

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-Mīrghānī and al-Sanūsī both set up Sufi 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 Sufi 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 Ahmadiyya, 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 *tarīqas* and the name Ahmadiyya was then transferred to some of these. His nephew Muhammed b. Muhammed Sālih (d. 1919), for example, formed what was to become the Sālihiyya in Somalia and the Hijāz. Most widely distributed was probably the order established by his closest student, the Egyptian Muhammed Ahmād 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 Ahmadiyya.

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Idrīsiyya

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

The founders of the order were Ibn Idrīs's youngest son, 'Abd al-'Alī (or 'Abd al-'Alī, d. 1878), and his grandson Muhammed al-Sharīf (d. 1936). 'Abd al-'Alī stayed with Ibn Idrīs's most senior student Muhammed 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 Muhammed 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 *tarīqa* identity existed already under 'Abd al-'Alī (Karrar, *Sufi brotherhoods*, 116, suggests that the order appeared in about 1874), but it