Arabic and may be read with profit and enjoyment by an educated, general audience. The appearance of this new edition and translation is significant for several reasons. Al-Qadi al-Nu‘man (d. 363 A.H. / 974 A.D.) is arguably the most important author in the history of Isma‘ili Shiite Islam. He single-handedly established the Isma‘ili legal system as well as the Isma‘ili traditions of hadith and tafsir, and he counts among the most prominent Isma‘ili authors on theological matters, including the Imamate, the legitimate leadership of the Muslim community. As the chief judge and Da‘a‘im al-Islam (The Pillars of Islam), the standard legal text for Isma‘ili Muslims from the tenth to the mid-twentieth century. In 1955, Fyzee provided a concise outline of the content of the Ikhtilaf in a collected volume on law in the Middle East. In 1969, he expressed the hope someone would undertake the study and publication of al-Qadi al-Nu‘man’s work Ikhtilaf Usul al-Madhahib. In the early 1970s this call was answered, and two editions of the work were published, in 1972 and 1973. The 1972 edition was completed at the Indian Institute of Advanced Study in Simla by Shamoona Tavib Lokhandwalla, a scholar who had completed a dissertation on the early history of Isma‘ili law at Oxford. His edition included an extensive introductory essay discussing the work and its place in the history of Islamic jurisprudence. The 1973 edition was produced by Mustafa Ghalib, an Isma‘ili scholar from Syria who has edited many Isma‘ili works. The Arabic text for the new edition was established primarily on two manuscripts kept at the Institute for Ismaili Studies. Other lost sources quoted in the manuscript of Al-Nu‘man’s Ikhtilaf Usul al-Madhahib I spent this last academic year at Emory’s humanities center, the Fox Center for Humanistic Inquiry, and had the opportunity to work on a number of projects, some old and some new. I was able to complete an Arabic edition and translation, under the English title Disagreements of the Jurists, of Ikhtilaf Usul al-Madhahib (literally, The Conflicting Hermeneutic Principles of the Islamic Legal Schools) by the tenth-century Isma‘ili author al-Qadi al-Nu‘man. The book will appear by the end of the year in the Library of Arabic Literature, a series of editions and translations produced by New York University Press in collaboration with Abu Dhabi’s Tamkin Foundation, which is attempting to revolutionize the business of Arabic translation by producing handsome volumes containing reliable editions accompanied by facing-page English translations that are free of jargon, clumsy constructions, and transliterated Arabic terms. This is the first translation of the work into any language. Completed ca. 348 A.H. / 957 A.D., Ikhtilaf Usul al-Madhahib is a sustained critique of Sunni legal hermeneutics, essentially a refutation of the Sunni genre of usul al-fiqh, legal theory. In it, al-Qadi al-Nu‘man presents a Shi‘ite system of legal hermeneutics, stressing the authority of the Imams and arguing that law must be based on three sources: the Qur’an, the Sunnah or the example of the Prophet Muhammad as preserved in hadith reports, and the statements of the Imams. He critiques the main hermeneutic principles of the Sunnis, including taqlid (the acceptance of opinions on authority), ijm‘a (consensus), qiyas (analogy), ray (sound judgment), ijtihad (independent interpretation), istihlal (jurisprudential preference), and nazar (speculative reason), arguing that they all involve the subjective judgment of the jurist and are not justified by scriptural texts. The work is particularly interesting for another reason: it preserves a large number of quotations and arguments from early Sunni works of legal theory that are not extant, and so provides evidence for Sunni intellectual history not found elsewhere. The work, I argue, is based to a large extent on the Wusul ila Ma‘rifat Usul al-Madhahib (Access to Knowledge of Legal Theory) by Muhammad ibn Dawud (d. 297 A.H. / 909 A.D.), the son of the founder of the Zahir school of law, which was extremely influential in the ninth and tenth centuries but subsequently died out. Ikhtilaf Usul al-Madhahib is thus the second most important source of Zahir jurisprudence after the works of the famous Ibn Hazm. Other lost sources quoted in the work include Ibn al-Ikhsud al-Baghdadis Kitab al-Ijm‘a’ (The Book of Consensus) and other Mu tazili works that remain to be identified. I also worked on a mono-graph discussing the role of rhyme and rhythm in the Qur’an. One piece of this project which I completed is the article “Divine Epithets and the Dibachius: Clausulae in the Qur’an,” which appeared in the Journal of Qur’anic Studies 15.2 (2013): 22-64. Inspired by Latin rhetoricians such as Cicero and Quintilian, I sought to detect passages in the penultimate and ultimate feet of Qur’anic verses formed a clear rhythmical pattern in combination. This method had not been explored in the history of Arabic rhetoric, which focused on the last metrical foot of Qur’anic verses.