

*Muslima Theology: The Voices of Muslim Women Theologians*. Edited by Ednan Aslan, Marcia Hermansen, and Elif Medenis. Frankfurt: Peter Lang, 2013. p. 340. \$62.95.

This is an exciting anthology adding to the new academic discipline of Islamic feminist studies, although it starts by attempting to coin a new phrase, *Muslima Theology*. This does not help synthesize the uneven content and location of authors, despite references in the introduction to Islamic intellectual history as a point of origin for the phrase. What should have pulled together the individual chapters under a common umbrella failed. In particular, almost none of the chapters say anything about God. Can one “do” theology and say nothing about God?

Some chapters deal directly with Islamic sacred texts and jurisprudence, using a critical gender-inclusive analysis. Most chapters, however, analyze or summarize the works of others who have engaged in reading sacred texts. Interestingly, most of those whose works are thus summarized or analyzed are women. So, for example, I suppose the chapter about Ibn Taymiyya is included because author Carolyn Baugh asks, was he feminist?

The authors are all Muslim women themselves with the notable exception of the first chapter, written by a man. With both anthropological research and epistemological analysis, it is difficult to say whether theology connects them, but certainly gender analysis does. Despite the claims in the introduction, it is difficult to distinguish this book from other books on the general theme, Islam and women. Most of the authors are reformists who challenge centuries of Islamic patriarchal readings of texts, application in juristic developments, and implementation by cultures.

A few chapters offer new ideas about interrelated theological subjects: Lamptey on the ethics of religious pluralism, Anwar on Indonesian intellectual reading of women-led prayer, and Majeed on “naming” gender-inclusive activism and scholarship among African American Muslim women. The most exceptional chapter was the last, by Shaikh. She constructs an entirely new way of categorizing women-inclusive praxis and orthodoxy. Inspired by her critical reading of Ibn ‘Arabi, she takes the Islamic intellectual tradition to a new height.

Amina Wadud

Starr King School for the Ministry, Berkeley

*Waiting and Being: Creation, Freedom, and Grace in Western Theology*. By Joshua B. Davis, Minneapolis: Fortress, 2013. Pp ix + 143. \$59.

Part of Fortress Press’s Emerging Scholars Series, the book is a revised version of Davis’s dissertation. D. argues that the dominant paradigms we currently use to hold together the doctrines of creation and grace are inadequate, and this theoretical division “produces and reinforces” (10) the division between Protestant and Catholic churches. The “theological and historical separations are mutually reinforcing expressions of an actual absence of unity in our material and social relations,” and “this social disunity is repeated and conceptually secured by way of a purely abstract unity