As for the central mosque, called the Jingerber mosque, it was the Sultan al-Hajj Mansa Musa, the ruler of Mali, who first had it and its minaret constructed where it held five rows. The graveyard was adjacent to it on the outside in the western and southern direction of the mosque. This was the custom of the western Sudanese that they only buried their dead in the outside courtyards of their mosques. He had the mosque constructed after he had returned from the pilgrimage and took control of Tinbuktu. When Qadi ‘l-Aqib ibn Qadi Mahmud renovated its structure he had the graves demolished and flattened along with all the graves in every direction of the mosque. Thus, the entire area was made apart of the mosque. He then had considerable extensions added to the mosque.

The Jingerber Masjid

1 The name Jingerber is taken from the Soninke word jinguere ber which means 'the Great Mosque' - Jaami` ‘l-Kabir.
2 The building of the mosque took place between the years of 1324 and 1327 C.E. when Mansa Kankan Musa returned from his pilgrimage from Mecca.
The first of those appointed as imams over the central mosque were the Sudanese jurists. They were appointed over the mosque during the government of the people of Mali and during part of the government of the Tuaregs. The last of the Sudanese imams to hold the post was the jurist and judge Kaatib Musa. He remained in the post of imam for 40 years without anyone ever being delegated to act on his behalf, not even for a single prayer. This was due to the physical health of his body which Allah ta’ala had provided him with. He was once asked the reason for his health and he said, "I think it is from three things: [1] I never sleep out in the open during all the four seasons; [2] I never go to sleep without first rubbing my entire body with oils and then after day break taking a hot bath; and [3] I never leave for the subh prayer except after first eating breakfast." This is what I heard from my father and from the jurist Sidi Ahmad, may Allah ta’ala be merciful to them. He only gave judgment between people in the open space called Susu Dabay which was behind his home in the easterly direction. There he had a podium built under a large tree which was there. He was among the Black scholars who traveled to Fez in order to gain knowledge during the government of Mali by the order of the just sultan al-Hajj Musa.

He was succeeded by the grandfather of the grandfather of the mother of my father, the generous jurist and excellent worshipper, Sidi Abdallah 'l-Balbaali. He was the first of the baydaan to pray with the people in this mosque during the last part of the government of the Tuaregs and the first part of the government of Sonni Ali. He came to Tinbuktu and kept company with the jurist the Imam Qadi Kaatib Musa when he returned from Fez. Along with him were his two brothers: the father of Abd 'r-Rahman, who was known as Alfa Tunka; the father of Musa Kara and the father of Nana Biru Ture. The heretic, Sonni Ali, showed Sidi Abdallah 'l-Balbaali great respect and honor. He was among the upright slaves of Allah, ascetic and pious. He only consumed from what his hands produced, Much baraka and many miracles appeared from him. Among these is when one night a thief entered his home and spotted a date palm tree growing in the courtyard of his home. The thief desired to steal some of the dates, however Allah caused the thief to be fixated to the palm tree until the morning. Sidi Abdallah forgave the thief and ordered him to come down. He descended the tree and departed. Among his baraka is that once a disease fell Tinbuktu which afflicted all but a few inhabitants. As a result, Sidi Abdallah collected firewood and carried it on his head to the area of affliction. Whoever bought the firewood and kindled it became cured and healed immediately. Then he went back again and repeated that, until the people realized what he had done. They began to inform one another and they all crowded around him to buy the firewood. Thus, Allah ta’ala removed this disease from the people by means of his baraka.

Sidi Abdallah was not succeeded in the post of imam, based on what I presume and Allah knows best, except by the bountiful shaykh, the excellent righteous man, the ascetic servant, the knower of Allah ta’ala, the waliy Sidi Abu 'l-Qaasim 't-
Tuwaati\textsuperscript{7}. He resided in the neighborhood of the central mosque in the direction of the qibla. There was nothing between his home and the mosque except a narrow street. This was after he had built a small lecture hall in front of the mosque connected to it in which children studied.

After Sidi Abu 'l-Qaasim died, he was succeeded by his disciple Sidi Mansur 'l-Fazaani\textsuperscript{8}. After him the post of imam was succeeded by the munificent sayyid, the excellent righteous man, the ascetic Qur'an reciter, the master of the science of Qur'anic recitation, the jurist Ibrahim 'z-Zulfi. He was the teacher of my father. Sidi Abu'l-Qaasim was the one who established the cemetery which is in use today. This was after the older cemetery around the mosque had become completely full. He had a wall built surrounding the new cemetery. It was later destroyed and eventually disappeared all together. He also initiated the reciting of the Qur'an after the juma prayer along with one section from the al-'Ishriniyat. The Amir 'l-Mu'mineen Al-Hajj Askiya Muhammad established in this mosque a religious bequest of book chests in which were sixty handwritten copies of the Qur'an for the purpose of the above assembly for recitation. The recitation of the Qur'an continued in this mosque until the year 1020 A.H.\textsuperscript{10}. Then al-Hajj Ali ibn Saalim ibn Unayba 'l-Misraati took over the religious bequest and it remains in the mosque to this day. Once the Amir prayed the juma prayer there and after the salaam he waited for the opportunity to give the greetings of peace to the generous shaykh, the imam Sidi Abu'l-Qaasim 't-Tuwaati. He sent his brother Faran Umar\textsuperscript{11} to inform the shaykh of his desire to come and give him the greetings. He found the shaykh and those with him engaged in the reciting of praise songs for the Prophet, may Allah bless him and grant him peace. He stood near close to the shaykh waiting for them to finish. As the time passed the Amir sent another messenger who called out to the Faran in a loud voice saying, "The Askiya wants to leave." Faran Umar answered him in a loud voice. They continued to recite the praise songs for the Prophet, may Allah bless him and grant him peace. Then the shaykh strenuously objected and said, "Lower your voices! Do you not realize that the Prophet, may Allah bless him and grant him peace is present wherever one sings praise songs for him?!” He then recited a small piece from the verses of poetry and then finished that with remembrance of Allah (which is a practice I continue to this day). After they had finished, the Amir came to him and gave him the greetings of peace. The shaykh then recited the Fatiha for him. He remained in the post of imam of the central mosque for a long time. He possessed many miracles and much baraka. He used to provide meals for others and the majority of the people he fed were those who sang praise songs for the Prophet, may Allah bless him and grant him peace. This was due to the intense love he had for praise songs for the Prophet, may Allah bless him and grant him peace\textsuperscript{12}. The place where these songs were chanted was in the area of

\textsuperscript{7} He was of north African origin from the town of Tuwat who came and settled in the Tinbuktu. He held the post of Imam until his death in 1516 C.E..

\textsuperscript{8} He was also of north African origin and held the post until the early 16th century.

\textsuperscript{9} See above footnote # 186. This text along with al-Witriyaat comprised the basic itinerary for the study of madih of the Prophet from the 9th century on in Muslim Africa.

\textsuperscript{10} That is the year 1611 C.E..

\textsuperscript{11} He was Umar Kumzaghu ibn Abu Bakr, the deputy of his brother the Amir 'l-Mu'mineen al-Hajj Askiya Muhammad. He built the eastern capital of the empire called Tin Dirma where he ruled on behalf of his brother. The title Faran comes from the Soninke title kormina-fari or kan-fari meaning sultan or vicegerent. Chiek Ant Diop suggest that this title has its origin in ancient Egypt from the title pharaoh.

\textsuperscript{12} They were called al-madaaheen or the people who made madih. Madih is poetic commendation in praise of the Prophet, may Allah bless him and grant him peace.
the mosque near his home. Whenever he heard them chanting praise songs, he would come out to them with hot breads as if they had just been taken out of the oven that very moment. This would happen even if it was in the middle of the night, until the people realized that this food was from among his miracles. It was related that one day during an exceptionally dark early morning the believers noticed that water had trickled on his shirt while he was praying the subh prayer. After he had made the salaam for the prayer, he was asked about that and he said, "At that moment a person who was drowning in the Dabo river called for my help and I saved him. This is where the water came from." It was related that when he died and the people were carrying him during a pitch-dark night, a large amount of people began to crowd around his funeral bed. They clashed together until they all fell to the earth. However, his funeral bed remained suspended in mid air by the power of the Creator, glory be to Him, until they were able to stand and take hold of it. There were many unknown people seen there at his funeral. This was from among his many miracles.

He, may Allah be merciful to him, died in the first part of the year 922 A.H.13 The jurist al-Mukhtar 'n-Nahawi also died in the last part of the same year, as I have come across in some of the histories. I also heard from some of the jurists who specialize in the science of historiography that Sidi Abu 'l-Qaasim died in the year 935 A.H.14 and that the jurist Abu'l-Barakaat Mahmud ibn Umar did not remain after him more than twenty years. It was said that he never stood in front of the people for the prayer after he had surrendered the post of imam to his maternal cousin, the imam And Agh Muhammad, due to the infirmity of his blessed limbs which affected him during old age - except during the janaaza of Sidi Abu'l-Qasim 'Tuwaati. Near his grave was the tombstone of Fayaad 'l-Ghadamaasi. Qadi Mahmud is the one who prayed over these two. He had him buried in the new cemetery in which are many of the righteous. It is said that along with him in the cemetery there were fifty men from Tuwat, all similar to him in righteousness and profound worship. This is the same for the old cemetery surrounding the mosque, in it are many of the righteous servants of Allah. It has been related that once a shareef from the family of the Prophet, may Allah bless him and grant him peace, was making `itikaaf in the old mosque during Ramadhan. He went out of the mosque in order to relieve himself during the middle of the night using a door located at the back. When he returned he came across men dressed in white turbans and long white shirts, sitting on each of the graves. He passed through them heading for the mosque. When he reached them one of the men said, "Sub'haana Allah! How can you just walk over our graves with your shoes like that?" He then removed his shoes and entered the mosque. May Allah be merciful to them, be pleased with them and benefit us by means of their baraka in this life and the next. Amen. After his death the people surrendered the post of imam to his disciple Sidi Mansur until he died and was buried in the same area. Thus, there are three in that garden area of the cemetery. My father, may Allah be merciful to him said, "Our teacher Shaykh Ibrahim 'z-Zulfi had tremendous standing among the people of

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13 This occurred in 1516 C.E..
14 This corresponds with 1529 C.E..
15 `Itikaaf -has its source from the Quran and the Sunna. It has been related in the al-Muwatta of Imam Malik, "Yahya related to me from Malik that he had heard that al-Qasim ibn Muhammad and Nafi, the mawla of Abdullah ibn Umar said, 'You cannot do itikaaf unless you are fasting, because of what Allah, the Blessed and Exalted, says in His Book, 'And eat and drink until the white thread becomes clear to you from the black thread of dawn, then complete the fast until night-time, and do not have intercourse with them while you are doing itikaaf in mosques;' [2:187]. Allah only mentions itikaaf together with fasting." Malik said, "That is what we go by here."
Tinbuktu. This was because of the excellent opinion they had of him at that time. And if it were not for that they would not have appointed him to the post

After the death of the imam Sidi Abul-Qasim the people of the central mosque agreed to surrender the post to the jurist Ahmad the father of Nana Surgu\(^\text{16}\). They submitted their choice of him to Abu 'l-Barakaat Qadi Mahmud, who implemented their decision. Thus, he became an imam in the central mosque. After about two months of his appointment, the son of Sidi Abul-Qasim arrived from Tuwat and the people came to the jurist Qadi Mahmud and said, "We want you to appoint the son of the shaykh as an imam over us." He said, "You come to me after I have appointed Imam Ahmad?! If you all do not get away from me I will have every one of you imprisoned!" The son of Abul-Qasim then returned to Tuwat. After about seven months the above mentioned Imam Ahmad died. May Allah be merciful to him.

Then the people agreed to appoint the jurist Sidi Ali 'l-Jazuli\(^\text{17}\). His appointment was unexpected. The imam and jurist Qadi Mahmud appointed him to the post. He himself would sometimes delegate the munificent jurist Uthman ibn 'l-Hassan ibn 'l-Hajj 't-Tishiti\(^\text{18}\) as his deputy whenever there was an excuse to do so. He was among the upright slaves of Allah and when death approached Sidi Ali he gave his robe that he wore for the juma` prayer to Sidi Uthman and appointed him as imam. Sidi Ali 'l-Jazuli had a custom of financial benevolence which he established for those who prayed in the central mosque from the month of Ramadhan to the following Ramadhan. He would collect 500 mithqals of gold every year and have it distributed\(^\text{19}\). One Ramadhan after his death his deputy Uthman was only able to accumulate 200 mithqals of gold. He explained this to the jurist Mahmud. When the jurist Mahmud came to the juma` prayer and had finished in giving the greetings to the mosque, he called the mu`adhdhin and said to him, "Say to these Muslims, 'Be like your imam. If you will not increase in his custom of doing good then at least do not decrease what he did. So immediately give 500 mithqals in addition to the 200 which was already collected." Thus, that year 700 mithqals of gold were collected and distributed. He died, may Allah be merciful to him after abiding in the post of imam for eighteen years\(^\text{20}\). The jurist Mahmud said, "He deserves to be segregated in his own burial garden." Thus, he was buried just outside of the wall in the direction of the north.

The jurist Mahmud then appointed Sidi Ali 'l-Jazuli's deputy Uthman ibn 'l-Hassan as the salaried imam of the central mosque. This he declined and the jurist Mahmud said, "You will not be allowed to leave my presence until you first indicate to me who you think deserves to be appointed as the post of imam!" Thus, Uthman pointed out the jurist Siddiq ibn Muhammad Ta’alla. He accepted the appointment and became the next imam of the central mosque. He was originally from the people of Kabura and was born in Jenje\(^\text{21}\). He was a munificent jurist, excellent scholar and among the upright. He relocated from Jenje` to Tinbuktu and settled there until he died. The reason for his relocation to Tinbuktu was that one day he was expounding on a particular issue of jurisprudence in his lecture. Present in his lecture was one of

\(^{16}\) Little is known about this Imam, his origin or background. According to his daughter's name he would be of Soninke origin. He held the post of imam of the central mosque until he died in 1528 C.E.

\(^{17}\) He was from the renown Jazulah Sanhaja people who were responsible for the diffusion of Islam throughout the regions of West Africa and the Sahara. He was appointed to the post in 1528 C.E.

\(^{18}\) As his name implies, he was from the Sanhaja of the town of Tishit which is located some 800 kilometers west of Tinbuktu.

\(^{19}\) A single mithqal equals 4.3 grams. The total amounted to about 2117.5 grams of gold.

\(^{20}\) He died in the year 1546 C.E.

\(^{21}\) This indicates that he was Malinke origin.
his students who had traveled to Tinbuktu after having studied with him. After having studied in Tinbuktu the student returned to Jenje’. He said to him, "Your exposition of this legal issue is not like what I heard from the jurist of Tinbuktu." The shaykh then said, "What is their exposition." The student explained what it was demonstrating the level of learning he had attained. Then the shaykh said humbly, "We have squandered our years uselessly." Because of that he, may Allah be pleased with him relocated to the metropolis of Tinbuktu. There transpired a great affection and love for the sake of Allah ta’ala between him and the deputy Uthman ibn ’l-Hassan. This friendship transpired into a civility and kindness to the point whenever one of them would have his breakfast, each would send part of it to the house of friend. They would do the same during dinner. Imam Siddiq would not prepare for the jumu’a prayer except in the house of the deputy Uthman. This was out of the considerable love which had developed between them. Then the Imam Siddiq traveled east to the pilgrimage. He performed the pilgrimage and visited and mingled with many of the jurists and righteous. Among them was the knower of Allah ta’ala Sidi Muhammad ’l-Bakri ’s-Siddiqi. This waliy had tremendous love for the jurist from Tinbuktu. He would always ask about their affairs. He once said to Imam Siddiq, "The one you appointed to pray with the people in your absence is a righteous man." Thus, when he returned from his absence and entered his home, his brother and close friend the deputy Uthman came to give him the greetings. Uthman praised Allah for his safe return and said, "Supplicate Allah for us since you are the one who has stayed in such honorable stopping places." Then Imam Siddiq said to him, "On the contrary! You should supplicate for us, since you are the one about whom the knower of Allah ta’ala Sidi Muhammad ’l-Bakri referred to as a righteous man." One of the elderly shaykhs from the people of Tinbuktu informed me that the ascetic jurist and educator, the maternal uncle of my father, Sidi Abd’r-Rahman ’l-Ansaari informed him that Imam Siddiq informed him that the knower of Allah ta’ala, the Qutb Sidi Muhammad ’l-Bakri ’s-Siddiqi said, "The prolonged well-being of the city of Tinbuktu is rooted in the healthy structure of the mineral of the central mosque. The people of Tinbuktu should not be remiss concerning it." Imam Siddiq remained in the post of Imam for twenty-four years and Allah knows best.

When he died Qadi ’l-`Aqib appointed the deputy Uthman ibn ’l-Hassan ibn ’l-Hajj ’t-Tishiti immediately after him in a salaried position. This he refused but Qadi ’l-`Aqib swore that if he did not take the post he would have him imprisoned. In the year 974 A.H. his neighbor, my grandfather ’Amran died and he prayed over him. He was buried in the new cemetery in the vicinity of the grave of Sidi Abu’l-Qasim ‘t-Tuwaati. In the last part of the year 977 A.H., he himself died and was buried in the old cemetery. May Allah be merciful to them and be pleased with them.

The people of the central mosque disputed with one another concerning the jurist Gidadu ’l-Fulani and the jurist Ahmad ibn Imam Siddiq. It was Qadi ’l-’Aqib

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22 This pilgrimage took place during the latter part of his tenure as Imam of the central mosque, perhaps between 1550 and 1560 C.E..

23 He was Sayyid Abd’r-Rahman ibn Sidi Ali ibn Abd’r-Rahman ’l-Ansari ’l-Misnaani. He was the sister of Fatima bint Sidi Ali who married ’Amran ibn Amir ’s-Sa’di. They gave birth to Abdullah ibn ’Amran, the father of the author and chronicler of this book.

24 From 1546 to 1569 C.E..

25 He was ’Amran ibn Amir ’s-Sa’di, the grandfather of the author of this chronicle. His death took place in 1568 C.E..

26 He died in 1570 C.E. which means he held the post of Imam of the central mosque for less than a year.
who chose Muhammad Gidadu 'l-Fulani and appointed him in a salaried position as imam of the mosque. He was among the most excellent of the upright slaves of Allah. He remained in the post of imam for twelve years. After his death Imam Ahmad ibn Imam Saddiq was then appointed by the order of Qadi 'l-'Aqib. He remained in the post of imam for fifteen years, nine months and eight days. Ten of those years he served under the government and rule of Songhay. Thus, he was the last of the imams of the central mosque during their government. Five years he served as imam of the central mosque during the rule and government of the Hashimi Sultan Abu 'l-Abass Mulay Ahmad. The history of their rule and government and the history of their demise will be explained when mentioned will be made of those who died during the year of 1021 A.H.

As for the Sankore' mosque/university, it was first built by an extremely wealthy Black women as a righteous deed for the sake of Allah. This is based on what we have comprehended from the narrations, however we have not come across the exact time in which this mosque was built. There were many Black shaykhs appointed to the post of imam of this mosque, may Allah be merciful to them and shower His forgiveness upon them. As for those whose chronology we know, they were the following. The righteous jurist Abu 'l-Barakaat Mahmud ibn Umar ibn Muhammad Aqit was appointed to this auspicious post by the permission of the jurist

27 He was Muhammad Gidadu ibn Abu Bakr 'l-Fulani, [d. 1582 C.E.]. He was the first of series of illustrious Fulani scholars who would monopolize the post of imam of the central mosque until the 19th century.
28 His tenure as imam of the central mosque began in 1582 during the government of Songhay until its demise in 1591. He maintained that post until 1597 C.E..
29 This corresponds with 1612 C.E..
30 Evidence shows that the mosque was most probably built during the 12th century when Tinbuktu was under the sovereignty of the Malinke people.
31 Although the exact dates of the tenure of these imams are not known, however these Sudanese jurists held this position from about the middle of the 12th century until the early 15th century. The majority of these scholars were from the areas of Kabura and Dia.
Qadi Habib. Then his maternal nephew the imam And Agh Muhammad ibn al-faqih 'l-Mukhtar 'n-Nahawi was appointed to the post when the blessed limbs of Qadi Mahmud became infirm from old age. After the death of Imam And Agh Muhammad, the jurist Qadi Muhammad ibn Qadi Mahmud ordered his son, the jurist Muhammad to be appointed to the post of imam. He excused himself from the position due to the incontinence of urine. He then demanded him to prove that. Then the jurist al-'Aqib ibn al-faqih Mahmud came as a witness for him in that. Consequently, Qadi Muhammad relieved him from that position and then considered the one who acted as his witness to the post of imam. He nominated him and he assumed the responsibility. Then after the death of his brother, Qadi Muhammad, the Amir Askiya Dawud commissioned him to assume the position of the judiciary. Thus, he gathered together the rank of imam of the Sankore' mosque/university and the rank of chief qadi of the entire empire until he died. No one ever took his place, not even for a single prayer except during the sickness which caused his death.

Then his nephew, the ascetic jurist Muhammad 'l-Amin ibn Qadi Muhammad was appointed to pray with the people in the mosque. But his mother Nana Hafsa bint al-Hajj Ahmad ibn Umar refused. Thus, the Sankore' mosque/university remained for days without the people praying the congregational prayers in it. Then the erudite jurist Muhammad Baghyuyu ordered him to act as deputy to pray with the people. He said, "No, why do not you do it!" He responded, "This is not possible due to the rights I have which are connected to the other mosque." Then the congregation of the Sankore' quarter agreed upon the nephew of Qadi 'l-Aqib, the jurist Abu Bakr ibn Ahmad Biru. They forcefully pushed him forward to lead the prayer with the people. He prayed the dhuhr, 'asr, maghrib and 'isha prayers with the people in congregation. He then quit the city fleeing that very night to the village of Tin Bahuri where he soon died. The congregation of the Sankore' quarter then appointed the brother of Qadi al-Aqib, the waliy of Allah ta`ala, the jurist Abd 'r-Rahman ibn al-faqih Mahmud. He was appointed as a salaried imam over the mosque/university and carried out his responsibilities well. In spite of the fact that he was extremely ill, no one ever replaced him for a single prayer until he and his family were seized by Mahmud ibn

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32 This no doubt took place during the mid period of Qadi Habib ibn Muhammad 's-Saalih's tenure as judge of Tinbuktu around 1473 C.E.
33 He was Imam Abu Abdallah And Agh Muhammad ibn 'l-Mukhtar 'n-Nahawi ibn And Agh Muhammad 'l-Kabir and was appointed to the post of dean and imam of the Sankore' mosque/university around 1473 C.E.
34 He was Muhammad ibn And Agh Muhammad ibn 'l-Mukhtar 'n-Nahawi ibn And Agh Muhammad 'l-Kabir. This took place around 1553 C.E.
35 He was Qadi al-Aqib ibn Qadi Mahmud ibn Umar Aqit ibn Muhammad Aqit ibn Umar who was appointed in 1553 C.E. to the post of qadi and dean of the Sankore' mosque/university.
36 This happened in the year 1565 C.E.
37 This happened in the year 1583 C.E.
38 He was Muhammad 'l-Amin ibn Qadi Mahmud ibn Umar Aqit ibn Muhammad Aqit ibn Umar who was appointed in 1583 C.E.
39 As her title indicates, she was a scholar in her own right and the daughter of the most prominent figure among the literati of the Sankore' district.
40 He was Muhammad Baghyuyu ibn Mahmud ibn Abu Bakr al-Wangari at-Timbukti [1524 C.E.-July, 1593 C.E.].
41 Here he refers to his duties as imam and professor at the Sidi Yahya mosque.
42 He was Abu Bakr ibn Ahmad Biru ibn Qadi Mahmud ibn Umar ibn Muhammad Aqit who was appointed in 1583 C.E.
43 Tin Bahuri or Tumbura is a town in the Malinke region of Bunduku just south of the city of Jenne' some 600 kilometers from Tinbuktu.
44 He was Abd'r-Rahman ibn Qadi Mahmud ibn Umar ibn Muhammad Aqit ibn Umar, [d. 1597 C.E.].
Zarqun45. After him the jurist Muhammad ibn Muhammad Kara46 was appointed as the imam of the Sankore' mosque/university until he died. Then the judge Sidi Ahmad prayed with the people for a short time47. Then his son the jurist Muhammad was appointed to the post48. After his death the post was assigned to the jurist Santa’a ibn ’l-Haadi ’l-Wadaani49 by the commission of Qadi Abd ’r-Rahman ibn Ahmad Maghia50. He is the one who holds the post of imam of the Sankore' mosque/university at the present.

45 This occurred in 1591 C.E.
46 He was Muhammad ibn Muhammad Kara[d. 1619 C.E.] who was given the title shaykh ’s-shuyuukh -‘the master of masters’ because of the educational reforms he instituted and the revival he created during his tenure as imam and dean of the Sankore' mosque/university
47 He was Qadi Sidi Ahmad ibn And Agh Muhammad ibn Ahmad Boryo ibn Ahmad ibn And Agh Muhammad ’l-Kabir[d. 1635 C.E.]. He probably held the post of imam and dean of the Sankore' mosque/university in 1619 C.E. until the appointment of Qadi Muhammad ibn Imam Muhammad ibn Muhammad Kara.
48 He was Muhammad ibn Qadi Ahmad ibn And Agh Muhammad ibn Ahmad Boryo ibn Ahmad ibn And Agh Muhammad ’l-Kabir, who was perhaps appointed to the post in 1627 C.E.. Little is known of this Imam.
49 He was Imam Santa’a ibn ’l-Haadi ’l-Wadaani
50 He was Qadi Abd’r-Rahman ibn Ahmad Maghia ibn Muhammad ibn Umar[d. 1659 C.E.].