



Joint Faculties of Humanities and Theology

## TRVN17, Religious Roots of Europe: Law and Religion in Judaism, Christianity and Islam, 10 credits

*Religious Roots of Europe: Law and Religion in Judaism, Christianity and Islam, 10  
högskolepoäng*  
Second Cycle / Avancerad nivå

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### Details of approval

The syllabus was approved by The Pro Dean of First and Second Cycle Studies at The Joint Faculties of Humanities and Theology on 2024-05-26 (U 2024/366). The syllabus comes into effect 2024-06-01 and is valid from the spring semester 2025.

### General information

The course is an elective component of the Master's (120 credits) programme Religious Roots of Europe.

The course can also be studied as a freestanding course.

*Language of instruction:* English

<i>Main field of study</i>	<i>Specialisation</i>
Religious Roots of Europe	A1N, Second cycle, has only first-cycle course/s as entry requirements

### Learning outcomes

On completion of the course, the student shall be able to

#### Knowledge and understanding

- describe the emergence of distinct legal traditions within Judaism, Christianity, and Islam and account for historical points of interaction between them,
- account for the different conceptions of law and their place within Judaism, Christianity, and Islam,
- give past and present examples of the changing meanings of law and religion in relation to one another,

## Competence and skills

- analyze specific sites of interaction between law and religion and how the three religions have conceptualized the relationship between both,
- critically discuss how specific understandings and interpretations of law within the three religions influence specific legal, moral, and political judgements in past and present,
- compare the conditions for religions to assert authority and exercise power in historical and contemporary legal and political frameworks,

## Judgement and approach

- evaluate the situatedness of specific claims about the relationship between law and religion in past and present,
- critically evaluate how one's own scholarly, social, political, and religious contexts shape one's understanding of specific interactions between law and religion.

## Course content

How have Judaism, Christianity, and Islam approached and understood law? Is law and religion distinct from one another? What kinds of laws and regulations are essential to specific religions? How can these be interpreted? Who can make that judgement? Are religious norms a type of law, divinely sanctioned and revealed, or on the contrary, quite distinct from law as understood in secular contexts? What is the relation between religious rules and ways of life and the laws of societies, religious and secular?

The course studies the relation between religion and law within Jewish, Christian, and Islamic traditions. The course follows a chronological trajectory, from past to present. It consists of three modules. The first discusses the relationship between the concepts of "law" and "religion" from the point of view of both legal and religious studies. The second module is historical. It studies the emergence and development of distinct legal traditions within the three religions. The focus is on the period of the long late Antiquity (0–1000 CE), a time within which the three religions emerged in conversation and interaction with one another and with Greco-Roman intellectual, legal, and political frameworks. The third module of the course is contextual. Here, specific spaces and cases are studied. Spaces include the home, places of worship, the state, and courts of law and cases include contemporary issues of particular concern and debate. This third module may feature an extended field-trip abroad.

## Course design

The course is offered partially as a distance learning course and makes use of a teaching platform and/or digital tools. Students are required to participate according to these conditions, and to have access to a computer with an internet connection. The department will provide information about the technical requirements. Teaching also includes lectures and seminars at a compact seminar, or an excursion abroad. A compact seminar comprises 3–5 full days of teaching. The field-trip is optional, and the number of places is limited. The students pay for their travel, while the department covers all other expenses apart from meals in connection with excursions. During the course, students should, in addition to the final exam, complete 2–3 compulsory written or oral assignments.

## Assessment

Assessment of the course is based on a written take-home exam of 8–10 pages.

The examiner, in consultation with Disability Support Services, may deviate from the regular form of examination in order to provide a permanently disabled student with a form of examination equivalent to that of a student without a disability.

## Grades

Grading scale includes the grades: Fail, Pass, Pass with distinction

For a grade of Pass on the whole course, the student must have been awarded this grade for all assessed components. For a grade of Pass with Distinction, the student must also have been awarded this grade for the take-home exam.

## Entry requirements

To be admitted to the course, the student must have a Bachelor's degree specialising in theology, religious studies, classical philology, classical archaeology, history, law or equivalent.

## Further information

- The course is offered at the Centre for Theology and Religious Studies, Lund University.
- The credits allocated for course content that in whole or in part is commensurate with another course can only be credited once for a degree.
- The course cannot be combined with the course "Law and Religion in Judaism, Christianity, and Islam" (15 credits) in a degree.
- For further details, see the current registration information and other relevant documentation.