

The Shaykh Muhammad Murad Bukhari Tekke: History, Function, and Religious Life in Istanbul

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ABSTRACT

Relations between Central Asia and the Ottoman Empire have centuries-old roots. Tekkes occupied a distinct place in trade, cultural, and socio-economic interactions between the two fraternal peoples. This article provides an overview of the Istanbul tekkes, their history, development, and their contemporary condition.

Keywords: Shaykh Muhammad Murad Bukhari Tekke; Ottoman Empire; Sufism; Naqshbandiyya-Mujaddidiyya; Istanbul Tekkes; Central Asia–Ottoman Relations; Bukhara Khanate; Waqf Institutions; Religious Life in Istanbul; Sufi Networks; Madrasas and Tekkes; Islamic Scholarship.

1. Introduction

The *Shaykh Muhammad Murad Bukhari Tekke*, located in the Hazrat Khalid (Eyübsultan) district—considered the heart of Istanbul—is the first center of the Mujaddidiyya branch of the Nakshbandiya order on Anatolian territory. Initially constructed in the mid-17th century by Dâmâd Mustafa of Çankırı, the Anadolu Kazaskeri, as a madrasa, the building was later converted into a tekke by his son, Shaykh al-Islam Dâmâdzâde Abulkhayr Ahmad, and dedicated to Shaykh Muhammad Murad Bukhari [1]. Over various periods, additions and structural changes transformed the tekke into a complex that exerted significant influence on the surrounding society.

Shaykh Muhammad Murad Bukhari, after whom the tekke is named, bore the nisbas Bukhari, Muradi, and Nakshbandi. The later-added epithets “Munzawi” and “Monawi,” however, were incorrectly attributed and are not historically accurate.

1.1. Study Objectives

The main objectives of this study are as follows:

- to examine the historical establishment and architectural development of the Shaykh Muhammad Murad Bukhari Tekke in Istanbul.
- to analyze the religious, educational, and social functions of the tekke within the framework of the Naqshbandiyya-Mujaddidiyya order.
- to explore the role of the tekke in facilitating religious and cultural interactions between Central Asia and the Ottoman Empire.
- to investigate the life, scholarly activities, and spiritual legacy of Shaykh Muhammad Murad Bukhari as a key figure in Ottoman–Central Asian Sufi networks.
- to assess the significance of waqf institutions and endowments in sustaining the economic and institutional continuity of the tekke.

- to document and evaluate the material heritage of the tekke, including its library, cemetery, and architectural components, within the broader context of Istanbul's Sufi landscape.

2. Methodology

This study employs a comparative analysis of various sources, including travelogues written by migrants, historical works produced by chroniclers of the 16th–19th centuries, memoirs of Muslims undertaking the Hajj, archival materials, as well as official documents, reports, and tombstone inscriptions preserved in existing tekkes. Statistical, biographical, and historical-comparative methods were applied in the preparation of this article.

3. Discussion and Findings

Afflicted with childhood paralysis at the age of three, which rendered his legs immobile, Muhammad Murad's condition did not hinder his pursuit of knowledge or his mission of spiritual guidance. As a shaykh who combined scholarship with religious instruction, he was among the people of *kashf* (spiritual unveiling). He informed the sultan that several Companions of the Prophet were buried in the Qurşunlu Cemetery in Istanbul's Galata district, which subsequently led to the restoration and revitalization of that area. Today, this site is widely known as the "Underground Mosque" (*Yeralti Camii*).

The *tekke* attributed great importance to learning and established a library in which valuable works were preserved. Shaykh Murad Bukhari, a distinguished scholar of *hadith*, taught *Sahih al-Bukhari*, one of the most authoritative sources of the prophetic traditions, within the *tekke*.

The mausoleum of Shaykh Murad Bukhari—who held a special place in the hearts of believers—is located in the teaching chamber (*dershane*) of the *tekke* and is regularly visited by his devotees. The cemetery of the *tekke* contains tombstones belonging to prominent individuals from the circles of Sufism, scholarship, state administration, and the arts.

Once known for the deer that roamed its gardens, the *tekke* later underwent restoration carried out by Turkey's "Foundation for Knowledge, Culture, and Art." Efforts continue to implement the necessary measures for the reconstruction of the sanctuary (*haram*) section.

The Life, Works, and Historical Period of Shaykh Muhammad Murad Bukhari

Life

Muhammad Murad ibn 'Ali al-Husayni al-Bukhari an-Nakshbandi, the earliest representative of the Mujaddidiyya branch of the Nakshbandiya order in Anatolia, was born in Samarkand in 1640 CE (1050 AH) [2]. He was the son of Sayyid 'Ali, the *naqib al-ashraf* of Samarkand, and became widely known by the epithet "al-Bukhari," derived from his father's lineage.

Also referred to by the epithet "al-Muradi," his name appears in the gravestone inscriptions within the *tekke* courtyard (*hazira*) and in the documents preserved in Ottoman archives as "al-Bukhari" and "al-Nakshbandi."

The epithet "al-Munzawi," sometimes incorrectly attributed to Shaykh Muhammad Murad Bukhari, is absent from earlier sources and appears to have emerged from later confusion. This misattribution seems to stem from accounts

concerning a now-lost mausoleum named “Munzawi,” located in the Karasüleymansubaşı quarter of Eyüp. In reality, the *Shaykh Muhammad Murad Bukhari Tekke* is situated in the Nishonja (Nişoncu) neighborhood of Eyübsultan.

Afflicted with childhood paralysis at the age of three, which left his legs impaired, Muhammad Murad did not allow this condition to impede his pursuit of knowledge or his duties in spiritual guidance. After completing his foundational Islamic education and memorization of the Qur’an in Samarkand, he traveled to India in 1663 to continue his studies.

In India, he affiliated (*intisāb*) with Muhammad Ma’sūm—son and spiritual successor of Imām Rabbānī Aḥmad Fārūq Sirhindī (d. 1624), the founder of the Nakshbandiya-Mujaddidiyya order—and eventually became one of his deputies. (*The term intisāb, an Arabic word, refers to affiliating oneself with a person or group. In a Sufi context, it denotes joining a shaykh or a Sufi order as a disciple, entering his spiritual lineage, and following his guidance on the path of inner refinement.*)

After receiving permission from his shaykh, Muhammad Murad Bukhari set out for the Hajj pilgrimage in 1664. Following the Hajj, he remained in the Hijaz for three years, studying under local scholars. After performing Hajj for a second time in 1668, he stayed for a period in Cairo, Egypt, where he engaged in the study of tafsīr, *ḥadīth*, and the rational sciences.

Two years later, he arrived in Greater Syria (Damascus), where he married and had two sons: Muhammad Bahā’ al-Dīn and Mustafa.

Highly respected by the people of Damascus, Murad al-Bukhari was invited with great insistence by Istanbul’s aristocracy. In 1681 he traveled to Istanbul, where he was received with great enthusiasm by scholars and statesmen. Under the leadership of Shaykh al-Islam Feyzullah Efendi (d. 1703), many scholars pledged spiritual allegiance (*intisāb*) to Shaykh Murad, and it was he who laid the foundations of the Nakshbandiya-Mujaddidiyya tradition in Anatolia [3].

During his residence in Istanbul, he lived in the Nishonchi (Nişoncu) quarter of the Eyübsultan district. It was during this period that the current *tekke* was assigned to him by Shaykh al-Islam Dâmâdzâde Abulkhayr Ahmad (d. 1742).

Five years later, he appointed his deputy, “Kilisli Ali” (d. 1734), in his place and first traveled back to Damascus, and then continued on to perform the ‘Umrah pilgrimage. A year later, in 1686, he returned once more to Damascus.

There, he established a madrasa and *tekke* known as Berraniyya, where his children and grandchildren later served. Moreover, the position of the Mufti of Damascus was administered for many years by members of the Muradi family.

Shaykh Murad al-Bukhari later had two additional madrasas built in Damascus, known as the Nakshbandiya and the Muradiyya. It is related that he had memorized more than ten thousand *ḥadīths*. Due to his mastery of both the outward (*zāhirī*) and inward (*bāṭinī*) sciences, he oversaw both madrasa instruction and *tekke* activities simultaneously.

Twenty-two years later, in 1708, Shaykh Murad returned to Istanbul for a second time, having appointed his son Muhammad Bahā' al-Dīn (d. 1755) as his successor in Damascus. In Istanbul, he resided for three years in the Pıçakçı district near the Sultan Selim Mosque.

The deep respect and widespread admiration shown toward Shaykh Muhammad Murad displeased Grand Vizier Çorlulu Ali Pasha (d. 1711) and those around him. In an effort to remove the shaykh from the capital, he was encouraged to undertake the Hajj pilgrimage and was placed on a ship departing from Istanbul. However, he was disembarked along the coast of Alanya and left there.

In 1711, Shaykh Muhammad Murad reached Bursa by way of Konya and Kütahya. Since he had been barred from re-entering Istanbul, he was compelled to remain in Bursa for six years.

In 1717, he returned once more to Istanbul, where he continued to serve as shaykh and *mudarris* at the *Shaykh Muhammad Murad Bukhari Tekke* in the Nishonchi (Nişoncu) quarter of the Eyübsultan district until his death.

Shaykh Muhammad Murad Bukhari passed away on the night of Tuesday, 21 February 1720 (12 Rabi' al-Akhir 1132 AH). The congregation attending his funeral overflowed the Eyübsultan (Hazrat Khalid) Mosque and its courtyard, causing the gathered multitude to remain unable to move for a long time [4].

Having concluded an arduous life of eighty years, he was buried in the teaching chamber (*dershane*) of his *tekke* in the Nishonchi square. Beside him lies Kilisli Ali (d. 1734), the second shaykh of the *tekke*.

Despite his physical disability, Shaykh Murad Bukhari devoted his life to the pursuit of knowledge and spiritual guidance. He traveled extensively—visiting Samarkand, India, Jerusalem, the Hijaz, Baghdad, Isfahan, Balkh, Bukhara, Cairo, Damascus, Istanbul, Bursa, and many other cities—fulfilling his mission of scholarship and spiritual instruction wherever he went.

The legacy of this blessed scholar, who devoted his life to guiding people toward knowledge and spiritual enlightenment, continued through his writings and his disciples.

Works:

- **Jāmi' Mufradāt al-Qur'ān.** Written in Arabic, Persian, and Turkish, this work concerns the sciences of the Qur'an. It consists of two volumes and remains unpublished, although manuscript copies are preserved.
- **Silsilat al-Dhahab.** A short manuscript treatise on Sufism, written in Arabic. Several commentaries and translations of this work exist.
- **Maktūbāt.** A collection of letters written by Shaykh Murad al-Bukhari in Arabic, preserved in manuscript form. The collection was compiled by his disciples after his death.
- **Lubs al-Khirqa al-Qādiriyya.** This Arabic treatise contains Shaykh Muhammad Murad al-Bukhari's authorization (*ijāzat-nāma*) in the Qādiriyya order, outlining his spiritual chain (*silsila*) reaching back to Imam 'Ali (may Allah ennoble his face).
- **Masmu'āt min al-Sayyid Muhammad Murad al-Bukhari.** A manuscript in Turkish, compiled from the recorded discourses of Shaykh Murad al-Bukhari, dealing with various aspects of Sufi teaching.

- **Manāqib wa Taqrīrāt-i Muhammad Murad al-Bukhari.** A Turkish work formed on the basis of notes taken during Shaykh Murad al-Bukhari’s discourses in Bursa.
- **Risāla-i Nakshbandiya.** A Turkish treatise consisting of Shaykh Muhammad Murad al-Bukhari’s discourses in Bursa, recorded by Karababazade Ibrahim Bursa’vi. In many library catalogues, it is incorrectly attributed to Karababazade Ibrahim himself [5].

The Shaykh Muhammad Murad Bukhari Tekke. Located in the Nishonchi Mustafa Pasha neighborhood, on Davud Ağa Street (No. 153, 1st alley), this *tekke*—known by the names “Shaykh Muhammad Murad Bukhari,” “Shaykh Murad Bukhari,” and “Shaykh Murad Efendi”—was originally built as a madrasa in the mid-17th century by the Anatolian *Kazasker* Dâmâd Mustafa of Çankırı (d. 1684). It was later converted into a *tekke* by his son, the Shaykh al-Islam Dâmâdzâde Abulkhayr Ahmad (d. 1742), and dedicated to Shaykh Muhammad Murad Bukhari. Over the centuries, additional structures were incorporated, and various restoration works were carried out.

The Shaykh Murad Tekke operated within the framework of the Nakshbandiya-Mujaddidiyya order and held a prominent position during the tenure of *Ra’is al-Mashāyikh* Feyzullah Efendi (d. 1867). A total of fourteen shaykhs served in this *tekke*, the last of whom was Abd al-Qadir Balkhī. Although he belonged to the Nakshbandiya-Mujaddidiyya lineage, he later adopted the Hamzawiyya-Malāmiyya orientation [6].

This *tekke* placed significant emphasis on scholarship and actively followed technological innovations. It is recorded that one of the first three bicycles brought to the Ottoman Empire was placed in this *tekke*. Furthermore, a communication system powered by a Loklanshe battery was installed between the *salāmkhāna* (reception hall) and the *ḥaram* building—attesting to the institution’s interest in science and technological advancement.

Once possessing gardens spacious enough for deer to roam freely, the complex was abandoned following the closure of *tekkes* and *zawiyas*. The Shaykh Murad Tekke was occupied and damaged by various individuals; its wooden *salāmkhāna* and *ḥaram* buildings were completely demolished in 1977 by local residents, who used the timber as firewood. Additionally, the *tekke*’s courtyard gate and the adjacent “Muhammad Fountain” also disappeared. The inscription stone (*kitāba*) of the fountain was later found in two broken pieces, revealing that the fountain had been constructed in 1143 AH (1730–1731 CE) [7].

During the most recent restoration undertaken by the “Foundation for Knowledge, Culture, and Art,” the missing sections of the *tekke* were reconstructed in accordance with their original form. The *tekke* complex comprises a mosque, a *tawḥīdxāna* (hall for devotional recitation), a mausoleum (*turbat*), a *sharbatkhāna*, dervish cells, a kitchen, an ablution area, a cemetery (*hazīra*), a *shadirvan* (ablution fountain), the main gate, and the Muhammad Fountain. The site of the demolished *ḥaram* building was, at different times, used as a kindergarten, a local market, and a mini football field.

Originally entrusted to the Turkish “Haq Yol Education, Assistance, and Friendship Foundation,” the *tekke* underwent major restoration in 1988, during which several tombstones in the cemetery were excavated from beneath the soil. In 2005, the Turkish “Society for the Protection of History, Culture, and the Environment” oversaw the preparation of the relief, restoration, and reconstruction projects of the *tekke*, which were subsequently

approved by the “Monuments Council.” As of November 2010, the Shaykh Murad Bukhari Tekke has been administered by the “Foundation for Knowledge, Culture, and Art” [8].

Library. Archival documents dated 7 Muḥarram 1215 AH reveal that a special librarian (*hāfiẓ al-kutub*) was appointed to oversee the endowment books of the Shaykh Murad Tekke. After the closure of the *tekkes*, a portion of the tekke’s abandoned library—consisting of 348 volumes—was, over the years, transferred to the Süleymaniye Manuscript Library [9]. However, because many of these volumes contained multiple treatises, it was later determined that the actual total number of manuscripts amounted to 590.

Most of the works in the library are manuscripts written in Arabic, Persian, and Turkish. Their subjects vary widely, and they date from the period between 652–1278 AH (1254–1862 CE), either in manuscript form or printed form.

The Endowments (Awaqf) and Waqf Deeds of the Shaykh Murad Bukhari Tekke

Archival documents preserved in the *Vakıflar Genel Müdürlüğü* (Directorate General of Foundations) provide significant information on the endowments associated with the Shaykh Murad Bukhari Tekke.

According to an additional document dated September–October 1741, recorded in Register No. 747, page 131, line 121, pertaining to Mustafa’s son, Shaykh al-Islam Dâmâdzâde Abulkhayr Ahmad:

- This *waqfiyya* mentions *waqf* properties related to the *tekke* located in Istanbul (Eyüb, Sütluçe, Hasköy, and Kadirga Harbor), Eğriboz, and Damascus (Shām).

According to the *waqf* deed dated 1752–1753, registered in the *Vakıflar Genel Müdürlüğü* archives under Register No. 739, page 1, line 1, pertaining to the *waqf* of Mustafa Pasha ibn Abdurrahman Pasha in Istanbul:

- This *waqfiyya* states that Mustafa Pasha endowed part of his properties in Rumelia for certain services to be carried out at the Shaykh Murad Bukhari Tekke.

According to an additional document dated 14 April 1753, recorded in Register No. 739, page 4, line 2, concerning the same *waqf* of Mustafa Pasha ibn Abdurrahman Pasha:

This addendum specifies the following conditions for the administration of the Mustafa Pasha *waqf*:

- At the Shaykh Murad Tekke in Eyüb, the *Khatm-i Khwājagān* ceremony shall be performed every Monday and Friday after sunrise, and sweets and meals shall be distributed to guests following the *ishrāq* prayer.
- Incense shall be burned during the *Khatm-i Khwājagān*.
- The shaykh of the *tekke* shall supervise the *Khatm-i Khwājagān* ceremonies and teach lessons in *Sahih al-Bukhari*.
- An imam and a muezzin shall be appointed for the *tekke* mosque.
- A cook, a cleaning attendant, and a caretaker of the mausoleum (*turbadār*) shall be employed.
- Four Nakshbandi *faqirs* residing in the *tekke* cells shall receive daily stipends.
- In the place known as *Kürşunlu Mahzen*, a mosque had been built, and Qur’anic exegesis (*tafsīr*), *hadīth*, and *fiqh* lessons shall be held five days a week, for which a special *mudarris* shall be appointed.

- A trustworthy representative (agent), a sweeper (*farrosh*), and a doorkeeper (*darbān*) shall be appointed for this mosque.
- A financial officer shall be appointed to oversee the management of the *waqf* revenues.
- Archival records also note that after the *Khatm-i Khwājagān* held at *ishrāq* time on Fridays and Mondays, grapes and meals were distributed to guests at the *tekke*.

According to the *waqf* deed dated 14 March 1753, recorded in the *Vakıflar Genel Müdürlüğü* archives in Register No. 739, page 6, line 4, pertaining to the *waqf* of Mustafa Pasha ibn Abdurrahman Pasha in Istanbul:

- In this *waqfiyya*, Mustafa Pasha states that he endowed certain properties located in Istanbul and Alasonya for the benefit of the Shaykh Murad Bukhari Tekke.
- Grand Vizier Sinan Pasha allocated 180 kilograms of rice annually from his *waqf* properties in Uzuncaabat, Hasköy, and Filibe for the use of the *tekke* [10].

Shaykh al-Islam Abulkhayr Ahmad endowed several revenue sources for the Shaykh Murad Bukhari Tekke and recorded these in his own *waqfiyya*.

The Abulkhayr Ahmad *waqf* was later incorporated into the *waqf* system designated for Mecca and Medina.

Services and Positions within the Tekke

Various officials served in the *tekke*, including: the imam; the *nā'ib* (assistant or deputy); the muezzin; the *turbadār* (caretaker of the mausoleum); the *buhūrī* (one responsible for burning incense, fragrant woods, and similar substances during religious ceremonies); the *khādim-i shabaka* (attendant overseeing ablution areas and cleanliness); the *hāfiz al-kutub* (librarian); the *dersiyām* (teacher); the *jābī* (financial overseer or collector); the *mißtāhdār* (keeper of the keys); and the *kātib* (scribe or clerk) [11].

Financing of Tekke Services

The services of the *tekke* were financed through the following endowments and state allocations:

- the Abulkhayr Ahmad *waqf*,
- the *waqf* of Maqtul Mustafa Pasha,
- the *waqf* of İzzī Süleyman, Court Usher of the Imperial Council (*Dīvān-ı Hümāyün Taşrifâtçısı*),
- the *waqf* of Sayyid Akif Bey, also a court usher (*taşrifâtçı*),
- and contributions covered by the Istanbul Customs Office (*Gümrük*).

These *waqf* documents demonstrate that the Shaykh Murad Bukhari Tekke functioned not only as a religious center but also as an institution encompassing education and social services. The *waqf* system served as the primary financial foundation ensuring the long-term operation of the *tekkes* [12].

Hazıra (Cemetery)

The existing cemetery of the *tekke* consists of three sections: one located between the courtyard gate and the mausoleum, and the remaining two situated to the right and left of the mosque entrance. The gravestones in the

cemetery have been examined, and most are well preserved. The names on 82 gravestones have been identified. Additionally, there are gravestones that are partially broken or fragmented.

Among the shaykhs of the *tekke*, Shaykh Murad al-Bukhari and Kilisli Ali (d. 1147/1734–1735) are buried in the mausoleum; while Gelibolulu Mustafa (d. 1176/1762–1763), Yahya (d. 1192/1778–1779), Muhammad (d. 1208/1793–1794), Husayn al-Ḥiṣārī (d. 1236/1820–1821), Muhammad As‘ad (d. 1260/1844–1845), and Ḥāfīz Feyzullah (d. 1284/1867–1868) are buried in the cemetery. There is also a special section enclosed by an iron fence containing the graves of the last shaykhs of the *tekke*, Sulaymān al-Balkhī (d. 1294/1877–1878) and his son ‘Abd al-Qadir al-Balkhī (d. 1341/1922–1923). However, the gravestones of the individuals buried in this enclosed area have not been preserved [13][14].

The gravestones in the cemetery span the period from 1651–1652 to 1904–1905. The oldest gravestone belongs to Ser-Zağar ‘Abd al-Karim Agha, one of the elders of the Janissaries. The most recent gravestone belongs to Shaykh Nuri. The date inscribed on ‘Abd al-Karim Agha’s gravestone is significant for illuminating the period during which the *tekke* was first constructed as a madrasa. Moreover, the inscriptions on the gravestones reflect the characteristics of Old Anatolian and Classical Ottoman Turkish.

Samples of Gravestones from the Cemetery

1. Ser-Zağar ‘Abd al-Karim Agha, elder of the Janissaries: 1651–1652
2. Dâmâdzâde Ahmad, one of the Rumelian *Qāḍī-‘Askars*: 1741–1742
3. İzzî Efendi, court historian (*vâkı‘anivîs*): 1754–1755
4. Shaykh ‘Alî: 1759–1760
5. Shaykh Mustafa: 1762–1763
6. Abū Bakr, *fatwā amīni* (assistant to the mufti): 1765–1766
7. Shaykh al-Islam Waliyyuddīn: 1768–1769
8. Shaykh Yahyā, son of Shaykh ‘Alî: 1778–1779
9. Ḥājjī Muhammad, one of the shaykhs of the Shaykh Murad Bukhari Tekke: 16 October 1793
10. ‘Ā’isha Mulla: 29 December 1795
11. Waliyyuddīn Efendizade Muhammad Amin Efendi, among the Rumelian *Qāḍī-‘Askars*: 16 November 1805
12. Ḥusayn al-Ḥiṣārī, one of the masters of Classical Turkish Music and a shaykh of the Shaykh Murad Bukhari Tekke: 1820–1821
13. Mahmud Jalāl al-Dīn, calligrapher (*khattāt*): 1829–1830
14. Asali-zade Shaykh Muhammad Sa‘dī: 1 May 1833
15. Mumtāz Kalfa: 22 July 1834

16. Ohrili Ḥāfīz Halil, employee of the Murad Mulla Tekke and imam of the Beycağız neighborhood: 7 September 1836
17. Sayyid Muhammad Gedūsī, among the Anatolian *Qāḍī-‘Askars* and a *fatwā amīni*: 25 December 1837
18. Shaykh Muhammad As‘ad: 3 February 1844
19. Shaykh Fayzullah, master of *masnavī* recitation and chief instructor of Qur’anic recitation: 24 September 1867
20. Bayburtlu Muhammad ‘Ārif, shaykh of the Kıçık Piyole Tekke in Kasımpaşa: 18 January 1890
21. Shaykh Nūrī: 1322 AH / 1904–1905 CE

4. Conclusion

Despite being physically disabled from the age of three, Shaykh Muhammad Murad al-Bukhari never ceased his scholarly and spiritual activities. His life’s journey took him from his homeland of Samarkand to various regions across Anatolia. Throughout these travels, he visited and lived in many major centers of scholarship and spirituality, including Samarkand, India, Jerusalem, the Hijaz, Baghdad, Isfahan, Balkh, Bukhara, Cairo, Damascus, Istanbul, and Bursa. Among these, India, the Hijaz, Damascus, and Istanbul played particularly significant roles in shaping his life.

After affiliating himself with Muhammad Ma‘sum in India, he advanced not only in the outward sciences but also in the inward, spiritual disciplines, ultimately becoming the khalīfa of his master. With his teacher’s permission, Sayyid Muhammad al-Bukhari departed India and stayed for a time in the Hijaz, where he continued his studies before settling in Damascus, where he married.

In Damascus, he established three institutions: the Berrāniyya Tekke and Madrasa, and the Nakshbandiya and Muradiyya Madrasas. He conducted both *tekke* and madrasa activities simultaneously. The “Muradiyya Family,” his descendants, continued serving in these institutions and held the position of Mufti of Damascus for many years.

Responding to the insistent invitations of the scholarly elite, Muhammad Murad al-Bukhari traveled from Damascus to Istanbul, where, as a representative of the Nakshbandiya-Mujaddidiyya order, he continued his scholarly and spiritual mission in the *tekke* allocated to him. Revered by scholars, Sufis, statesmen, and the general public, he nevertheless faced difficulties at times that forced him to remain away from Istanbul. In the final years of his life, he returned to the city, where he eventually passed away. He was buried in the teaching chamber (*dershane*) of his *tekke*. The last person to be buried in the cemetery was the *tekke*’s final shaykh, ‘Abd al-Qādir al-Balkhī. The gravestones exhibit inscriptions written in *suls* and *ta‘līq* scripts. The cemetery contains gravestones belonging to men, women, and children. Through the inscriptions, one may derive valuable information about figures of Sufism and scholarship, as well as statesmen and artists. The documentation and cataloging of these gravestones is of great importance for their preservation.

The scholarly and spiritual mission begun by Shaykh Muhammad Murad al-Bukhari continues to this day through his followers. The Shaykh Muhammad Murad Bukhari Tekke is open every day except Monday, from 08:30 to 17:00, and remains closed on official public holidays.

4.1. Future Research Directions

The findings of this study open several avenues for future research:

Future studies may undertake comparative analyses between the Shaykh Muhammad Murad Bukhari Tekke and other Istanbul tekkes to better situate its role within the wider Sufi and institutional landscape of the Ottoman capital.

Further archival research in Ottoman, Central Asian, and Middle Eastern repositories could yield additional documents that clarify the transregional networks linking Bukhara, Damascus, and Istanbul.

A systematic architectural and archaeological survey of the tekke complex may provide deeper insight into its spatial evolution and patterns of restoration over time.

Digital documentation and epigraphic analysis of the cemetery's gravestones could contribute to the preservation of cultural heritage and facilitate broader scholarly access.

Future research might examine the intellectual transmission of Naqshbandiyya-Mujaddidiyya teachings through the works and disciples of Shaykh Muhammad Murad Bukhari.

Interdisciplinary approaches combining history, religious studies, art history, and digital humanities could further enhance understanding of the social and cultural functions of tekkes in Ottoman urban life.

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