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This text maps the field of comparative theology in global context, offering original and critical perspectives on issues such as origins, religion, gender, the subaltern, and hermeneutics.

For a generation and more, the

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Contribution of Christian theology to interreligious understanding has been a subject of debate. Some think of theological perspectives are of themselves inherently too narrow to support interreligious learning, and argue for an approach that is neutral or, on a

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more popular level, grounded
simply open-minded direct
experience. In response,
comparative theology argues that
theology, as faith seeking
understanding, offers a vital
perspective and a way of
advancing interreligious dialogue,

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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 in
persuading many that

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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 this success there has come to the fore new challenges regarding method:

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How does one do comparative theological work in a way that is theologically grounded, genuinely open to learning from the other, sophisticated in pursuing comparisons, and fruitful on both the academic and practical levels?
How To Do Comparative Theology

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therefore contributes to the maturation of method in the field of comparative theological studies, learning across religious borders, by bringing together essays drawing on different Christian traditions of learning, Judaism and Islam, Hinduism and Buddhism, the

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wisdom of senior scholars, and also insights from a younger generation of scholars who have studied theology and religion in new ways, and are more attuned to the language of the “ spiritual but not religious. ” The essays in this volume show great diversity in

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method, and also—over and again
and from many angles—coherence
in intent, a commitment to one
learning from the other, and a
confidence that one's home
tradition benefits from fair and
unhampered learning from other
and very different spiritual and

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religious traditions. It therefore shows the diversity and coherence of comparative theology as an emerging discipline today.

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scholars in theology, sociology,
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The first systematic overview of the field of comparative theology
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Comparative Theology offers a synthesis of and a blueprint for the emerging field of comparative theology. It discusses various approaches to the field, the impact of religious views of other religions on the way in which comparative theology is conducted,

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and the particularities of
comparative theological
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overview of the types of learning
and of the importance of
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also identifies and examines six
possible types of comparative
theological learning and addresses
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of Islam and Muslims, which often
centres on gendered concerns,
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Culture These sections examine
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Islamic law, and ethics, Sufism,
devotional practice, pilgrimage,
charity, female religious authority,
global politics of feminism,

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material and consumer culture,
masculinity, fertility and the
family, sexuality, sexual rights,
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practices, and gendered
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Handbook of Islam and Gender is

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essential reading for students and researchers in religious studies, Islamic studies, and gender studies. The Handbook will also be very useful for those in related fields, such as cultural studies, area studies, sociology, anthropology, and history.

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The relationship between Islam and feminism is complex. There are many Muslim scholars who fervently promote women's equality. At the same time, there is ambivalence regarding the general norms, terminology, and

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Approaches of feminism and
feminist theology. This
ambivalence is in large part a
product of various hegemonic,
androcentric, and patriarchal
discourses that seek to dictate
legitimate and authoritative
interpretations. These discourses

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not only fuel ambivalence, they also effectively obscure valuable possibilities related to interreligious feminist engagement. *Divine Words, Female Voices* is the follow-up to Jerusha Lamptey's 2014 book, *Never Wholly Other*, in which she introduced the idea of

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"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 a theologically valid endeavor and a vital resource for Muslim women scholars. She

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introduces comparative feminist
theology as a method for
overcoming challenges associated
with interreligious feminist
engagement, reorients comparative
discussions to focus on the two
"Divine Words" (the Qur'an and
Jesus) and feminist theology, and

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uses this reorientation to examine
intersections, discontinuities, and
insights related to diverse
theological topics. This book is
distinctive in its responsiveness to
calls for new approaches in Islamic
feminist theology, its use of the
method of comparative theology,

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its focus on Muslim and Christian
feminist theology in comparative
analysis, and its constructive
articulation of Muslima theological
perspectives.

"The Georgetown Companion to
Interreligious Studies is a

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Comprehensive, authoritative,
creative, and cutting-edge
anthology of fifty essays that,
taken as a group, provide insight
into (and food for further thought
about) sub-categories of a field of
academic inquiry that has
developed rapidly in recent

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decades. Interreligious Studies is an academic field in which scholars deliberately draw on at least one other religion in addition to their home tradition when reflecting on worldview questions; an arena in which at least one religious discourse is involved with some

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other discourse. Hence, Interreligious Studies is inherently multi-disciplinary, bringing together the study of religion(s) with methodologies from the fields of anthropology, sociology, psychology, political science, history, women's studies, ecology,

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and more. Interreligious Studies gives pride of place to relational, intersectional, and dialogical approaches as it seeks theoretical and practical insights through the examination of how religions relate to each other, to their own internal diversity, to various social

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Systems, to society at large. A
recent assessment of
Interreligious Studies programs in
universities and theological
schools indicates that they make
wide (but not exclusive) use of
comparative and critical methods;
that their purposes include

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Cultivation of religious literacy,
promotion of dialogue, fostering of
citizenship, and professional
preparation for leadership in
multireligious contexts" --

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