

Ibn Rushd: Life, Thought, and Legacy

By
Warqaa Naeem
Meer Besar
Diyar Othman
Asan adil jalal
Shadyar Sherzad
Ahmed Ayed Marmooos

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Dr. Robert Perrins
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Introduction:

Ibn Rushd, or Averroes, is one of the most important thinkers of the Islamic Golden Age, whose major contributions to philosophy, medicine, law, and scientific reasoning are renowned. Though he lived in twelfth-century al-Andalus, his intellectual formation was profoundly marked by the heritage of the Abbasid Golden Age, above all its translation movement and rationalist scientific culture. The works of Aristotle, Galen, and other Greek thinkers-systematically translated and studied in Baghdad's House of Wisdom-created the foundation on which Ibn Rushd built his own scholarship.

This paper examines Ibn Rushd's life within this wider Abbasid context, his role as a physician and philosopher, and his efforts to harmonize faith and reason. Additionally, it examines the ways in which he advanced scientific methodology through demonstration and empirical observation. Finally, the paper highlights his long-lasting effects on both the Islamic world and medieval Europe, where his commentaries shaped scholastic thought and helped develop science and medicine. In this respect, Ibn Rushd emerges through study not only as a towering individual scholar but also as an important intellectual link connecting the intellectual traditions of the Abbasid era with the later intellectual awakening of Europe.

1. Life and Abbasid Context

Ibn Rushd, also known as Averroes, was born in 1126 in Córdoba, which during the Almoravid and early Almohad periods was the cultural and political center of al-Andalus. His father was a well-known Maliki judge while his grandfather was Córdoba's chief judge (qāḍī al-quḍāt) (Ben Ahmed and Pasnau; Britannica). Ibn Rushd grew up with a firm education in Islamic jurisprudence, Arabic grammar, Qur'ānic exegesis, and the traditions of legal reasoning.

His education was typical for that of elite Andalusian scholars, following the pattern associated with the larger intellectual framework inherited from the Abbasid Golden Age: *fiqh*, theology, logic, astronomy, and medicine.

Ibn Rushd studied with renowned thinkers such as Ibn Bājja (Avempace) and later Ibn Ḥufayl, both of whom were deeply influenced by the philosophical methodologies developed during the Abbasid scholarly renaissance (Ben Ahmed and Pasnau). Ibn Ḥufayl introduced Ibn Rushd to the Almohad court of Caliph Abū Ya‘qūb Yūsjudge, court physician, and then ultimately royal Aristotelian commentator. These positions were not incidental but rather indicative of the interdisciplinary training expected of scholars whose work bridged the fields of literature, religion, and science—a convention that had its roots in Abbasid intellectual culture (Saliba; Fakhry).

1.2 Influence of Abbasid Scientific Culture

Ibn Rushd lived far from Baghdad, but the Abbasid Golden Age's intellectual traditions had a significant influence on the instruments, writings, and techniques he employed. The works of Aristotle, Galen, Hippocrates, and Ptolemy were translated and organized by Abbasid scholars in the Bayt al-Ḥikma (House of Wisdom) between the eighth and tenth centuries, laying the groundwork for Islamic scientific thought. In addition to preserving Greek philosophy, this translation movement created novel advances in astronomy, mathematics, logic, optics, and medicine (Saliba). Ibn Rushd inherited these materials as part of the normal scientific curriculum in al-Andalus, and he viewed himself as completing the Abbasid-initiated project of commenting on Aristotle.

This is evident from the fact that Ibn Rushd placed such great importance on the concept of *burhān*, or demonstrative proof, a method crucial to Aristotle and one commonly utilized by the

earlier Baghdad philosophers, such as al-Fārābī and Ibn Sīnā. In his *Fasl al-Maqāl*, Ibn Rushd upholds, in line with Abbasid rationalism, that philosophical reasoning not only is permissible but also is obligatory for those capable of demonstrating. He reinforces the model set by Abbasid-era thinkers who sought balance between revelation and reason (Fakhry; Ben Ahmed and Pasnau) by presenting philosophy as a discipline that clarifies the true meanings of scripture rather than contradicting it.

There is also a clear influence of the Abbasid era in medicine. The *Kitāb al-Kullīyāt fī al-Ḥibb*, or *Generalities of Medicine*, incorporates Galenic theory, Aristotelian natural philosophy, and clinical observations in a way similar to that of earlier Abbasid medical encyclopedists like al-Rāzī and Ibn Sīnā (Ibn Rushd, *Kullīyāt*; Saliba). Ibn Rushd's work shows how deeply he internalized the methodical, philosophical approach to science that defined Baghdad's medical tradition by emphasizing universal causes and theoretical underpinnings rather than just therapeutic specifics.

1.3 The Role of Ibn Rushd in the Islamic Golden Age

The intellectual and geographical connections between al-Andalus and Abbasid Baghdad had already been established by the twelfth century. Ibn Rushd thus both revived and inherited the rationalist spirit typical of that earlier Golden Age. Aristotle reached medieval Europe primarily through his commentaries on Aristotle's works. Some consider these commentaries the most accurate and faithful renditions of Aristotle's works in the Islamic world (Ben Ahmed and Pasnau; Taylor). This result would define the later development of Latin scholasticism. His contributions expanded that legacy into a new cultural and political setting while reaffirming the Abbasid ideal of harmonizing philosophy, science, and religious law.

Ibn Rushd, a scholar who integrated legal expertise, philosophical rigor, and medical knowledge into a cohesive intellectual project shaped by the scientific culture forged under the Abbasids centuries earlier, thus represents one of the last and most important expressions of the Islamic Golden Age (Saliba; Fakhry). His life and contributions show how the Abbasid intellectual model flourished, changed, and shaped world thought long after its political influence had diminished.

2. Ibn Rushd as a Physician

Ibn Rushd was not only a philosopher and legal scholar, he was also a famous physician whose work was influenced by both Islamic and European medical traditions. His most important contribution to medicine is his book *Kitab al-kulliyat fi al-tibb* (The Generalities of Medicine) which shows a systematic overview of medical science. Ibn Rushd's book *Kulliyat* was written in the 12th century, his book was not only focused on specific case treatment, the most Important thing was to provide a universal foundation for understanding health and disease by emphasizing theoretical frameworks.

The structure of *Kulliyat* is divided into seven books, each of them talks about major topics in medicine, for example, anatomy, health maintenance, diseases, symptoms, medicines, cleanliness and therapy. In contrast to earlier medical writers such as al- Razi and Ibn Sina who offered extensive details, the *Kulliyat* focuses on general medical laws that could apply universally across bodies and conditions. It shows that Ibn Rushd liked using a rational and philosophical structure for medicine, connecting it to Aristotele's science.

The *Kulliyat* was later translated into Latin as *Colliget* and became part of the studying program in European medical schools, especially in places like Montpellier and Padua. This

translation helped spread the Islamic medical tradition into the Latin West and showed Ibn Rushd as an important figure in the development of pre modern European medicine (Tbakhi and Amr). His emphasis on theoretical knowledge rather than practical detail was affected by shaping how European universities designed medical education.

By comparing Ibn Rushd's approach with al-Razi and Ibn Sina, we can see that the earlier physicians emphasized practical observation and clinical documentation, and Ibn Rushd contributed a highly structured, philosophical framework for thinking about medicine. He believed that understanding the main causes of health and disease required not just practical knowledge but also rational questions based on logic and universal principles (Averroes, Kulliyat; Tbakhi and Amr).

3. Scientific Method and Reasoning

Ibn Rushd (Averroes) was instrumental in the development of the scientific method as he integrated philosophical investigation with logical proof and empirical observation. In his book, *The Incoherence of the Incoherence*, he contends that systematic reasoning based on evidence is the only way to get to the truth and he also criticizes the methods that are entirely reliant on abstract speculation (Ibn Rushd). He supports Aristotelian scientific logic and claims that the only way to gain true knowledge is to first observe the natural phenomena and then draw the conclusions via rational analysis. With the emphasis on the link between observation and logic being now stronger, Ibn Rushd could be said to have introduced a more demanding standard to the scientific inquiry in the Islamic world.

Ibn Rushd's thought has the idea that reason and revelation are not in conflict as a central element. He believed that rational inquiry is a must to properly interpret the revelation, and that

both reason and revelation are the guides of man's search for the truth. This established a position that scientific study was allowed to flourish since the scholars were motivated to investigate astronomy, medicine, and physics without perceiving those areas of knowledge as in conflict with their faith. According to Majid Fakhry, Ibn Rushd set himself apart by vigorously defending the independence and dominion of reason in philosophical and scientific matters, in contrast to the theologians who relegated the physical realm to symbolic or allegorical interpretation (Fakhry). Through this synthesis, Ibn Rushd offered a vision of the world where science and religion could live together in an intellectually harmonious system.

Ibn Rushd's logical approach is more easily understood when compared to the logical approaches of earlier Islamic philosophers like al-Farabi. Al-Farabi worked with logic that was based on Aristotle, but his emphasis was mostly on the metaphysical and theoretical knowledge structures. Fakhry observes that al-Farabi's logic was mainly for the building up of an ideal philosophical system, whereas Ibn Rushd turned logic into a pragmatic scientific tool by linking proof to sensory experience and denying the need for metaphysical speculation (Fakhry). This transition rendered Ibn Rushd's method more appropriate for scientific investigation and opened the way for a more evidence-based intellectual tradition.

Ibn Rushd's scientific reasoning marked a turning point not only in the Islamic world but also in the entire western thinking. The 12th and 13th centuries saw the spread of his commentaries first via Arabic into Latin, which then was one of the most important factors that made the scholastic thought of Europe, especially in places like Paris and Padua, so Huffy. Europeans looked up to Ibn Rushd for his strict adherence to reason and for his view that science should be rooted in experience of the senses. Huffy argues that this procedure was instrumental in the

scenario of the rise of modern science in Europe (Huff). In this way, Ibn Rushd through translations was able to connect Islamic rationalism and the scientific progress of the West.

To summarize, the scientific reasoning contributions of Ibn Rushd can be attributed to the change of Aristotelian logic into a method based on empirical evidence, the support of the coexistence of reason and revelation, and the everlasting influence on both Islamic philosophy and European scholasticism. By making use of logic in scientific demonstration, Ibn Rushd established a tradition of rational discourse whose influence was felt far beyond his time.

4. Philosophy and Religion (Harmony of Faith and Reason)

This portion of the research paper is dedicated to explaining Ibn Rushd's position that philosophy and religion are not adversaries but rather allies working together to reveal the truth. The central source of Ibn Rushd's teaching is his *Fasl al-Maqāl* (The Decisive Treatise), which he uses to give a straightforward answer regarding the permissibility of philosophy in the eyes of Islamic Law. According to Ibn Rushd, God's word in the Qur'an itself allows people to think, analyze, and reflect on the world around them; thus, one could say that doing philosophy is part of obeying God's command. To put it plainly, he is of the opinion that reasoning is not something outside religion—it is something that religion requires from those who are capable of understanding more deeply. Among his very powerful assertions is: "Truth does not contradict truth" (Ibn Rushd 1959, 10). This statement encompasses the core of his argument, for he claims that the genuine truth derived from reason and the genuine truth revealed by God must be in harmony since both have their source in God.

The section not only elucidates this argument but also situates Ibn Rushd within the larger scope of debates during the Abbasid period. Scholars at that time were grappling with

fundamental issues: How can Muslims interpret scientific revelations? What place should Greek philosophy occupy in Islamic theology? Is it always necessary to adopt a literal interpretation of religious texts? Ibn Rushd takes a middle position by developing a method that gives due regard to both belief and intelligent reasoning. The present section will elaborate on the use of legal reasoning, Qur'anic interpretation, and philosophical logic by him in the process of bridging the gap between faith and reason. Moreover, it will also show that his thinking was a reply to early critics such as al-Ghazālī who considered philosophy to be potentially dangerous. Through the comprehension of the historical conflict and Ibn Rushd's reaction, it becomes evident that he attempted to safeguard both the religious truth and the rational inquiry concurrently.

Ibn Rushd in his starting remarks to the treatise claims that, for the people who can reason very well, studying philosophy is not only an option but a necessity. He Quotes Islamic Law stating that “philosophical study is obligatory” (Ibn Rushd 1959, 1) meaning that the thinker has to exegesis God’s creation. He cites several Qur'anic passages to verify how the Qur'an urges the faithful to think deeply about the cosmos. Among the verses, the ones saying “Will you not reason?” or “Reflect, you who have insight” serve as testimony that deep thinking is a religious obligation. Ibn Rushd states that the physical world is like a book divinely sent to mankind, no less than the Qur'an, and thus the believer through philosophy studying creation becomes closer to God rather than moving away from Him.

Scripture interpretation is the central aspect of Ibn Rushd’s argument. He tells the audience that not every verse of the Qur'an is meant to be understood literally. Some verses are “apparent” while others are “hidden” in meaning. When a verse seems to contradict logically proven reasoning, Ibn Rushd says it should be read metaphorically. He states: “The apparent meaning contradicts what is proven by demonstration, it must be interpreted allegorically”(Ibn Rushd

1959, 15). This strategy safeguards the oneness of truth and removes the likelihood of unnecessary clashes among science, philosophy, and theology. Ibn Rushd also classifies mankind into three mental categories, those that comprehend through rhetoric, those that comprehend through discussion, and those that can grasp through pure demonstration. The last category only is to be the one that goes deeply into studying philosophy. This facilitates his position to claim that philosophy is necessary without everyone tread the same path.

The Abbasid period (8th–12th centuries) was a great time for the development of intellectual activities in the Arab world. Among the activities the scholars engaged in were the translation of the Greek philosophical texts into Arabic, the study of mathematics, astronomy, and medicine, as well as the understanding of the Islamic doctrine and to see how all these different forms of knowledge could fit together. The Stanford Encyclopedia of Philosophy argues that “the Islamic philosophical tradition was chiefly influenced by the meeting of Greek philosophy and the theological issues of the Muslim thinkers” (McGinnis and Reisman 2025). This time brought about a lively intellectual atmosphere in which the ideas of Plato, Aristotle, and Muslim theologians were treated as if they were from the same source. Ibn Rushd was born at the end of this tradition when the first debates about the rapport between the reason and revelation were already held.

The tension between *falāsifa* and *mutakallimūn* was another significant feature of that time. Al-Ghazālī and others pointed out that the practice of philosophy could lead to a loss of faith, therefore, rational inquiry was met with suspicion. Ibn Rushd on the other hand directly replied to this critique. He stated that it was not philosophy that was the culprit but rather those who abused it. His philosophy aims to win back the confidence in rationality by proving that if done correctly, philosophy would not only facilitate faith but also make it stronger, rather than the

opposite. In the light of this history, Ibn Rushd's work is no more than a sophisticated argument but a very determined defense of the right to think freely in a time when philosophy was being persecuted.

Fehrullah Terkan and other modern historians claim that Ibn Rushd's main objective was to demonstrate that there are not two different truths, one for each one for faith and the other for reason. Terkan puts it this way: "Ibn Rushd's aim in the Decisive Treatise is to show that contradiction between philosophy and religion is impossible" (Terkan 2006, 120). This statement is the very core of Ibn Rushd's conviction that religion and philosophy unavoidably meet at the same truth. In case of conflict, the misunderstanding of the scripture and weak reasoning are the culprits. Terkan goes on to say that Ibn Rushd was actually trying to eliminate the people's tendency to divide the beliefs of philosophers and the understanding of ordinary believers. On the contrary, he could successfully argue that philosophy contributes to the clarification of the deeper meaning of the scriptures.

Ibn Rushd's influence, though, was not limited to the Islamic world but was felt even in Europe, as the modern scholarship reveals. His texts were rendered into Latin and the medieval Christian philosophers like Thomas Aquinas engaged in discussions with him. In the history of Islam, Ibn Rushd is thought to be a champion of rationalism. On the other hand, he is regarded as one of the major commentators on Aristotle in European history. The two traditions gave him different meanings, but both acknowledged his strong defense of reason. His ideas remain present in the debate of the relationship between science and religion, thus making his work relevant even in modern times.

Ibn Rushd's oeuvre becomes even more significant when placed within the Abbasid intellectual tradition. It reveals how Muslim scholars were struggling to comprehend a rapidly

growing world of knowledge. His counter to earlier criticisms, particularly to al-Ghazālī, also shows his bravery in the philosophical defense. Contemporary historians validate that Ibn Rushd attempted to achieve a truce between philosophy and religion by demonstrating their possible support. Hence, he is situated very much as a significant character in the debate of faith and reason not only in Islamic philosophy but also in a global context.

5. Legacy and Impact on Islamic and European Science

The philosophical and medical writing of the legacy of Ibn Rushid (Averroes) helped to break down the barriers that was in between the two great intellectual worlds, noticeably when they were translated from the languages of Arabic to Latin during the 12th and 13th centuries, for instance like in the places of Toledo and also Sicily. These translations were important in the exposing of an Islamic perspective on Aristotelian philosophy to a European academic audience. Ibn Rushid was not only an important figure in the Islamic philosophy like Richard C. Taylor describes in his Stanford Encyclopedia of Philosophy entry, however he was also a turning point for European thinking. Ibn Rushid writings on Aristotle were considered authoritative in the medieval universities, and also the belief in this was a principal belief of the Latin Averroism which was a philosophical period that heavily influenced the conversation about faith, reason and also the relationship between religion and philosophy according to Taylor.

Other scholars for example like Thomas Aquinas, participated significantly by reading the philosophy of Ibn Rushid and also agreeing with his logic in an important way however he opposed his conclusions. George Saliba's academic research "Islamic science and the making of the European renaissance" provides the historical key insights; the reason is that it proves how the Islamic scientific traditions played a very good role in European intellectual revivals. Saliba

mentions that most of the texts of Ibn Rushid entered the region all thanks to the good efforts at the translation and the encounters across cultures, therefore these results show that Ibn Rushid's impact was not incidental and unanticipated in the way that his works came to Europe. One of the important things of Ibn Rushid was his medical work, his seminal medical is "Kitāb al-Kulliyāt fī al-Tibb" (The Generalities of Medicine, the Latin translation as "Colliget").

New investigations like the ones presented by Peter E. Pormann explained that "Kulliyāt" was a medical text that was used for hundreds of years and also was taught in the universities and consulted by physicians into the early modern period. The chapters that talk about anatomy and diagnosis, treatment, and medicine in the text represents the hard work and efforts of Ibn Rushid to restore these and other forms of traditions. From the point of view of medicine, this shows that his thinking reached the branches of science and he also used to promote scientific and other practical works which results in inspiring European science and medical education, overall it shows that Ibn Rushid played a significant role as an important link for the islamic world with the medieval world, his philosophical commentaries changed the European perceptions of Aristotle, and for many centuries his booklets were the importance of medical education. Ibn Rushid went beyond the boundaries of region and languages using languages in the process of the translations and academic debates and it not only influenced the Islamic but also influenced European science.

6. Findings and Conclusion

A study of Ibn Rushd's life, his intellectual contributions, and his historic legacy demonstrates that he was not just the philosopher or physician of his time but an epitome of centuries of scientific and philosophical growth first initiated in the Abbasid Golden Age. His

works stand at an intersection between classical Greek knowledge and the more rational scientific methodology of the Islamic world, giving birth to European scholastic thought.

The most salient conclusion to be drawn from this project is that the intellectual identity of Ibn Rushd simply cannot be divorced from the broader legacy of Abbasid rationalism. Though he had lived his life in al-Andalus under the Almohads, it was the scholarly accomplishments of Baghdad's Bayt al-Hikma that set the foundational elements of his education in Aristotelian logic, medical theory, legal reasoning, and astronomical knowledge. The Abbasid translation movement systematized the works of Aristotle, Galen, Ptolemy, and Hippocrates into a coherent framework wherein reason, demonstration, and scientific observation lay at the heart of scholarly inquiry. Ibn Rushd was heir to this intellectual system, bringing it to its mature form in the 12th century.

A second important result is the coherence of Ibn Rushd's method throughout his works and across disciplines. The same principles—demonstration, empirical observation, unity of truth—are applied across medicine, logic, theology, and philosophy. Hence, his *Kitāb al-Kulliyāt fī al-Tibb* well expresses the structure of a science: medical knowledge is not presented as an inventory of remedies but as a rational theoretical science governed by universal causes. This was in continuity with that of previous figures such as al-Rāzī and Ibn Sīnā, yet Ibn Rushd introduced a more systematically Aristotelian approach to focus on general laws in human health and illness rather than on the clinical practice of medicine.

The latter conclusion is supported by the fact that his medical writing was in line with the principle that science must be based on rational analysis, classification, and observation. The same rational approach to interpreting religious revelation was extended by Ibn Rushd in philosophy and theology. It was through *Faṣl al-Maqāl* that he stated, in one of his most enduring

contributions, that reason and revelation cannot contradict one another. That is, for Ibn Rushd, the apparent conflict between scripture and philosophy disappears once sacred texts are interpreted by appropriate methods, including allegorical interpretation for qualified scholars. This provided a framework whereby philosophical investigation was not only permissible but obligatory for those capable of demonstrative reasoning. His response to al-Ghazālī in *Tahāfut al-Tahāfut* confirms further that it is his belief that the human intellect, when used properly, leads to truths which strengthen rather than undermine religious understanding. Another important conclusion has to do with the historical impact of Ibn Rushd outside the world of Islam.

The translation into Latin of his works-most particularly, his commentaries on Aristotle-made available to medieval Europe the entire rationalist tradition of the Islamic Golden Age. His writings framed the intellectual context of universities in Paris, Padua, and Bologna. Scholars such as Thomas Aquinas, Siger of Brabant, and the Latin Averroists meaningfully interacted with Ibn Rushd's interpretations of Aristotle. Whether in agreement or disagreement with him, he provided an intellectual framework through which European scholars approached questions regarding metaphysics, natural science, and the relationship between faith and reason. The intellectual bridge helped lay the foundations for the Renaissance and the early scientific revolution. It is from this research that it becomes clear Ibn Rushd stands for continuity and transformation of the Abbasid intellectual project, rather than its end. His works meant that the rationalist spirit of Baghdad-its methods, philosophical commitments, and scientific worldview-would live on despite political shifts and over geographic distances. One constant intellectual model created in the work of Ibn Rushd united the Islamic, Andalusian, and European scholarly traditions through the strengthening of Aristotelian logic, the defense of rational inquiry, and the practice of systematic thinking on a wide range of sciences.

In conclusion, Ibn Rushd is one of the last great architects of the classical Islamic scientific tradition and one of the earliest transmitters of that tradition into Western thought. His contributions bear witness to how deeply interconnected the civilizations of the medieval world were, with ideas traveling from Athens to Baghdad, from Baghdad to Córdoba, and from Córdoba to Paris. His legacy serves as a reminder of the strength of rational inquiry, the harmony of faith and reason, and the enduring importance of cross-cultural intellectual exchange. Lastly the role that he played is very crucial from science and philosophy at the House of Wisdom towards the universities of Europe.

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