

## The Role of Christianity on the Decline of the Solomonic Dynasty in the Mid-1500s

Charles Larsen,<sup>1</sup>\* Kaleb Kinfe<sup>1</sup>

<sup>1</sup> Washington-Liberty High School, Arlington, VA, USA

\*Corresponding Author: clarsen777@yahoo.com

Advisor: Jeffrey McCarthy, jeffrey.mccarthy@apsva.us

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### Abstract

This investigation sought to analyze Christianity's role in the downfall of the Solomonic Dynasty's power in the mid-1500s. This paper discussed Christianity's origins in Ethiopia, its impact on political instability, and its poorly structured government systems. It argued that Christianity exacerbated the ongoing issues regarding decentralization and succession whilst also inflaming tensions between Muslims, pagans, and Christians within the region. It also discussed earlier emperors, such as Amda Siyon I, who set the foundations for Christian and Muslim tensions in the region through his conquest of Ifat and harsh policies toward Muslim subjects. In addition, the reign of Zara Yaqob is thoroughly analyzed, as his harsh conversion policies directly led to external and internal issues for the Solomonic Empire, contributing to the later Ethiopia-Adal War (1529-1543). Christianity's impact during the Ethiopia-Adal War is also discussed, as it helped create Emperor Lebna Dengel's alliance with the Portuguese, who were driven by religious solidarity. The Ethiopia-Adal War would mark the long decline of the Solomonic Dynasty, weakening its ability to effectively govern the region. Additionally, the internal issues regarding Christianity are discussed further during the 16<sup>th</sup> century, notably the conflict with the ጃጃጋጃጋጃጋ over moral practices and wealth accumulation, undermining the church's unity and authority during the mid-1500s. This internal strife weakened the church's ability to provide cohesive leadership, contributing to broader societal instability and impacting the decline of the Solomonic Dynasty.

*Keywords: Christianity, Ethiopia, Solomonic, Adal, African History, Religion*

### 1. Introduction

Before Christianity spread to Ethiopia in the 4<sup>th</sup> century, the ancient Kingdom of Aksum controlled the region alongside various tribes and chiefdoms. The origins of Christianity in Ethiopia are traced back to the cultural and economic influences exerted by the Romans alongside pressures from the missionary Frumentius (Ross, 2002). All these pressures led to King Ezana's conversion to Christianity in the mid-300s, setting the foundations for a strong Christian base in Africa (Rakuni, 2020). After Ezana's conversion, Christianity slowly spread throughout Ethiopia (Tamrat, 1972). However, Aksum had a primarily pagan population, not Christian, an issue that inflamed internal strife amid Aksum's zenith and as Islam emerged in Arabia (Kaplan, 2009). In the 6<sup>th</sup> century, King Kaleb furthered the propagation of Christianity through conquest and various internal policies (Kaplan, 2009).

Aksum's power slowly declined throughout the 7<sup>th</sup> and 10<sup>th</sup> centuries due to losing control of its trade networks to Muslim merchants in the region (Tamrat, 1972). This economic blow to the kingdom contributed to various revolts and decentralization in the area, leading to its eventual collapse. Alongside economic strife, anti-Christian sentiment also increased in the Shewa region, contributing to revolts and additional pagan-Christian tensions, furthering its decline (Tamrat, 1972). Historians widely debate the collapse of Aksum, with some arguing Queen Gudit's capture of Aksum sometime between the 9<sup>th</sup> and 10<sup>th</sup> centuries collapsed the empire (Andersen, 2000), while others argue that

overextension contributed to its collapse (Marcus, 2002). However, there is no debate regarding the impact of the balance of power between Islam and Christianity on the region.

Islam's rise to prominence completely shifted the balance of power in the Horn of Africa, creating a new rivalry between Ethiopians and Arabs. The Zagwe Dynasty established in the mid-1200s (or 930 A.D., depending on the source) quickly seized control of the region (Marcus, 2002). Despite their reputation as illegitimate usurpers (Negash, 2006) by other kingdoms, the Zagwe kings successfully controlled Ethiopia, preserving Christianity in the region. Until 1270, the Zagwe Dynasty emphasized Aksumite traditions and increased the strength of Christianity in Ethiopia, furthered by their emphasis on the arts and trade (Tamrat, 1972). Eventually, in 1270, the Zagwe Dynasty was overthrown by a new family—the Solomonic Dynasty. Claiming to be descendants of King Solomon, Yekuno Amlak's (r. 1270-1285) new dynasty usurped the Zagwe position as protectors of the Christians in the region (Tamrat, 1972).

Although lasting until 1974, the Solomonic Dynasty suffered greatly in the mid-1500s due to various factors, including religious issues regarding Christianity and Islam. Thus, this investigation sought to answer the following question: To what extent did Christianity contribute to the decline of the Solomonic Empire's power in the mid-1500s? Understanding the religious consequences of the region during the 1500s will give further insight into the modern problems associated with the region's destabilization; therefore, although there were various factors contributing to the collapse of the Solomonic Empire such as economic strife and political blunders, it is evident that Christianity was a significant factor contributing to their decline through its furthering of both external and internal threats within the empire.

## **2. The Foundations for Diminishment (1314-1529)**

Before the Ethiopia-Adal War (1529-1543), the Solomonic Dynasty set the foundations for their diminishment in power through various areas of their empire, including economics, politics, and religion. Thus, it is important to pinpoint the importance of Christianity before the jihads in exacerbating the internal and external strife of the empire concerning other factors. The expansion of Islam in the Horn of Africa after the power vacuum caused by the collapse of the Aksum Empire alongside the rise of the Solomonic Dynasty directly contributed to increased tensions between Christians, pagans, and Muslims (Abir, 1980). The true strength of Christianity in the region was always questionable and ambiguous, with two key political issues preventing its complete triumph within the Horn of Africa—the decentralization brought about by the nomadic nature of the empire's capital and succession crises caused by immense disunity (Abir, 1980). Examples can be seen in non-Christian communities such as the Oromo, who undertook migrations throughout the 16<sup>th</sup> and 17<sup>th</sup> centuries, known as the Oromo Expansions, that reshaped the political landscape. The Oromos operated under a Gadaa system, which allowed a more flexible structure with its more democratic principles (Jalata, 2012). Their resistance to the Solomonic Dynasty presented a challenge to the Christian kingdom at the time, as they sought to capture territory from them (Jalata, 2012). The Solomonic Dynasty found itself unable to prevent the spread of Oromo influence, and in many instances had to redirect resources from other fronts to combat the Oromo threat (Jalata, 2012). Additionally, the furthering of religious tensions commenced as early as the Aksum Empire, but the real solidification of tensions was set upon by Emperor Amda Siyon I (r.1314-1344).

In the early 1300s, Amda Siyon I had an extensive expansionist policy that enabled further tensions between the Muslims and Christians through his consolidation of various Muslim powers within the region, creating long-term rivals that eventually enabled the Ethiopia-Adal War (Abir, 1980). For instance, Amda Siyon was deeply concerned with the emergence of a strong Islamic power in Eritrea, which catalyzed a military campaign against the Muslims (Tamrat, 1972). Furthermore, the Sultanate of Ifat, also confronted by Amda Siyon's conquests, posed a severe threat to the consolidation of Ethiopian power in the Horn of Africa. Amda Siyon's mistake of high taxation and emphasis on Christian conversions catalyzed Ifat's formation of a Muslim united front against his empire (Marcus, 2002). Subsequently, in 1332, a revolt—later declared a holy war—ensued between Ifat, its allies, and the dynasty. Despite Amda Siyon's brilliant military strategy, as described by historian Harold G. Marcus, the long-term consequences of the Christianization and anti-Muslim expansionist policies directly contributed to further rivals and enemies in the region (Marcus, 2002). Best described by historian Taddesse Tamrat (1972), “Amdä-Şiyon's conquests of 1332 did

not bring about a permanent settlement to the Muslim question.” (p. 144). For instance, after the 1332 conflict between Ifat and Ethiopia, the Muslims, humiliated by the loss, called for aid from the Mamluk Sultanate, drawing parallels to Adal and the Ottomans in the 1500s (Marcus, 2002).

Despite Amda Siyon’s conquests creating tensions between powerful Islamic powers, they failed to impact the empire immediately. However, in the 15<sup>th</sup> century, Emperor Zara Yaqob (r. 1434-1468) inflamed the issues regarding religious tensions because of his emphasis on Christian nationalism (Tamrat, 1972). Before 1434, Ethiopia had a theological dispute with the Patriarch of Egypt regarding the observation of the Sabbath, leading to immense strife and increased isolation for the Solomonids (Tamrat, 1972). Internally, the Ethiopian church deeply struggled with the issue, significantly weakening the church’s position in the country. In addition, this conflict severely isolated the Ethiopian Orthodox Church from the Christian world, a possible reason for the lack of immense support from European Christians—except Portugal.

Consequently, the bitter dispute regarding the Sabbath led to a decline in ambitions amongst the clergy and monasteries regarding conversions and evangelization, leading to less centralized control over the pagan and Muslim populations across the country (Abir, 1980). This decline in motivation alongside the mistrust of the Coptic Church in Egypt directly increased the various internal and external threats in the mid-1500s. Although Zara Yaqob eventually mended the conflict in 1450 through rigorous compromise and concessions between the two parties, he would later cause significant internal divisions within the church. Zara Yaqob often underestimated the religious fervor of the Muslims and pagans, evident through the immense resistance to conversion by the Cushites (Abir, 1980). In addition, Zara Yaqob’s policy of intense conversions worked in theory, with conversions increasing at an exceptional rate during his reign; however, in reality, most conversions were based on “motivation and faith [that was] questionable” (Abir, 1980, p. 63).

Thus, despite the facade of success through these conversions, it is evident that the Church of Ethiopia was weak, lacked centralized authority in the region, and failed to assert itself properly. In addition, further divisiveness between the Church of Ethiopia and the central government grew immensely with Zara Yaqob’s increased relations with the Catholic powers of Europe in order to gain additional aid against the agitated Muslim powers in the Horn of Africa and Southern Arabia (Abir, 1980). This attempt at additional relations with the Catholic world created a perception of betrayal within the Church of Ethiopia, leading to top ecclesiastical officials declaring that Zara Yaqob was “deviating from the true faith” (Abir, 1980, p. 64). This declaration contributed to the outbreak of a rebellion between various monks and priests across the country against the king, furthering the empire’s decentralization as well as contributing to another deep issue: There was a lack of priests operating in Ethiopia during the 1400s (Tamrat, 1972). The drought in clerical members led to desperate attempts to increase conversions by Zara Yaqob, leading to his harsh decree banning pagan worship and consultation with witch doctors alongside his military check-ups on monasteries in the country (Tamrat, 1972). Moreover, Zara Yaqob sought to use the death penalty against those who worshipped pagan Gods or “Satan,” (p. 240) showing his despotic and harsh policy toward his subjects through religious justification (Tamrat, 1972). The attempt to completely unify the religious order of Ethiopia through these harsh measures subsequently led to further political strife, leading to religious discontent and a major revolt against him in 1453. This discontent furthered his paranoia, and as described by historian Tamrat (1972), led to “a great purge” (p. 242), in which high-level, experienced officials were removed from powerful positions in the government, weakening the political bureaucracy.

However, Zara Yaqob also attempted to bring about immense reform across multiple facets of the empire, including economic, political, and, importantly, the church’s risk of schism. However, the later emperors of the Solomonic Empire held more conservative values regarding change, and thus, were more apprehensive regarding reform; given these conservative values, these emperors between the 1400s to 1500s repealed any change brought about by him (Abir, 1980). In essence, the issue of church and state fueled the flames of decentralization, succession crises, and foreign conflict, subsequently weakening the empire and contributing to its downfall in the 1500s. Thus, it was the fault of various emperors, and poor political decisions through the justification of protecting Christianity that destroyed relations between the Christians and Muslims in the region. Additionally, Christianity’s catalyzation of the aggravative debates about the Sabbath, anti-Muslim policies, and aggressive conversion policies directly catalyzed the future conflict between the Muslims and Christians in the region. In particular, Zara Yaqob’s imposing of strict

policies inflamed the church and the country's decentralization. As the 1500s approached, the Solomonic Dynasty was in a weak position, and the Sultanate of Adal attempted to take advantage of this fading empire through a declaration of war.

### 3. Islamic External Threats and Military Campaigns (1529-1543)

The Sultanate of Adal emerged as a formidable Islamic power in the Horn of Africa during the 14<sup>th</sup> century, encompassing parts of present-day Ethiopia, Somalia, and Djibouti. Initially, the Sultanate's expansion was driven by trade routes connecting the Red Sea and the Indian Ocean, which brought wealth and cultural exchange to the region (Erlikh, 2010). By the 16<sup>th</sup> century, under the leadership of Ahmad Ibn Ibrahim Al-Ghazi, Adal had intensified its efforts to challenge the Solomonic Dynasty. Ahmad's ascension brought religious fervor, allowing him to declare jihad, rigorously train new enlistees, and utilize new tactics and firearms introduced by the Ottoman Empire (Aregay, 1980). Some historians such as Harold Marcus argue that Ahmad's jihad was driven by a desire to expand Muslim influence and control the Ethiopian highlands (Marcus, 2002). However, it can be seen that Ahmad's jihad was partly a response to the aggressive Christianization policies of the Ethiopian Empire. The Ethiopian rulers' efforts to spread Christianity and suppress Islam within their borders provoked resentment among Muslim communities (Stenhouse, 2003). Ahmad capitalized on this discontent, rallying support for his campaign to establish a Muslim state in the Horn of Africa. His conquests were seen as both a political and religious crusade to counter Christian dominance in the region (Tamrat, 1972).

The Battle of Shimbra Kure, fought on March 9, 1529, between Ahmad Ibn Ibrahim Al-Ghazi's Adal forces and the Abyssinian army under Dawit II, was a crucial event in the Ethiopia-Adal War (Stenhouse, 2003). Ahmad's forces, supported by the Ottoman Empire, possessed a technological advantage against Ethiopia. Armed with firearms and cannons, relatively new weaponry to the region, Ahmad's army could engage in long-range warfare and devastate the Ethiopian military, which primarily relied on traditional weapons such as swords and spears (Aregay, 1980). The Ethiopian forces, unprepared for Ahmad's troops' advanced tactics and firepower, suffered a decisive defeat that secured critical territories and severely impacted their morale (Aregay, 1980). Despite initial setbacks, including the flight of Somali troops on the left flank, the Adal troops rallied under the Harari calvary and Malasay troops, ultimately securing control of the battlefield (Shaw, 2021). After the victory at Shimbra Kure, Ahmad's forces rapidly moved to secure key territories in Northern Ethiopia, including major regions such as Shewa, Amhara, and Begemder, strategically important for controlling trade routes and resources. By capturing these areas, Ahmad crippled the Ethiopian Empire's ability to mobilize and resist further attacks (Aregay, 1980). Ahmad went on to propagate Islam throughout the regions he conquered, establishing Islamic schools and mosques, and encouraging the conversion of the local population, which was part of his broader strategy to integrate these territories into the Adal Sultanate culturally and religiously, thereby solidifying his rule (Trimingham, 1952).

This period of consolidation after the Battle of Shimbra Kure saw Ahmad's forces inflicting damage on the Ethiopian armies. Ahmad's victories at battles such as Antukyah and Amba Geshen highlight the effectiveness of his military strategy and the impact of his advanced weaponry (Aregay, 1980). Many local rulers and nobles, seeing the strength of Ahmad's army and the inability of the central Ethiopian government to protect them, began to submit to Adal's authority, further weakening the Solomonic Dynasty (Shaw, 2021). As the Ethiopian Empire struggled after these defeats, resistance movements began to form such as the one led by Queen Sabla Wengel of Tigray, who mobilized local leaders and warriors to resist Ahmad's occupation. Employing guerrilla tactics, Queen Sabla Wengel's forces disrupted Adal supply lines and engaged in skirmishes that hindered Ahmad's control over the region (Herman, 2009). However, it was only with the arrival of Portuguese reinforcements, motivated by religious solidarity with the Christian Ethiopian state, that the tide began to turn. The Portuguese brought advanced military technology, including firearms and cannons, which helped to level the playing field against Ahmad's forces (Aregay, 1980).

Following the Battle of Wofla in 1542, where Ahmad had previously defeated a Portuguese expedition, killing its leader Cristóvão da Gama, (Whiteway, 1901) the turning point came for Ethiopia on February 21, 1543, with the Battle of Wayna Daga. After Ahmad's victory at Wofla, he reduced his Ottoman mercenaries and camped near Lake Tana. Gelawdewos, joined by surviving Portuguese soldiers and Ethiopian forces, decided to retaliate (Whiteway,

1901). They spent months gathering forces and marching towards Ahmad's camp. On February 13, 1543, they defeated Ahmad's lieutenant Sayid Mehmed and discovered Ahmad's location. The exact location of the battle is debated, but it is generally placed near Lake Tana (Shaw, 2021). After several days of skirmishes, the main battle began. The Portuguese and Ethiopian forces attacked Ahmad's army in two divisions. During the fierce fighting, Ahmad was shot, causing confusion and a subsequent rout of his forces. The defeat of Ahmad marked the end of the Adal Sultanate's major attacks on Ethiopia and helped solidify Emperor Gelawdewos' rule over Ethiopia. The battle allowed Christianity to survive in Ethiopia and helped maintain Ethiopia as a Christian stronghold in a predominantly Muslim region (Shaw, 2021). Additionally, the involvement of the Portuguese, motivated by their desire to help a fellow Christian kingdom, emphasized the role of religion in shaping alliances during this period (Whiteway, 1901).

However, the conflict with Ahmad furthered existing internal divisions within the Ethiopian Orthodox Church. Already struggling with doctrinal disputes and factionalism, such as the debates initiated by Abba Ewostatewos, the church found it challenging to present a united front against the Islamic attacks (Tamrat, 1972). Notably, the theological debate over the nature of Christ, which had led to the establishment of factions like the *Ἐστίφανοσιτες*, weakened the church's ability to effectively organize and resist the Muslim forces (Haile, 1983). This internal strife was evident during the reign of Emperor Dawit II (Lebna Dengel), who faced difficulty forming an effective defense against Ahmad's troops since regional bishops and local lords were often more focused on their doctrinal disagreements than on uniting against Ahmad (Beckingham et Huntingford, 1961). Additionally, during the 15<sup>th</sup> century, the church's involvement in political matters, such as the excommunication and reinstatement of various nobles, further divided the ruling elite and weakened the central authority of the dynasty (Tamrat, 1972). The church's insistence on maintaining traditional practices over pragmatic responses to external threats also contributed to a lack of innovation in military tactics and political strategy. These divisions and the church's often rigid stance on various issues undermined the Solomonic Dynasty's ability to effectively counter external threats, leading to further fragmentation and decline (Tamrat, 1972).

#### **4. Internal Influences of Christianity (1468-1632)**

The Ethiopian Orthodox Church was instrumental in legitimizing the Solomonic Dynasty by endorsing its claimed descent from King Solomon and the Queen of Sheba, as outlined in the "Kebra Nagast" (Budge, 2010). This sacred lineage provided emperors the divine right to rule, thus intertwining religious authority with political power. However, by the mid-1500s, this relationship became a double-edged sword. The church's stability was linked to the dynasty's fortunes, making it vulnerable to the same internal strife and external pressures that affected the dynasty. The rise of Islam and the invasion by the Adal Sultanate, led by Ahmad ibn Ibrahim al-Ghazi, severely weakened the church's authority (Shaw, 2021). The devastation caused by the wars with the Adal Sultanate, particularly the sacking of churches and monasteries, undermined the church's ability to legitimize the rulers (Shaw, 2021). Internal revolts, such as those led by regional lords like the Oromo migrations, further eroded centralized control (Demichelis, 2017). While the church was a source of unity, it also became a target during conflicts, diminishing its influence. As the dynasty's power waned due to these pressures, so did the church's ability to assert its influence, contributing significantly to the decline of the Solomonic Dynasty during this period.

*Ἐστίφανοσιτες*, a fundamentalist sect within Ethiopian Christianity, significantly contributed to the decline by undermining the established order (Haile, 1983). Their criticisms of a perceived looseness of morality and corruption from the church intensified internal divisions, weakening the church's unity and authority (Haile, 1983). During Zara Yaqob's reign, the *Ἐστίφανοσιτες* condemned the church's accumulation of wealth and lax practices. In response, Zara Yaqob persecuted the sect, imprisoning and executing many followers, who viewed the sect's independence and practice of monasteries as a direct threat to his rule (Haile, 1983). The emperor's harsh measures fueled internal unrest and the sect's refusal to conform to traditional religious practices, such as their distinct caps and refusal to bow to any authority except the Holy Trinity, further alienated them from the mainstream church and state (Haile, 1983). Monastic communities such as the Monastery of Gunda Gunde, a center for the movement, were attacked, their monks arrested, and possessions confiscated (Haile, 1983). The suppression of the *Ἐστίφανοσιτες*, particularly under the reign of Bā'adā Maryam (1468-1478) eroded public confidence in the government, and public executions and humiliations of

Estifanosite leaders were meant to deter dissent but instead fostered resentment and fear among the public (Haile, 1983).

It is clear that the close relationship between the church and the government had its drawbacks. The church's immense wealth and influence took away resources that could have been used for infrastructure, military, and economic advancements. Local craftsmen were often limited in the construction of churches rather than vital infrastructure such as bridges, canals, harbors, etc. (Aregay, 1984). The treasury of the empire was spent on decorating churches and maintaining ecclesiastical power, diverting precious metals like gold and silver away from more productive uses. This economic drain forced emperors to lead their troops to pillaging expeditions, leading to further destabilization of the region (Aregay, 1984). Furthermore, the church's influence in education stifled intellectual growth, through monastic schools (Tamrat, 1972). Attempts by Emperor Susenyos to unify Ethiopia through religious tolerance were short-lived, as subsequent monarchs reaffirmed Orthodox Christianity's dominance, stifling dissent (Tamrat, 1972). He converted to Catholicism through the influence of Jesuit missionaries, and in 1632, he allowed those who didn't follow the Catholic faith to continue practicing their own beliefs (Aregay, 1984). Furthermore, the clergy's conservative stance created a strict culture in which religious orthodoxy was prioritized over economic and technological development (Kaplan, 2009).

However, some might point out that it was the dynasty and the nobles that had a greater effect on Ethiopia's stagnation. The Ethiopian emperors' mismanagement and failure to effectively use natural resources, such as gold and silver mines, further weakened the state. Despite the presence of valuable minerals, Ethiopian rulers did not efficiently control or extract these resources, as seen in the misuse of gold mines in Enarya and the lack of control over the Bizamo region (Aregay, 1984). The emperors' strategies of closing the gold mines to foreign countries were also decisions that contributed to this stagnation. Also, the landowning (nobles) classes, more interested in exploiting the peasants as much as possible rather than focusing on agricultural productivity, created a vicious cycle. Peasants, who were often referred to as "balagär" (owners of the land) had little incentive to produce surplus crops, knowing that any excess would be taken by the lords (Aregay, 1984). This system stunted the development of agricultural advancements, which remained unchanged for millennia (Aregay, 1984).

While the dynasty certainly contributed to the stagnation through the mismanagement of resources and internal power struggles, the church played a role that must not be overlooked. The church's influence in legitimizing the Solomonic Dynasty, its economic dominance through vast land holdings (churches and monasteries), and its control over education and cultural norms helped shape Ethiopian society. Also, the church's involvement in political affairs tied its stability to the dynasty. Moreover, internal divisions fueled by movements like the Estifanosites and the church's conservative stance stifled intellectual and technological progress, maintaining an order that prioritized religion over modernization. Therefore, while both institutions played significant roles, the church undeniably had a huge impact on Ethiopia's stagnation and in shaping the country's future.

## 5. Conclusion

In conclusion, it is undeniable that the political and social ramifications of the Solomonic Empire played a significant role in the empire's downfall; however, it is evident that Christianity severely impacted the dynasty's overall strength, legitimacy, and centralized authority through divisions, external threats, and alienation from the rest of the Christian world. The weakened and subverted church in Ethiopia tore the country apart and used religion as a catalyst for political terror and tension. In the aftermath of the Ethiopia-Adal War, the country emerged as a shell of its former self— an empire slowly eroded by external and internal corrosion. Although the dynasty would survive until 1774, Ethiopia never returned as a significant power and lacked the strength to fully enforce Christianity in the region ever again.

The implications of the dynasty's decline forever changed the historical and cultural development of Ethiopia for centuries. The kingdom's centralized authority was forever shattered, leading to increased foreign interventions from powerful nations such as the Ottoman Empire and European powers. Although politically and economically weakened, Ethiopian culture remained powerful and strong, especially in the artistic world, with Christian Ethiopian artwork remaining prominent throughout these centuries of hardship (LaGamma, 2008). The coronation practices and the

church's role in them still played a significant role in the dynasty's continued historical legacy, even in the 19<sup>th</sup> and 20<sup>th</sup> centuries. For instance, coronations such as those of Emperor Menelik II and Emperor Hailie Selassie I were crucial in reinforcing their legitimacy (Abbink, 2020). Menelik II's victory at the Battle of Adwa was seen as divine intervention and providence, while Hailie Selassie's coronation emphasized his titles "Elect of God" and "Lion of Judah" (Abbink, 2020).

Even in the aftermath of the 1974 Ethiopian Coup, the influence of Christianity and the Solomonic Dynasty survives in the modern world. Many of the ethnic conflicts and religious tensions emerged during this period of Ethiopian history. In addition, the Solomonic Empire's despotic nature and emphasis on Christianity were a possible factor in the rise of communism in the region, further emphasizing the importance that it had on the country. Therefore, it is important to continue to analyze and comprehend the emergence of these conflicts to understand the future of the region as Ethiopia continues to emerge in the new global order.

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