

their ancestor (this only appeared later), and there are some indications that they had accepted al-Rashīd as the most legitimate successor to Ibn Idrīs.

This continuity from Ibn Idrīs claimed by al-Rashīd was reflected also in the structure of his brotherhood. Ibn Idrīs established no organisational structure, while his students al-Mīrghanī and al-Sanūsī both set up Ṣūfī orders with a clear hierarchy and identity, the former in Ibn Idrīs's lifetime, the latter a few years after the master's death. Their brotherhoods probably both had a more substantial organisation than most of the older Ṣūfī orders at that time. Al-Rashīd struck a balance between these two positions: he established an order that came to be known by outsiders as the Rashīdiyya or Aḥmadiyya, but it was much looser and less well organised than those of the two older students. This may also help explain why, in the generations after al-Rashīd, the order quickly evolved into new and separate *ṭarīqas* and the name Aḥmadiyya was then transferred to some of these. His nephew Muḥammad b. Muḥammad Ṣāliḥ (d. 1919), for example, formed what was to become the Ṣālihiyya in Somalia and the Ḥijāz. Most widely distributed was probably the order established by his closest student, the Egyptian Muḥammad Aḥmad al-Dandarāwī (d. 1911). It is commonly known as the Dandarāwiyya but also used the name of the two masters, in the compound form Rashīdiyya Idrīsiyya Aḥmadiyya.

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Idrīsiyya

The **Idrīsiyya** is a Ṣūfī *ṭarīqa* (brotherhood) inspired by Ṣūfī teacher Aḥmad b. Idrīs (b. 1163–1253/1750–1837). Aḥmad b. Idrīs never founded a brotherhood himself, but several later Ṣūfī orders took his name. One of these, the Idrīsiyya or Shādhiliyya-Idrīsiyya, was founded by his descendants in the Sudan, Egypt, and the Ḥijāz and Yemen.

The founders of the order were Ibn Idrīs's youngest son, 'Abd al-'Āl (or 'Abd al-'Ālī, d. 1878), and his grandson Muḥammad al-Sharīf (d. 1936). 'Abd al-'Āl stayed with Ibn Idrīs's most senior student Muḥammad b. 'Alī al-Sanūsī in Libya until the latter's death in 1859, then settled in the village of Zayniyya near Luxor, in Upper Egypt. In 1877, he travelled to Dongola, in the Sudan, where he died the following year. His son Muḥammad al-Sharīf, who had accompanied him, remained in Dongola and established a centre there.

Father and son worked to spread the teachings of Ibn Idrīs in northern Sudan and are credited with founding many mosques and communities. It is unclear whether a separate Idrīsiyya *ṭarīqa* identity existed already under 'Abd al-'Āl (Karrār, *Sufi brotherhoods*, 116, suggests that the order appeared in about 1874), but it