



SCIENTIFIC INTEREST IN NAVOI IN TURKEY IN THE 19TH–21ST CENTURIES AND ITS DEVELOPMENTAL STAGES

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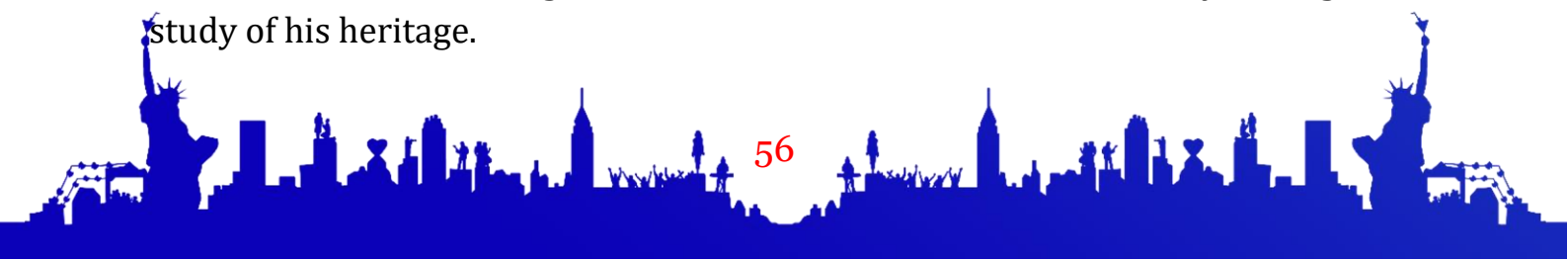
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Abstract: This article analyzes the process of studying Alisher Navoi's prose heritage in Turkey across the 19th–21st centuries. It also reveals the contribution of Turkish scholars to the study of Navoi's legacy on the basis of textual studies, comparative literary criticism, and aesthetic and historical approaches. The article substantiates that Navoi studies in Turkey have risen to the level of an independent scholarly school and highlights their role in Turkic literary and cultural integration.

Keywords: Navoi studies, prose heritage, Turkic literature, comparative literary criticism, textual studies, scholarly school, literary integration.

The study of the prose heritage of Alisher Navoi in Turkey represents a complex and multi-layered scholarly process that occupies a distinctive place in the history of Turkic literary thought. Investigating this process is significant not only for understanding the regional expansion of Navoi studies, but also for identifying the historical and theoretical foundations of literary and cultural integration among Turkic peoples. The study of Navoi's prose works in Turkey began to take shape in the late nineteenth century, developed into a systematic scholarly field throughout the twentieth century, and by the twenty-first century reached the level of a conceptually and methodologically refined academic school. To fully comprehend this process, it is necessary to analyze it comprehensively within historical, socio-cultural, and theoretical contexts. The socio-political and cultural transformations that took place in the Ottoman Empire in the late nineteenth and early twentieth centuries intensified interest in the shared historical roots of Turkic peoples. During this period, processes of national self-awareness and the revival of historical heritage through language and literature became more active. In this historical context, the works of Alisher Navoi were recognized by Turkish intellectuals as one of the highest achievements of Turkic literature. His prose heritage attracted attention in Turkish academic circles due to its moral-philosophical content, socio-political ideas, as well as its didactic and aesthetic orientation. It should be emphasized that the study of Navoi's works in Turkey initially emerged not as a philological necessity, but as a cultural one, since Turkish intellectuals sought to substantiate the idea of Turkic unity through the study of his heritage.



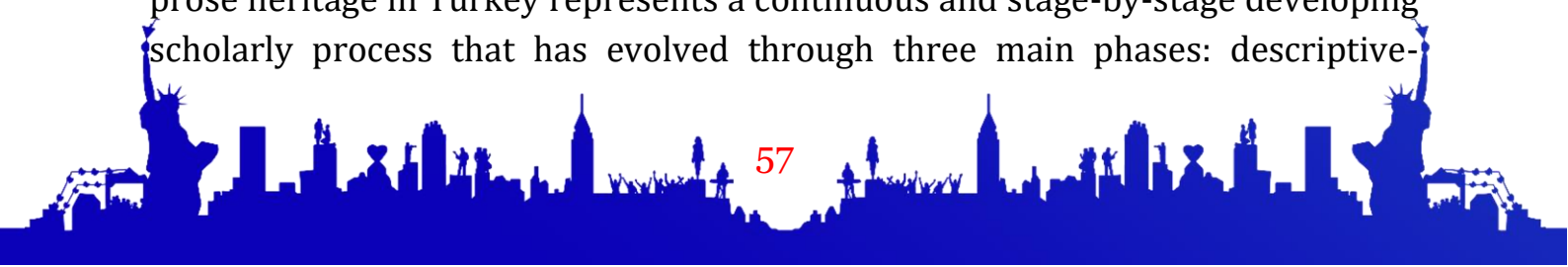


In the late nineteenth and early twentieth centuries, Navoi studies in Turkey were primarily descriptive and bibliographic in nature, characterized more by the collection and systematization of information than by in-depth analytical research. During this period, general articles about Navoi's personality and works were published, brief translations or excerpts of his works were presented, his heritage was documented bibliographically for the first time, and he was introduced as a classical representative of Turkic literature. Although the scholarly approach had not yet reached a conceptual level, an important achievement was the introduction of Navoi's works into academic circulation. At this stage, his prose works were mainly interpreted as didactic and moral texts, while their artistic and aesthetic aspects were not sufficiently explored.

From the mid-twentieth century onward, Navoi studies in Turkey entered a new phase characterized by systematic research and the formation of theoretical and methodological foundations. During this period, translations of Navoi's prose works into Turkish increased significantly, aiming not only to convey the content but also to preserve their artistic and aesthetic features. His works began to be studied through textual criticism, focusing on lexical composition, syntactic structure, and stylistic features. At the same time, the moral values, social ideas, and Sufi motifs reflected in his prose became the subject of in-depth scholarly analysis. A comparative approach also developed, whereby Navoi's works were studied alongside Turkish and other Turkic literatures, contributing to the scientific substantiation of his broader Turkic significance. The most important outcome of this stage was the establishment of Navoi studies as an independent academic discipline.

By the twenty-first century, Navoi studies in Turkey reached a high theoretical level, and research began to acquire a conceptual and integrative character. In this stage, Navoi's works are studied in relation to other Turkic and world literatures through intertextual analysis, while the reception of his works by Turkish readers is examined within the framework of reception aesthetics. Translations and interpretations are analyzed from the perspective of intercultural communication, and his prose is explored within social, religious, and cultural discourses. Consequently, Navoi's heritage is regarded not merely as a historical object, but as a living phenomenon connected with contemporary scholarly thought.

Based on these observations, it can be concluded that the study of Navoi's prose heritage in Turkey represents a continuous and stage-by-stage developing scholarly process that has evolved through three main phases: descriptive-



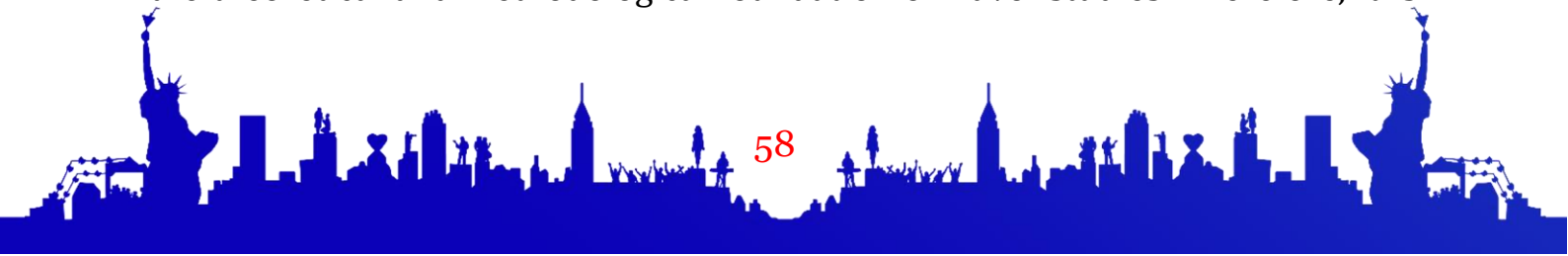


bibliographic, research-analytical, and conceptual-aesthetic. Each stage has played a significant role in the methodological development of Navoi studies, and in the modern period, his heritage is regarded as a conceptual center uniting Turkic literature and culture. As a result, Navoi studies in Turkey have developed into an independent academic school and entered the international scholarly arena.

From the mid-twentieth century onward, Navoi studies in Turkey acquired a systematic academic structure, in which a number of prominent scholars played a crucial role. Fuad Köprülü interpreted Navoi's works within the broader Turkic context, linked his prose to historical-literary processes, and analyzed Turkish-Uzbek literary relations, thereby introducing the historical-comparative method into Navoi studies. Reşit Rahmeti Arat made significant contributions through philological and textual analysis, focusing on language and stylistic issues and ensuring scientific accuracy in translations. Ahmet Ateş studied Navoi's творчество within the context of Eastern literature, identifying the sources of his works and analyzing their Islamic and Sufi dimensions, as well as revealing their philosophical depth. Abdülkadir Karahan examined the aesthetic aspects of Navoi's works, analyzing prose style, imagery, and his influence on Turkish literature. Kemal Eraslan approached Navoi's works from a linguistic perspective, studying their Turkic roots and applying comparative Turkological methods. Halil İnalçık contributed by analyzing the historical context of Navoi's era, exploring the political and cultural environment and linking his works to the Timurid period.

In the twenty-first century, Navoi studies continue to develop through the efforts of a new generation of Turkish scholars, who employ modern approaches such as intertextual analysis, discourse analysis, and reception aesthetics. In this context, Navoi's works are studied not only as historical heritage but also as a phenomenon closely connected with contemporary literary thought. The contributions of these scholars demonstrate that Navoi studies in Turkey have developed through individual academic efforts, with each scholar advancing a particular methodological direction, and that the synthesis of these approaches has enabled a comprehensive and multidimensional study of Navoi's prose heritage.

In conclusion, the study of Alisher Navoi's prose works in Turkey is closely linked to the contributions of individual scholars, whose academic legacy forms the theoretical and methodological foundation of Navoi studies. Therefore, it is





appropriate to evaluate Navoi studies in Turkey not only as a historical process but also as a system of scholarly schools..

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