

## AI Expedition: Towards new challenges in built heritage valorization—A case study of the aesthetic experience in the M'zab Valley

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### Abstract:

Situated in the arid landscapes of southern Algeria and Classified as a UNESCO World Heritage in 1982, the ancient cities of the M'zab Valley embody a profound link between architecture, community, and the harsh Saharan milieu. The exploration of such intangible attributes that mirror human experience is necessary in appraising ancient built environments. This study aims to understand the aesthetic experience of the site's visitors, essential to understand its intangible aspects. Using Natural Language Processing (NLP) a method based on Artificial Intelligence (AI), the research systematically analyzes online reviews, revealing recurring positive keywords like "amazement" and "wonder." The NLP methodology unveils subtle emotional patterns, enriching discussions on cultural heritage preservation. Extracted insights aid in formulating targeted protection plans, aligning conservation efforts with the valley's authentic qualities. This data-centric approach not only enhances preservation effectiveness but also preserves the captivating experiences that contribute to the valley's global significance.

### Keywords:

Natural Language Processing (NLP), Architectural experience; M'zab valley, Built Heritage, Aesthetic experience

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## **Introduction:**

Throughout history, architecture has been defined by a triad of *utilitas*, *firmitas*, and *venustas*, as articulated by Vitruvius in his treatise "De architectura" (Wang et al., 2022). This triad, encompassing utility, strength, and beauty, has remained a constant pursuit across civilizations. However, alongside this triad, various ideologies and doctrines have also shaped decision-making processes in architectural design.

Consider the pyramids of Egypt, serving as a testament to both structural integrity and practical utility. Yet, conceptual decisions were rooted in beliefs about the transition from this world to the afterlife, aiming to evoke otherworldly experiences among visitors (Moffett et al., 2003). Similarly, ancient Greek builders refined their understanding of architectural harmony, expressing it through symmetrical buildings and columns based on the "golden ratio" or "golden section" (Cariou & Jatteau, 2006). This historical journey underscores that architecture, through its triad of utility, solidity, and beauty, has always sought to affect humans beyond mere formal and plastic perception of the built environment.

Architecture can be seen as combining both objective aspects related to technique, structure, and building utility, as well as subjective aspects linked to its impact on users, including spiritual, affective, emotional, and behavioral effects (Albright, 2015). The built environment, especially heritage sites, offers profound sensory and affective human experiences (Pallasmaa, 2000, 2014). These experiences often evoke feelings of ownership, admiration, belonging, beauty, and memory.

Our research interest lies in enriching heritage sites by elucidating the depth of their sensory, aesthetic, and spiritual encounters, acknowledging their profound influence on individuals as sources of identity and fostering a robust human-site nexus.

We argue that understanding the fundamental nature of human interactions at heritage sites is just as important as assessing the physical and stylistic features of ancient structures. Therefore, our research focus on identifying and measuring these interactions, ensuring they are fully considered in the classification and preservation efforts for heritage sites. We have employed an innovative approach

based on Artificial Intelligence (AI), specifically Natural Language Processing (NLP) techniques, to delve into the intricate human experiences within these sites. Through AI-driven techniques, our goal is to uncover patterns in textual and qualitative data, enriching our comprehension of the diverse human experiences at specific heritage sites.

### 1-2-The M'zab Valley: What Human Experience?

The M'zab Valley represents a distinctive example of human settlements in a Saharan environment, embodying both a constructive ingenuity of adaptation to arid surroundings and a manifestation of Ibadi thought with a focus on human and community.

Situated 600 km south of the Algerian capital, the valley comprises five ksour—Al atteuf (Tajmint), Bounoura (At-Bounour), Ghardaïa (Taghardait), Beni isguen (At isjen), and Melika (At mlich). This rich heritage led to the valley's classification as a national heritage site in 1971 and as a UNESCO World Heritage site in 1982. M'zab architecture is considered religious and spiritual, where form seeks to affect both the body and the mind, evident from the scale of the city to that of individual dwellings.

Many architects have testified to the emotional richness evoked by the site. For instance, Hassan Fathi, an Egyptian architect (1900-1989) globally renowned. He pioneered a human-centered urbanization inspired by local tradition (Arkoun, 1983), considers emotion and spirituality embodied in the architectural forms composing the M'zab site (Ravereau, 2003).

He remarks, *"I understood that the Mozabites have voluntarily emigrated and have retained their identity. They have an identity in their architecture. The gesture of the hand does not only follow the brain but also the feeling."* (Arkoun, 1983). He further emphasizes that the forms reconcile all forces: social and technical, expressing the balance of society itself—social, religious equality, according to faith. This effect often lingers in the minds of visitors from various backgrounds, sometimes felt even before visiting the old city through narratives or images. Another architect, Andre Ravereau, similarly testifies (Ravereau, 2003) that the site evokes feelings even before visiting. He states in his book, *"Like everyone else, I received the*

*seduction of Ghardaïa before analyzing it. We have the intuition that things possess a balance called aesthetics. And this before knowing how it is a balance"*(Ravereau, 2003).

The genius of the M'zab city led the renowned French architect Le Corbusier to say, "*Whenever I run out of inspiration, I buy my ticket to M'Zab.*" (Le Corbusier). He experienced great fascination with this architecture, where, according to him, the center was "*the naked man, the instinctive, individual, collective, and cosmic man*".

The architects' reviews have provided invaluable insights into the emotional and spiritual dimensions of the M'zab site, shedding light on the profound connection between architecture and identity. While architects like Hassan Fathi and Andre Ravereau have eloquently articulated the emotional depth and societal balance embodied in the architectural forms of M'zab, it is crucial to shift the focus towards understanding the visitors' perspectives and experiences. By delving into the backgrounds and sensibilities of these architects, who are deeply attuned to the nuances of space and aesthetics, we can gain a deeper understanding of how visitors from diverse backgrounds perceive and interact with the site. This exploration will not only enrich our comprehension of the aesthetic experience of M'zab but also pave the way for a more comprehensive examination of the site's problematique, encompassing both the architects' vision and the visitors' encounters with this architectural marvel.

### **1.2. AI-Driven Approach:**

AI-driven approaches play an important role in understanding how historical sites connect with human experiences and emotions, as they use advanced technologies like machine and deep learning to automatically identify, categorize, and recreate heritage structures from survey data (Croce et al., 2023). By using AI techniques researchers can extract high-level meaningful concepts from data, enhancing the visualization and documentation of cultural heritage sites while providing a more immersive and informative experience (Battina & Jaganathan, 2023). Integrating AI methods in the exploration of built heritage not only enhances research capabilities but also fosters innovative approaches to preserving and promoting cultural legacies for future generations.

One of these AI techniques and algorithms is Natural Language Processing (NLP), which is a multidisciplinary field focused on

enabling computers to interpret and generate human language (Kwong, 2023; Pattanayak, 2023). It combines computer science, linguistics, mathematics, and psychology to develop computational systems that analyze and process language. Its tasks include sentiment analysis, language translation, text classification, and more, all by using algorithms like neural networks and support vector machines to find patterns in data. NLP also allows the extraction and examination of sentiments from written sources, including visitor reviews, narratives, and historical accounts. Combining AI with Natural Language Processing helps interpret and analyze raw digital survey data, leading to a deeper understanding of the historical and cultural significance of heritage sites (Billi et al., 2023; Zhang et al., 2022).

## **2. Material and methods:**

To delve deeper into the aesthetic and architectural experiences of visitors at the M'zab Valley, an extensive analysis of comments and reviews from a diverse range of visitors was undertaken, sourced from specialized platforms. Employing Natural Language Processing (NLP), we aimed to equip machines with the ability to comprehend, generate, and translate human language in its written forms. It facilitated the extraction of valuable insights from textual data, a common practice in marketing and various other fields.

The study unfolded through a meticulously structured process consisting of five key stages:

1. The initial phase involved the careful selection of websites housing reviews pertinent to the M'zab Valley (like TripAdvisor), ensuring representation from visitors of varied nationalities to capture diverse perspectives.
2. Subsequently, comments were systematically collected using predefined keywords such as "M'Zab Valley," "Valée du M'zab," "Ghardaia," and "Ksour Ghardaia," ensuring comprehensive coverage of relevant feedback.
3. Upon collection, the comments (Appendix 1) were meticulously organized and categorized within the "KNIME"(Figure 01) software, cataloging details such as the author's identity, visitation date, and the content of the feedback. This categorization resulted in a dataset comprising approximately 20 distinct feedback entries.

4. Rigorous data cleaning and filtering procedures were then implemented to enhance the quality and reliability of the dataset. Repetitive terms within the same sentence, as well as superfluous abbreviations and punctuation, were systematically removed to ensure clarity and coherence in the analyzed data.

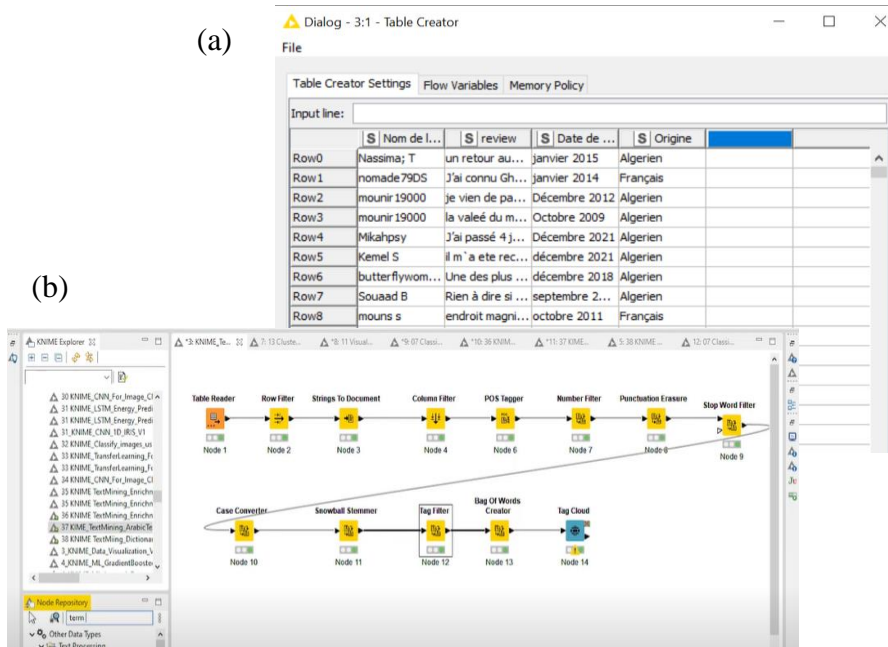


Fig 01 : Processing Pipeline (Source :Authors,2023)

(a) Raw data organization , (b) Data preprocessing and processing pipeline.

5. The final stage of the analysis involved visualizing the textual content using the Word Cloud tool, a visual representation technique. This visualization, depicted in Figure 02, focused on highlighting the most prominent descriptive adjectives extracted from the comments, providing a succinct yet comprehensive overview of the visitors' sentiments and perceptions.



Fig2: NLP word cloud result

**Results:**

The analysis of comments and reviews from visitors to the M'zab Valley revealed a recurrence of specific keywords indicative of a positive, relaxing, and emotional experience associated with various elements of the built environment. Words such as like "beautiful", "extraordinary", "magnificent", and "amazing", were frequently used to describe the aesthetic and architectural aspects of the site, including features such as mosques, ancient buildings, and the natural landscape visible from the ancient cities, emphasizing the profound impact of architectural and natural features on visitors' perceptions and emotions, offering a holistic understanding of their immersive experiences.

**Discussion:**

The observations made by architects such as Hassan Fathi and Le Corbusier regarding the integration of architectural identity with human instincts and cosmic connections resonate strongly with the experiences reported by visitors to the M'zab Valley. Both architects and visitors alike emphasize the profound impact of the built environment on individuals, highlighting its ability to evoke deep-seated emotions and foster a sense of connection with the cosmos.

Furthermore, the positive psychological effects reported by visitors and architects reinforce the therapeutic value of the architectural landscape in the M'zab Valley. Described as a place of peace, tranquility, and relaxation, the valley serves as a retreat from stress and a source of inspiration for those who visit. This underscores the

importance of the built environment in shaping positive psychological states and enhancing overall well-being.

Additionally, the aesthetic allure of the M'zab Valley, praised by both visitors and architects, underscores its significance as a cultural and tourist attraction. The beauty of the architectural landscape, coupled with conservation efforts and UNESCO status, further solidifies its global renown and underscores its value as a heritage site worthy of preservation.

In conclusion, the shared concepts of the built environment, body-mind connection, positive psychological states, and aesthetic experience underscore the inherently aesthetic nature of the architectural experience in the M'zab Valley. This not only highlights the profound impact of architectural environments on human experiences and emotions but also emphasizes the importance of preserving and appreciating ancient built heritage sites like the M'zab Valley for future generations.

### **Limitation and further perspectives:**

The systematic approach employed in this study has undoubtedly provided valuable insights into the qualitative aspects of visitor experiences at the M'zab Valley, shedding light on the emotional and perceptual dimensions of this ancient architectural site. However, it is imperative to acknowledge several limitations inherent in our methodology.

Firstly, the number of reviews analyzed in this study may be limited, potentially restricting the breadth and depth of our understanding of visitor perceptions. While efforts were made to gather reviews from various sources, the sample size may not fully capture the diverse range of experiences and perspectives of visitors to the M'zab Valley. Consequently, our analysis may not be fully representative of the entirety of visitor sentiment.

Moreover, the predominance of positive reviews in the collected dataset presents a notable limitation. While positive feedback offers valuable insights into the aspects of the M'zab Valley that resonate positively with visitors, the absence of negative or critical reviews may skew our understanding of the site's shortcomings or areas for improvement. A more balanced representation of both positive and negative feedback would provide a more comprehensive understanding of visitor experiences and perceptions.



Furthermore, while our analysis offers valuable insights from online reviews, it is important to recognize the limitations of virtual observations. A real-world investigation conducted in situ would offer a more holistic understanding of visitor experiences, allowing for direct observation of visitor interactions with the architectural environment, physical surroundings, and cultural context of the M'zab Valley. Such on-site investigations could provide richer qualitative data and nuanced insights that complement and enhance our findings from online reviews.

In addressing these limitations, future research should focus on expanding the diversity and quantity of reviews gathered, incorporating both positive and negative feedback to gain a more comprehensive understanding of visitor experiences. Additionally, conducting on-site investigations and utilizing direct observation methods would offer deeper insights into visitor behavior and perceptions, enriching our comprehension of the architectural and cultural significance of the M'zab Valley. Embracing these avenues for improvement will advance our understanding of ancient built environments and bolster preservation efforts for sites like the M'zab Valley.

### **Conclusion:**

In summary, the exploration of the M'zab Valley underscores the crucial role of research in uncovering the intangible properties of built heritage. By delving into the emotional and perceptual dimensions of architectural landscapes, such studies provide valuable insights into the cultural significance of these sites. Understanding the profound impact of architectural environments on human experiences highlights the need for innovative conservation and preservation approaches.

Research methodologies like Natural Language Processing offer new avenues for uncovering nuanced insights into visitor experiences and perceptions. By analyzing qualitative data from diverse sources, these approaches enrich our comprehension of the aesthetic, emotional, and societal dimensions of built heritage.

These insights are instrumental in guiding conservation efforts, ensuring that preservation strategies not only safeguard physical structures but also preserve the intangible values associated with them. By recognizing the therapeutic value and cultural significance of architectural landscapes like the M'zab Valley, conservationists can

implement holistic preservation approaches that honor both the tangible and intangible aspects of built heritage.

In conclusion, research focused on understanding the intangible properties of built heritage plays a vital role in informing conservation and preservation practices. By exploring innovative methodologies, we can gain new insights into the cultural significance of architectural environments and ensure their legacy endures for future generations.

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### Appendix 1:

User Name	Date	Origine	Review
<a href="#">Nesligül D</a>	Oct 2018	Istanbul, TR	Highlight of our trip to Algeria: We visited many interesting places in Algeria but the M’Zab Valley was the highlight of our trip. We saw 3 of the five towns of the pentapolis. I can easily say that we traveled back in time as these towns and people live in the world of 1000 years ago. Their faith, called Ibadi is

			<p>said to be a purer form of Islam. El Atteuf with its excellent guide, Le Parisien was probably the most interesting and authentic followed by Beni Isguen. Ghardaia itself is also nice but is a bigger city. Still the marketplace in the afternoon was a lovely experience.</p> <p>They have an autonomous government and have a system to help the poor among themselves.</p> <p>1000 years ago, there were no good hotels and unfortunately this is the case for this area. You can stay at the downtown hotel of Ghardaia ( El Djawhari) or Alghen Paradise which has a nice garden but mediocre rooms. The experience is still worth it</p>
<a href="#">Naovice</a>	Nov 2017	Algiers, DZ	<p>Oasis of Ghardaia : Awesome trip to Ghardaia I strongly recommend it for all of you. It's amazing 😊 place to visit especially in spring. All traditional stuff, foods 🍌🍪, dates and peanuts 🥜. You could visit BeniIsguen, soul, el Atteuf and oasis's 🏜️</p>
<a href="#">salimmina</a>	Jun 2016	London, UK	<p>A lot to do in the gem of the desert: I'm really surprised how few things to do are listed in Ghardaia. There are plenty such as visiting the old town going to Zelfana a thermal hamam also going out in the desert and hunting gazettes going to surrounding places</p>
<a href="#">fab49er</a>	Apr 2012	Milan, IT	<p>For real travelers : It's a location for real travelers. I mean visitors who want to taste something really "local", with some comfort, but not at the level of an hotel. Toilets and showers are separated from the rooms and the furnitures in the small rooms are very, very essential. The old (but completely renovated) house is not so close to the city, but the host can organize all the transfers you like.</p> <p>The building and the surroundings are tipical and can give you the sense of the</p>

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			place; the services (meals and transports) are efficient and friendly. The manager is linked to an association for developing a sustainable tourism and so he is able to support you for any kind of necessities during your permanence. The costs are bargain.
<a href="#"><u>Invisible Shadow</u></a>	Feb 2009	London, UK	<p>Relaxing 200 year old farmhouse with traditional features and rustic rooms: M'Zab Gharaiia (also locally known as Omar's place) was a surprisingly good place to stay. There are two sections, the original block of rooms which are in a 200 year old farmhouse building and the newer block which is built in exactly the same style.</p> <p>The original block is the cheapest option to stay in as there are no on suite facilities. The rooms are very traditional and rustic and are certainly clean. You are not provided with a bed, just a couple of (very comfortable) mattresses on a floor that has been laid with traditional rugs. A towel and fresh clean bed linen is provided and additional blankets are also provided for when you stay in the winter months where it can get quite cold. When we stayed, we were also provided with a small oil heater.</p>
<a href="#"><u>aicha k</u></a>	May 2023	Unknown	<p>Exceptional trip : I visited Algeria in March 2023 and visiting Gherdaia was one of my biggest goals, I had the chance to meet Seddik and his wife, they organized an extraordinary trip for us, we felt like family. The trip was very rich, fun activities and interesting places to discover and a lot to learn about the society and culture and more. The food was exceptional.</p>
<a href="#"><u>shiraziwine</u></a>	Sep 2022	Shiraz, IR	<p>Charming :</p> <p>Five old towns of ancient pentapolis make a unique and magnificent part of Algeria</p> <p>One is El Atteuf, a small but beautiful old town with small museum of Taklidi house and Mausoleum of Ami Ebrahim</p>

الملتقى الدولي الأول حول التراث المعماري والعمراني – الرهانات السياحية والتحديات الاجتماعية

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			<p>Ghardaia which is the best one is an amazing old town, especially when u see ladies with white Woven cloth or “ Aholi” walking in narrow streets makes a scene which u never forget. Melika Town has a beautiful Quran school or Madresa.</p> <p>Beni Isguen Town is another marvelous town in that area and i think all are a kind of must see.</p>
<a href="#">BaghdadSuzanne</a>	Feb 2018	Brussels, BE	<p>Fabulous :</p> <p>The Pentapolis consists of five walled hilltop towns the oldest - and for me the most interesting - being El Atteuf, followed by Beni Isguen and Ghardaia. The other two are newer and I was informed not worth it visiting . In El Atteuf we had a fabulous guide, (ieach town provides its own guides to enter the old towns). The history of each is fascinating and in El Atteuf the original old market place as well as the mosque, cemetery and mausoleum are still in very good condition. Beni Isguen is famous, apart from its main architecture, for its 'auction market' which takes place in the afternoon under very strict conditions. The visit to Ghardai's old town was much quicker but 'new' Ghardaia is a lively place with an interesting market place and its alleyways.</p>
<a href="#">amliakh</a>	12 2017	Ju S weden	<p>Highlight of my trip to Algeria: Ghardaïa is part of a pentapolis, a hilltop city amongst four others, built almost a thousand years ago in the M'Zab valley. It was founded by the Mozabites, a Muslim Ibadi sect of non-Arabic Muslims, including the Berbers.</p> <p>Interesting was also that women are dressed in a "haik", covered over the whole body and only one hole for one eye is open.</p> <p>It was so interesting to be there and explore the whole area and the architecture, even if the structure of Ghardaia self was similar like those cities I saw in Morocco. The</p>

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			<p>square in Ghardaia was outstanding despite all the cars and kiosks (and even rubbish unfortunately) that disturbed the view of the square and even the white "thing" in the middle.</p> <p>But then there were old buildings such I never saw before, like Monument of Moufdi Zakaria, Sidi Brahim Mosque at El-Ateuf or Sidi Aissa - wisemen's burial site etc.</p>
<a href="#">FernandoN evesAlmeida</a>	May 2023	Lisbon, PT	<p>Unique villages where age-old customs persist: Unparalleled villages with cubic houses built on hills dominated by the minaret of the mosque and surrounded by palm groves and summer houses. The women come out veiled showing only one eye and avoid crossing paths with strangers. The almost millenary social model, of great solidarity among people, still survives. However it is not possible to visit the villages alone without a guide and photos of people are not allowed. We guess that we bother the locals a bit when we walk around... To have the most beautiful view of Ghardaia go to the top of the hill where the M'Zab hotel is located.</p>
<a href="#">nike707</a>	Feb 2020	Fukuoka, JP	<p>Valley of Ibad Islam : A valley inhabited by the Ibad sect, who have been expelled from the Sahara Atlas and follow the strictest rules of Islam. He built an irrigation system on barren land and planted date palms. There are five villages in the valley. Among them, I visited Merica, Ghardaia, El Atif, and Beni Isgen, but each village had a different atmosphere, including women's clothing. Both were like foreign countries in Algeria.</p>
<a href="#">Medusa_ab 167</a>	May 2017	Osaka, JP	<p>Valley of M'Zab : The atmosphere is quite different when you visit the valley of M'Zab from Algiers. As I walk through the village, I pass by a woman who is dressed entirely in white and has only one eye sticking out. I want to take a picture unintentionally, but I</p>

			endure it earnestly. Don't miss the church of El Atif, which is said to have inspired Le Corbusier.
<a href="#">Michael R</a>	Feb 2015	Rottenbach, DE	My favorite among the Algerian oases Aside from the passage of the Hoggar Mountains, Ghardaia is likely to be the most spectacular attraction on the N1 through the desert for most Trans-Saharan travelers. This is due to the location of the city on five hills ("Pentapolis") above the valley of the Mزاب-Wadi with its date palm groves and the perfect architecture of the buildings and minarets. They give the cityscape its very own character with light colors and soft building structures. Especially after mastering the tiring route to this sparsely populated part of the desert, the oasis seems like paradise, where the population proves to be consistently friendly and the street life lively. Added to this is the cultural importance of the individual communities, which historically were considered important (and prosperous) stopping places for caravans and, from a religious and ethnic point of view, are home to an independent Berber group of the devout Ibadites. Seen in this light, Ghardaia, both from a scenic and a cultural point of view, requires a stay that should not be limited to just one night and should include a trip to El Atteuf, a few kilometers away, with the Sidi Brahim Mosque.
<a href="#">nassima T</a>	Jan 2015	Algiers, DZ	a return to basics to simple life, an extraordinary valley a surprisingly well-kept cultural richness, a jewel for Algerian tourism to be absolutely preserved!!!
<a href="#">hamu5586</a>	Apr 2014	Kyoto, JP	very same country : Arriving here on the same day from the capital Algiers, it is hard to believe that we are in the same country. Please visit this valley of M'Zab once instead of explaining it with your mouth. The



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			building, construction, culture, everything was completely foreign.
<a href="#"><u>nomade79</u></a> <a href="#"><u>DS</u></a>	Jan 2014	Niort, FR	Old memorie : I knew Ghardaia a very long time ago. The M'zab is a region located in the middle of a particularly arid hamada. The inhabitants are courageous grocers for a large number who work in the north of Algeria. The five main towns each have a winter town with houses huddled around their mosque. One of these cities is a holy city where one could only enter during the day (Beni Isghen) they are built on arid hillsides sparing the fertile areas of dwellings. The summer towns are actually at the bottom of the valley, where the water flows by deep draw-offs. These five cities are, I believe, still magnificent. They are now surrounded by a lot of buildings. But I imagine the charm remained. I have been there many times but not since 1980. An attack took place less than a year ago in this region. I always dream of going back. This information is not very fresh, but whoever knows Ghardaia remembers it forever.
<a href="#"><u>ORIANA7</u></a> <a href="#"><u>0</u></a>	Apr 2014	Rivalta di Torino, IT	Mozabite Pentapolis : It is certainly one of the most interesting regions of the country from a cultural point of view. The pentapolis has remained unchanged over time, and the traditions, architecture and modus vivendi have not changed over time. with a guide (compulsory) you can go to the discovery of the five villages, whose architecture has inspired great architects such as Le Corbusier. lose yourself in the uphill alleys, and arrive at the top of the hills on which the cities were built, to admire the panorama from above, surrounded by the numerous palm trees of the gardens.
<a href="#"><u>mounir190</u></a> <a href="#"><u>00</u></a>	Dec 2012	Sétif, DZ	hello I just spent a few days in ghardaia between the palm trees and the souke of the old medina....the city is still mesreyeuse..we feel like we are living in another

الملتقى الدولي الأول حول التراث المعماري والعمراني – الرهانات السياحية والتحديات الاجتماعية

الثقافية / يومي 06/06 ماي 2024 ، مخبر الطفل ، المدينة والبيئة – جامعة باتنة 2024

			<p>demontione..the air is pure the human contact is easy ..the atmosphere is full of mysterious smells ..the old mosque so impressive one has the impression that one is closer to god...the oasis of ghardaia ...after the floods of 2008..80 percent razed. . reborn from these ashes .. by the will of these inhabitants who courage for them rhymes with ... preserved an old oasis hundred years old and forced destiny to restore their luster to the garden ..... and in more than tt ca the road from constantine to ghardaia is very pleasant on 730...klm with the bassage in bousada magnificent city and jelfa pearl of the steep and laghouat door of the sahra...going to visit the south of algeria it is wonderful is beautiful ..you savor each munite pass laba..ssui here more information</p>
<a href="#">わたか</a>	Dec 2011	Palemban g, ID	<p>Please definitely go! : Algiers feels like a French city, but Ghardaia is amazing! !! The scenery and atmosphere are really conservative and wonderful. It doesn't feel open. I hear that Algeria has many wonderful places, but if you come to Algeria rather than Algiers, you should definitely visit the valley of M'Zab here. We will not disappoint! !!</p>