

implied the new chief's imperfection in office and the frailty of his power and stressed the fact that he was no better than anyone else in the community.

The main deliberations of the *ajmu*'s representatives of the agnatic lineage groups of the subtribe centered on the communal management of the village cultural and economic life. The *ajmu*'s concerns centered on the following themes critical to the welfare of the community and palm grove: to select the *amghar* of the year; to settle divisions of water and land; to organize *harkas*, or war parties; to administer any issue dealing with the lands and trees of the *habous*; to establish the distribution of the *`ushur*, or religious tithe and the share of the *fqih* of the mosque; to enforce order, fines and banishments; and to establish rules for sharing the costs of the guests of the community. *See also* AURÈS; IGHRAM; IMENIKALEN; KABYLES; MOZABITES; TUAREG.

JAZULI, ABU `ABD ALLAH MUHAMMAD IBN SULAYMAN (1465–1470). He was a member of the Jazula tribe of the Sanhaja confederation in the western portion of the Anti-Atlas Mountains. He was a highly reputed religious scholar and founder of a school of mystical thought that gave rise to a great number of widely branched-out religious brotherhoods. He was a follower of the teaching of the mystic al-Shadhili (1175–1250). After religious training in Fès, Azemmour, and Tit and pilgrimage to Mecca, he settled in Safi, where his fame as a scholar and holy man made him the center of a varied multitude of reverent disciples. Only a few of his works have been preserved. The most popular among them, the *Dala'il al khayrat* (The Guide to Good Works), is a collection of prayers for the Prophet. Al-Jazuli himself did not establish a specific community, but his prominent followers set up Jazuliya all over the Maghrib, known by their founders' names and more or less differing in their ritual practices and structure. A few of them are still in existence, as in the *`Issawa*, the *Yusufiya*, the *Sharqawiya*, the *Shaykhiya*, the *Nasiriyya*, and the *Taybiyya*.

JERBA. This is an island located off the southeastern Tunisian coast in the Gulf of Gabes. It has a population of 110,000, and its area is 510 square kilometers. Some historical sources have identified it with the

land of the lotus eaters in Homer's *Odyssey*. Its settlement dates back to the Phoenician and Roman periods. Jerba's isolated location made it an ideal refuge for Khariji Berbers as well as Jews. Political and social discrimination against Berbers by the Umayyad dynasty (661–750) and to a lesser degree by their successors, the Abbasid dynasty (758–1258), prompted revolts inspired by Khariji ideology as early as the 740s. The last Khariji rebellion occurred in the 11th century against the **Zirids**.

Jerba's economy, which had been historically based on agriculture and fishing activities, has, after independence in 1956, given way to **tourism**. Light industries produce pottery, jewelry, and cloth. The largest city is Houmt-Souq, with a population of about 25,000, and it is also home to the Jewish and Christian communities. The second-largest city is El May, with 15,000 people. Ajim, with 5,000 residents on the southern coast, is the main port city.

Although the population of the island is mainly Sunni Muslim, there still exists a Khariji community in the village of Guellala. Despite subsequent centuries of Berber and Arab coexistence, Berber language and culture have persisted in Tunisia. Actually, the first ethnolinguistic evidence of the Berbers is associated with **Capsian** culture, found in modern Tunisia. Estimates of the Tunisia's Berber population are around 250,000, although this number is highly suspect because of the state's continuous political and social discrimination against Berbers. Most Berbers in Tunisia live in Jerba, Matmata, and east of Gafsa, Tataouine, and Tozeur. *See also* KHARIJISM.

JOUHADI AL-HOUSSAIN AL-BA`AMRANI (1942–). A writer, Islamic studies scholar, and former high school history teacher, Juhadi was born in Casablanca, Morocco. He is a member of the Aït Ba`amran tribe in southwestern Morocco. As a youth, he attended Islamic seminaries in his native land, where he learned the art of Qur'an *qirra'at*, or interpretations, and was exposed to the sciences of Islamic studies. Afterward, he earned bachelor's degree in history.

He published several articles on the history of **Sous** and contributed entries to the *Ma`lamat al-Maghrib* (Encyclopedia of Morocco). He also hosted a radio show on religious affairs in Berber. His works include *Tagharast n Ureqqas n Rebbi* (The Path of Allah's Messenger, the Prophet of Islam, Mohammed, 1995), a collection of