Logic, Rhetoric and Legal Reasoning in the Qur’an

Lawyers, law students and their teachers all too frequently overlook the most comprehensive, adaptable and practical analysis of legal discourse ever devised: the classical art of rhetoric. Classical analysis of legal reasoning, methods and strategy is the foundation and source for most modern theories on the topic. Beginning with Aristotle’s Rhetoric and culminating with Cicero’s De Oratore and Quintilian’s Institutio Oratoria, Greek and Roman rhetoricians created a clear, experience-based theoretical framework for analyzing legal discourse. This book is the first to systematically examine the connections between classical rhetoric and modern legal discourse. It traces the history of legal rhetoric from the classical period to the present day and shows how modern theorists have unknowingly benefited from the classical works. It also applies classical rhetorical principles to modern appellate briefs and judicial opinions to demonstrate how a greater familiarity with the classical sources can deepen our understanding of legal reasoning.

Slapper and Kelly’s The English Legal System explains and critically assesses how our law is made and applied. Trusted by generations of academics and students, this authoritative textbook clearly describes the legal rules of England and Wales and their collective influence as a sociocultural institution. This latest edition of The English Legal System has been substantially updated. Slapper & Kelly can always be relied upon for accurate and reliable coverage of all of the latest developments which impact on the legal system in England and
This book does not champion some of the popular misconceptions surrounding Islamic law. It does not advocate stoning to death; amputating the hands of thieves; call for the death penalty for those who leave the fold of Islam; or urge Muslims to save their souls from Hellfire by shunning bank loans for fear of incurring interest. What it does advocate is less sensationalistic, but it is in line with the real interpretation of Islamic law. Contemporary Interpretation of Islamic Law is divided into thirteen chapters. The majority of the chapters concentrate on criminal aspects of Islamic law, while the remainder concern themselves with social issues. Each chapter – where possible – provides background information of the topic under discussion and then proceeds to analyse, examine and critique the contentious parts of the topic, looking at the arguments from all sides and the evidence put forward by each side before arriving at a conclusion. The book is accompanied by a glossary. “Our work differs from other published titles on Islamic law as it takes into account the different aspects of the Qur’an. The Qur’an employs many parables, allegories and metaphors to highlight important messages for Mankind, yet jurists often make the common mistake of either omitting or misinterpreting these devices, resulting in inaccurate and often unlawful rulings which have direct and indirect effects on both Muslims and non-Muslims alike. It is hoped that our work will create a better understanding of the correct interpretation of the Qur’an and Islamic law,” says authors Ahmed Affi and Hassan Affi. Contemporary Interpretation of Islamic Law will appeal to those with an interest in Islam and Islamic law, though no specialist knowledge of Arabic or Islamic law is required.
of legal reasoning. The handbook's division in three parts reflects its conceptual architecture, since legal reasoning and argumentation are considered in relation to the more general types (and problems) of reasoning.

Assisting students of the English legal system to achieve an understanding of the law, its institutions and processes, this edition sets the law and legal system in its social context and outlines a range of critical views.

At least since Plato and Aristotle, thinkers have pondered the relationship between philosophical arguments and the "sophistical" arguments offered by the Sophists -- who were the first professional lawyers. Judges wield substantial political power, and the justifications they offer for their decisions are a vital means by which citizens can assess the legitimacy of how that power is exercised. However, to evaluate judicial justifications requires close attention to the method of reasoning behind decisions. This new collection illuminates and explains the political and moral importance in justifying the exercise of judicial power.

In a book that is a blend of text and readings, Martin P. Golding explores legal reasoning from a variety of angles—including that of judicial psychology. The primary focus, however, is on the 'logic' of judicial decision making. How do judges justify their decisions? What sort of arguments do they use? In what ways do they rely on legal precedent? Golding includes a wide variety of cases, as well as a brief bibliographic essay (updated for this Broadview Encore Edition).

An edited collection on the historical, religious, and cultural contexts of the origins of the Qur'an.

This collection contains studies on justice, juridical reasoning and argumentation which contributed to my ideas on the new rhetoric. My reflections on justice, from 1944 to the present day, have given rise to various studies. The first of these was published in English as The Idea of Justice and the Problem of Argument (Routledge & Kegan Paul, London, 1963). The others, of which several are out of print or have never previously been published, are reunited in the present volume. As justice is, for me, the prime example of a "confused notion", of a notion which, like many philosophical concepts, cannot be reduced to clarity without being distorted, one cannot treat it without recourse to the methods of reasoning analyzed by the new rhetoric. In actuality, these methods have long been put into practice by jurists. Legal reasoning is fertile ground for the study of argumentation: it is to the new rhetoric what mathematics is to formal logic and to the theory of demonstrative proof. It is important, then, that philosophers should not limit their methodological studies to mathematics and the natural sciences. They must not neglect law in the search for practical reason. I hope that these essays lead to a better understanding of how law can enrich philosophical thought. CH. P.

The themes of this volume encompass the lifelong interests of one of the most eminent and learned Jewish scholars of our time: Qumran, Hellenism, Rabbinics and chronography. The contributors, leading scholars in these fields, have produced what is a benchmark of modern scholarship of Judaism in the Graeco-Roman period.
This valuable reference work synthesizes and elucidates traditional themes and issues in Islamic philosophy as well as prominent topics emerging from the last twenty years of scholarship. Written for a wide readership of students and scholars, The Routledge Companion to Islamic Philosophy is unique in including coverage of both perennial philosophical issues in an Islamic context and also distinct concerns that emerge from Islamic religious thought. This work constitutes a substantial affirmation that Islamic philosophy is an integral part of the Western philosophical tradition. Featuring 33 chapters, divided into seven thematic sections, this volume explores the major areas of philosophy: Logic, Metaphysics, Philosophy in the Sciences, Philosophy of Mind/Epistemology, and Ethics/Politics as well as philosophical issues salient in Islamic revelation, theology, prophecy, and mysticism. Other features include: •A focus on both the classical and post-classical periods; •A contributing body that includes both widely respected scholars from around the world and a handful of the very best younger scholars; •“Reference” and “Further Reading” sections for each chapter and a comprehensive index for the whole volume. The result is a work that captures Islamic philosophy as philosophy. In this way it serves students and scholars of philosophy and religious studies and at the same time provides valuable essays relevant to the study of Islamic thought and theology.

This book is an updated and revised edition of Fundamentals of Legal Argumentation published in 1999. It discusses new developments that have taken place in the past 15 years in research of legal argumentation, legal justification and legal interpretation, as well as the implications of these new developments for the theory of legal argumentation. Almost every chapter has been revised and updated, and the chapters include discussions of recent studies, major additions on topical issues, new perspectives, and new developments in several theoretical areas. Examples of these additions are discussions of recent developments in such areas as Habermas' theory, MacCormick's theory, Alexy's theory, Artificial Intelligence and law, and the pragma-dialectical theory of legal argumentation. Furthermore it provides an extensive and systematic overview of approaches and studies of legal argumentation in the context of legal justification in various legal systems and countries that have been important for the development of research of legal argumentation. The book contains a discussion of influential theories that conceive the law and legal justification as argumentative activity. From different disciplinary and theoretical angles it addresses such topics as the institutional characteristics of the law and the relation between general standards for moral discussions and legal standards such as the Rule of Law. It discusses patterns of legal justification in the context of different types of problems in the application of the law and it describes rules for rational legal discussions. The combination of the sound basis of the first edition and the discussions of new developments make this new edition an up-to-date and comprehensive survey of the various theoretical influences which have informed the study of legal argumentation. It discusses salient backgrounds to this field as well as major approaches and trends in the contemporary research. It surveys the relevant theoretical factors both from various continental law traditions and common law countries.

Philosophy flourished in the Islamic world for many centuries, and continues to be a significant feature of cultural life today. Now available in paperback, The Biographical Encyclopedia of Islamic Philosophy covers all the major and many minor philosophers.
theologians, and mystics who contributed to its development. With entries on over 300 thinkers and key concepts in Islamic philosophy, this updated landmark work also includes a timeline, glossary and detailed bibliography. It goes beyond philosophy to reference all kinds of theoretical inquiry which were often linked with philosophy, such as the Islamic sciences, grammar, theology, law, and traditions. Every major school of thought, from classical Peripatetic philosophy to Sufi mysticism, is represented, and entries range across time from the early years of the faith to the modern period. Featuring an international group of authors from South East Asia, the Indian Subcontinent, the Middle East and North Africa, Europe and North America, The Biographical Encyclopedia of Islamic Philosophy provides access to the ideas and people comprising almost 1400 years of Islamic philosophical tradition.

Whether you are engaged in the study of law, are considering studying law at university, are a business professional or want to find out more about the law in general, Slapper and Kelly’s English Law offers a clear, lively and reliable point of entry to the law in England and Wales. Presented in an easy-to-read style, it provides readers with an accurate explanation of how the English legal system currently works and the content of English law in all its key areas of operation, including criminal law, contract law and the law of negligence. An invaluable introduction, English Law is an excellent resource for students of the English legal system and English law, as well as for professionals and general readers.

The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal, published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam.

The Dialectical Forge identifies dialectical disputation (jadal) as a primary formative dynamic in the evolution of pre-modern Islamic legal systems, promoting dialectic from relative obscurity to a more appropriate position at the forefront of Islamic legal studies. The author introduces and develops a dialectics-based analytical method for the study of pre-modern Islamic legal argumentation, examines parallels and divergences between Aristotelian dialectic and early juridical jadal-theory, and proposes a multi-component paradigm—the Dialectical Forge Model—to account for the power of jadal in shaping Islamic law and legal theory. In addition to overviews of current evolutionary narratives for Islamic legal theory and dialectic, and expositions on key texts, this work shines an analytical light upon the considerably sophisticated “proto-system” of juridical dialectical teaching and practice evident in Islam’s second century, several generations before the first “full-system” treatises of legal and dialectical theory were composed. This proto-system is revealed from analyses of dialectical sequences in the 2nd/8th century Kitāb Ikhtilāf al-ʿIrāqiyyīn / ʿIrāqiyyayn (the “subject-text”) through a lens molded from 5th/11th century jadal-theory treatises (the “lens-texts”). Specific features thus uncovered inform the elaboration of a Dialectical Forge Model, whose more general components and functions are explored in closing chapters.

Islam and Rationality offers an account of Abū Ḥāmid al-Ghazālī as a rational theologian
who created a symbiosis of philosophy and theology and infused rationality into Sufism, and how his work was received by later Muslim, Christian and Jewish scholars.

This book is the first of its kind to focus entirely on the Qur’anic interpretation of Abu Hamid al-Ghazali (1058-1111), a towering figure of Sunni Islam. Martin Whittingham explores both al-Ghazali’s hermeneutical methods and his interpretations of particular Quranic texts, and covers al-Ghazali’s mystical, legal and theological concerns. Divided into two parts: part one examines al-Ghazali’s legal and Sufi theoretical discussions part two asks how these theories relate to his practice, analysing the only three of al-Ghazali’s works which are centrally concerned with interpreting particular Qur’anic passages: Jawahir al-Qur’an (The Jewels of the Qur’an); Al-Qist as al-mustaqim (The Correct Balance); and Mishkat al-anwar (The Niche for Lights). Providing a new point of access to the works of al-Ghazali, this book will be welcomed by scholars and students of Islamic studies, religious studies, hermeneutics, and anyone interested in how Muslims understand the Qur’an.

A RUSA 2007 Outstanding Reference Title The Qur’an is the source of inspiration for one of the world’s major religions, followed today by over a billion people. It plays a central role in Islam and ever since it appeared fourteen hundred years ago has been the subject of intense debate. Some of this has been carried out by Muslims and some by those hostile or indifferent to Islam, producing a very wide range of views. Authored by forty-three international experts, the objective of The Qur’an: An Encyclopedia is to present this diversity of thought, approach and school without priority, in order to give a strong appreciation of the range of response that the text has provoked throughout its history and providing students and researchers with a powerful one-volume resource covering all aspects of the text and its reception. Islam and the Qur’an are much in the news today and there is a public debate going on in which things are said about the Qur’an without much knowledge or understanding of the book. Every effort has been made to help the reader use the Encyclopedia as an investigative tool in Quranic studies. The volume assumes no previous knowledge of the Qur’an, Islam or Arabic. Technical terms are explained in the text itself and the style of each entry is designed to be as self-contained as possible. Entries are cross-referenced and many include a brief bibliography. At the end of the work there is a substantial annotated bibliography providing a detailed guide to the most significant books, journals and articles in Qur’anic Studies. There is a full index. The readership will include those seeking basic information on the Qur’an, however the substantial number of longer entries means that it will also be used by specialists.

This book has two related aims: to investigate the frequently voiced claim that legal argument is nonformal in nature and, within the limits of such an investigation, to ascertain the most general properties of law as a rational system. Examination of a number of views of legal argument, selected from recent discussions in Germany, Belgium, and the English-speaking countries, will lead to the following main conclusions. The nonformalistic conceptions of the logic of legal argument are ambiguous and unclear. Moreover, insofar as these conceptions are capable of clarification in the light of recent analytical methodology, they can be seen to be either mistaken or else compatible with the formalistic position. Because law is socially directive and coordinative, it is dependent upon theoretical psycho sociology and calls, in
principle, for a deontic and inductive logic. The primary function of legal argument is to
provide continuing reinterpretation and confirmation of legal rules, conceived as theo
tetical prescriptions. On the basis of this conception, the old jurisprudential conflict between
formalism and rule-scepticism appears substantially resolved. Aristotle, the founder of the
theory of argument, conceived it as ‘the science of establishing conclusions’ (πρᾶξις &νοῦς
τῆς ἀποκατάστασις), designed to guide people in rational argumentation. In time, how ever, logic
forsook its practical function and developed as a highly abstract and disinterested study,
today called "formal logic"; and the theory of practical argument was either neglected or
relegated to an appendix to rhetoric.

Muslims have always used verses from the Qur’an to support opinions on law, theology, or
life in general, but almost no attention has been paid to how the Qur’an presents its own
precepts as conclusions proceeding from reasoned arguments. Whether it is a question of
God’s powers of creation, the rationale for his acts, or how people are to think clearly about
their lives and fates, Muslims have so internalized Qur’anic patterns of reasoning that many
will assert that the Qur’an appeals first of all to the human powers of intellect. This book
provides a new key to both the Qur’an and Islamic intellectual history. Examining Qur’anic
argument by form and not content helps readers to discover the significance of passages often
ignored by the scholar who compares texts and the believer who focuses upon commandments,
as it allows scholars of Qur’anic exegesis, Islamic theology, philosophy, and law to tie their
findings in yet another way to the text that Muslims consider the speech of God.

Islamic Studies Today: Essays in Honor of Andrew Rippin presents re-readings of and
innovative approaches to parts of the qur’anic text itself as well as medieval and modern
qur’anic exegesis, its essays based on and inspired by the wide range of research areas and
methodologies in which Rippin has been a leading figure.

Is legal reasoning rationally persuasive, working within a discernible structure and using
recognisable kinds of arguments? Does it belong to rhetoric in this sense, or to the domain of
the merely ‘rhetorical’ in an adversative sense? Is there any reasonable certainty about legal
book tackles these questions in establishing an overall theory of legal reasoning which shows
the essential part 'legal syllogism' plays in reasoning aimed at the application of law, while
acknowledging that simple deductive reasoning, though always necessary, is very rarely
sufficient to justify a decision. There are always problems of relevancy, classification or
interpretation in relation to both facts and law. In justifying conclusions about such problems,
reasoning has to be universalistic and yet fully sensitive to the particulars of specific cases.
How is this possible? Is legal justification at this level consequentialist in character or
principled and right-based? Both normative coherence and narrative coherence have a part
to play in justification, and in accounting for the validity of arguments by analogy. Looking at
such long-discussed subjects as precedent and analogy and the interpretative character of the
reasoning involved, Neil MacCormick expands upon his celebrated Legal Reasoning and
Legal Theory (OUP 1978 and 1994) and restates his ’institutional theory of law'.

Through careful analyses of notable cases from Canada, the United States, and the United
Kingdom, Greig Henderson analyses how the rhetoric of storytelling often carries as much argumentative weight within a judgement as the logic of legal distinctions.

A legal judgment is first and foremost a story, a narrative of facts about the parties to the case. Creating Legal Worlds is a study of how that narrative operates, and how rhetoric, story, and style function as integral elements of any legal argument. Through careful analyses of notable cases from Canada, the United States, and the United Kingdom, Greig Henderson analyses how the rhetoric of storytelling often carries as much argumentative weight within a judgement as the logic of legal distinctions. Through their narrative choices, Henderson argues, judges create a normative universe – the world of right and wrong within which they make their judgements – and fashion their own judicial self-images. Drawing on the work of the law and literature movement, Creating Legal Worlds is a convincing argument for paying close attention to the role of story and style in the creation of judicial decisions.

Legal theory, political sciences, sociology, philosophy, logic, artificial intelligence: there are many approaches to legal argumentation. Each of them provides specific insights into highly complex phenomena. Different disciplines, but also different traditions in disciplines (e.g. analytical and continental traditions in philosophy) find here a rare occasion to meet. The present book contains contributions, both historical and thematic, from leading researchers in several of the most important approaches to legal rationality. One of the main issues is the relation between logic and law: the way logic is actually used in law, but also the way logic can make law explicit. An outstanding group of philosophers, logicians and jurists try to meet this issue. The book is more than a collection of papers. However different their respective conceptual tools may be, the authors share a common conception: legal argumentation is a specific argumentation context.

This valuable reference work synthesizes and elucidates traditional themes and issues in Islamic philosophy as well as prominent topics emerging from the last twenty years of scholarship. Written for a wide readership of students and scholars, The Routledge Companion to Islamic Philosophy is unique in including coverage of both perennial philosophical issues in an Islamic context and also distinct concerns that emerge from Islamic religious thought. This work constitutes a substantial affirmation that Islamic philosophy is an integral part of the Western philosophical tradition. Featuring 33 chapters, divided into seven thematic sections, this volume explores the major areas of philosophy: Logic, Metaphysics, Philosophy in the Sciences, Philosophy of Mind/Epistemology, and Ethics/Politics as well as philosophical issues salient in Islamic revelation, theology, prophecy, and mysticism. Other features include: •A focus on both the classical and post-classical periods •A contributing body that includes both widely respected scholars from around the world and a handful of the very best younger scholars •“Reference” and "Further Reading” sections for each chapter and a comprehensive index for the whole volume The result is a work that captures Islamic philosophy as philosophy. In this way it serves students and scholars of philosophy and religious studies and at the same time provides valuable essays relevant to the study of Islamic thought and theology.

The Blackwell Companion to the Qur'an is a reader’s guide, a true companion for anyone
who wishes to read and understand the Qur’an as a text and as a vital piece of Muslim life. Comprises over 30 original essays by leading scholars Provides exceptionally broad coverage - considering the structure, content and rhetoric of the Qur’an; how Muslims have interpreted the text and how they interact with it; and the Qur’an’s place in Islam Features notes, an extensive bibliography, indexes of names, Qur’an citations, topics, and technical terms

An international group of twenty-one friends and colleagues join together to explore authors, genres and traditions of the Muslim world reflecting and honouring the contribution of Claude Gilliot to Islamic studies.

Fully revised and updated, the second edition of The Wiley Blackwell Companion to the Qur’ān offers an ideal resource for anyone who wishes to read and understand the Qur’ān as a text and as a vital component of Muslim life. While retaining the literary approach to the subject, this new edition extends both the theological and philosophical approaches to the Qur’ān. Edited by the noted authority on the Qur’ān, Andrew Rippin, and Islamic Studies scholar Jawid Mojaddedi, and with contributions from other internationally renowned scholars, the book is comprehensive in scope and written in clear and accessible language. New to this edition is material on modern exegesis, the study of the Qur'ān in the West, the relationship between the Qur’ān and religions prior to Islam, and much more. The Wiley Blackwell Companion to the Qur’ān is a rich and wide-ranging resource, exploring the Qur’ān as both a religious text and as a work of literature.

Methods of Legal Reasoning describes and criticizes four methods used in legal practice, legal dogmatics and legal theory: logic, analysis, argumentation and hermeneutics. The book takes the unusual approach of discussing in a single study four different, sometimes competing concepts of legal method. Sketched this way, the panorama allows the reader to reflect deeply on questions concerning the methodological conditioning of legal science and the existence of a unique, specific legal method.

Have you ever read a legal opinion and come across an odd term like the fallacy of denying the antecedent, the fallacy of the undistributed middle, or the fallacy of the illicit process and wondered how you missed that in law school? You’re not alone: every day, lawyers make arguments that fatally trespass the rules of formal logic—without realizing it—because traditional legal education often overlooks imparting the practical wisdom of ancient philosophy as it teaches students how to “think like a lawyer.” In his book, The Force of Logic: Using Formal Logic as a Tool in the Craft of Legal Argument, lawyer and law professor Stephen M. Rice guides you to develop your powers of legal reasoning in a new way, through effective tips and tactics that will forever change the way you argue your cases. Rice contends that formal logic provides tools that help lawyers distinguish good arguments from bad ones and, moreover, that they are simple to learn and use. When you know how to recognize logical fallacies, you will not only strengthen your own arguments, but you will also be able to punch holes in your opponent’s—and that can make the difference between winning and losing. In this book, Rice builds on the theoretical foundation of formal logic by demonstrating logical fallacies through the use of anecdotes, examples, graphical illustrations, and exercises for you to try that are derived from common case documents. It is a hands-on primer that presents a
practical approach for understanding and mastering the place of formal logic in the art of legal reasoning. Whether you are a lawyer, a judge, a scholar, or a student, The Force of Logic will inspire you to love legal argument, and appreciate its beauty and complexity in a brand new way.

This book engages the diverse meanings and interpretations of Islamic and Western law which have affected people and societies across the globe, past and present, in correlation to the epistemological groundings of those meanings and interpretations. The volume takes a distinctively comparative approach, advancing dialogue on crucial transnational and global debates over the history of Western and Islamic approaches to law, politics and society and their relevance for today. It discusses how fundamental concepts are understood and even translated from one historical or political context or one semantic domain to another. The book provides focused studies of key figures and theories in a manageable, accessible format useful for specialized academic courses and research as well as general audiences.

The Routledge Companion to the Qur’an offers an impressive and comprehensive overview of the formative scripture of Islam. Including a wide number of scholarly approaches to the Qur’an by both established authorities and emergent voices, the 40 chapters in this volume represent the latest word on the academic understanding of the Muslim scripture. The Qur’an is spoken of in scholarship across disciplines; it is the beating heart of a living community of believers; it is a work of beauty and a basis for art and culture; it is a profoundly significant
historical artifact; and it is a mysterious survivor from the Late Ancient Arabic-speaking world. This Handbook accompanies the reader into the many worlds that the Qur’an lives in, from its ancient settings, to its internal drama, and through the 1,400 years of discussion and debate about its meaning. Bringing diverse approaches to the Qur’an together in one volume The Routledge Companion to the Qur’an represents the vibrancy of the field of Qur’anic Studies today. This Handbook is essential reading for students and researchers in religious studies and Islamic studies. It will also be very useful for those in related fields, such as area studies, sociology, anthropology, and history.

What is language? How did it originate and how does it work? What is its relation to thought and, beyond thought, to reality? Questions like these have been at the center of lively debate ever since the rise of scholarly activities in the Islamic world during the 8th/9th century. However, in contrast to contemporary philosophy, they were not tackled by scholars adhering to only one specific discipline. Rather, they were addressed across multiple fields and domains, no less by linguists, legal theorists, and theologians than by Aristotelian philosophers. In response to the different challenges faced by these disciplines, highly sophisticated and more specialized areas emerged, comparable to what nowadays would be referred to as semantics, pragmatics, and hermeneutics, to name but a few – fields of research that are pursued to this day and still flourish in some of the traditional schools. Philosophy of language, thus, has been a major theme throughout Islamic intellectual culture in general; a theme which, probably due to its trans-disciplinary nature, has largely been neglected by modern research. This book brings together for the first time experts from the various fields involved, in order to explore the riches of this tradition and make them accessible to a broader public interested both in philosophy and the history of ideas more generally.

This book brings together the study of two great disciplines of the Islamic world: law and philosophy. In both sunni and shiite Islam, it became the norm for scholars to acquire a high level of expertise in the legal tradition. Thus some of the greatest names in the history of Aristotelianism were trained jurists, like Averroes, or commented on the status and nature of law, like al-Fārābī. While such authors sought to put law in its place relative to the philosophical disciplines, others criticized philosophy from a legal viewpoint, like al-Ghazālī and Ibn Taymiyya. But this collection of papers does not only explore the relative standing of law and philosophy. It also looks at how philosophers, theologians, and jurists answered philosophical questions that arise from jurisprudence itself. What is the logical structure of a well-formed legal argument? What standard of certainty needs to be attained in passing down judgments, and how is that standard reached? What are the sources of valid legal judgment and what makes these sources authoritative? May a believer be excused on grounds of ignorance? Together the contributions provide an unprecedented demonstration of the close connections between philosophy and law in Islamic society, while also highlighting the philosophical interest of texts normally studied only by legal historians.