

UTILIZING POETIC TEXTS IN THE EDUCATION OF ISLAMIC LAW

Assoc. Prof. Dr. Ahmet AYDIN¹

ABSTRACT

Manzuma fiqh works are one of the accepted methods of writing fiqh book in the history of fiqh. This study aims to examine the historical development of the literature on manzuma fihiyya. Moreover the sub-disciplines in which verse works are written will be introduced in the fiqh literature. In order to facilitate the education of fiqh, fiqh books were converted into verse or written directly in the form of poetry. Because memorization is an important method in fiqh education and manzûma fiqh works make memorization of a book very easy. It is seen that most of the verse studies in the field of fiqh are works dealing with the subjects of catechism or monographs dealing with issues related to pilgrimage and ferâiz. Some of the many catechism books written in Turkish, Arabic and Persian on the catechism literature are either in verse or later turned into verse. A part of the catechism, which was written in the Ottoman period and became famous consists of verse books. Young students were asked to memorize the catechism topics as a poem. Because the texts memorized at this age are not easily forgotten in later ages. All four major schools of fiqh wrote works on this literature. The basic books of the sects were made into verse. These books were taught in madrasahs. Students often referred to these works. Manzum/Poetic fiqh studies, which have a rich literature, primarily focus on making the main sources of a sect in verse. Poetic Ilmihal/catechism books have an important place in verse fiqh studies.

Keywords: Islamic Law, Education, Madrasa, Works of Jurisprudence.

¹ Bilecik Şeyh Edebali University Faculty of Islamic Sciences, ahmet.aydin@bilecik.edu.tr

INTRODUCTION

Manzum (poetic) books have been written in different fields of Islamic sciences throughout history to facilitate educational activities. This reason is clearly stated in the introduction of many works. Such books were written either by converting an existing work into verse or by writing it directly as a poem which deals with the topic of *fiqh* (jurisprudence). The basic texts of the school of thought were made into verse, in addition to the classical *fiqh* books used in educational activities, so that those who do not know Arabic would have an easier time learning the basic religious subjects. This study aims to examine the historical development of the acceptance of *manzum* works within the four major schools of *fiqh*, using the text copyright method. An important part of this literature consists of verse *ilmihal* (catechism) books because they were written for young Muslims to learn basic religious knowledge. Young students were asked to memorize the *ilmihal* topics as a poem so that they would not forget the text. Many of these works, written in Turkish, Arabic, and Persian, were either produce in verse or later turned into verse. Many of the famous *ilmihal* works written in the Ottoman period were written in verse (Aydın, 2017).

Manzum, or poetic, *fiqh* studies, have a rich literature which primarily focuses on converting the main sources of a school of *fiqh* into verse. *Manzum fiqh* studies developed greatly after the seventh century Hijri, in parallel with other fields of Islamic sciences. The emergence and development of *manzum fiqh* works is directly related to the institutionalization process of madrasas. With the development of Islamic education and the increase in madrasas, the need for *manzum* works also increased. The writing of poetic works began before the formation of differing schools and increased considerably when the understanding of *fiqh* became systematized and education began to be centered around a specific school of jurisprudence. Poetic *ilmihal* books have an important place in studies about poetic *fiqh* works.

The framework of poetic works expanded over time as *fiqh* literature evolved and sub-disciplines were formed. A wide literature emerged in the fields of individual matters such as prayer, fasting, and pilgrimage in addition to the fields of *feraiz* (obligations), fatwa (rulings), and *qawaid* (principles). The books on *fiqh* methodology (*usu-i fiqhl*) which were widely accepted by the school of thought which was long-taught and studied extensively in the madrasas were also rewritten into verse. The number of poetic *fiqh* books increased in the eighth/14th century. Poetic works related to *usul-i fiqh* were written in later period compared to when the *usul-i fiqh* studies emerged. The first works that can be identified were written in the ninth/15th century. While the first commentaries written on poetic *fiqh* works appeared in the sixth/12th century, it can be said that studies in this field began to gain prevalence in parallel with other poetic *fiqh* studies in the ninth/15th century (Aydın, 2016).

Fuqaha (jurists) wrote some of the verse *fiqh* works themselves, while others were converted from poetic works or *fiqh* books written in prose. In this respect, it should be mentioned that many different methods were used to write a *manzum fiqh* book. *Fuqaha* frequently employed these methods in every period. Sometimes, they converted selected sections from a book instead of the entirety of a classical work. For example, perhaps they converted only the part of a *fiqh* book related to the law of inheritance into verse. It is important to mention that scholars who rendered *fiqh* books in verse were not content with mere translations. While converting a classical *fiqh* book into poetic form, scholars explained the concepts, summarized the main text, added new chapters that were not found in the original text while removing some titles, touched on current issues and customs, criticized some views, and provided advice to the readers and new examples to make the book easier to understand. Such efforts reveal that changing a work into verse is not as simple as turning the plain text into a poem. *Fiqh* scholars who were also known for their poetry also made important contributions to *fiqh* books.

As mentioned, most books on *fiqh* and methodology were generally written by converting a classical *fiqh* book into verse. We can observe that the books chosen to be made into verse are those which have an important place in the history of a school of jurisprudence, with most of them being *mukhtasars* (treatises) of *fiqh*. This is because these *mukhtasars* are important books for *fiqh* education and, as mentioned, one of the main goals of writing these poetic works is to increase the quality of education. Many books that were taught as textbooks in madrasas for many years were also rewritten as verse. This reveals how the history of the emergence and systemization of madrasas within Islamic education were catalysts to the emergence of *manzum* works. Examples include *ar-Risale* was written as a textbook by Ibn Abī Zayd al-Ḳayrawānī (d. 386/996) and was widely accepted as a *fiqh* manual in the Maliki school and Khalil b. Ishaq al-Cundi's (d. 776/1374) *al-Muhtasar*, known as "al-Kitāb" and considered one of the most annotated works, have both been converted into verse many times. Imam Nawawī's *Minhaj al-Talibin* is another such example of a book which has been converted into verse many times (Habeşi, 2004).

In addition to the tradition of writing *manzum* works, it is also possible to find examples where *fiqh* scholars mentioned certain issues in works written in prose. For example, Ibn Humam included a poem in which he explained the verdict of silence (*sükût*) when making contracts while addressing the topic of marriage (İbnü'l-Hümâm, 2003). There are also books that attempted to combine poetry and prose. As far as can be determined, one of the first examples of this style is the section of Ibn Arabī's (d. 638/1240) *al-Futuhāt al-Makkiya* in which he talks about the provisions regarding worship, his own *ijtihad* (independent reasoning), and the esoteric (*bâtunî*) interpretations of these provisions. Ibn Arabī first begins the subject with a poem before dealing with the subject as prose. Another example is *Manzuma-i Ceceli Ibrahim Efendi* which was published in 1286/1869. Ibrahim Ceceli also dealt with the subjects in verse, but expressed the detailed issues that he deemed necessary or were difficult to express in prose (İbrahim Ceceli, 1869). He placed these sections between the verse sections. It is understood that this style was not accepted by the individuals who wrote the *Ilmihal* (Aydın, 2016).

In addition to the mentions on a particular issue, such as prayer, fasting, pilgrimage, and *ferâiz*, we have found that fatwas have been written in verse since the 16th century. The tradition of giving fatwa in verse, which started with asking questions in verse, became more widespread in the 17th and 18th centuries. It is noteworthy that the *Shaykh al-Islams* (grand muftis) who gave these fatwas were famous for their poetic expertise (Çelebioğlu, 1998; Eliaçık, 2013; Eliaçık, 2011).

The tradition of memorizing a basic text is of great importance to *fiqh* education (Makdisi, 2012). Accordingly, the tradition of producing *fiqh* works in verse or dealing with *fiqh* issues in verse emerged to assist this memorization activity. The texts chosen to be rendered in verse are generally short, especially easy to understand in terms of language and style, and deal with *fiqh* issues without presenting any evidence. It can be said that the works that discuss the issues broadly are not seen as suitable works to be transformed into verse. The conversion of Sadr al-Shari‘ah’s *Vikayatu’r-rivaya fi masaili’l-Hidāya* into verse instead of al-Hidāya, one of the most fundamental books of the Hanafi school, confirms this position. With the emergence of *ilmihal*, this field was soon produced in verse as well. However, there is a low number of works in this field which students had to memorize, so works produced in remained low. Students benefited from verse works to memorize the texts they would read in madrasa. Some of the poetic *ilmihal* workss were taught in primary schools, along with other works in this field. Birgivī’s famous work *Vaṣīyetnāme* being written in verse can be given as an example to this situation. Studies on the madrasas established in Baghdad, such as the Nizamiyya and the madrasa al-Mustansiriyya, where the education of the four major schools were given under one roof indicate that verse texts were not taught in the field of *fiqh* during the formation period of the madrasas (Makdisi, 2012; Nashabe, 1989). Among the *fiqh* works accepted in the Damascus madrasas of the Zengis and Ayyubids period, verse books cannot be found between the 12th and 13th centuries (Yılmaz, 110). The tradition of teaching verse *fiqh* texts in Fatih Madrasahs, Sulaymaniyya Madrasahs, and later Ottoman madrasas did not become common practice. Only verse books on inheritance law were taught in these madrasas early on (Hızlı, 2008; Baltacı, 1976; Akgündüz, 1997; Telkenaroğlu, 2012; Fazlıoğlu, 2003; Palabıyık, 2012; Gül, 2012; Atay, 1983; Fazlıoğlu, 2005). The number of poetic works on *ferâiz* written by different authors in the manuscript collections and the abundance of their copies is an evidence of this situation. This approach was also adopted in the Dars-i Nizami curriculum followed throughout the madrasas during the Babur state period (1526-1858) when education and training activities in the Indian sub-continent reached the most systematic form (Abdülhay el-Haseni, 1983; Mujeeb, 1985; Muhammed İkrām, 1992). Although the verse works do not constitute the main text in the madrasa programs, it is understood that they were used to help the texts taught to be memorized more easily, as stated above (Aydın, 2016).

The authors of poetic works were often been prominent names known for their poetic expertise. There are significant errors in the texts written by some poets who are understood to have not specialized in the field of *fiqh*. It can be seen that making the texts suitable for meter and rhyme occasionally caused some difficulties in understanding within the text (Aydın, 2016).

The development of poetic books will be examined in three periods according to the history of *fiqh*. The process until the formation of the schools of jurisprudence constitutes the first period. The second period covers the time between the fifth and eighth centuries Hijri. The third covers the period from the ninth century Hijri to the modern period. A large literature has emerged on the science of *feraiiz* belonging to different schools in the poetic *fiqh* books (Katib Çelebi, t.y). The most widely accepted book on the science of *feraiiz* is *al-Faraizu's-Siraciyya*. This book has been converted into verse in different languages, including Arabic, Persian, and Turkish. Some of the commentaries were also written in verse (Koca, 1995; Eliaçık, 2013; Habeşî, 2004). During the Mamluk period, Ibn al-Yasamin's book *al-Urcuzetu'l-Yasaminiyye* written in verse on the science of algebra was taught in Aleppo madrasas so that students could learn the science of *feraiiz* more easily (Aydın, 2016). The historical development of the works written in verse in different fields of *fiqh* will be discussed below.

1. METHOD

Qualitative research methods based on quantitative research and interpretive approach will be used in this research conducted in the field of social sciences to obtain valid and reliable information. A comprehensive survey will be conducted to collect data in the literature on Islamic law. Educational life in madrasahs will be examined and the biographies of madrasah students will be determined by researching which works they memorize. The development of poetic works written throughout the history of Islamic law until the modern period will be examined for this purpose. If it can be determined that this literature has developed and the types and numbers of works have increased, the thesis that this method is widely used in *fiqh* education can be defended.

2. MANZUM FIQH BOOKS OF THE FORMATION PERIOD OF SCHOOLS OF JURIPRUDENCE

Considering the historical development of poetic *fiqh* literature, it can be seen that they were written particularly for educational purposes since the early period. One of the first examples of these books is *Kaside as-siyam ve'z-zakat* by Abān b. 'Abd al-Ḥamīd (d. 200/815), who is one of the poets of the Abbasid period, which deals with fasting and zakat according to the Hanafi school. Some copies of the work have survived to the present day (Yıldırım, 2009).

The first example of the poetic *fiqh* works written after the formation of the schools of jurisprudence is *al-Manzuma al-Nasafiyya* written by the famous Hanafi jurist of the Karakhanid period, Najm ad-Dīn an-Nasafi (d. 537/1142). This book, which Nasafi named as *Nazm al-Hilafiyyat*, is also one of the first works on the science of *khilaf* (opposition) about this school. Written in a simple language and easily memorized, it was taught in madrasas for many years, and it became the source of many subsequent works.

The book, which consists of ten chapters, first presents the views of Abu Hanifah, then Abu Yusuf and Imam Muhammad. Later, he mentioned the opinions of his students that were in alliance with Abu Hanifa and those that opposed each other. He discussed the oppositional views of Imam Zufer, Imam Shafi'i and Malik in the last part of the book. Ibn Sihna converted this book into verse as a thousand couplets. There are many annotations of this work. Ahmad b. Hanbal's views are also included in the book. It can be said that the tradition of compiling poetic works as a literary style was not established by in this book. Although the work was a popular source material for many works and established some principles of the Hanafi school, this work is not taken as an example in terms of copyright style.

When considering Nasafi's book as the first *manzum* book, it should be said that it was the first independent *manzum* book. Because if it is accepted that the formation of the schools was completed in the fourth century, the first verse book that could be identified in this century is the book of the Shafi'i jurist Muhammad b. Ahmad b. al-Rabi' b. Sulayman b. Ebu Maryam (v. 335/947). This jurist, known as Abu Raca al-Usvani, transformed Muzeni's *al-Muhtasar* into verse. Abu Raca al-Usvani was also a prominent figure for his poetry and poetic works in different fields (Sübki, 1964; Katib Çelebi, t.y).

The next book, *al-Tanbih*, which Shirazi said would be suitable for converts who are just starting to learn *fiqh*, became one of the most memorized works among the followers of the school. It is understood that this situation had a great impact on the translation of the work into verse shortly after it was written (Katib Çelebi, t.y; Aybakan, 2011; Habeşi, 2004). There are many books that transform *al-Tanbih* into verse. Although there were books by individuals such as Ibn al-Mahamili (d. 415/1024) and Mawardi, which were written for the purpose of education in *fiqh* before Shirazi, Shirazi's book was found suitable to transform into verse because it was very famous. When looking at the books above, it can be said that the first verse works of *fiqh* scholars started by transforming established books into verse. *Muhtasars* were first preferred for this purpose (Aydın, 2016).

3. MANZUM BOOKS BETWEEN THE SIXTH AND EIGHTH CENTURIES

The number of *manzum* works in different branches of the Islamic sciences, including *fiqh*, started to increase gradually in the sixth century. This development in different branches of science can be explained by the spread of madrasas, the systematization of Islamic education, and the interaction between the Islamic sciences. This can be seen by the first texts written in verse were those included in the madrasa curricula.

The efforts to convert *mukhtasars* into verse continued in this century as well. Hiraqi's book was converted into verse again by Abu Ca'far Makki b. Muhammad b. Hubayra al-Bagdadi al-Mavsili. Known by the name Ibn Hakim, Abu al-Muzaffar Muhammed b. Es'ad al-Hakimi (d. 567/1172) also converted *al-Muhtasar of Kudûri* into verse (Habeşi, 2004; Katib Çelebi, t.y). It is highly probable that this individual, who taught in different madrasas in Damascus, prepared the aforementioned work to be used in teaching activities.

Tahawi's *al-Muhtasar*, which is considered the first treatise of the Hanafi school and has many annotations, did not attract attention in this regard. *Fiqh* scholars tended to use the book of Kuduri, who was more popular in the school, in verse-form. Studies on this book continued in the seventh and eighth centuries Hijri.

Fiqh manuals which included evidence and intra-sectarian differences began to be put into verse along with the *mukhtasars* at the end of the sixth century Hijri. An example can be given to Abu Ishaq al-Shirazi's *al-Muhazzab*, one of the most authoritative books in the Shafi'i school in which he explains the basic provisions of the school with his evidence and explains the reasons for conflicts within the school. The work was converted into verse by Makki b. Muhammed b. al-Zaḍj̣ḍj̣āḍj̣ī al-Dīmaski (d. 615/1218) in sixth century (Habeşi, 2004). It is one of the basic books taught in madrasas and was made into verse to make it easier to memorize.

Ghazali's *al-Wajiz* is another of the important texts in the Shafi'i school. Ghazali wrote *al-Wasit* first. However, he later attempted to make it more concise, thinking it was not suitable enough to be used in Shafi'i madrasah. For this purpose, he wrote *al-Wajiz*. There were many attempts to convert *al-Wajiz* into verse. Such examples include that of Abdulaziz b. Ahmad b. Said al-Dirini (d. 694/1295) and Abu Muhammad Jemaluddin Abdurrahim b. Omer al-Baciriki al-Mavsili's (d. 699/1300) in the seventh century (Habeşi, 2004).

Najm ad-Dīn an-Nasafi pioneered the studies of *manzum fiqh*, with his books setting an example in the history of Hanafi *fiqh*. Imam Muhammad's *al-Jamius-Saghir* was converted into verse by him (Kureşi, 1993; Katib Çelebi, t.y; Habeşi, 2004). Badruddin Abu Nasr Mahmud b. Abu Bakr al-Farahi (d. 640/1243) and Ahmad b. Muhammad b. Ahmad al-Ukayli (d. 657/1258) converted his book into verse in the seventh century. Muhammed b. Muhammad al-Kabawi (d. 726/1325) converted this book into verse again in the eighth century. Studies on this work have continued until the modern period (Aydın, 2016).

Another work of Imam Muahmmad, *al-Jamiu'l-kabir*, was also made into verse. Although *al-Jamiu's-Saghir* can be seen as a more suitable text to be made into verse in terms of its volume, it is possible to find attempts at converting the former book into verse in the sixth and seventh centuries (Habeşi, 2004). In this context, it should be pointed out that both works were memorized, with monetary prizes awarded for its completion (Katib Çelebi, t.y). The volume of a book and its coverage of the main issues of the school were important considerations when choosing to convert it into verse.

The number of poetic *fiqh* books increased during the eighth/14th centuries. *Manzum* works in the fields of *kalam* and hadith sciences increased after this century, much like in *fiqh*, both by converting some texts into verse and writing them in verse. Gulsahri's (after v. 717/1317) *Kuduri Tercümesi* is the first example of such works written in the Anatolian intellectual community in this century. This tradition was continued with the divan poet Devletoglu Yusuf's *Vikayanama*, which is known as both *Vikaye Tercümesi* and *Kitab-ı Manzume*, in the next century (Çelebioğlu, 1998).

The basic text of the book called *al-Hidaya*, which is one of the most reliable sources of the Hanafi school and regularly taught in madrasas, is called *Bidayatu'l-mubtedi*. This book was made into verse in the eighth century Hijri. Abu al-Barakat an-Nasafi's (d. 710/1310) *Kanzu'd-dakaik* was also converted into verse in this century. Ibn al-Fasih (d. 755/1354) rewrote *Kanzu'd-dakaik* in poetic form as *Mustahsanatu't-tara'ik fi nazmi Kanzi'd-dakaik*. One of the main works of Ibn al-Fasih, who taught in many different madrasas in Baghdad and Damascus for a long time, was to convert the accepted books on the methodology of jurisprudence (*usul-i fiqh*) and *furû'-i fiqh* (branches of jurisprudence) into verse. Within the framework of this activity, Ibn al-Fasih converted *al-Manar*, the famous book of Nasafi in the field of methodology of *fiqh* into verse and named this book *Nazmu Manari'l-anvar* (Katib Çelebi, t.y; Aydın, 2016). The poetic work of Najm ad-Dīn al-Tarsusi (d. 758/1357), who was a Hanafi judge in Damascus, known by names such as *al-Favâ'idu'l-Badriyya* or *al-Favâ'idü'l-manzûma*, is among the most prominent Hanafi sources of this century (Katib Çelebi, t.y).

The *manzum* style was later accepted by the Shafi'i school in the eighth/14th century. Abu Hafs Zaynuddin Omer b. Muzaffar b. Omer Ibn al-Vardi (d. 749/1349) wrote one of the most comprehensive *manzum* works, *al-Bahcatu'l-Vardiyya*, which deals with all the basic issues of Shafi'i *fiqh*. This book was written by converting *al-Havi's-Saghir*, the authoritative source of Shafi'i *fiqh*, and consists of 5,000 couplets (Sübki, 1964; İbn Kadi Şühbe, 1987; Habeşi, 2004). The fact that this book is one of the books on which the most commentary has been written in the Shafi'i school and that it has been taught in madrasas for many years was influential in its selection to be rendered in verse (Aydın, 2016).

4. FIQH STUDIES IN VERSE FROM THE 9TH CENTURY TO THE MODERN PERIOD

The most famous poetic *fiqh* book in the 9th century is Devletoglu Yusuf Balikesiri's *Vikaye Tercümesi*, also known as *Vikâya-nâma*, *Manzûm Fiqh*, and *Kitâb-ı Manzûma*. Devletoglu Yusuf completed his book in 828/1425 and dedicated it to Sultan Murad II (1421-1451). It is claimed that this work is a translation of Sadr al-Shari'ah's (v. 747/1347) *al-Vikaya*. However, there are those who claim that it is a translation of Abu Hafs Omer's (d. 504/1110) *manzum* Arabic book of approximately 2600 couplets. Devletoglu Yusuf mentions the basic religious information that the public should know in his work and states that women should especially read this book well. According to him, writing the book in Turkish rather than Arabic would make it easier for them to understand. His *manzum* book contributed to the adoption of Turkish as a language of science in the field of *fiqh*. During this period, other authors who wrote Turkish *fiqh* books attempted to defend their writings in Turkish instead of Arabic, which was the language of science (Bursalı Mehmed Tahir, 1915; Cici, 2005; Kara, 1999).

There are a few examples of a work being converted into verse by the author himself. Although Ibn al-Shihne (d. 921/1515) aimed to convert the *Lisanu'l-hukkam*, which he wrote during the ninth century Hijri while he the *qadi* of Aleppo and became one of the main sources of those who served as judges, into verse, he passed away before he could complete it (Katib Çelebi, t.y). The famous Shafi'i jurist Ahmad b. Husayin al-Ramli (d. 844/1441) wrote a book on this literature in this century and named it *Safvatuz-Zubad*. This *manzum* work of 1,000 couplets was accepted in regions such as Hejaz, Syria, and Yemen and was taught to students. At the same time, this book is one of the works on which the most commentary was written in Shafi'i *fiqh* literature (Aydın, 2016).

Ḳazwīnī's *al-Havi's-Saghir* is one of the main works that are the subject of verse studies. One of the most important *mukhtasars* of this work is the *Irsadu'l-gavi* of Ibn al-Mukri al-Yamani (d. 837/1434), who gained great fame in Africa, Somalia, and Yemen. This book, like Kazvīnī's work, attracted attention in terms of being converted into verse. Four such works can be identified from the century in which it was written (Habeşi, 2004).

In addition to the Hanafi and Shafi'i schools, *manzum* books were also compiled by Maliki scholars in this century. The *al-Risâla* of Ibn Abī Zayd al-Ḳayrawānī (d. 386/996), which stands out in terms of its acceptance and prevalence within the school and it being used as a textbook for a long time after it was written, was converted into verse by many names in this period. The most famous of the mentioned works is Ibn Gazi al-Miknasi's *Naza 'iru'r-Risala* (Çavuşoğlu, 2008).

Ibn Asim al-Girnatī (d. 829/ 1426), an Andalusian scholar, also wrote a verse book called *Tuhfatu'l-hukkam fi nuketu'l-'ukûd ve'l-ahkam*, also known as *al-Asimiyya*, in the ninth century. This work, which consists of 1,698 couplets, 17 chapters, and 109 sub-chapters, covers the subjects of trial, family, debts, personal issues, crime, and inheritance law. Also in this period, much effort was made on the verse work of *Tuhfatu'l-hukkam*, which is an important source on the trial procedure by the Moroccan scholar Muhammad al-Zakkak (Aydın, 2016). *Manzum* books on judicial law established their own sub-genre. It is understood that these works were written in order to help the judges.

Abdurrahman b. Ali al-Raki (after v. 853/1449) converted Ibn Rushd's (d. 520/1126) *Mukaddima fi'l-farâ'iz* into verse in the 15th century. Considering the title of the work, this work, which looks like a monograph on the law of inheritance, deals with the basic catechism issues which are the obligatory duties Muslims should know in their daily lives, as stated in the conclusion. Abdurrahman al-Rak'i converted this work into verse as 632 couplets and added an introduction in which he briefly mentioned the issues of faith (Ali Bardakoğlu, 1999).

Sadr al-Shari'ah's *al-Vikaya*, which is considered one of the main books of the Hanafi school, was converted into verse by selecting some parts by Samsī Ahmad Pasha (d. 1580) in the 16th century. Samsī Ahmad Pasha was a statesman who grew up in Enderun and served as the Grand Seigneur of Anatolia and Rumelia.

Samsī Ahmad Pasha mentions that he prepared this work, which was completed in 1568 and consists of 450 couplets, so that everyone, young and old, could easily read and understand it. The sections about *taharah* (purification), *azan* (the call to prayer), prayer, *zakat* (obligatory charity), pilgrimage, fasting, sacrifice, and hunting, which are the main topics discussed in the catechism books, were converted from *al-Vikaya* in this work. Samsī Ahmad Pasha also made some additions to make the text easier to understand (Eliaçık, 2009). While converting the work into verse, Samsī Ahmad Pasha dealt with some issues in detail, covered new issues that were not found in the original text, added new titles, and intentionally left out some sections. He also made some changes to the layout of the book (Aydın, 2016).

Nur al-Izah (v. 1069/1659) gained fame because its sentences are short, clear, and easy to understand, leaving out the issues of pilgrimage and *zakat* and being limited to the information necessary for young people such as *wudu* (ritual purification), prayer, and fasting. This book was taught and memorized in madrasas. Numerous texts can be found that rendered *Nur al-Izah* and *Maraqı al-falah*, which is the summary of this work, into verse (Habeşi, 2004). As one of the *manzum* works in the last period of the Ottoman Empire, it is important to mention Ibn Abidin's (d. 1252/1836) *Ukûdü official'l-mufti*, which deals with the trial procedure. Ibn Abidin himself commented on this epistle that he wrote for muftis.

Poetic *ilmihal*/catechism books have an important place in verse *fiqh* studies. Some of the many catechism books written in Turkish, Arabic, and Persian within the catechism literature were either written in verse or later turned into verse. A portion of the famous catechism works which were written in the Ottoman period consists of books written in verse.

Some of the catechisms, which were written to teach the creed, worship, halal, haram, and some basic etiquette and moral rules that concern the general society, and to give information about the life in the hereafter to madrasa students, were converted into verse or written in verse for easy memorization by the students. The poetic catechism works provide convenience in explaining the subjects that are discussed in detail about worship. If we examine the poetic catechism works chronologically, it can be seen that one of the first works in this field is *Mu'inü'l-murid* completed by Sheikh Sarif Hvace in 713/1313. It can be said that poetic *ilmihal* works began to be written in parallel with prose works of this type (Aydın, 2017). Sheikh Sarif Hvace's book is a work with jurisprudence and mystical aspects, written in the Harezmi region at the beginning of the 14th century. *Mu'in al-murid*, written in 407 quatrains in *aruz* meter, was prepared to teach basic religious knowledge to nomadic Turkmens. If we look at the provisions on matters related to ablution and prayer, it is understood that the author's book is based on the Hanafı school. This study, which has an important place in the history of Turkmen education, has been taught in Turkmen schools since the date it was written (Yazberdiyev, 2005; Aydın, 2017).

One of the famous works on the catechism literature in the 15th century is Vafayi's *Ravnak al-Islam*, which was written in aruz meter and completed in 869/1464-1465. This work, which was written towards the end of the Timurid period, mainly includes the subjects of catechism, but also deals with the value of science and the scholar, the virtues of worship, some advice about some daily affairs, creed, and morality. In terms of language features, it is a work that includes elements of Chagatai and Kipchak Turkish, as well as elements of Oghuz Turkish. This book, which is widely read in Turkmen schools and among Turkmen people, is based on the Hanafi school. Consisting of 1,125 couplets and 30 chapters, *Ravnak al-Islam* is written in a concise and plain language for both short and easy understanding of the public. Being memorized and easy to remember was one of the main goals of the figures who wrote verse *fiqh* works. This work is still accepted by the Turkmens living in the Turkmensahra region in the northeast of Iran and is taught in their madrasas. It is stated that this work is the first work taught after the Qur'an lesson (Vefayi, 2010; Aghatabai, 2014; Aydın, 2017).

Ravza al-Iman of Halili-i Mar'asi, one of the Sufi poets of the 16th century, is one of the comprehensive studies in the field of catechism. The book is based on the Hanafi school. According to the information given at the end of the work, this book, which was completed in 986/1578, only deals with matters related to cleaning, ablution, and prayer. This work, in which different prosody meters are used, has some systematic differences compared to other poetic catechisms. Some erroneous fatwas can also be identified in this book (Aydın, 2017).

Poetic catechisms written by two leading figures of Chagatai literature at the beginning of the 16th century should be noted among the works done in this century. Ali Shir Nava'i (905/1501), who tried to show that Chagatai could be a language of science and culture like Persian in Central Asia, wrote *Sirac al-Muslimin* shortly before his death (905/1500). The subjects of creed, prayer, supplication, *zakat*, fasting, and pilgrimage are covered in this book in accordance with the classical systematics in the catechism books. It consists of 213 couplets.

The first 38 couplets of the work are reserved for the introduction and the reason for the writing of the work. The author states that he wrote his work to be useful to the Islamic community, and that he used a simple and concise style so that the Turkish nation could easily understand it (Seyhan, 2005).

Another famous work within the Chagatai literature written in this period is *Mubayyan Dar Fiqh* of Babur Shah (d. 937/1530), the founder of the Baburlu State. *Mubayyan Dar Fiqh* constitutes one of the first examples of *fiqh* studies of the Mughal period. This book consists of 2,258 couplets written by Babur to teach his sons basic religious subjects, and five chapters dealing with the subjects of faith, prayer, *zakat*, fasting, and pilgrimage (Zahirü'd-din Muhammed Babür, 2004). This book was written during an expedition in 928 (1522).

Unlike Ali Shir Nava'i, this work deals with both creed and the basic *fiqh* issues presented above in a very detailed and comprehensive way. If we make a comparison in terms of its scope, it can be said that this book exceeds the limits of works in the catechism genre. In these two works, both of which were written in Chagatai, it is clearly understood that Babur Shah wanted to surpass Ali Shir Nava'i (Aydın, 2017).

One of the most extensive works in the field of catechism in terms of the depth and scope of the subjects it covers is the book *Manzuma-i Cacali Ibrahim Efendi* published in 1286/1869 by Ibrahim Cacali, known as Mufti Ibrahim Efendi, who is buried in Kastamonu. This work was written with a new style that attempted to combine the tradition of verse and prose catechism. The detailed aspects of the subject discussed were added in prose sections between the verse text. In addition, the author sometimes summarizes what he said in the verse in the prose sections (İbrahim Ceceli, 1869). One of the poetic catechisms written in the last period of the Ottoman Empire is Manastırlı Mahmad Rıfat Bey's (d. 1907) *Manzum İlmihal*. This work was prepared during the Tanzimat period, especially for young children to acquire basic religious knowledge. In the introduction to this book, Mahmad Rıfat Bey mentions that he prepared this work in verse form to make it easier to memorize and because children do not easily forget the poems that they memorize (Manastırlı Mehmed Rıfat, 1932)

When it comes to the Republican period, it is seen that some of the catechisms written in Ottoman Turkish were reprinted with the Latin alphabet and several new works were also written, although few in number. Mahmad Rıfat Bey's work can be given as an example to the reprinted works. Texts produced in this period should be examined separately.

CONCLUSION

It is seen that the poetic style has had a serious impact on *fiqh* literature. *Fiqh* education is an important motive in the formation of this rich literature which started before the formation of schools and gradually expanded as schools of jurisprudence became systematized. In order to facilitate the education of *fiqh*, the basic texts of a sect began to be made into verse. Authors who wrote verse *fiqh* works, which stand out for their poetic aspects, attempted to produce books that are easy to understand in terms of language and style, without including evidence, and containing information that a student should know in a verse structure that made it easy to learn. While some scholars wrote works in verse directly, most of the verse studies in question were written by converting a work into verse. Studies in this field are not just about making the work into verse. Scholars have made many contributions while converting the work into verse and have made changes on the format of the works. Poetic *fiqh* studies, which have a rich literature, primarily focus on making the main sources of a school of jurisprudence in verse. *Manzum fiqh* works showed a great development after the seventh century Hijri, in parallel with other fields of Islamic sciences.

Poetic *ilmihal*/catechism studies first started in the eighth century Hijri and were widely accepted. The catechism books which were put into verse form teach the principles of creed, worship, halal, haram, and some basic etiquette and moral rules that concern the general society, give information about the hereafter, and strengthen the people's contact with religion. Many of the poetic catechism books were taught in madrasas and became famous books. The poetic catechism works make it easy to explain the issues that are discussed in detail about acts of worship. The authors who wrote the catechism in verse clearly stated that they wanted their works to be memorized. Ottoman Turkish reached a level that competed with Turkish, Arabic, and Persian as a language of science and literature in the 16th century. A wide accumulation was formed in this field in the Ottoman period. There were some attempts to combine the tradition of verse and prose in this period. The framework of verse works expanded with the evolution of *fiqh* literature over time and the formation of sub-disciplines of *fiqh*. A wide literature emerged in the fields of individual matters, such as prayer, fasting, and pilgrimage, or in the fields such as *ferâiz*, fatwa and *qawâid*. The books on *fiqh* methodology which were widely accepted by the school, taught in madrasas for a long time, and studied extensively, were also rewritten in verse. The practice of producing poetic works in this field increased after the 14th century. One of the best examples that can be given to this situation is the rendering of *al-Varakat* of Juwaynî, which is thought to have been written for the purpose of education in *fiqh*.

It is seen that most of the verse texts in the field of *fiqh* are works dealing with the subjects of catechism or monographs dealing with issues related to pilgrimage and *ferâiz*. There are also detached verse books that only deal with one subject, such as prayer. It can be said that poetic *ilmihal* works began to be written in parallel with prose works of this type. In addition to the studies on a particular issue such as prayer, fasting, pilgrimage, and *ferâiz*, we see that fatwas began to be written in verse in the 16th century.

The tradition of giving fatwa in verse, which started with asking questions in verse, became more widespread in the 17th and 18th centuries. It is noteworthy that the *Shaykh al-Islams* (grand muftis) who gave these fatwas were famous for their poetic expertise. Within the verse *fiqh* books, there has been a large literature on the science of *ferâiz* belonging to different schools. Although most of the texts about *ferâiz* are independent works, sometimes such works were produced by converting the relevant part of a *fiqh* work into verse. Poetic studies can also be reached within the large literature on the science of *qawâid*. The Maliki school stands out with its poetic works on this science.

REFERENCES

- Aghatabai, Shahrouz. (2014). *Türkmen Mektep ve Medrese Tahsilinde Okutulan Bir Eser: Revnaku'l-İslam* [Unpublished master dissertation]. University of Ankara.
- Aydın, Ahmet. (2016). Manzum Fıkıh Metinleri -I. *Usûl: İslam Araştırmaları*, (26), 137-170.
- Aydın, Ahmet, (2017). Bâbürlü Dönemi Fıkıh Çalışmalarının İlk Örneklerinden Biri Olarak Bâbü'rün Mübeyyen Der Fıkh'ı. *Usûl: İslam Araştırmaları*, (28), 149-182.
- Aydın, Ahmet. (2017). Manzum Fıkıh Metinleri II. *Usûl: İslam Araştırmaları*, (27), 73-100.
- Akgündüz, Hasan. (1997). *Klasik Dönem Osmanlı Medrese Sistemi*. Ulusal Yayınları.
- Atay, Hüseyin. (1983). *Osmanlılarda Yüksek Din Eğitimi: Medrese Programları, İcazetnameler, Islahat Hareketleri*. Dergah Yayınları.
- Atmaca, Esra. (2015). Memlûkler Döneminde Halep İlmî Hayatında Ders Halakaları ve Ulemâ Tarafından Okutulan Ders Kitaplarının Tespiti. *Pamukkale Üniversitesi İlahiyat Fakültesi Dergisi*, (3), 44-81.
- Baltacı, Cahid. (1976). *XV-XVI. Asırlarda Osmanlı Medreseleri*. İrfan Matbaası.
- Bursalı Mehmed Tâhir. (1915). *Osmanlı Müellifleri*. Matbaa-i Âmire.
- Ceceli, İbrahim. (1869). *Manzume-i Ceceli İbrahim Efendi*. Kastamoni Matbaası.
- Cici, Recep. (2005). Osmanlı Klasik Dönemi Fıkıh Kitapları. *Türkiye Araştırmaları Literatür Dergisi*, 3(5), 215-248.
- Çelebioğlu, Âmil. (1998). Balıkesirli Devletioğlu Yusuf'un Fıkhî Bir Mesnevîsi. *Eski Türk Edebiyatı Araştırmaları*. Milli Eğitim Basımevi, 127-140.
- Eliaçık, Muhittin. (2009). Şemsi Paşa'nın Manzum ve Muhtasar Vikâyetü'r-rivâye Tercümesi. *Şarkiyat İlmî Araştırmalar Dergisi*, (2), 16-49.
- Eliaçık, Muhittin. (2011). Osmanlıda Manzum Fetvâ Geleneği. *Türkiyat Mecmuası*, 21(2), 105-146.
- Eliaçık, Muhittin. (2013). Hocasâde Şeyhülislâm Ebu Sâid Mehmed Efendi ve Manzum Fetvâları. *Tarih Okulu*, (16), 339-350.
- Er, Hamit, *Medreseden Mektebe Geçiş Sürecinde Darülhilâfe Medreseleri*, İstanbul: Rağbet Yayınları, 2003.
- Fazlıoğlu, Şükran. (2003). Manzûme fî tertîb el-kutub fî el-'ulûm ve Osmanlı Medreseleri'ndeki Ders Kitapları. *Değerler Eğitimi Dergisi*, 1(1), 97-110.
- Habeşî, Abdullah Muhammed. (2004). *Câmiü'ş-şürûh ve'l-havâşî: Mu'cemun şâmilün li-esmâi'l-kütübi'l-meşruha fî't-türâsi'l-İslâmî ve beyani şüruhiha*. el-Mecmaü's-Sekafî.
- Hızlı, Mefail. (2008). Osmanlı Medreselerinde Okutulan Dersler ve Eserler. *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*, 17(1), 25-46.
- Kara, Mustafa. (1999). XIV. ve XV. Yüzyıllarda Osmanlı Toplumunu Besleyen Türkçe Kitaplar. *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi*, 8(8), 29-58.
- Katib Çelebi. (t.y). *Keşfü'z-zünun*. Dâru İhyâi't-Türâsi'l-Arabî.
- Kureşî, Ebû Muhammed Muhyiddin Abdülkadir b. Muhammed. (1993). *el-Cevâhirü'l-mudıyye fî tabakati'l-Hanefiyye*. Hicr li't-Tıbaa ve'n-Neşr.

- Makdisi, George. (2012). *Ortaçağ'da Yüksek Öğretim*. (Trans. Ali Hakan Çavuşoğlu, Tuncay Başoğlu). Klasik Yayınları.
- Manastırlı Mehmed Rifat. (1932). *Manzum İlmihal*. Tefeyyüz Kütüphanesi.
- Seyhan, Tanju Oral. (2005). Ali Şir Nevayi-Sirâcü'l-Müslimîn 1. *Modern Türklük Araştırmaları Dergisi*, 2(4), 88-120.
- Sübki, Ebû Nasr Abdülvehhab b. Ali b. Abdilkâfi. (1964). *Tabakatü's-Şafiiyyeti'l-Kübra*. İsa el-Bâbi el-Halebî Matbaası.
- Telkenaroğlu, Rahmi. (2012). Osmanlı'dan Günümüze Anadolu Medreselerinde Fıkıh Tedrisatı ve Sorunları. *İslam Hukuku Araştırmaları Dergisi*, (20), 151-177.
- Yazberdiyev, Almaz. (2005). *Doğu'da Matbu Yayınların Tarihi: 1802-1917 Arap Alfabeli Türkmen Kitapları Kataloğu*. (Trans. Ahmet R. Annaberdiyev). Kaknüs Yayınları.
- Yıldırım, Talip. (2003). Ubeydullah Han: Risâle-yi Fi Hakk-i Mesâil-i Vuzû. *Türklük Bilimi Araştırmaları*, (14), 127-164.
- Zahirü'd-din Muhammed Bâbü Mirza. (2004). *Mübeyyen der Fıkh*. Çağrı Yayınları.