

Leading Principles of Turkish Navoi Studies in the 20th-21st Centuries

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Abstract: This article analyzes the stages of development, scientific directions, and methodological characteristics of the school of Navoi studies that emerged in Turkey during the twentieth and twenty-first centuries. The research examines the scholarly works of Turkish researchers devoted to the life and literary heritage of Alisher Navoi and characterizes their scientific concepts as well as their textual, historical-comparative, linguopoetic, and cultural-historical approaches. The article also highlights the major scholarly schools formed within Turkish Navoi studies and the new research trends that have emerged in the twenty-first century. The findings contribute to determining the place and significance of Turkish Navoi studies within the broader field of global Navoi scholarship.

Keywords: Alisher Navoi, Turkish Navoi studies, Turkology, Chagatai literature, textual criticism, comparative literary studies, linguopoetics, literary relations.

Introduction: The literary heritage of Alisher Navoi represents one of the highest achievements in the development of Turkic literary thought. The artistic, scholarly, and educational legacy of this great thinker has occupied an important place in the cultural life of Eastern peoples for centuries. Therefore, the study of Navoi's heritage is regarded as one of the priority areas not only of Uzbek scholarship but also of the entire Turkic academic world.

Turkish scholars have made a significant contribution to the formation of Navoi studies as an independent field of research. Particularly in the early twentieth century, with the development of Turkology and the growing interest in the common cultural heritage of Turkic peoples, Navoi's works became the focus of attention among the Turkish scholarly community. In this process, the studies of scholars such as M. F. Köprülü, A. S. Levend, K. Eraslan, M. Canpolat, J. Eckmann, H. Tören, and M. İsen played a crucial role [1].

The development of Turkish Navoi studies passed through several stages. During the initial period, Navoi's works were examined as an integral part of the history of Turkic literature. Later, specialized studies devoted exclusively to his life and works began to

emerge. From the second half of the twentieth century onward, textual criticism, source studies, and comparative literary research became increasingly prominent [2].

Following the independence of Uzbekistan, scientific cooperation between Uzbekistan and Turkey intensified, elevating Turkish Navoi studies to a new stage of development. During this period, extensive efforts were undertaken to prepare critical editions of Navoi's works, study manuscripts, produce translations, and organize international scientific conferences [3].

Today, Turkish Navoi studies are recognized as an important component of global Navoi scholarship, successfully employing modern literary methodologies in the study of Navoi's heritage.

RESEARCH OBJECTIVES AND TASKS

The primary objective of this study is to identify the leading principles of Turkish Navoi studies that developed during the twentieth and twenty-first centuries and to elucidate their scientific and methodological foundations.

To achieve this objective, the following tasks were

formulated:

- to describe the stages in the formation of Turkish Navoi studies;
- to analyze Turkish scholars' research on Navoi's heritage;
- to identify the characteristics of the development of textual-critical principles;
- to reveal the distinctive features of historical-comparative and linguopoetic approaches;
- to evaluate the new methodological trends that have emerged in Turkish Navoi studies during the twenty-first century.

METHODOLOGY

This article employs contemporary methods of literary scholarship, including the historical-comparative method, typological analysis, source studies, textual criticism, and linguopoetic analysis.

Through the historical-comparative method, the formation process and developmental stages of Turkish Navoi studies were examined. This method makes it possible to evaluate literary phenomena within the framework of historical development and its underlying patterns [4].

The application of textual-critical methodology enabled an analysis of the critical editions, transliterations, and manuscript descriptions of Navoi's works prepared by Turkish scholars. In particular, the scholarly editions produced by A. S. Levend and K. Eraslan served as important sources for this study [5].

Using a linguopoetic approach, the study examines Turkish scholars' interpretations of Navoi's works, focusing on their assessments of artistic language, poetic imagery, symbolism, and stylistic features [6].

In addition, the comparative method was employed to analyze the scholarly views of Turkish Navoi specialists in relation to the achievements of Uzbek, Azerbaijani, and Western Navoi studies.

FORMATION STAGES OF TURKISH NAVOI STUDIES

The scholarly study of Alisher Navoi's heritage in Turkey can conventionally be divided into three stages.

The First Stage (Early Twentieth Century-1950s).

The first stage covers the period from the beginning of the twentieth century to the 1950s. During this period, Navoi was primarily studied as one of the greatest representatives of Turkic literary history. In his studies on the history of Turkish literature, M. F. Köprülü paid special attention to Navoi's personality and literary achievements. He regarded Navoi as a thinker who made an enormous contribution to the development of the Turkic literary language [7].

The Second Stage (1950-1990).

The second stage encompasses the period between 1950 and 1990 and is considered the era of the institutional formation of Turkish Navoi studies. In particular, A. S. Levend's four-volume work *Ali Şir Nevayi* laid the theoretical foundations of this field [8].

During this period, Turkish Navoi studies emerged as an independent academic discipline. Priority was given to preparing critical editions of Navoi's works, describing manuscripts, and investigating the linguistic characteristics of the Chagatai literary language.

Agâh Sırrı Levend's monumental study *Ali Şir Nevayi* became a landmark not only in Turkish Navoi studies but also in global Navoi scholarship. The scholar provided a comprehensive account of Navoi's life, literary activity, works, and the history of their dissemination [8].

The studies of Janos Eckmann on the Chagatai language and Navoi's works also gained particular significance during this period. Eckmann approached Navoi's works from a linguistic perspective and made a substantial contribution to identifying the phonetic, morphological, and syntactic features of the Chagatai language [9].

The Third Stage (Late Twentieth Century–Early Twenty-First Century).

The third stage covers the late twentieth and early twenty-first centuries. During this period, Turkish Navoi studies were enriched by new methodological approaches. Research directions such as literary relations, intertextual analysis, intercultural communication, linguopoetics, and comparative studies developed rapidly.

As scientific cooperation between Turkey and Uzbekistan intensified, the number of joint conferences, research projects, and scholarly publications significantly increased [10].

LEADING PRINCIPLES OF TURKISH NAVOI STUDIES

Historical-Comparative Principle.

One of the most important methodological foundations of twentieth-century Turkish Navoi studies is the historical-comparative principle. This approach contributed to interpreting the literary heritage of Turkic peoples as a unified historical process.

M. F. Köprülü applied the principles of historicism and comparison as the primary methods in his studies of Turkish literary history. According to him, it is impossible to study Alisher Navoi's works separately from the broader development of Turkic literature [7].

Based on the historical-comparative method, Turkish scholars examined such issues as:

- the influence of Navoi on Ottoman literature;
- his connections with Azerbaijani literature;
- the relationship between his works and the cultural environment of the Timurid era;
- the synthesis of Persian and Turkic literary traditions.

Particular attention was paid to the typological similarities, stylistic parallels, and ideological affinities between the works of Navoi and Fuzuli [11].

As a result of this approach, Navoi's place within the development of Turkic literature was defined more precisely.

Textual-Critical Principle.

One of the strongest areas of Turkish Navoi studies is textual criticism. This field focuses on identifying, describing, and producing critical editions of Navoi's manuscripts.

Several factors contributed to the development of textual scholarship:

First, numerous manuscripts of Navoi's works are preserved in Turkish libraries.

Second, Ottoman libraries have historically served as major repositories of Eastern manuscripts.

Third, manuscript cataloguing activities intensified during the twentieth century [12].

Research conducted by Ağâh Sırrı Levend, Kemal Eraslan, and other scholars introduced many manuscript copies of Navoi's works into scholarly circulation.

In Turkish Navoi studies, textual criticism developed in the following directions:

- manuscript description;
- comparison of textual variants;
- preparation of critical editions;
- transliteration;
- publication of annotated editions.

These efforts contributed significantly to the establishment of reliable scholarly versions of Navoi's texts [13].

Linguistic and Linguopoetic Principle.

Another important principle of Turkish Navoi studies is linguistic analysis. Alisher Navoi is widely recognized as the most prominent representative of the Chagatai literary language.

J. Eckmann, M. Canpolat, K. Eraslan, and other scholars sought to produce a comprehensive scholarly description of the Chagatai language through the study of Navoi's works [9].

Their linguistic investigations focused on:

- the phonetic system;
- grammatical structure;
- lexical layers;
- Arabic and Persian elements;
- the extent of the use of Turkic vocabulary.

These studies scientifically substantiated the role of Navoi's language in the development of Turkic literary traditions [14].

Linguopoetic research, in turn, concentrated on Navoi's poetics, artistic imagery, symbolic representations, and stylistic features. The artistic thought and aesthetic concepts embodied in Navoi's ghazals became a major focus of Turkish scholars' attention [15].

Source-Studies Principle.

Source studies have developed as a distinct scholarly direction within Turkish Navoi studies.

This approach involves the examination of:

- historical documents;
- tazkiras (biographical anthologies);
- manuscript catalogues;
- bibliographic sources;
- early printed editions.

The bibliography of Navoi compiled by Hüseyin Tören is considered one of the most important bibliographic works in Turkish Navoi studies [16].

Source-based investigations have made it possible to trace the geographical dissemination of Navoi's works, the historical movement of manuscripts, and their integration into scholarly circulation.

The manuscripts preserved in Turkish libraries continue to serve as invaluable sources for the study of Navoi's heritage [17].

Comparative Principle.

One of the distinctive features of twenty-first-century Turkish Navoi studies is the extensive application of comparative approaches.

Within this framework, Navoi's works have been comparatively studied alongside those of:

- Nizami Ganjavi;
- Abd al-Rahman Jami;
- Fuzuli;
- Bâkî;
- Shaykh Ghalib [18].

Comparative analyses have helped identify both the universal Eastern and the national characteristics of Navoi's poetics.

Particular attention has been paid to the development of the Khamsa tradition, interpretations of Sufi motifs, and the aesthetic principles of lyric poetry [19].

NEW TRENDS IN TWENTY-FIRST-CENTURY TURKISH NAVOI STUDIES.

Since the beginning of the twenty-first century, Turkish Navoi studies have been enriched by new scholarly paradigms.

The first trend is intercultural research. Within this framework, Navoi's heritage is interpreted as an important factor in the cultural unity of the Turkic world [20].

The second trend is intertextual analysis. Scholars investigate the relationships between Navoi's works and other literary texts, including artistic reminiscences and poetic influences [21].

The third trend is digital humanities research. The creation of electronic corpora, digitization of texts, and the application of statistical methods have increasingly become part of Navoi studies [22].

The fourth trend is the expansion of international cooperation. Joint projects involving scholars from Turkey, Uzbekistan, Azerbaijan, Kazakhstan, and other countries are being actively implemented [23].

RESEARCH FINDINGS

The findings of this study demonstrate that Turkish Navoi studies in the twentieth and twenty-first centuries have developed on the basis of the following leading principles:

1. Historical-comparative principle;
2. Textual-critical principle;
3. Linguistic and linguopoetic principle;
4. Source-studies principle;
5. Comparative approach;
6. Intercultural analysis;
7. Digital humanities methods.

These principles constitute the theoretical and methodological foundations of Turkish Navoi studies and determine its place within global Navoi scholarship.

CONCLUSION

During the twentieth and twenty-first centuries, Turkish Navoi studies developed into one of the most authoritative scholarly centers for the study of Alisher Navoi's heritage. The research demonstrates that the study of Navoi's works in Turkey was not sporadic or accidental in nature; rather, it evolved in close connection with the development of Turkology, literary studies, and source studies.

The analysis revealed that the development of Turkish Navoi studies can be divided into three major stages. During the first stage, Navoi was interpreted primarily as a great representative of Turkic literary history. During the second stage, Navoi studies evolved into an independent scholarly discipline. In the third stage, a tendency emerged toward the comprehensive study of Navoi's heritage through the application of modern literary methodologies.

The study also identified the leading methodological principles of Turkish Navoi studies. The historical-comparative method helped determine Navoi's role in the development of Turkic literature, while the textual-critical approach facilitated the production of reliable critical editions of his works. Linguistic and linguopoetic studies revealed the aesthetic and artistic potential of Navoi's language.

Furthermore, source-based research brought numerous manuscripts preserved in Turkish libraries into scholarly circulation. This contributed significantly to the study of the geographical dissemination of Navoi's works and the history of manuscript traditions. Twenty-first-century Turkish Navoi studies are characterized by the extensive use of comparative approaches, intertextual analysis, intercultural research, and digital humanities technologies. These directions have broadened the possibilities for examining Navoi's heritage within the context of world literary processes. In conclusion, Turkish Navoi studies have become an important component of global Navoi scholarship, and their scientific achievements make a substantial contribution to the international study of Alisher Navoi's legacy. In the future, the digitization of manuscripts, the improvement of critical editions, and the expansion of comparative research will remain among the primary priorities of this field.

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