

Special Issue

Religious Ethics and Law: A Comparative Perspective

Message from the Guest Editor

Specifying the relationship between legal and ethical normative order has long been a topic of controversy in Western civilization, dating all the way back to Sophocles' *Antigone* arguing for the superiority of religious ethics over mundane law making, and to the Romans, for whom *ius*, *fas* and *mos* constituted three separate though interrelated concepts, the harmony of which guaranteed normative order. In non-western civilizations, particularly in those in which the superiority of religious law is beyond any shadow of doubt, such a debate is meaningless, yet they, too, struggle to harmonize religious morals with legal rules and all the political and economic interests that are encapsulated in laws and their interpretations. We welcome contributions which scrutinize legal problems from the point of view of religious ethics, seen in an analytic or comparative perspective. Problem-oriented articles are most welcome concentrating on a moral problem irrespective of religions and the historical period when the issue was raised. With this, we hope to provide a forum for both students of religious history and scholars of contemporary religions.

Guest Editor

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About the Journal

Message from the Editorial Board

Fresh developments in the disciplines that consistently make significant contributions to our understanding of religious personality, authority, devotion, and community – disciplines ranging from psychology, sociology, and anthropology to history, art history, philosophy, literary criticism, and political science – fuel general, as well as scholarly, interest in the world's religions.

Religions is inviting innovative and comparative contributions. Please consider Religions as an exceptional, exciting enterprise ready to reward your trust, attention, and participation.

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