



Scholar-in-Residence

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San Francisco State University
Chair, Department of Jewish Studies

November 1 | 4 p.m.

**Cities, Writing, and Readerships: Social History
and Jewish Sectarianism in the Early Centuries of Islam**

Lattie F. Coor Hall, room 4403 | Arizona State University, Tempe campus

November 2 | 5:45 p.m.

**Karaite Judaism: A Jewish Alternative to Rabbis and the Talmud,
from the Middle Ages to the Present**

Kabbalat Shabbat service followed by a special Shabbat dinner (\$18)

Beth El Congregation | 1118 West Glendale Avenue, Phoenix

r.s.v.p. by October 26 to Renee Joffe at 602-944-3359 x113 or rjoffe@bethelphoenix.com

Karaite Judaism, originated in the Muslim Middle Ages, offered a competitive alternative to rabbinic Judaism that focused on the Hebrew Bible, rejected the Mishna and Talmud and developed its own religious law and interpretations. In the Middle Ages, their Judaism can be characterized as anti-rabbinic, legally strict, and focused on Scripture, with a messianic emphasis on the Land of Israel. There is a sharp divide in their later history between Karaites of Islamic lands and Karaites of Christian Europe.

November 3 | 9 a.m.

Judaism and Islam: Roots, Relationships and Perceptions

beginning during services with discussion continuing after Kiddush

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The seeds of Islam were germinated in the same Near Eastern soil as that of Judaism. The perspective of the Koran, the holy book of Islam, assumes much about the world that is common to the Hebrew Bible. Within both traditions, believers understand God as a creator and final judge, who offers reward and punishment, and who reveals Himself through His prophets and His books. Abraham is a central figure in both traditions. Muhammad, the Prophet of Islam, probably saw himself as a prophet in ways similar to the prophets of the Bible. Parallels and similarities found in the two traditions are extremely helpful for understanding their differences and intertwined histories.



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