

qaṣīda fi 'l-tajwīd attribué à Mūsā b. 'Ubayd Allāh b. Khāqān, in *RCAL*, Classe di Scienze Morali, Storiche e Filologiche, ser. 6, xiv (1938), 51-92; Ghazālī, *Ihyā' 'ulūm al-dīn*, Cairo 1358/1939, *Kitāb ādāb tilāwat al-Kur'ān*, i, 279-301 (especially helpful in understanding—with copious *ḥadīth* citations—the deep piety of reading and interpreting the Qur'ān; tr. in M.A. Quasem, *The recitation and interpretation of the Qur'ān*); Husayn al-Baghawī, expanded by Walī al-Dīn al-Khaṭīb al-Tibrīzī, *Mishkāt al-maṣābīh*, section *Faḍā'il al-Kur'ān*, various Arabic editions available (valuable and varied collection of *ḥadīth* on recitation and related matters), Eng. tr. under romanised Arabic title by J. Robson, Lahore 1965, ii, 446-70; Kastallānī, *Laṭā'if al-ishārāt li-funūn al-kirā'āt*, Cairo 1392/1972, i (treats both readings and recitation in detail); Ahmad 'Abd al-Karīm al-Aḥmūnī, *Manār al-hudā fi bayān wakf wa 'l-ibtidā'*, Cairo 1393/1973; Nawawī, *al-Tibyān fi ādāb ḥamalāt al-Kur'ān*, Cairo 1379/1960 (probing and authoritative discussions of etiquette); Shams al-Dīn Muḥammad Ibn al-Djazārī, *Ghāyat al-nihāya fi tabakāt al-kurā'*, 2 vols. ed. G. Bergsträsser, Cairo 1352/1933; idem, *al-Naṣīr fi 'l-kirā'āt al-ashr*, 2 vols. Beirut n.d.; Muḥammad Makki Naṣr, *Nihāyat al-kawāl al-mufīd fi 'ilm al-tajwīd*, Cairo 1349/1930 (comprehensive and authoritative); Muḥammad al-Ṣādiq al-Kamhāwī, *al-Burhān fi tajwīd al-Kur'ān*, Cairo 1971-2 (widely used contemporary manual); Maḥmūd al-Ḥuṣarī, *Ma'a al-Kur'ān al-Karīm*, Cairo n.d. (comprehensive discussion of Qur'ānic etiquette by a leading modern reciter); Labīb al-Sa'id, *al-Djam' al-ṣawī al-awwal li'l-Kur'ān al-Karīm, aw al-muḥaf al-murattal, bawā'ithuhu wa-mukhaṭṭatāhuhu*, Cairo 1387/1967, tr. and adapted B. Weiss, M.A. Abdul Rauf and M. Berger as *The recited Koran: a history of the first recorded version*, Princeton, N.J. 1975; G. Bergsträsser, *Die Koranlesung in Kairo*, in *Isl.*, xx (1932), 1-42, xxi (1933), 110-40; J. Cantineau and L. Barbès, *La récitation coranique à Damas et à Alger*, in *AIEO Alger*, vi, 66-107 (1942-7); M. Talbi, *La qirā'a bi 'l-alḥān*, in *Arabica*, v (1958), 183-90; F. Denny, *The ādāb of Qur'ān recitation: text and context*, in International Congress for the Study of the Qur'ān, *Proceedings*, Canberra 1980, 143-60; idem, *Qur'ān recitation training in Indonesia: a survey of contexts and handbooks*, in A. Rippin, *Approaches to the history of the interpretation of the Qur'ān*, Oxford 1988, 288-306. (F.M. DENNY)

TÄDLĀ, a vast region of central Morocco. It is a landscape of plains, foothills and mountains. In the east it starts at the sources of the Umm al-Rabī' (Wansifane) and the Moulouya, and in the Middle-Atlas (Fazāz) it follows the upper course of the former river to its confluence with the Wād al-'Abīd. From there the plains of the Tādilā stretch on both sides of the two rivers until they reach the fields of phosphates in the north; then they skirt the sills of the Srāghna and the Shāwiya in the west. Southwards, Tādilā thrusts towards the slopes of the High Atlas (Drane). It has a Mediterranean type climate, semi-arid to dry with an average precipitation of 350 mm, except in the foothills where humidity is more noticeable. The geological evolution of the region has endowed Tādilā with an alluvial plain which is particularly rich in water resources and highly fertile.

There are still divided opinions about how this vocable should be written (Tādilā, Tādila, Tidle, etc.) and what it means. The Amazigh language of Morocco, Algeria, and the Touareg includes terms derived from the root *t-d-l* which indicate the colour "black" or "dark green". The morphological parallel which may

exist between the vocables Tādilā and Dilā', denoting the mountainous zone in the north-east with the famous Zāwiya of Dilā', has already been emphasised elsewhere by the present writer, and can also be found in the writings of historians such as 'Abd al-'Azīz al-Fishtālī (d. 1031/1622-1) in *Manāhil al-ṣafā'*, and Abū al-Kāsim al-Zayyānī (d. 1241/1883) in *al-Bustān al-zarīf*. The word Tādilā, as it is pronounced locally, means "a sheaf of corn", which fits in well with the preponderant agricultural realities of the region. In Classical Arabic the ethnic name is *tādīlī*, and in dialect it is *tādilāwī*.

The ancient inhabitants of the Tādilā were Berbers, with the Zenāta agriculturalists in the plains, and the Haskūra-Ṣnāga shepherds in the mountains. The first contact the Tādilā had with the Arabs was when 'Uḳba b. Nāfi' (d. 63/683 [q.v.]) passed through on his way back from Sūs. But when Idrīs I conquered Tādilā in 172/789 he found only a small number of Muslims; the majority of the population were either Jews or Christians. In 202/818 the Andalusian Arabs on their flight from Spain after the revolt of the Rabaḍ at Cordova settled in Tādilā. Some years later, other Arabs from Fās followed them when an Idrīsīd amirate was created in that region. However, the main Arab migration took place only at the end of the 6th/12th century, when the Almohads decided to make the Arab Bedouin of the Banū Hilāl and Sulaym, who had settled in Tunisia, move towards Morocco. The Arabs then spread out within the country. On this subject Ibn Khaldūn wrote that "the immigrant Arabs of the Djusham and Riyāh have made their home in the plains and Morocco is being submerged by countless clans".

After the assassination of the Almohad Yahyā b. Nāṣir in 633/1236, the Banū Djābir, another group of the Djusham, flocked to Tādilā and settled in the foothills neighbouring the Ṣnāga, who were established in the hilltops and the plains. Sometimes the Banū Djābir risked going to the plains but when they learned of danger coming from the central power or a ruthless leader they withdrew to the mountains to their Berber allies. The Sa'dians, in their turn, brought in the Ma'kil Arabs who originally came from the Yemen to Tādilā.

In time, a heterogeneous Arabo-Berber population grew up. Because of its strategic situation between the north and the south, and its control of the road linking the two imperial cities, Fās and Marrākush, and its natural resources, Tādilā has been the object of constant interest on the part of all the dynasties of Morocco, and each has tried to strengthen its hold there by nominating representatives from it to high levels of power.

Nevertheless, conflicts affected the region badly; some towns were destroyed and rebuilt, but others just disappeared and new ones were built on their ruins. That is how, in the Middle Ages, the town of Tādilā was a metropolis which gave its name to the whole province; al-Ḥimyarī wrote in his *al-Rawḍ al-mi'ār* that "it is an ancient town where relics of ancient times can be found". Al-Idrīsī adds that "the city of Tādilā held a prime position for the production of cotton and exported large quantities of it in all directions; it was the principal raw material used in the production of cotton fabric in the Maghrib al-Aḳṣā".

Only the town of Dāy at the foot of the mountain could be compared to it. Al-Bakrī, calling it *hiṣn*, a stronghold, describes a lively trade there, with traders from Fās, Baṣra and Sidjilmāsa. Al-Idrīsī noted that Dāy had an advantage over the town of Tādilā in its

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