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On the Islamic side, the memory of Ahmad ibn Ibrahim was eternalized by his Yemenite chronicler, Shihab al-Din Ahmad ibn 'Abd al-Qadir, better known as Arab Faqih, in his work *Futuh al-Habasha*. His legacy as the guardian of Islamic pride and resistance to Ethiopian-Christian domination was recycled locally mainly by Somali speakers, who refer to him as Ahmad Guray. Though it was never fully established that he was a Somali, he was adopted by modern Somali nationalists and Islamic activists as their forefather, a predecessor of Muhammad Abdille Hasan, the early twentieth-century father of Somali nationalism. On the Christian Ethiopian side, the conquest of Ahmad ibn Ibrahim was undoubtedly the most traumatic event in their history and his memory is revived whenever Muslims in the Horn and in the Middle East unite to restore their momentum in Africa.

One of the most important figures in the medieval history of the Horn of Africa, Ahmad ibn Ibrahim shaped a major chapter in local Islamic-Christian relations and his legacy endures to this day.

[See also Gelawdewos; and Lebna Dengel.]

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HAGGAI ERLICH

Ahmad Zaki Abu Shadi (1892–1955), Egyptian poet, critic, broadcaster, painter, and physician, was born in the al-Hanafy district in Cairo. His father, Muhammad Abu Shadi, was the head of the Egyptian Bar Association and his mother, Amina Naguib, was a poetess. He completed his primary and secondary education in Cairo and was involved in antioccupation activities during his adolescence. He joined the faculty of medicine (named Qasr al-Aini) and then traveled to London in 1912 to complete his studies in medicine at the University

of London where he obtained a certificate of honor from Saint George Hospital in 1915. He married a British woman and lived with her in Egypt until her death in 1945. Following his return to Egypt in 1922, he served in many governmental posts in such places as the Ministry of Health and the Faculty of Medicine, Alexandria University. In 1946 he immigrated to the United States and stayed there until his death on 14 April 1955.

Abu Shadi was not only a cultural figure; he was also involved in several social and scientific activities. He was a specialized physician in bacteriology and founded the first health laboratory in Egypt. He also studied beekeeping and co-established the International Bee Club in 1919, *The Bee World* journal, and the Egyptian Bee Club in 1923. During his stay at the United States he broadcast programs for Voice of America and taught Arabic studies at New York's Asia Institute. He was also interested in painting and held his only exhibition in New York in 1946.

Despite all these achievements, Abu Shadi lived a troubled life in a troubled world. Two years before World War I, he had to leave his homeland for a stay in Britain after suffering an emotional crisis when his sweetheart married another person. Ten years later, his father's fatal illness obliged him to return to Egypt and rebuild his literary and professional career. During the 1920s and 1930s he devoted his time, efforts, and money to promote Egyptian cultural and scientific life but his contributions were not recognized and were severely attacked by many of his contemporaries.

During World War II Abu Shadi was nearly forbidden from publishing his works widely and was subject to many forms of oppression due to his critique of the monarchic regime. These obstacles led him to leave Egypt only one year after the war had come to an end. Although Abu Shadi supported the army movement in July 1952, when he was encouraged to return to Egypt, he refused. Three years later, he died in the United States, his freely chosen exile, where he was buried.

Abu Shadi's popularity now is due to his cultural activities, not his literary works or scientific contributions. His name has always been related to the establishment of the Apollo group which took its name from Apollo, the Greek god of poetry. This group represented one of the most important Arab poetry movements in the first half of the twentieth century. Abu Shadi announced its establishment in Cairo in September 1932. A journal with the same name (*Apollo*) appeared the same year speaking on its behalf.

Apollo embraced young poets who later became very important figures in modern Arab poetry. Some of these poets are Ibrahim Naji (1898–1953), 'Ali Mahmud Taha (1902?–1949), Abu al-Qasim al-Shabbi (1909–1934), and Iliya Abu Madi (1889–1957). This was accompanied by Abu Shadi's call for a new poetry that would maintain the organic unity of the poem, address intimate human experience, praise nature, and use simple language.

To defend his call, Abu Shadi engaged in intellectual battles, the most notable of which were his battles with two of the most prominent classical Arab poets Ahmad Shawqi (1868–1932) and Hafiz Ibrahim (1872–1932), on one hand, and the founder of the Al-Diwan school of poetry, 'Abbas al-'Aqqad (1898–1964) on the other. Abu Shadi believed that both represented a poetical authority that should be criticized in order to open new horizons for the younger poets in the Arab world.

In December 1934 *Apollo* ceased to be published but the poetic movement that it initiated remained a tributary of Arabic poetry until the 1940s. After *Apollo*'s cessation Abu Shadi published other journals such as *Literary* ('*Adabyyah*'), but it was not prominent.

Abu Shadi left a huge amount of poems, most of which were published in the following collections: *Qatraḥ min yara'* (A Drop of Quill), 1908; *Zaynab*, 1924; *Misriyat: nukhab min shi'r al-wataniyah* (Egypt: The Best of Patriotic Poetry), 1924; *Anin wa-ranin* (Whining and Ringing), 1925; *al-Shafaq al-baki* (Crying Twilight), 1925; *Shi'r al-wijdan: mukhtarat ra'i'ah* (The Poetry of Feelings: Wonderful Selections), 1925; *Mukhtarat min wahy al-'am* (Selections of This Year of Revelation), 1928; *Ashi'ah wa-zilal* (Rays and Shadows), 1931; *Al Shoala* (The Light), 1932; *Atyaf al-rabi'* (Shades of Spring), 1933; *Aghani Abi Shadi* (Abu Shadi's Songs), 1933; *al-Yanbu'* (The Fountain), 1933; *Anda al-fajr* (The Dawn's Dewdrops), 1934; *Fawqa al-'abab* (Above the Waves), 1935; *Al Kaen Al Thani* (The Second Creature), 1935; *'Awdat al-ra'i* (The Return of the Cowboy), 1942; and *Min al-sama'* (From the Sky), 1949.

Abu Shadi wrote long poems that have been published separately such as *Nakbat Navrin* (The Catastrophe of Navarino), 1924; *Mafkharat Rashid* (Rashid's Pride), 1925; *Waṭan al-Far a'inah* (Pharaoh's Homeland), 1926; *Akhnaton Fir'awn Misr* (Ikhnaton: The Pharaoh of Egypt), 1927. This is in addition to four volumes that were not published during his lifetime: *Nayruz al-hurr*, *wa-qasa'id ukhra* (Isis, The Free Newroz), 1988;

Anasheed Al Hayah (Songs of Life) and *al-Insan al-jadid* (The New Human), 1983. Moreover, he produced three volumes in English, two of which were published (*The Songs of Nothingness* and *Songs of Happiness and Sorrow*), while *Songs of Love* was not. Despite the huge number of poems and books he left, the majority of his writings remain unread except by specialists.

Abu Shadi was among the first to write opera librettos in the Arab world. He composed four operas, namely, *Ihsan: Ma'sat Misriyah* (Ihsan: An Egyptian Tragedy), *al-Zaba', aw, Zinubiya malikat Tadmur* (Zenobia: Queen of Palmyra) (a four-act historical opera), *Ardashir* (a romantic musical), and *al-Alihah* (The Gods) (a three-act symbolic opera); all of his four operas were released in 1927. In 1926 he wrote two ballads: *Maha* and *Abdo Bek*. He also translated Shakespeare's *The Tempest* into prose in 1929, and *Ruba'iyat 'Umar al-Khayyam* in 1931. He also wrote books on literary criticism such as *Masrah al-adab* (The Theater of Literature), 192?; *Shu'ara' al-'Arab al-mu'asirun* (The Contemporary Arab Poets), 1958; and *Qadaya al-shi'r al-mu'asir* (Issues of Contemporary Poetry), 1959. In addition to this, he produced many writings on Islam such as *Dirasat Islamiyah* (Islamic Studies), 1950; *Thawrat al-Islam* (The Revolution of Islam), 1959; and on history such as *Min nafidhat al-Tarikh* (From the Window of History), 1952.

[See also 'Aqqad, 'Abbas Mahmud al-; Ibrahim, Hafiz; Shabbi, Abu al-Qasim al-; and Shawqi, Ahmed.]

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