

HUMAN STRUGGLE

Many of the great thinkers and poets in Christianity and Islam led lives marked by personal and religious struggle. Indeed, suffering and struggle are part of the human condition and constant themes in philosophy, sociology and psychology. In this thought-provoking book, acclaimed scholar Mona Siddiqui ponders how humankind finds meaning in life during an age of uncertainty. Here, she explores the theme of human struggle through the writings of iconic figures such as Dietrich Bonhoeffer, Abu Hamid al-Ghazali, Rainer Maria Rilke and Sayyid Qutb – people who searched for meaning in the face of adversity. Considering a wide range of thinkers and literary figures, her book explores how suffering and struggle force the faithful to stretch their imagination in order to bring about powerful and prophetic movements for change. The moral and aesthetic impulse of their writings will also stimulate intercultural and interdisciplinary conversations on the search for meaning in an age of uncertainty.

MONA SIDDIQUI is Professor of Islamic and Interreligious Studies at the University of Edinburgh. In 2011, she received an OBE for her comparative work and public engagement. As a Muslim scholar in Christian–Muslim relations, she is unique and her book *Christians, Muslims and Jesus* (2013) received international acclaim. She is a fellow of the Royal Society of Edinburgh and a fellow of the American Academy for Arts and Sciences.

Human Struggle
Christian and Muslim Perspectives

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For my parents who always lived with hope

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Notes on Text

This book contains translations from Arabic and German. Where I have referred to book titles and words in other languages in the main body of the text, they have been provided in both English and Arabic/German; the Arabic and German titles are in brackets. In the interests of accessibility, however, I have dispensed with diacritical marks except for the ‘ to indicate the Arabic letter ‘*ayn* as in shari‘a and ’ to indicate the *hamza* as in Qur’an. For the sake of consistency I have also removed the diacritics from those works which appear with various spellings and diacritics in their original transliteration. This has been applied to the whole book including footnotes and bibliography.

All dates are Common Era. The Qur’anic verses are cited using a variety of translations including my own minor amendments where necessary. This includes replacing Allah with God in many passages.