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the contribution of
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theological perspectives are
of themselves inherently too
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interreligious learning, and
argue for an approach that
is neutral or, on a more
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that theology, as faith
seeking understanding,
offers a vital perspective
and a way of advancing
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aided rather than hindered by commitments; theological perspectives can both complement and step beyond the study of religions by methods detached and merely neutral. Thus comparative theology has been successful

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in persuading many that
interreligious learning from
one faith perspective to
another is both possible and
worthwhile, and so the work
of comparative theology has
become more recognized and
established globally. With

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this success there has come
to the fore new challenges
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theological work in a way
that is theologically
grounded, genuinely open to
learning from the other,

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sophisticated in pursuing
comparisons, and fruitful on
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therefore shows the
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Tamil Catholic practice and
offers clues to the ritual

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also advances a new and
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extend Raj's work. "...a fine
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The relationship between
Islam and feminism is
complex. There are many

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Muslim scholars who fervently promote women's equality. At the same time, there is ambivalence regarding the general norms, terminology, and approaches of feminism and feminist theology. This ambivalence

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is in large part a product of various hegemonic, androcentric, and patriarchal discourses that seek to dictate legitimate and authoritative interpretations. These discourses not only fuel

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ambivalence, they also
effectively obscure valuable
possibilities related to
interreligious feminist
engagement. *Divine Words,
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up to Jerusha Lamptey's 2014
book, *Never Wholly Other*, in

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which she introduced the idea of "Muslima" theology and applied it to the topic of religious diversity. In this new book, she extends her earlier arguments to contend that interreligious feminist engagement is both

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a theologically valid
endeavor and a vital
resource for Muslim women
scholars. She introduces
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engagement, reorients
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focus on the two "Divine
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comparative analysis, and
its constructive
articulation of Muslima
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Shari'ah is one of the most
hotly contested and
misunderstood concepts and
practices in the world
today. Debates about Islamic
law and its relationship to
secularism and Christianity

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have dominated political and theological discourse for centuries. Unfortunately, Western Christian theologians have failed to engage sufficiently with the challenges and questions raised by Islamic political

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theology, preferring instead to essentialize or dismiss it. In *Law and the Rule of God*, Joshua Ralston presents an innovative approach to Christian-Muslim dialogue. Eschewing both polemics and apologetics, he proposes a

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Comparative framework for
Christian engagement with
Islamic debates on shar?'a.
Ralston draws on a diverse
range of thinkers from both
traditions including Karl
Barth, Ibn Taymiyya, Thomas
Aquinas, and Mohammad al-

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Jabri. He offers an account of public law as a provisional and indirect witness to the divine rule of justice. He also demonstrates how this theology of public law deeply resonates with the

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Christian tradition and is also open to learning from and dialoguing with Islamic and secular conceptions of law, sovereignty, and justice.

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