

The Deductive Method of the Qur'anic Text in Ibn Rushd the Grandson -An Analytical Study of His Book The Distinguished Jurist's Primer and the Average Jurist's Guide-

¹Razzaq Mikhwir Dawood, ²Mohammed Murtadha M.ALI Mudhafar, ³Hur hamid Hasan Bandar, ⁴Qasim Hasan Neamah AL-yasiri, ⁵Zainab Hadi Ahmed

¹razzaq.algharrawi@uokufa.edu.iq <https://orcid.org/0009-0007-6903-3352>

University of Kufa, Iraq

²University of kufa, Faculty bassc Education, Department Islamic Education

mohammedm.almudhafar@uokufa.edu.iq <https://orcid.org/0009-0009-3874-6071>

³hurh.bandar@uokufa.edu.iq University of Kufa, Iraq

⁴Qasim.alyasiri@uokufa.edu.iq University of Kufa, Iraq

⁵Zaibab.alsabary@uokufa.edu.iq University of Kufa, Iraq

HOW TO CITE:

Razzaq Mikhwir Dawood, Mohammed Murtadha M.ALI Mudhafar, Hur hamid Hasan Bandar, Qasim Hasan Neamah AL-yasiri, Zainab Hadi Ahmed (2026) The Deductive Method of the Qur'anic Text in Ibn Rushd the Grandson -An Analytical Study of His Book The Distinguished Jurist's Primer and the Average Jurist's Guide-

International Journal of Special Education, 41(22s), 667-677

COPYRIGHT STATEMENT:

Copyright: © 2026 Authors.
Open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>)

ABSTRACT:

This research examines the deductive method applied to the Qur'anic text by Abu al-Walid Muhammad ibn Ahmad ibn Rushd the Grandson (d. 595 AH) through an analytical study of his book The Distinguished Jurist's Primer and the Average Jurist's Guide, as one of the most prominent works combining comparative jurisprudence, legal-theoretical analysis, and an examination of the causes of jurists' disagreement. The research proceeds from the premise that Ibn Rushd did not approach the Qur'anic text merely as a text for transmission and citation, but as the starting point for a complex inferential process based on understanding meaning, assembling evidence, examining the causes of disagreement, and then weighing the competing opinions.

The nature of the research required its division into two sections. The first addresses the conceptual and legal-theoretical foundations of Ibn Rushd's deductive method, while the second focuses on Qur'anic applications of this method in matters of purification, fasting, divorce, and inheritance. Among the principal findings is that Ibn Rushd connects a legal ruling to its evidentiary basis, traces many juristic disagreements to differences concerning principles of legal theory, verbal indications, or the manner of reconciling texts, and employs a method that combines induction, analysis, comparison, causal explanation, and preference.

Keywords: Ibn Rushd the Grandson, deductive method, Qur'anic text, The Distinguished Jurist's Primer, principles of Islamic jurisprudence, comparative jurisprudence, causes of disagreement.

Introduction

Praise be to Allah, Lord of the Worlds, and blessings and peace be upon our master Muhammad and his purified family.

To proceed:

The Holy Qur'an is the primary source of Islamic legislation. Since the age of revelation, understanding it has been linked to the need to comprehend its linguistic and legislative meanings, relate its texts to one another, and draw upon the Prophetic Sunnah to clarify what it states in summary, specify what it states generally, and qualify what it states absolutely. From this arose the science of the principles of Islamic jurisprudence as a discipline that investigates the methods of deriving rulings from their evidence and the rules governing the transition from text to ruling.

Ibn Rushd the Grandson occupies a prominent place in this field because he combined knowledge of jurisprudence, its principles, the Qur'an, logic, philosophy, and medicine, and because of his inclination to analyze evidence and uncover the causes of disagreement among jurists. His book *The Distinguished Jurist's Primer* and the *Average Jurist's Guide* is regarded as a distinguished work of jurisprudence because it does not merely present rulings. It presents their evidence from the Holy Qur'an and the purified Sunnah, the scholars' schools of thought concerning them, and the reasons for their disagreement. In some places, it weighs the evidence and gives preference to what appears stronger to him.

In the introduction to his book, Ibn Rushd stated that his purpose was to establish, with their evidence, the legal questions upon which agreement and disagreement existed, to draw attention to the subtle points of disagreement, and to place this material in the position of principles and rules needed by the independent jurist in new cases and matters on which the sources are silent.[1] This statement is a basic key to understanding the structure of the book, as it reveals that the author aimed to cultivate the

faculty of independent legal reasoning rather than merely transmit rulings.

Hence the importance of studying Ibn Rushd's deductive method of the Qur'anic text, because analysis of his book reveals how he moves from text to ruling, the extent of his reliance on language, signification, the Sunnah, analogy, and consensus, and how he explains the causes of disagreement among the schools of jurisprudence.

The importance of this subject increases from the perspective of Qur'anic studies, as it enables a shift from studying the text in its exegetical form to studying it from the perspective of its legislative and deductive function, namely, how the Qur'anic text becomes a legal ruling through an integrated system of legal theory.

Within the framework of this introduction, we address the methodology of the current research as follows:

First: Research Problem

The research problem is defined by the following main question:

What are the features of Ibn Rushd the Grandson's deductive method of the Qur'anic text in *The Distinguished Jurist's Primer* and the *Average Jurist's Guide*, and how did he employ this method to derive legal rulings?

A number of questions arise from this:

1. What is the concept of deduction, and what is its relationship to the Qur'anic text?
2. What are the foundations of Ibn Rushd's deductive method?
3. What are the principal semantic and legal-theoretical rules affecting his independent reasoning?
4. How does Ibn Rushd explain jurists' disagreement in understanding the Qur'anic text?
5. What are the most prominent Qur'anic applications that reveal his deductive method?
6. What general features distinguish his method of moving from text to ruling?

Second: Significance of the Research

The significance of the research lies in highlighting the deductive dimension of Ibn Rushd's method, connecting Qur'anic studies with the principles of Islamic jurisprudence and comparative jurisprudence, and showing how the Qur'anic text operates within the process of independent legal reasoning.

The research also helps demonstrate that differences in legal rulings do not always arise from differences in the texts. They may instead arise from differences in their meanings, the rules governing their treatment, or the method of reconciling them with other evidence.

Third: Research Objectives

The research aims to:

1. Explain the concept of the deductive method of the Qur'anic text.
2. Reveal the foundations of this method in Ibn Rushd's thought.
3. Analyze its Qur'anic applications in *The Distinguished Jurist's Primer*.
4. Identify the causes of disagreement that Ibn Rushd links to the text and its meaning.
5. Highlight the methodological characteristics distinguishing his independent reasoning.

Fourth: Research Method

The research adopted the inductive method to trace Qur'anic applications in *The Distinguished Jurist's Primer*, the analytical method to study the mechanisms of deduction, and the comparative method to present jurists' schools and their evidence and explain the causes of their disagreement.

Fifth: Previous Studies

Studies directly related to the current research include:

1. A study by Ansam Zaid Muhi entitled "Ibn Rushd's Jurisprudential Method in His Book *The Distinguished Jurist's Primer*," published in 2021. It focused on the nature of his

jurisprudential method, tracing subsidiary rulings back to their principles, and demonstrating his inclination toward independent legal reasoning and examination of the evidence. (

2. A study by Qasim Idrisi entitled "Ibn Rushd's Method of Presenting Jurisprudential Opinions through His Book *The Distinguished Jurist's Primer* and the *Average Jurist's Guide*," published in 2017. It examined his manner of presenting issues and opinions, identifying the causes of disagreement, and the instances in which he preferred one view or withheld judgment when the evidence was equal.

The current research differs from both studies by focusing on the Qur'anic text itself and the mechanisms of deduction from it through analysis of a group of Qur'anic applications in various chapters of the book.

Sixth: Research Plan

The current research is divided into two main sections:

Section One: Conceptual Foundations of the Deductive Method in the Holy Qur'an according to Ibn Rushd

Section Two: Qur'anic Applications of Ibn Rushd's Deductive Method.

Section One: Conceptual Foundations of the Deductive Method in the Holy Qur'an according to Ibn Rushd

This section may be divided into two subsections:

Subsection One: The Concept of Deduction and Its Relationship to the Qur'anic Text

Deduction in language derives from *nabṭ*, meaning to extract water from its place and bring it forth after it was hidden. The term came to be

used for meanings to denote extracting a hidden meaning from evidence.¹

The origin of this concept appears in the Holy Qur'an in the words of the Exalted:

“Had they referred it to the Messenger and to those in authority among them, those among them who can draw sound conclusions from it would have known it.”

The verse indicates that deduction is a scholarly process that is not equally accessible to all people. It requires people of knowledge who possess the capacity to understand and refer matters back to their foundations.²

At the level of legal theory, deduction is connected to deriving a legal ruling from its detailed evidence through the rules and methods established by legal theorists to regulate independent reasoning.³

For the purposes of this research, the Qur'anic text means every Qur'anic discourse related to a legal ruling studied by Ibn Rushd, whether the text indicates the ruling directly or relates to it through generality, analogy, specification, or clarification.

Accordingly, Ibn Rushd's deductive method of the Qur'anic text may be defined as:

The method Ibn Rushd follows in moving from the Qur'anic text to the legal ruling by analyzing its meaning, assembling the related evidence, identifying the legal-theoretical rule affecting its interpretation, and then comparing jurisprudential opinions in light of that evidence, with preference where possible.

This definition reveals that deduction for Ibn Rushd is not a direct movement from verse to ruling. It is a multistage process.

Subsection Two: Features of Ibn Rushd's Deductive Method

First: Connecting the Ruling to Its Evidence

The most prominent feature of The Distinguished Jurist's Primer is that Ibn Rushd does not make the legal ruling the ultimate object of inquiry. Instead, he makes the evidence the means of establishing it and explaining its degree.

In his introduction, he stated that his purpose was to present the questions upon which agreement and disagreement existed together with their evidence and to draw attention to the subtle points of disagreement. This explains the method by which he structured his books and chapters. In many questions, he begins with the foundation or evidence, then moves to the opinions, and then states the cause of disagreement.⁴

Modern studies have observed that this method is among the most prominent features of The Distinguished Jurist's Primer. Ibn Rushd traces subsidiary rulings back to their principles and makes disagreement over many rulings a result of disagreement over the legal-theoretical rules governing inference.

Second: Analyzing Verbal Meaning

An important aspect of Ibn Rushd's deduction rests on analyzing the Qur'anic expression, especially where it permits more than one meaning.

This appears in his introduction, where he sets out several causes of jurists' disagreement, including lexical ambiguity, generality and specificity, literal and figurative meanings, and differences in grammatical inflection.⁵

¹ Ibn Manzur, Muhammad ibn Makram, *Lisan al-Arab*, entry “nabṭ”; and al-Fayruzabadi, *Al-Qamus al-Muhit*, entry “nabṭ”

² *Al-Nisa*: 83

³ Al-Ghazali, Abu Hamid, *Al-Mustasfa min Ilm al-Usul*, ed. Muhammad Abd al-Salam, Abd al-Shafi, Dar al-Kutub al-Ilmiyyah Beirut, p. 43; and al-Shawkani, Muhammad

ibn Ali, *Irshad al-Fuhul ila Tahqiq al-Haqq min Ilm al-Usul*, p. 53

⁴ Ibn Rushd, *The Distinguished Jurist's Primer and the Average Jurist's Guide*, author's introduction, on the causes of jurists' disagreement

⁵ Qasim Idrisi, “Ibn Rushd's Method of Presenting Jurisprudential Opinions through

This foundation appears clearly in the question of *qur'*, where the difference in the ruling resulted from different understandings of this word.

Third: Reconciling the Texts

Ibn Rushd does not view the Qur'an and the Sunnah in a manner that separates them. Rather, he presents them in a single context according to the function of each item of evidence.

The Qur'an may establish a ruling in general terms, while the Sunnah clarifies it. A Qur'anic text may be general, in which case the Sunnah is examined to determine whether it specifies the text or clarifies its intended meaning.⁶

This is evident in matters of fasting, purification, and inheritance.

Fourth: Analyzing the Cause of Disagreement

One of the most distinctive features of his method is that he does not confine himself to presenting opinions, but explains why scholars disagreed.

This was confirmed by Idrisi's study, which showed that Ibn Rushd identifies causes of disagreement resulting from jurists' differences over jurisprudential and legal-theoretical principles and rules. It also showed that he may prefer one view in some questions and refrain from doing so in others when he considers the evidence equal.⁷

Fifth: Combining Transmission and Reason

Ibn Rushd uses transmitted evidence, but he does not treat it in isolation from rational and linguistic analysis.

He examines the strength of the evidence, how it signifies its meaning, the possibility of reconciling

the evidence, and the relevant causal and analogical considerations.

His method is therefore characterized by a combination of transmission and analysis.

Sixth: Preference and Causal Explanation

When several deductions from the text are possible, Ibn Rushd presents the evidence, explains the sources of disagreement, and then examines its strength.

This does not mean that he expresses a preference in every instance. His method is more cautious, and he may explain that the evidence is closely balanced and that he cannot decide conclusively in favor of one view.⁸

Section Two: Qur'anic Applications of Ibn Rushd's Deductive Method

The current section is divided into two subsections:

Subsection One: Applications Related to Acts of Worship

First: The Ablution Verse and the Determination of the Acts of Purification

The Exalted said: "O you who believe, when you rise to perform prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet up to the ankles." Ibn Rushd begins the Book of Purification by stating that ritual purification includes ablution, ritual bathing, and dry ablution, and connects this to the content of the ablution verse. He then states that the obligation of ablution is established by the Qur'an, the Sunnah, and consensus, citing the same verse as evidence for the basis of the obligation.⁹

His Book *The Distinguished Jurist's Primer and the Average Jurist's Guide*," *International Journal of Jurisprudential and Legal-Theoretical Studies*, vol. 1, no. 1, 2017, pp. 55–42

⁶ Ibn Rushd, *The Distinguished Jurist's Primer and the Average Jurist's Guide*, Book of Purification from Ritual Impurity, Book of Ablution, Chapter One, p. 11

⁷ Ibn Rushd, *The Distinguished Jurist's Primer and the Average Jurist's Guide*, Book of Fasting, first section on the rulings of fasting .Ramadan, p. 89

⁸ Ibn Rushd, *The Distinguished Jurist's Primer and the Average Jurist's Guide*, Book of Divorce, question of the waiting period of a .menstruating divorced woman, p. 76

⁹ *Al-Ma'idah*: 6

This question reveals three stages of deduction:¹⁰

First: Establishing the ruling by the text.

Second: Analyzing how the ruling is to be performed according to the wording of the verse.

Third: Combining the verse with the Sunnah when details not stated fully in the Qur'an are reported.

Examples include rinsing the mouth and inhaling water into the nose. Ibn Rushd states that the cause of jurists' disagreement over whether they are obligatory or recommended lies in their consideration of the reported hadiths, whether these constitute an addition to what the ablution verse detailed, and whether the command entails obligation or recommendation.¹¹

Methodological significance:
Ibn Rushd did not merely state that rinsing the mouth and inhaling water into the nose are recommended or obligatory. He traced the disagreement to the relationship between the foundational Qur'anic text and the clarifying Sunnah, and to the legal-theoretical rule concerning commands and additions to what the Qur'an signifies.

This is a clear model of the operation of the deductive method, which moves from:

The ablution verse → basis of the ruling → signification of the command → clarifying Sunnah → cause of jurists' disagreement.

Second: The Fasting Verse and the Signification of the Address Concerning Presence

The Exalted said: "So whoever among you witnesses the month must fast it." Ibn Rushd established the obligation to fast Ramadan through the Qur'an, the Sunnah, and consensus, citing the words of the Exalted: "So

whoever among you witnesses the month must fast it."¹²

The importance of this verse in his method is not limited to establishing the basis of the obligation. Ibn Rushd presents the scholars' disagreement concerning the meaning of witnessing and examines whether the address denotes witnessing the entire month or part of it. He states that their disagreement arose from their different understandings of the verse and the signification of its wording.

Here one of the most important features of his method appears: deduction from implied meaning, not only from explicit wording.

He observes that the words of the Exalted, "So whoever among you witnesses the month must fast it," may open inquiry into the case of one who witnesses part of the month or is traveling. From there, he turns to the Sunnah and the remaining evidence.¹³

Methodological significance:
This application shows that a single text can form the basis of more than one deductive process according to how its implied meanings are understood and connected to the other texts.

Third: The Words of the Exalted, "And upon those who can bear it is a ransom," between Recitation and Meaning

Among the applications that most clearly demonstrate the depth of Ibn Rushd's treatment of the Qur'anic text is his discussion of pregnant women, nursing mothers, and the elderly.

The Exalted said:

"And upon those who can bear it is a ransom: feeding a needy person."
Ibn Rushd presented the scholars' disagreement

¹⁰ Ibn Rushd, *The Distinguished Jurist's Primer and the Average Jurist's Guide, Book of Inheritance*, questions concerning the mother's exclusion by siblings, p. 114

¹¹ Ibn Rushd, *The Distinguished Jurist's Primer and the Average Jurist's Guide, Book of Inheritance*, question of inheritance by distant kindred, vol. 4, p. 125

¹² Al-Baqarah: 185

¹³ Ibn Rushd, *The Distinguished Jurist's Primer and the Average Jurist's Guide, Book of Inheritance*, question of the inheritance of a child subject to li'an and a child born of fornication, p. 119

concerning the ruling for pregnant women, nursing mothers, and the elderly. He connected some aspects of the disagreement to the transmitted reading of the verse and to the authority of a reading not established in the written Qur'anic codex according to the terminology he discussed. He also presented different approaches. Those who likened pregnant and nursing women to the sick required them to make up the fast. Those who likened them to persons burdened by fasting required the ransom. Those who combined both analogies required making up the fast and paying the ransom.¹⁴

This application reveals that Ibn Rushd studies:

1. The Qur'anic text.
2. The transmitted reading.
3. The authority of that reading.
4. Analogy with similar cases.
5. The effect of all these matters on the legal ruling.

Here, he does not derive the ruling from an isolated verse. Rather, he studies the value of each avenue of inference.

This is one of the deepest manifestations of the deductive method because the process does not stop at the meaning of the wording. It also encompasses the establishment of the very avenue by which meaning is signified.

Subsection Two: Applications Related to Personal Status and Inheritance

Fourth: The Waiting-Period Verse and Lexical Ambiguity in “Qurū’”

The Exalted said:

“Divorced women shall wait by themselves for three qurū’.”

This text is among the strongest examples revealing the nature of Ibn Rushd's deductive method because the disagreement arose from determining the intended meaning of the word “qurū’.”¹⁵

Ibn Rushd presents the view that qurū’ means periods of purity and the view that it means menstruations. He then names the Companions and jurists who held each view before proceeding to analyze the evidence of each group.

He states clearly that the cause of disagreement is the ambiguity of the term qurū’, which is used in Arabic for both menstruation and purity.¹⁶

He does not stop at explaining the disagreement, but analyzes the linguistic arguments relied upon by each group. Those who held that it means purity relied on linguistic considerations related to the plural form and derivation, while those who held that it means menstruation relied on completion of the number and on the purpose of the waiting period, which is to establish that the womb is free of pregnancy. He then weighs the indications and explains that some arguments are stronger than others in meaning or transmitted usage.

The process of deduction is evident here in the following form:¹⁷

Qur'anic text → ambiguous term → linguistic possibility → evidence supporting each possibility → effect of each possibility on the ruling → preference.

This application offers a clear model of how jurisprudential disagreement may result from a semantic difference in understanding the text.

Later jurisprudential sources confirmed the attribution of this analysis to Ibn Rushd in *The Distinguished Jurist's Primer*, with reference to the relevant passage in the *Book of Divorce*.¹⁸

¹⁴ Al-Baqarah: 184

¹⁵ Al-Baqarah: 228

¹⁶

Ansam Zaid Muhi, “Ibn Rushd's Jurisprudential Method in His Book *The Distinguished Jurist's Primer*” *Journal of*

Educational and Human Sciences, no. 7, 2021, pp. 48–62

¹⁷ Al-Shatibi, Abu Ishaq Ibrahim ibn Musa, *Al-Muwafaqat*, ed. Abu Ubaydah Mashhur Al-Salman, Dar Ibn Affan, p. 68

¹⁸ .The same source, p. 69

Fifth: The Inheritance Verses and the Problem of the Signification of the Plural

The Exalted said: “Allah instructs you concerning your children: for the male is the share of two females.”

And the Exalted said:¹⁹

“If he has siblings, his mother receives one sixth.”

In matters of inheritance, Ibn Rushd's concern with the linguistic signification of the text is evident, particularly concerning expressions on which the ruling is based.²⁰

One example is his examination of the mother's exclusion by siblings. He discusses the number of siblings by which the exclusion takes effect, an inquiry connected to the signification of the plural form and the threshold at which it is realized in linguistic and legal-theoretical usage.

This shows that Ibn Rushd does not separate:²¹

- The science of inheritance,
- Verbal signification,
- And the legal-theoretical rule.

The verse provided the ruling, but determining some of its applications required precise linguistic analysis.

Methodological significance:
The movement here is not from the verse to one direct ruling, but from the text to the semantic rule and then to applying the ruling to individual cases.

Sixth: The Generality of the Words of the Exalted, “Blood relatives are nearer to one another,” and the Question of Distant Kindred

The Exalted said:

“Blood relatives are nearer to one another.”

Ibn Rushd presented the question of inheritance by distant kindred and explained the scholars' disagreement concerning it. Malik, al-Shafi'i, and

the majority of jurists in the principal cities held that they do not inherit, while others held that they do.²²

This question reveals an important principle of legal theory: may distant kindred be included within the general scope of texts concerning relatives?

Those who denied them inheritance argued that prescribed shares are rulings that cannot be established by analogy and must be based on the Qur'an, an established Sunnah, or consensus. Those who granted them inheritance included distant kindred within the general scope of the texts and cited the verse in Surat al-Anfal and others.

Ibn Rushd's method appears here in that he does not merely transmit the disagreement. He traces it back to a legal-theoretical principle preceding the ruling, namely the extent of the Qur'anic text's generality and whether a ruling in inheritance may be established through analogy.²³

This is among the most developed forms of the deductive method because his question is not:

What is the ruling concerning distant kindred?

Only, but rather: What evidence permits this ruling to be established in the first place, and how is the general scope of the text to be understood?

Seventh: Interaction between the Qur'anic Text and the Sunnah in the Inheritance of a Child Subject to Li'an

An important application is Ibn Rushd's discussion of the inheritance of a child subject to li'an and a child born of fornication. This is among the questions in which the effect of reconciling the texts and studying the extent of the generality of each item of evidence appears.

Deduction here proceeds toward determining the line of descent through which inheritance is established and the extent to which rulings

¹⁹ Al-Nisa: 11

²⁰ Al-Nisa: 11

²¹ Al-Shawkani, Muhammad ibn Ali, *Irshad al-Fuhul ila Tahqiq al-Haqq min Ilm al-Usul*, p 276

²² Al-Anfal: 75

²³ Ranjit Kum, *Research Methodology*, Sage Publications Ltd, London, 2011.22.

established by the Sunnah affect the interpretation or specification of some general textual indications.²⁴

This type of question highlights one of Ibn Rushd's practical rules of deduction:

He does not rely on the Qur'anic text in isolation. Rather, he searches the explanatory and specifying Sunnah and then studies the extent of its connection to the required ruling.

This shows that his method rests on the integration of evidence rather than its separation.²⁵

Methodological Analysis of the Qur'anic Applications

From the preceding applications, a general structure of Ibn Rushd's deductive method may be derived.

Stage One: Identifying the Text

Ibn Rushd begins by identifying the verse or verses related to the question.

Stage Two: Identifying the Mode of Signification

He then examines the signification of the expression:

- Is it general or specific?
- Is it absolute or qualified?
- Does it admit more than one meaning?
- Is its signification direct, or does it require clarification?

Stage Three: Assembling the Evidence

He does not isolate the verse from the Sunnah, consensus, or analogy, but brings together the related evidence.

First: Findings

Stage Four: Determining the Cause of Disagreement

He identifies the source from which the disagreement arose, which may be:

- Linguistic,
- Legal-theoretical,
- Hadith-related,
- Or related to analogy and causal explanation.

Stage Five: Comparing the Opinions

He presents the jurists' schools and their evidence, then compares them.

Stage Six: Preference

If one view appears preferable to him, he states his choice. If the evidence is sometimes equal, he refrains from reaching a conclusive determination.

Accordingly, Ibn Rushd's deductive method may be represented as follows:

Qur'anic text → understanding the signification → identifying the legal-theoretical rule → assembling the evidence → explaining the cause of disagreement → comparison → preference or suspension of judgment.

This structure makes The Distinguished Jurist's Primer one of the important sources for studying the method of deriving legal rulings from the Holy Qur'an.

Conclusion

After examining Ibn Rushd the Grandson's deductive method of the Qur'anic text through his book The Distinguished Jurist's Primer and the Average Jurist's Guide, a number of findings and recommendations may be stated:

1. Ibn Rushd does not treat the Qur'anic text merely as a source of citation, but makes it

²⁴ Ibn Hazm, Ali ibn Ahmad, Al-Ihkam fi Usul .al-Ahkam.p. 378

²⁵ Muassar, Abdullah, "Jurisprudential Discourse in Ibn Rushd: Between Acquisition

,and Foundation," Fikr wa Naqd, no. 32 .Morocco.2000, p. 23

the starting point for constructing an integrated inferential process.

2. His method rests on combining the Qur'anic text, its signification, and the legal-theoretical rule.
3. Ibn Rushd reveals the causes of disagreement before judging the opinions, which gives his method a distinctive analytical dimension.
4. Linguistic signification is one of the most important foundations on which he relied in understanding the Qur'anic text. This is clearly evident in the question of "qurū'."
5. In the ablution verse, Ibn Rushd connects the Qur'an and the Sunnah in determining the details of the ruling.
6. The application of the fasting verse reveals that Ibn Rushd attends to the implied meaning of Qur'anic discourse and does not confine inference to the explicit wording of the text.
7. The question of the ransom demonstrates the effect of his consideration of the reading, its signification, and its relationship to the ruling.
8. The inheritance verses reveal particular attention to verbal signification, especially plural and general forms.
9. His discussion of distant kindred shows that Ibn Rushd traces disagreement back to a

deeper legal-theoretical question concerning generality and analogy in inheritance.

10. His method is characterized by a balance between transmitted evidence and rational and linguistic analysis. His book therefore differs from works that merely compile disagreements.
11. The Distinguished Jurist's Primer provides rich material for applied Qur'anic studies, particularly in the field of deriving legal rulings from the Qur'anic text.
12. It may be said that the most prominent feature of Ibn Rushd's method is his movement from text to signification, from signification to rule, and from rule to ruling, while explaining the causes of disagreement among independent jurists.

Second: Recommendations

1. The research recommends expanding specialized studies of Ibn Rushd's deductive method by conducting an independent study of each type of Qur'anic signification in The Distinguished Jurist's Primer, such as generality and specificity, absoluteness and qualification, command and prohibition, explicit and implied meaning, conflict and preference, while comparing his method with those of legal theorists from different schools and orientations.
2. It also recommends conducting comparative studies between Ibn Rushd's method of deriving rulings from the Qur'an and the methods of scholars from other schools, thereby revealing points of agreement and disagreement in rules and tools.

Sources and References

First: Primary Sources

The Holy Qur'an.

Ibn Rushd the Grandson, Abu al-Walid Muhammad ibn Ahmad ibn Muhammad ibn Rushd al-Qurtubi (d. 595 AH), *The Distinguished Jurist's Primer and the Average Jurist's Guide*, ed. Muhammad Shakir, Al-Khanji Library, Cairo, 1990.

Ibn Rushd the Grandson, *The Distinguished Jurist's Primer and the Average Jurist's Guide*, eds. Ali Muhammad Muawwad and Adil Ahmad Abd al-Mawjud, Dar al-Kutub al-Ilmiyyah, Beirut, 1998.

Ibn Rushd the Grandson, *The Abridgment of the Principles of Islamic Jurisprudence*, ed. Jamal al-Din al-Alawi, Dar al-Gharb al-Islami, Beirut, 2004.

Second: Books on the Principles of Islamic Jurisprudence

Al-Ghazali, Abu Hamid Muhammad ibn Muhammad, *Al-Mustasfa min Ilm al-Usul*, ed. Muhammad Abd al-Salam Abd al-Shafi, Dar al-Kutub al-Ilmiyyah, Beirut, 1994.

Al-Shatibi, Abu Ishaq Ibrahim ibn Musa, Al-Muwafaqat, ed. Abu Ubaydah Mashhur Al Salman, Dar Ibn Affan, Riyadh, 2008.

Al-Shawkani, Muhammad ibn Ali, Irshad al-Fuhul ila Tahqiq al-Haqq min Ilm al-Usul, Beirut, 1998.

Al-Amidi, Sayf al-Din Ali ibn Muhammad, Al-Ihkam fi Usul al-Ahkam, Cairo, 2007.

Ibn Hazm, Ali ibn Ahmad, Al-Ihkam fi Usul al-Ahkam, Algeria, 2004.

Third: Books on Language and Signification

Ibn Manzur, Muhammad ibn Makram, Lisan al-Arab, Dar Sadir, Beirut, 2009.

Al-Fayruzabadi, Majd al-Din Muhammad ibn Yaqub, Al-Qamus al-Muhit, Cairo, 1997.

Al-Fayyumi, Ahmad ibn Muhammad, Al-Misbah al-Munir, Cairo, 2001.

Fourth: Modern Studies

Muhi, Ansam Zaid, "Ibn Rushd's Jurisprudential Method in His Book The Distinguished Jurist's Primer," Journal of Educational and Human Sciences, no. 7, 2021.

Idrisi, Qasim, "Ibn Rushd's Method of Presenting Jurisprudential Opinions through His Book The Distinguished Jurist's Primer and the Average Jurist's Guide," International Journal of Jurisprudential and Legal-Theoretical Studies, vol. 1, no. 1, 2017.

Muhammad Baqir al-Sadr, Lessons in the Science of Legal Theory, Beirut, 1400 AH.

Muassar, Abdullah, "Jurisprudential Discourse in Ibn Rushd: Between Acquisition and Foundation," Fikr wa Naqd, no. 32, Morocco, 2000.

Fifth: Foreign-Language Books

Ranjit Kum, Research Methodology, Sage Publications Ltd, London, 2011.