

Abū Saʿd al-Muḥsin b. Muḥammad b. Karāmah al-Bayhaḳī al-Barawḳanī al-Ḥākim al-Jushamī, *ʿUyūn al-masāʾil fī al-uṣūl*, ed. Ramazan Yıldırım, (Cairo, Egypt: Dār al-Iḥsān, 2018), 463 pages.

*ʿUyūn al-masāʾil* is a work that address subjects related to non-Islamic sects, the Ahl al-Qiblah, the Muʿtazilah and its eminent scholars, along with topics including *tawḥīd* (‘oneness’ of God), *taʿdīl* (imputation of ‘divine justice’), *tajwīr* (imputation of ‘divine injustice’), *nubuwwah* (prophethood) and *shāriʿ* (revelatory evidences). It was written by one of Qāḏī ʿAbd al-Jabbār b. Aḥmad al-Hamadhānī’s (c. 325–415/937–1024) strictest of followers, al-Ḥākim al-Jushamī. Al-Ḥākim al-Jushamī was a Zaydī scholar who studied under Abū Rashīd al-Nīsābūrī, a student of Qāḏī ʿAbd al-Jabbār, on sciences of kalām, uṣūl al-fiqh, and ḥadīth. Ramazan Yıldırım introduces Jushamī as a student of Qāḏī ʿAbd al-Jabbār, although there seems to be some issues with this in terms of historicity as well as in consideration of what other sources have to say on this matter. One of the important aspects of this book is that Jushamī takes his information from different sources and provides crucial references to the Muʿtazilah. He also uses sophisticated language in his criticisms and avoids an aggressive tone. This book on the whole is regarded as the most important source for the interaction between the Zaydiyyah and the Muʿtazilah.

The book begins with the editor introducing the life of al-Ḥākim al-Jushamī, his works, opinions and stance on the Muʿtazilah. The introduction provides further information about the book and comments on its only surviving copy. Al-Ḥākim al-Jushamī in his *ʿUyūn al-masāʾil* tackles issues in a nonuniform way as he does not conform to the standard threefold categorization of *al-ulubhiyyāt* (divinity), *al-nubuwwah* (prophethood), and *al-ākhirah* (belief in the ‘hereafter’). The *ʿUyūn* also discusses in detail Manichaeism, Zoroastrianism, dualist religions, and non-Islamic sects. What

is further noteworthy of the book is that it offers a critique of Judaism, which is rare to come by for its time. In a chapter following a discussion on non-Islamic sects, the author examines the Mu‘tazilah, Zaydiyyah, Imāmiyyah, Bāṭiniyyah, Mursiyyah, Jabriyyah and the Khāridjites. In another part of the book, Jushamī gives a synopsis of Mu‘tazilah scholars starting with the era of the prophet down to his time. In the remaining chapters, he closely examines subjects of *kalām* (systematic theology) like *taḥsīn wa taqḥīb* (judging actions of ‘good and evil’), *mawt* (death), *rizq* (sustenance), *al-qaḍā’ wa al-qadar* (the doctrine of ‘divine decree and predestination’), *taklīf* (obligations), *tawlīd* (‘generation’ of specific parts), *ta’dīl* (imputation of ‘divine justice’) and *tajwīr* (imputation of ‘divine injustice’), in addition to matters related to prophethood. Another chapter which is on the subject of Sharī‘ah examines methods of fiqh including *al-amr wa al-nahy* (‘commanding’ the good and ‘forbidding’ the evil), *mujmal al-bayān* (disambiguated speech), *‘umūm wa khusūṣ* (‘general-specific’ distinction), *al-nāsikh wa al-mansūkh* (‘the abrogating and the abrogated’ passages of the Quran), *ijmā‘* (consensus), *istiḥṣān* (judicial preference), and *qiyās* (analogy).

Fuad Sayyid in his book *Faḍl al-i‘tizāl wa ṭabaqāt al-Mu‘tazilah* cites a chapter from ‘*Uyūn al-masā’il*’ under the title “*al-Ṭabaqāt al-ḥādiyah ‘asharah wa al-thāniyah ‘asharah min kitāb sharḥ al-‘uyūn.*” Ramazan Yıldırım published the book based on the only known manuscript which is located in a library in Yemen. Yıldırım, who in fulfillment of his associate professorship, wrote “Mu‘tazilah Kalām debates, the case of al-Ḥākim al-Jushamī,” has made significant contributions to the field of kalām with its subsequent publication. Yıldırım’s detailed analysis on Jushamī is what makes this book particularly valuable. On the other hand, there are no other studies on this subject or its author aside from an encyclopedia entry by Yıldırım on Jushamī in the Turkish Directorate of Religious Affairs’ *Encyclopedia of Islam*. What adds further value to this study is that besides Arabic sources, the work is also supported by those written in other languages. Spelling errors, ambiguities, and mischaracterizations of some persons are but a few of the work’s drawbacks. This study, however, retains its importance in spite of its oversights in consideration of it being the only known study conducted in the field. We hope that this work adds to the overall intellectual wealth and that it encourages new and stimulating research.