

Midterm Exam Review Guide

REVIEW SESSION: SUNDAY, FEBRUARY 8TH 7:30-8:30 PM in Solis 107

(This is meant to be a review guide, not the exam itself. Ultimately, you are accountable for all the key materials in the readings and lectures.)

Exam will be designed for 1 hr 20 minutes (PLEASE BRING ONE UNMARKED BLUEBOOK. DO NOT ARRIVE LATE TO THE EXAM AS IT WOULD DISQUALIFY YOU FROM TAKING IT)

Part I. Objective

You need to be familiar with the historical context and significance of the following names and terms from your readings and lectures. Be sure you are able to address the appropriate “who?” “what?” “where?” and “when?”, and most importantly, “why?” issues associated with each one. **Multiple Choice** and **Matching Terms** questions will be drawn from this guide.

Example of Multiple Choice format:

Please read each choice carefully and **write** the letter of the **most** appropriate answer in your blue book next to the question number.

Which political philosophy did the Qin state adopt as its state ideology? A) Confucianism
B) Daoism C) Legalism D) Ethical Monotheism

Example of Matching Terms format:

Please match the terms or names from each column that are most closely related in significance and historical context. Write a 3-4 sentence explanation of their relationship (**BE BRIEF BUT SPECIFIC**)

Confucius	Terracotta Soldiers
First Emperor of the Qin	Filial Piety

Key Names & Terms

Religion and Empire

Polybius’s view of checks and balances
Two Consul System
Powers of the Senate
Tribune of the Plebes
Patricians vs. Plebeians
Sumptuary laws regarding rites
Latifundias
Challenges of provincial management
First Triumvirate (Pompey, Julius
Caesar, Crassus)
Crossing the Rubicon
Princes
Pontifex Maximus
Caesar Augustus
Imperial Household
Pax Romana
Mare Nostrum
Paul of Tarsus
State of Cilicia
Latin Rights
King Agrippa
Caesarea
Roman communications network

Challenge of the Jesus Movement

Flavius Josephus
Pilate’s incitement of the Jews
Vespasian’s destruction of Second Temple
College of the Pontiffs
Gibbon’s distinction of “nation” vs. “sect”
Religions of salvation
Pharisees
Essenes
Nazarene Sect
Synoptic Gospels
Authority of Jesus over Jewish laws
Sermon on the Mount
Ethical reinterpretation of the laws
Social impact of teachings
“Consider the lilies...”
Destroying the “temple of stone”

Imperial Appropriation of Christianity

Peter’s miracles
Trial of Peter and the Apostles
Ananias and his wife
Pliny’s Letter to Trajan

Calumny about Christian practices
Perpetua and Felicity
“Bread and Circuses”
Alimenta
Domitian’s staged fights
Symbol of *Fasces*
Weakening of imperial infrastructure
Diocletian’s “Tetrarchy”
Symbolism of Constantine’s Banner
Edict of Toleration 313
Caesaropapism
First Council of Nicaea 325
Theodosius’s Ban on pagan worship 394

Orthodoxy vs. Heresy

Gnosticism
Nag Hammadi
Gospel of Thomas
“Be passers-by...”
Gospel of Judas
Repudiation of the Twelve
Gospel of Mary
Role of Levi
Dyadic qualities of “Wisdom”
Gnostic view of Old Testament Yahweh
Gnostic reading of “Genesis”
“Secret teachings” of Jesus
Mary Magdalene’s esoteric teachings
Women’s roles in early church
“Pseudo-Pauline” letters
Patriarchal backlash

Muhammad and his Teachings

Byzantine-Sasanid Conflict
Hijaz Corridor
Bedouin tribalism
Significance of raiding
Majlis
Sheikh
Pre-Islamic Ka’ba and All’at
Mecca as *haram*
Jinns
Qur’an
Suras or “Revelations”
Hadiths or “Traditions”
“Quraysh of the Outside”
Khadija
Retreat on Mount Hira
Angel Gabriel
“The Seal of the Prophets”
Abraham as Muslim
Jesus in the *Qur’an*
Fall of Iblis
Friday as day of prayer
Muhammad’s view on polygamy
Rules of marriage consent

A’isha as “Mother of the Faithful”
Abu Talib
The Hijra 622
Umma
Hilm
Banu Qurayza
Change in *qibla*
The Five Pillars
Kalima or the Creed
Rules for prayer
Zakat vs. *Sadaqa*
Ramadan
Hajj
Meaning of “Muslim”

Conquest and the Umayyad Caliphate

Jihad vs. *Qital*
Ansar vs. *Muhajirun*
Shura
Abu Bakr
Khalifa or Caliph
Wars of the *Ridda*
Rashidun *Khalifas*
Uthman
Battle of the Camel in 656
Ali
Mu’awiya
Damascus as capital
Amsars
Umayyad Caliphate
Dhimmi
Jizra or poll-tax
Mawalis
Diwan registry
Al-Zubayr in Mecca
Abd al-Malik ibn Marwan
Arabization
Dome of the Rock

The Abbasid Empire and Sectarian Divides

Abu Muslim of Khurasan
Al-Mansur’s claim of lineage
Abbasid victory in 750
Baghdad as capital
Khalifa’s absolute authority
Khurasan regiments
Harun al-Rashid
Crisis of succession after al-Rashid
Kharijites
Zanj Slave Revolt
Shi’a
Fatima
Martyrdom of al-Husayn
Ja’far the 6th Imam
Musa and Isma’il
Twelvers vs. Isma’ili

Fatimid Caliphate
The *Mahdi*
Sufism
Contemplative practices
Whirling Dervishes

Dar al-Islam

Fatimid Capital at “al-Qahira”
Great Mosque of Al-Azhar
Umayyads of al-Andalus
Abd al-Rahman III
The Great Mosque at Cordoba
Abbasid palace expenditures
Sunni Orthopraxy
Sunna
Shari’a
Four sources of the *Shari’a*
Madrasas
Ulamas
Qadis
Fatwas
Female infanticide
Patriarchal influence from Judaism
Falsafa
Muslim advances in medicine and astronomy
Averroes (Ibn Rushd)

Hinduism and Indian Society

Origin of the term “Hindu”
Vedic Brahmanic culture
Rig Vedas
Upanishads
Jainism
Ahimsa
Hindu Synthesis
“Extraordinary” vs. “Ordinary” Norm
Sannyasa

Karma-yoga
Varna system (Brahmins, Kshatriyas,
Vaishyas, Shudras)
Jati
Samsara (Cycle of Rebirth)
Moksha (Release)
Mahabharata
Bhagavad-Gita
Pandava vs. Kaurava clan
Arjuna
Krishna
“Flaw of pity”
Bhakti (Devotion)
Dharma (Hindu meaning)
Triad of nature’s qualities
(Lucidity, dark inertia, passion)

The Gupta Empire

Unification in 320 C.E.
Pataliputra
Ujjain in Malwa
Chandra Gupta II
“Golden Age”
Mathematical innovations
Religious pluralism
Signs of social stability
Land grants for *asramas* (ashram)
Faxian’s travelogue
Gupta patronage of religions
Kalidasa
Shiva’s ascetism
Shiva’s disguise
Parvati’s chastity
Charm’s wifely devotion
Taraka’s egotism
Kumara’s dharma
Concremation or *sati*

Part II. Long Passage Identifications

Four passages from the following selection will be included on the midterm. You will choose **three** to write on during the exam. In your response, you must identify the *historical or religious context* in which each passage occurs (e.g. speaker, subject, occasion, purpose, general time period). In particular, you need to explain the relevance of the **bold terms** to key themes. Evidence of independent insight on the readings is strongly recommended. Each response should be at least a full paragraph in length, but no longer than a page. **Text references will not be provided on the actual midterm.**

- 1) “We are **the last** and yet the first. [We Muslims are] last since they [i.e. the Jews and Christians] were given **scripture** before us, we being given it later than they were, and [they were given] also this day which Allah—mighty and majestic is He—ordained for them, but they differed about it [i.e. about **Friday**], so Allah guided us to it so that other communities **follow us** [i.e. come after us] in this, the **Jews** tomorrow and the **Christians** the day after tomorrow.” (“Scripture and Tradition: a hadith”)

- 2) “‘**King Agrippa**, do you believe the **prophets**? I know that you believe.’ Agrippa then said to Paul, ‘Are you so quickly persuading me to become Christian?’ Paul replied, ‘Whether quickly or not, I pray to God that not only you but also **all who are listening to me today** might become such as I am—except for these chains.’” (“Acts of the Apostles”)
- 3) “By 200, the **majority** of Christian communities endorsed as **canonical the pseudo-Pauline** letter of Timothy, which stresses (and exaggerates) the **antifeminist element** in Paul’s views: ‘Let a woman learn in **silence** with all submissiveness. I permit no woman **to teach** or to have authority over men; she is to keep silent.’” (Pagels, “God the Father/God the Mother”)
- 4) “He who is killed **in the way of Allah** is a **martyr**; he who dies a **natural death** in the way of Allah is a martyr; he who dies of the plague [in the way of Allah] is a martyr; he who dies of cholera [in the way of Allah] is a martyr” (“Scripture and Tradition: a hadith”).
- 5) “To the northwest her father and later her brother put down **roots in Malwa**. The royal family had been and continued to be Vaisnava [**Vishnu worship**] in religion. On the other hand, **Ujjain**, their new capital, was a center of Saiva [**Shiva**] **worship**. Candragupta [**Chandra Gupta II**] solved the conflict of religion by **compromise**. His reign is remarkable for compromise in other respects as well” (Daniel Ingalls “Kalidasa and the Golden Age”).
- 6) “Arming himself with **discipline**,/seeing everything with an **equal eye**,/he sees **the self** in all creatures/and all creatures in the self. He who **sees me everywhere**/and sees everything in me/will not be lost to me,/and I will not be lost to him.” (*Bhagavad Gita*)
- 7) “As for the **spoils of war**, much of it was displayed in no particular order, but the most conspicuous of all was what was taken from inside the **Temple of Jerusalem**—a golden table many talents in weight, a lamp stand [**the Menorah**] likewise made of gold. In the middle it had a column fixed to the base with slender shafts stretching up from it, similar in shape to a trident, with an oil lamp wielded to the end of each. There were seven of them, showing the importance the Jews attach to the number seven. Last among the spoils of war came the [**tablets of**] **the Law** of the Jews. After that came many carrying the **statue of Victory**, all made of gold and ivory. After these drove **Vespasian** with **Titus** following him (Flavius Josephus “The Jewish War”).

Please bring one unmarked bluebook to the exam