

The text of Ibn Rushd (Averroes, d. 1198), *The Discovery of Methods* (*al-Kashf 'an Manāhij al-adilla fī 'aqā'id al-milla*) is important for several reasons. Among them is that it provides us with a comprehensive critical review of the issues on which many positions of the dominant theological schools of his time, especially those of the Ash'arites, were recorded—especially questions regarding the creation of the world, prophecy and allegorical interpretation. Historically, *The Discovery of Methods* is the first book by Ibn Rushd published in Arabic in modern times, yet it is perhaps the only one for which there is no critical edition today. The book was first published in the mid-nineteenth century, and although many editions and translations appeared, none of them could be considered critical. This is especially the case in light of the appearance of new manuscripts of *al-Kashf*, and given the evolution of the text itself through revisions made by Ibn Rushd himself. The new manuscripts have not been used in any of the previous editions, although their importance is clear: they reveal a further important dimension in the text, i.e., the doctrinal and political context in which Ibn Rushd lived and developed. In particular, these new manuscripts disclose a part of Ibn Rushd's position towards the creed of Ibn Tūmart (d. 1130), the doctrinal founder of the Almohad dynasty, which Ibn Rushd had adopted at one point in his life before he turned against it. Consequently, in addition to the already recognized importance of *The Discovery of Methods*, the new versions of this text and the quotations made by Ibn Taymiyyah from the book highlight the doctrinal evolution of Ibn Rushd and the tense relationship that he had with Almohad doctrine. The purpose of this paper is to shed new light on the importance of the work, its methods, its relationship to Ash'arite theology and the Almohad creed, and the challenges of preparing a new edition from the new manuscripts and testimonies.