

## EARLY MODERN NATURAL LAW THEORIES%0A

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Early modern natural law has roots in the ancients (particularly in Stoicism) and Christianity. It is a standard part of medieval and early modern Aristotelian moral philosophy, where it informs discussions of law, moral action, and the Ten Commandments. In the seventeenth and eighteenth centuries, however, one sees something novel: philosophers claiming that moral philosophy is fundamentally

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The study of natural law theories in the early Enlightenment continues to be one of the most fruitful areas of research in early modern intellectual history. In recent years there have been substantial reassessments of Grotius, Pufendorf, Thomasius I and the whole university-based tradition

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INTRODUCTION to EARLY MODERN LIBERAL ROOTS of NATURAL LAW. Amidst the turmoil of the 17th-century Wars of Religion and the Enlightenment, the political philosopher Thomas Hobbes disputed premises of classical notions of natural law and a new philosophical discourse emerged that of natural rights. While philosophers from Aristotle to Aquinas had generally accepted the premise that man is

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Natural law (Latin: ius naturale, lex naturalis) is a philosophy asserting that certain rights are inherent by virtue of human nature, endowed by nature traditionally by God or a transcendent source and that these can be understood universally through human reason.

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natural law posed for its continuators in the early modern period as well as of the reasoning by which the latter were led to re-formulate that theory in their own distinctive way.

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The study of natural law theories is presently one of the most fruitful areas of research in the studies of early modern intellectual history, and moral and political theory.