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Nota di contenuto	Preliminary Material -- Editors' Introduction -- Cusanus, Islam, and Religious Tolerance / Morimichi Watanabe -- A Critical Survey of Cusanus's Writings on Islam / Walter Andreas Euler -- Una Religio in Rituum Varietate: Religious Pluralism, the Quran, and Nicholas of Cusa / Pim Valkenberg -- Divine Difference and Religious Unity: On the Relation Between De Docta Ignorantia, De Pace Fidei and Cribratio Alkorani / Knut Alfsvåg -- Reading De pace fidei Christologically: Nicholas of Cusa's Verbum Dialectic of Religious Concordance / Joshua Hollmann -- The Trinity as a Challenge to Christian-Muslim Dialogue: Nicholas of Cusa's Philosophical Translation of Trinitarian Faith as a Response to Islamic Rejection / Felix Resch -- Deficient Sacraments or Unifying Rites? Alan of Lille, Nicholas of Cusa, and Riccoldo da Montecroce on Muslim and Jewish Praxis / Rita George-Tvrtkovi -- Perspectives on Islam in Italy and Byzantium in the Middle Ages and Renaissance / Marica Costigliolo -- Juan de Segovia on the Superiority of Christians over Muslims: Liber de magna auctoritate episcoporum in concilio generali 10.6 / Jesse D. Mann -- How to Deal with Muslims? Raymond Lull and Ignatius of Loyola / Paul Richard Blum -- The

Messiah Isa, Son of Mary: Jesus in the Islamic Tradition / Asma Afsaruddin -- Revisiting the Charge of Tarf: The Question of Supersessionism in Early Islam and the Qurn / Sandra Toenies Keating -- Ibn azm's and al-Ghazzl's Most Divergent Responses to Christianity: A Question of Epistemology and Hermeneutics / Tamara Albertini -- Jesus in the Muslim and Christian Mystical Traditions: Ibn Arabi and Meister Eckhart / Robert J. Dobie -- Index of Names and Terms.

Sommario/riassunto

This collection of essays explores the complex relations between Christians and Muslims at the dawn of the modern age. It begins by examining two seminal works by Nicholas of Cusa: *De pace fidei*, a dialogue seeking peace among world religions written after the conquest of Constantinople in 1453, and *Cribratio Alkorani* (1460-61), an attempt to confirm Gospel truths through a critical reading of the Qur'an. After considering Nicholas, his sources, and his context, the book explores a wider range of late medieval texts on Christian-Muslim relations—not only Christian writings about Islam but also Muslim responses to Christianity. The book's focus is historical, but it can also contribute to efforts at increasing Muslim-Christian understanding today.
