddimatul-Fath (504)] Some businessmen approached Al-Bukhaaree and offered to purchase it from him, and at the price they offered, he would earn a profit of five-thousand dirhams. But he said to them, 'Go back tonight (and give me time to consider your offer).' On the following day, another group of businessmen approached him and offered to purchase his merchandise from him, and at the price they offered, he would have made a profit of ten-thousand dirhams. He said to them, '(It is too late) for I have already made an intention to sell it to those who came to me last night.'" Interestingly, Al-Haafiz Ibn Hajar related the same story in the introduction of Al-Fath; however, in his narration, it is not mentioned that Imam Bukhaaree's son, Ahmad, sent the merchandise; instead, it is mentioned that a man named Abu Hafs sent the merchandise. But it is very possible that Abu Hafs and Ahmad was one and the same person, since Abu Hafs might have been the Kunyah of Ahmad. It is therefore safe to conclude that Imam Bukhaaree did leave children behind and that they weren't famously known perhaps because they were not from the people of knowledge - and Allah knows best.

His Brothers

Muhammad ibn Abu Haatim related that Imam Bukhaaree said, "By the time I turned sixteen, I had memorized the books of Ibn Al-Mubaarak and Wakee', and I knew what they said (i.e., I knew what their views were about specific Hadeeth narrations and about issues that pertained to Islamic jurisprudence). I then went with my mother and my brother, Ahmad, to Makkah. After I (i.e., we) completed the rites of Hajj, my brother returned with my mother (to Bukhaaraa, our homeland). As for me, I stayed behind in order to seek out the knowledge of Hadeeth." [Taareekh Baghdad (2/7) and Muqaddimatul-Fath (2-5)] Based on this narration, it is clear that Imam Bukhaaree had a brother named Ahmad; it is not clear, however, whether he had other brothers as well. The confusion in this issue stems from the fact that, later on in Bukhaaree's life, it is established, according to an account which is related by Muhammad ibn Abu Haatim, that the wife of Bukhaaree's brother visited Bukhaaree and asked him a question; however, it is also established that Ahmad returned to Bukhaaraa with his mother and died there. Al-Haafiz Ibn Hajar (may Allah have mercy on him) wrote in Al-Fath, "Ahmad returned with his mother to Bukhaaraa and died there." [Muqaddimatul-Fath (502)] If Ahmad got married before he died, then the woman who visited Bukhaaree later on his life was perhaps the wife of Ahmad. But if Ahmad didn't get married before he died, then that woman was not Ahmad's wife, which obviously means that Imam Bukhaaree (may Allah have mercy on him) had another brother as well - and Allah (SWT) knows best.

The Era in Which He Lived

Imam Bukhaaree lived through the rule of the following nine Khaleefahs:

1) Al-Ma'moon: His full name was Abul-'Abbaas Abdullah ibn Haaron Ar-Rasheed ibn Muhammad Al-Mahdee ibn Abu Ja'far Al-Mansoor Al-'Abbaasee. Al-Ma' moon was born in the year 170 H, [Siyar A'laam An-Nubalaa (10/273)] and he became Khaleefah of the Muslim nation at the end of the year 195 H, when Imam Bukhaaree was approximately one and a half years old. [Siyar A'laam An-Nubalaa (10/274)]

Al-Ma'moon was the first to persecute scholars regarding the issue of the creation of the Qur'an: He claimed that the Qur'an was created, while scholars of the Sunnah affirmed that the Qur'an was Allah's speech - which is one of His attributes - and was therefore not created. Imam Bukhaaree was still a young child and was therefore not put to trial at the hands of Al-Ma'moon.

When Bukhaaree (may Allah have mercy on him) was twenty-four years old, in the year 218 H, Al-Ma'moon died.

2) Al-Mo'tasim: His full name was Abu Ishaq Muhammad ibn Rasheed Haaron ibn Muhammad Al-Mahdee ibn Al-Mansoor Al-'Abbaasee, and he was born in the year 180 H. Before Al-Ma'moon died, he declared that Al-Mo'tasim should become the next Khaleefah of the Muslim nation; and so based on Al-Ma'moon's declaration, the people pledged allegiance to Al-Mo'tasim on the 14th of Rajab, in the year 218 H. [Siyar A'laam An-Nubalaa (10/289)]

During his rule, he took the issue of the creation of the Qur'an to the next level, forcing scholars to say that the Qur'an was created, torturing scholars who refused, and even killing some of them. In this regard, Imam Ahmad (may Allah have mercy on him) was subjected to a great deal of torture at the hands of Al-Mo'tasim (a topic that we will, In Shaa' Allah, discuss in the biography of Imam Ahmad).

In spite of his flaws and his ruthlessness, Al-Mo'tasim was a brave and determined ruler, at whose hands Allah (SWT) granted victory on various occasions to the Muslim army in its battles against the Romans and other enemies of Islam.

Al-Mo'tasim died on Thursday, the 12th of Rabee'ul-Awwal, in the year 227 H, [Siyar A'laam An-Nubalaa (10/306)] at which time Imam Bukhaaree (may Allah have mercy on him) was approximately thirty-three years old.

3) Al-Waathiq-Billah: His full name was Abu Ja'far Abul-Qaasim Haaron ibn Al-Mo'tasim-Billah Abu Ishaq Muhammad ibn Haaron Ar-Rasheed ibn Al-Mahdee Muhammad ibn Al-Mansoor Al-'Abbaasee Al-Baghdaadee, and he was born in Sha'baan of the year 196 H.

By decree of his father, Al-Mo'tasim, Al-Waathiq- Billah became Khaleefah in the year 227 H.

Al-Waathiq-Billah was unlike his father; he did not cling to his father's beliefs, and he was kind to the scholars of the Sunnah. With the advent of Al-Waathiq-Billah's caliphate, Imam Ahmad's many years of torture and persecution came to an end.

Having ruled for five and a half years, Al-Waathiq-Billah died in Dhil-Hijjah of the year 232 H, at which time Imam Bukhaaree was more than 38 years old. [Siyar A'laam An-Nubalaa (12/31)]

4) Al-Mutawakkil 'Alallah: His full name was Abul - Fadl Ja'far ibn Al-Mo'tasim Billah Muhammad ibn Ar-Rasheed Haaron ibn Al-Mahdee ibn Al-Mansoor Al-Qurashee Al-'Abbaasee Al-Baghdaadee, and he was born in the year 205 H. In the year 232 H, when his brother Al-Waathiq-Billah died, Al-Mutawakkil was appointed as the next Khaleefah of the Muslim nation. The people of the Sunnah flourished and prospered under his rule. A strong supporter of the Sunnah of the Prophet (Peace and