

goods that exhibit one's superior status relative to other people. By its nature, the drive for positional goods is insatiable—one must always stay ahead—and therefore it leaves ecological sustainability out of reach. Firer Hinze concludes, “To make further progress toward the ecologically sustainable, inclusive-livelihood US political economy that social Catholicism adumbrates, we urgently need to find ways to loosen and break consumerism’s cultural and economic grip” (251).

Firer Hinze’s concluding chapter reviews what needs to be done in order to create a sustainable livelihood for all and surveys initiatives already in progress, such as living wage campaigns, toward that end. She ends the book in the hope that she has offered “a kind of provision kit of resources, orientations, and inspiration to help sustain economic justice seekers on what will necessarily be a continuing journey” (300).

This brief synopsis does not do justice to the wealth of information and insight into the American economy that Firer Hinze provides. Perhaps under the influence of the Buddhist ideal of right livelihood or of recent reading in David Graeber’s *Bullshit Jobs* (2018), however, I would have liked to see more discussion of what makes work “dignified” (77) or “honest” (298). Firer Hinze’s revaluation of care work indicates the direction she might take in answering this question, but she does not explore the issue more generally. Even so, this book, accessible to graduate and upper-level students, is indispensable for any teacher or scholar who wishes to explore economic justice in the United States within the framework of Catholic social thought.

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*Women and Gender in the Qur’an.* By Celene Ibrahim. New York: Oxford University Press, 2020. xxv + 206 pages. \$29.95.

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Women have played a relatively minor role in the history and development of commentary on the Qur’an. This is unfortunate for many reasons, including the facts that the sacred text of Islam mentions several dozen females and some 300 of its approximately 6,300 verses directly involve women or girls. Because exegesis has primarily been a male activity, many of these texts have been ignored or not given the careful attention they deserve. Barriers to their full participation still remain, but in recent decades more and more women have been engaged in the work of qur’anic exegesis. Celene Ibrahim’s book is a recent example of this emerging trend, and it demonstrates the many benefits that

will accrue as the field becomes more diverse and the Qur'an is approached from new perspectives like the one she employs and labels "female-centric."

Ibrahim examines how the Qur'an's rhetoric, themes, linguistic features, and literary qualities contribute to the text's perspective on gender, sexuality, kinship, and virtue, and the results of her study are quite illuminating. She demonstrates that women are not secondary figures in the Qur'an, but are central to it as they reiterate and personify the messages of their male prophetic companions in the text. Females are a heterogeneous group when it comes to matters like faith, knowledge, personality, and age, but there is a commonality among them in that the Qur'an presents them as free agents who shape their own destinies. Although most of them express or demonstrate wisdom and are models of piety, a few are corrupt or damned and therefore serve as negative examples. In this way, Ibrahim maps out how its female figures advance the didactic aims of the Qur'an by highlighting the relationships that exist between the prophets mentioned in the book and their mothers, wives, daughters, supporters, and adversaries.

Each of the book's four main chapters sheds light on a key aspect of Ibrahim's topic: "Female Sex and Sexuality," "Female Kin, Procreation, and Parenting," "Women Speakers and Interlocutors," and "Women Exemplars for an Emerging Polity." The last one is a particularly fascinating exploration of how Qur'anic narratives define female virtue and vice against the backdrop of the emerging Muslim community of the first half of the seventh century CE. Ibrahim deftly explains how some stories that feature women serve as case studies meant to express the new social and communal standards that were taking shape among the prophet Muhammad's followers. Even those who are evaluated negatively, like the wife of Abu Lahab in chapter 111 of the Qur'an, serve critical roles in that they personify the early persecutors of Muslims and teach the text's audience how not to behave.

The following represent just a sampling from the treasure trove of facts about women in the Qur'an that Ibrahim's book contains:

- Almost every female figure in the Qur'an appears in conjunction with one or more family members.
- At least one female figure is associated with all of the male messengers mentioned in the text.
- No mother figure is depicted negatively in the Qur'an, but fathers are presented both positively and negatively. For example, Abraham's father rejects him and threatens to kill him (see Qur'an 19:41-50).
- There are no corrupt daughter figures in the Qur'an, nor does it depict a parent who has a bad relationship with a daughter.
- The Qur'an shows only immoral brothers, not sisters.

- Aside from Muhammad, Jesus' mother Mary has the most extensive conversations with divine messengers.

The five appendices are a very nice feature of the book that illustrate Ibrahim's contention that women play essential roles in the Qur'an by providing comprehensive summaries of the following: a list and descriptions of female figures mentioned in the Qur'an; the Qur'an's female figures in approximate order of salvation history; Qur'an verses that contain female speech or a message from God to women; female figures and their families listed by chapter; and a list of select female relatives of Muhammad, most of whom are not mentioned in the Qur'an.

The role of women continues to be one of the most debated and controversial topics related to Islam, and it is one about which there is much misinformation. Ibrahim's very fine work is an invaluable resource that provides an accurate and accessible overview of what the Qur'an has to say on the matter.

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*The Oxford Handbook of Karl Barth*. Edited by Paul Dafydd Jones and Paul T. Nimmo. Oxford: Oxford University Press, 2019. xxiv + 710 pages. \$145.00. doi: 10.1017/hor.2022.24

*The Oxford Handbook of Karl Barth* presents an array of perspectives on Barth's theology and its past and present significance, which are as diverse and creative as the field itself. This is what the editors had in mind, reflecting the "admirably uncategorizable thinker" in the expansiveness of their volume (1). The book splendidly captures the current vibrancy of the field, with forty-two chapters, including contributions from most of the top scholars in Barth studies.

The work is divided into three sections: "Contextualizing Barth," "Dogmatic Loci," and "Thinking after Barth." The first section provides an impressive three-part intellectual and personal biography by three different contributors. These essays offer detailed and carefully documented windows into Barth's theological and political engagement. Scholars would not expect that any new light could be shed on Barth's break with liberal Protestantism at the outbreak of the Great War or on his involvement in the German church struggle two decades later, given the sheer number of times these histories have been recounted. Yet, chapters by Frank Jehle, Eberhard Busch, and Hans-Anton Drewes—which draw heavily upon writings