**Group 1:  Explain why the spread of Islam was so successful in Africa. (Wallech, 339-353).**

**Posted**: Islam influenced the culture of sub-Saharan Africa without integrating African states into a Middle Eastern center, exemplified by the kingdom of Mali under Mansa Musa (Wallech et al. 2013, 344). "Much of the achievement of Islamic development originates in the way they used a procedure of assimilation, academic, moral and financial incentives that Africans appreciated, rather than basic victory." Like Rome, Muslims recalled an essential rule: dead individuals do not fulfill government obligations. By assimilating groups of people and countries, the Caliphate (and later the Sultanates) grew into a population base willing to trust the Kingdom (Wallech et al. 2013, 341).

Since the premises of religion were very closely related to the functioning of regular social life through the Five Pillars of Islam (worship, prayer, tithe, fasting, pilgrimage) becoming Muslim for many individuals was a characteristic change. Religion brought convention and structure to the practices that numerous groups of people (such as the Tuareg and other groups of Saharan people) practiced at that point in isolation.

Similarly, Islam exists more than Christianity in which the national tendencies (individuals) of an area are assimilated well. Islam has remained more genuine in its beliefs, regardless of the area or national methods of its practitioners. Islam seems to cut across boundaries and nationalities in a substantially more lasting way than Christianity. This allowed nearby groups of people to feel a much greater share of the time, but still maintain a local presence and identity. A large part of the intrigue of Islam is in its mutual and social interest, these thoughts and beliefs were also vital for survival, particularly in the desert of North Africa. The emphasis on the ummah (community of believers) continues to drive the attainment of Islam today and discovers in part why it is one of the fastest developing religions. (Wallech et al. 2013, 349).

The exposure to the outside world by pilgrims who made a trip to Mecca aroused curiosity about the authenticity of African-Islamic practices. There were consultations regarding indigenous practices and conventions and whether Islam could allow them. At that time, the Almoravid dynasty of the eleventh century, with a deep connection to life in the Arabian Peninsula, galvanized a Puritan Islam. This caused some African kings to reexamine their understanding and practice of Islam. (Wallech et al. 2013, 344).

**Work Cited**

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**Group 2:  Explain why Ethiopia contrasts significantly with the rest of Africa. (Wallech, 339-353).**

**Posted:** The antiquated human advance of Ethiopia has captivated the West and has served, for hundreds of years, as a motivation for a bit of Africa. As a provincial power in East Africa, the country is a vital road to the Horn of Africa and the power of leadership in continental diplomacy. Ethiopia has been a magnificent power that has forced its will in the states of neighboring countries and, in addition, a firm image of opposition against imperialism. The general quality of its military powers, its proximity to the geopolitical solution, its mystical part as a caretaker of Africa and, possibly, above all, the perspective of Ethiopia as an encouraging sign for dispersed societies.

The layout of Ethiopia is unique and the variety of its breeds of cattle and goat, is the home of coffee, is the main African country with wolves, is at the beginning of the Rift Valley and occupies the crack of the Red Sea. It is a place that is known for mountains, peat swamps, periodic snow and a place where there are a dry desert and a perpetual plain. Ethiopia is larger than the geography suggests, as it collapsed in numerous territories in valleys. Socially, it is sub-Saharan and, apparently, Africa's most established and incessantly registered development. Despite being involved by the Italians, he was notable in Africa for staying away from imperialism. In addition, Ethiopia has a less remote impact than any other African country. For example, music, fables, histories, and different ethnicities, explicitly the nation's portion of the field remains exceptionally its own style (Wallech et al. 2013, 350,351).

The distinctions in the diet are due to the Ethiopian mountains and the interesting environment that encourages plants with a unique performance that has not spread beyond the area with the exceptional special case of coffee. The Ethiopian administration follows an example that, moderately, is not the same as the rest of Africa. "The praised religious design of Ethiopia originated from the Zagwe Administration." "On medication, Ethiopia, only the priests were recognized as healers." At the end of the 12th century, Gebre Mesqel Lalibela had 13 places of worship, since Ethiopia is one of the ancient Christian countries excavated in solid rock. Lalibela incorporates 12 structures for worship that, together with a connecting system of corridors and chambers, are totally engraved or cut from the living rock. "Lalibela and other Axum pioneers found no problems exchanging slaves for imported Islamic extravagances" (Wallech et al. 2013, 350).

Today, Ethiopians have an alternative denomination framework to the Western framework based on the name of the family. The children include the first and second names of their father and grandfather successively to their own first name. Time in Ethiopia is uniquely controlled in contrast to the vast majority of Africa. The day of Ethiopia is calculated to start at 06:00 instead of at 00:00, corresponding to the sunrise consistently. The music of Ethiopia is incredibly assorted, with each of the eighty ethnic gatherings of the nation related to unique sounds. Ethiopian music uses a discrete modular framework that is pentatonic, with a naturally long interim between certain notes.

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**Group 4: Video: L**[**ost Kingdoms of Africa: Great Zimbabwe**](https://www.youtube.com/watch?v=2be1gO36Fs4)**: Explain the links between East African city-states and Great Zimbabwe.**

**Posted:** The outline of this film is about the outcome and discovery of what happened to the outdated cults of Africa. This film really misuses the past to feed the present, making known what has happened in the past and the creative mind of the excellent lost kingdom of Africa, the city based on gold; Great Zimbabwe. In 1871, European adventurers unearthed an amazing destroyed city, somewhere in the African interior. Incredible Zimbabwe has been a source of interest and debate since that time, an image of the African virtuoso and an attractive understanding of the kingdoms that once overwhelmed southern Africa. Dr. Casely-Hayford looks for the underlying foundations of this huge empire. He continues the exchange of gold and valuable goods that continued it and reveals the empire that grew around him (Dr. Hayford, 2010).

Incredible Zimbabwe was one of the best empires in Africa. A city, based on gold and in this sense, called the Brilliant Realm, which had encountered the antiquated overseas human progress, coordinated by the white minority that used to regulate the empire. The empire slowly destroys itself and loses it after a while. In any case, the amazing highlights and excellence of the empire were welcoming. From the 13th to the 15th centuries, the leaders of Great Zimbabwe controlled a gigantic kingdom, which covered much of present-day Zimbabwe. The remains claim for the wealth and enormity of the city and its relatives (Dr. Hayford, 2010).

In the early eleventh century, the Shona individuals had established the rich, well-watered highlands between the Zambezi and Limpopo streams in present-day Zimbabwe. The region was suitable for farming and livestock. His area also had financial points of interest. The city of incredible Zimbabwe remained almost an important exchange field that connects the goldfields with the coastal city of Sofala. Sometime after 1000, Extraordinary Zimbabwe took over these business courses. From the 13th century until the 15th century, it became the capital of a flourishing state. Its pioneers overburdened the traffickers who traveled these roads. They also ordered the costs of less incredible bosses. Due to this developing treasure, Great Zimbabwe became the monetary, political and religious focal point of his realm. Great Zimbabwe became interested in a complete exchange during the 1300s and 1400s. Presumably, gold was its central export and the urban communities of East Africa, particularly those along the coast that had associations abroad, were with all probability its essential business partners.

Dealers went to a city in Africa as in the past, since the first-century A.D exchange products included ivory, rhinoceros’ horns, and turtle shells. The archaeological evidence reveals that Kilwa was an important central point of exchange. The antiquated individuals understood the incredible estimate of gold. In the 14th century, the city was the most extravagant port in Africa. The remnants of the tremendous stone city of Incredible Zimbabwe poses problems that are wildly discussed and have been around for a long time. The exchange test with India, China, and the East Center can be found on the site. History remains extremely active in Greater Zimbabwe (Dr. Hayford, 2010).

However, in addition to the architecture, the well-known centerpieces of Great Zimbabwe are the eight birds engraved with soapstone that was found in their vestiges. Nyatsimba Mutota of Great Zimbabwe formed his line at Chitakochangonya Highland, and the land he defeated would become the Mutapa Empire. Within one era, Mutapa eclipsed Great Zimbabwe. By 1450, the capital and a large part of the kingdom had surrendered. The site remains an intense image that is not unique to Shona yet for Zimbabweans more widely. Following the liberation of the English, the country in the past that bears the name of the British industrialist and colonialist, Cecil Rhodes, was renamed Zimbabwe (Peter et al. 2002).

**Work cited**

Hayford, Gus. *Lost Kingdoms of Africa 3 of 4 Great Zimbabwe*: The Movie. DVD. Directed by Harper Ross. United Kingdom. 2010.

Peter Garlake, *Early Art and Architecture of Africa: New York:* Oxford University Press, 2002.