

An Overview about the Historical Landmarks in the City of Old Nedroma

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Abstract :

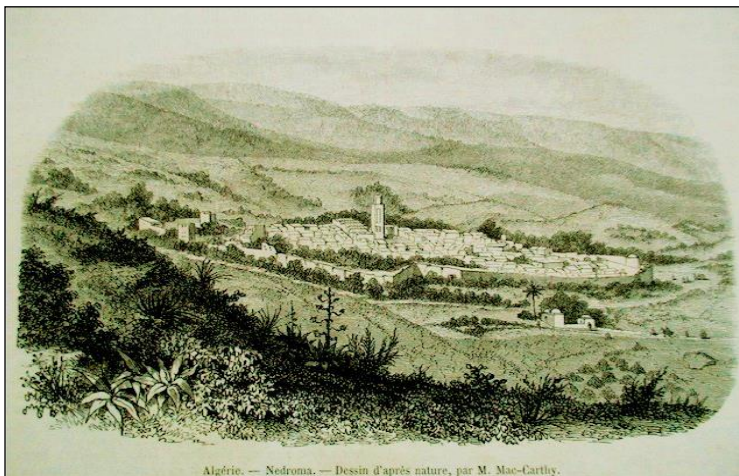
The ancient city of Nadroma is considered one of the well-known cities among the cities of the Islamic Maghreb in the past. It was preferred by the sultans to live in. It had a special place among the Zayani sultans, as Yahya bin Khaldoun mentioned that Sultan Othman ibn Yaghmurasen was deeply saddened by its occupation by the Marinid Sultan Abi Yahya, the brother of Sultan Yusuf. Abu Yaqoub Al-Marini, then was soon recovered by the Zayanis, leaving behind a good number of archaeological evidence, in addition to what the Turks left after them. From this stand point, we decided to present this research paper as an extensive reading of the ancient Islamic architectural monuments in the city of Nadroma and it came in the nature of the diversity between what is religious, civil and military, similar to the Islamic cities that shared time and space with them, and we deliberately mentioned examples of each character, in order to fulfill the right of the subject, and make this research paper as an identification card for the richness of the city of the exploits of the current and subsequent generations.

Keywords: Nedroma, The Great Mosque, The Qaddarin Mosque, The Sultan's Castle, The Shrines.

1. Introduction :

The city of Nedroma is one of the ancient cities which contain the authentic Islamic heritage. Some of it is still remaining despite the wondering of ages. The period which witnessed its creation the first time as well as some factors allowed it to gain a huge position among the Islamic Maghreb towns. First, its strategic location which is considered as a natural fortress which provides security. Also, its feature of the water abundance as well as the good and tender soil and in fact its rich plains contributed a lot in accommodating the needs of people and in his debate about Nedroma, Hassan Ibn Mohamed Al Wazzan pointed out this point saying: "....The plains which are near the coast are very productive because of its fertility...."(Al Hassan Ibn Mohammed Al Ouezzan,1983,p10)The previous mentioned data have encouraged its choice to become an Islamic town knowing that it was the second most important town in the Zianid Kingdom after its capital, Tlemcen. This was the reason which makes it gain different archaeological, religious and military sites surrounded by an out wall, however, historical sites does not exist in the town and so that we have focused just on the archaeological sites.

Fig 1. shows a general view of the external fence and the existed architectures in the city of Nedroma during the 19th century by Mac Carthy.



Source :gravures-anciennes.fr. (consulted on 08/10/2019).

2. An overview about the Islamic archeological sites in the old town of Nedroma:

This kind of architecture had attracted the attention of the Sultans as well as their appreciation in all the Islamic countries because they wanted a lot to raise the name of Allah and also staying on the method of our prophet Muhammed peace be upon him, it has extended to Nedroma like the other Maghrebian towns with the coming of the Islamic conquest headed by Oqba Ibn Nafie Al Fahri to Africa, and so that the religious sites had built on it personifying the transmission and the cultural communication. (Mohammed Amr Al Tamar,,1984 p16).

2.1 Mosques:

The urban fabric of the town of Nedroma included a planification with religious dimensions stemming from the Islamic legislation which was embodied in all the towns previously. It was characterized by the presence of a mosque in order to do the Friday and Eid Prayers constituting the nucleus which twisted around the other buildings of the city of Nedroma such as the mosques which was distributed around the rest of their districts in order to do the daily prayers as well as the habitats and the paths.

2.1.1 The Great Mosque:

When designing the Great Mosque, the city of Nedroma considered it as a nucleus and a center which contained different branches in different religious domains. Knowing the history of this landmark was due to René Basset who discovered a plank which was a piece of the mosque's platform, its form is a semicircular arch and it is composed of twelve lines, its height is 1meter and its width is 0.72m and it contains the structural history of the platform of the Great Mosque in old Nedroma which shows that the constructors of the mosque were Almoravids. The discoverer of the plank said that the builder was probably The Sultan of Almoravids named YousefIbn Tachefine around 474 hijri/1081(René Basset ,1901,p22-23). The Sultan could never built the mosque in the city of Nedroma if there was not different natural and, politic and commercial conditions which makes it very attractive.

The shape of the mosque from the outside is rectangular extends from east to west and it is similar in its shape to the Great Mosque of Algiers

(Georges Marçais,1954,p192),Its length is 28.30 m and its width is 20 m. The house of the prayer has a length of 28.30 m and a width of 9.70 m and it contains nine vertical slabs on the wall of Qiblah (Mekkah's direction in Islam) holded by two rows of pillar and above it some borderline arches,(Rachid Bourouiba,1983,p106),The niche of the mosque is pentagon in shape, its arches are lobular and it is unique in kind in the mosque. In its right, there is the rostrum and in its left exactly in the second corridor of the niche there is a room used as a library and in front of the niche exactly in the center slab there is a space constituted with a mid arch and two other square arches possibly covered with a dome disappeared after. As for the courtyard, it has two lateral halls. The mosque contains three doors. The first in the right of the niche facing the pre-final slab. The second is in the north west corner and the third is in front of the minaret exactly in the north east angle.

The minaret is located in the north east corner of the mosque. René Basset had remarked the presence of a foundation board in the right of the entrance consisted of eight lines refers to the date of its foundation written on it " In the name of Allah the Merciful God bless our prophet Muhammed " ,people of Nedroma themselves with their money and the account of Allah, built in fifty days by Mohamed Ibn Abdelhak Ibn Abderrahman Al Shisi in 749 May Allah have mercy on them all (René Basset ,1901,p20). The Islamic year (Hijri) which was on the board coincide with 1348. Its height is really towering comparing to the minarets of Tlemcen mosque's and it is estimated to 24.04 m, 19.80 m from it for the hull that is decorated with a geometric decoration in the form of a net of lozenges and lobular and broken borderlines and 4.24 m for the pavilion which was empty of any decoration except a small rectangular slit ended in the shape of a borderline bow across its four sides. Its staircase is consisted of ninety nine scales (Mohammed Rabah Fissa,2005,p65),Perhaps, the architect did it deliberately with this numbers following the 99 God Names. The length of base is 4.72 m.

2.1.2 The Qaddarin Mosque:

This archeological landmark known by the Qaddarin Mosque because it is located in southern side of the city of Nedroma exactly in the district of Qaddarin in which the pots were manufactured (huge pots).So, the mosque took the same name of the district and this is the method in which the Islamic cities planers had followed previously in naming the different districts, the mosques and the paths according to the crafts which were done there.

René Basset said that this mosque was built in a previous period before the construction of the Great Mosque of Nedroma maybe during the arriving of the Idrisians in Aghadir (René Basset ,1901,p20). Knowing that the sources spoke that the Berber tribes declared their allegiance to the study, when Idris I came to the city of Tlemcen,(Ali Al-Jaznai,1991,p14), In addition to what was reported by Al-Yaqoubi, who died in the year 284 AH / 897, i.e. during the time period in which the Id,risid ruled this part of the Islamic Maghreb, that the city of Nadroma was called Flossen during the ninth century AD, and it did not bear the name Nadroma, and at that time it was the capital of the neighboring districts and was the last city in the kingdom of Muhammad bin Suleiman, the cousin of Imam Idris, and was distinguished by a distinguished civilized position.(Ahmed ibn Abi Yaqoub,2002,p196),What René Basset was able to find was an eight-line inscription that reads as follows:

Praise be to God alone

And prayers and peace be upon Muhammad

The Messenger of God, after that, this is a tomb

Al-Sharif Al-Hasani Abi Bakr.... Bin Muhammad

El-Shadley Died

May God have mercy on him in the holy month?

Shawwal 11 of it year two hundred and seventy-five [one thousand] (René Basset,1901,p27).

But some said that it was built in Almoravids era so that it was the first mosque which was planned to be build on the center of city and the plan was similar to that of the old Islamic cities. The design support and the sizes are simple and was embodied by Almoravids in their religious architectures in line with the principle of Abdullah IbnYacine (Hassan Ali Hassan, 1980, p377).

From this starting probably was built in the period in which witnessed the enlargement of its plan and the growth of its population which caused the tightness of the Great Mosque compared to the people,(Mohammed Rabah Fissa,2005,p66),It has a rectangular shape extended from north to south. Its length 13.15 m and its width is 8 m. The prayer house or place contains four naves and three vertical slabs on the Qiblah's wall. The main entrance open up with the western wall with a height estimated of 2.24 m and a width estimated of 1.45 m, the mid one is the widest as its width estimated of 3m so that the width of the two other slabs is 2.90m. The niche lost its original shape after the reformation using modern building materials. In its right

there is a sunken square slit set in it the rostrum, as for the support, some of them mediate the house of the prayer and some stucked of the walls, and there are eleven arches above them in the form of the horseshoe. The minaret is located in the western angle of the mosque and it was not mentioned by René Basset when he was talking about the mosque. So, probably it was built later especially that it is build using modern materials and free from any decoration. The roof also probably was re-built with the bricks, the iron and the cement while the surface supposedly is prominent and built using woods such as the mosques built previously in the Islamic Maghreb in which the roof rises on the level of the floor of the prayer house with 4.35m.(Mohammed Rabah Fissa,2005,p67-68).

This historical landmark was categorized as a national antiquity from 1912 and it is still doing its main role which is to do the daily prayers.

2.1.3 The Mosque of Lala Zahra Cherifa:

According to René Basset, this mosque was named on a woman called Lala Zahra which lived during the Adrian period,(René Basset ,1901,p24), But there is not an evidence which proves the validity of his saying. This mosque is located in the southern side exactly on the district of Ibn Zayd near the Qaddarin Mosque mentioned before. No one knows about the date of its building because there is not a reference in the historical texts about it. However, some said that probably was built in the same period of the construction of the Qaddarin Mosque because of the similarities in the architectural elements such as the supports and the arches. This mosque was a kind of a school to learn the Quran then as a mosque for daily prayers. After that, it was closed because of the weakness in its building materials and the damage in its parts. The interesting thing that this mosque was not built like the other mosques of the city above the ground. This mosque was built in the upstairs above the workshop. (Mohammed Rabah Fissa, 2005, p70-72).

There is a staircase following the main entrance of the mosque which is located on the western side. It is constituted on nineteen scales. Through it, people can ascend to the prayer house. Its external shape is rectangular and its length estimated of 9.49m and its width 8.55m. The prayer house is constituted of two naves collimated to the Qiblah's wall and there is also five supports similar to that of the Great Mosque and the Qaddarin Mosque. Two of them are in the middle and the two others are stucked to the wall located in

the right and the left of Qiblah's wall with a short prominence. The remaining support is located on the wall which face up the Qiblah's wall and it is prominent as well. The arches are free of any decoration and it is on two types. The first is in the form of horseshoe and the second is semi-circular broken placed in both ends of the prayer house and it is broken because of the small dimension of the prayer house where the arches could not open up to the maximum extent.

The Archways of this mosque are collimated to Qiblah's wall in opposite of the Qaddarin Mosque in which its archways are vertical on Qiblah's wall. The house of prayer has a specific characteristic which is the height of the roof so that it is lower compared to the other mosques.

Its height does not exceed 2.70 m maybe that's because the mosque is located in the upstairs. The minaret of the mosque is modern compared to the period of the construction of the mosque and its building materials as well as its decoration which proves that it was build in a recent period than the construction of the whole building because of lack of similarity.

(Mohammed Rabah Fissa,2005,p70).

2.2 The Shrines:

Like Tlemcen, the city of Nedroma attracted the attention of the jurists who preferred it to live and spread the knowledge and their shrines are still remaining on the eye view as an evidence of their preference staying and lodging in the city. However, these shrines are few compared to those in Tlemcen and the sources which talked about them are very few beside that some signs from René Basset.(René Basset ,1901,p26-36), Some of the prominent shrines are the following:

2.2.1 The Shrine of Sid Ahmed Al Badjaai:

According to the version mentioned by René Basset about Hamza Ibn Rahal, The shrine of this good protector in the northern east entrance of the city of Nedroma and it was built after the accident which happened to the Sultan Abdelmoumen Ibn Ali when he was wandering with his army when he settled down in the village of Aïn El Kebira which is far from Nedroma with about 10km (Abu al-Abbas Ahmed bin Khalid al-Nasseri al-Salawi, 1954,p: 22).When he was in his tent, Al Badjaai enter and said to him that

there is a conspiracy managed by the leaders of his army. The Sultan ordered Al Badjaai to stay and sleep in his tent. In the night, the plotters enter in the tent and hit with their swords the body of Al Badjaai because they thought that he is the Sultan. The morning after, they shared the euphoria of victory and suddenly the Sultan surprised them and kill them. After that, he ordered to put the dead body of this good protector Sid Ahmed Al Badjaai above the back of a camel and when it reached the northern east side of Nedroma, the Sultan ordered to build a shrine for him.(Abi Al Hassan Ibn Abdullah Ibn Abi Zare Al Fesi,1972,p199).

The version of René Basset from Hamza Ibn Rahal about the death of the good protector differs from the one of Ibn Zare in the place when it was occurred. He mentioned in his work entitled " Al Anis Al Motrib bi rawdi al kirtas fi akhbari moulouk al maghrib wa tarikh madinat Fes" that when Sid Ahmed Al Badjaai came from Africa to Tangier passing by Oran with Almohads Army in the mounth of Dhu Al-Hijjah 555 Hijri/1160, Abdelmoumen Ibn Ali found him killed after he decided to stay and sleep in his tent in order to save him from the conspiracy managed for him.(Abi Al Hassan Ibn Abdullah Ibn Abi Zare Al Fesi,1972,p200).

Also, he said that the Sultan ordered to put the dead body of Badjaai above the back of the camel as well as building a dome and a mosque stuck on it and he ordered to build the city of Bathaa note that it was located near from the valley of Chlef,(Al Hassan Ibn Mohammed Al Ouezzan,1983,p28) and some said that it was localized in the road which lead to Algiers in the valley of Mina near from Ghilizene.(Abdurrahman Ibn Khaldoun,2000,p13).

Maybe this difference in narrating the facts lead to the tyranny of subjectivity rather than objectivity in the one who narrates in order to glorify his origins and this make the facts brought to us suspicion. Abderrahman Ibn Khaldoun talked about the misrepresentation of the facts in his book entitled History by saying: "It happened many times to historians, jurists and Emams to transfer news from fallacies in the stories and facts because they relied just on transferring, they never searched for their origins or look for the similar facts or probed them using the standards of wisdom.... and use the insight in transferring the news.....(Abdurrahman Ibn Khaldoun,2000,p13).

In all the cases, the external structure of the shrine located in Nedroma is characterized by its square shape. Its length of the side is 5m, its height is 4m. The height of its entrance does not exceed one meter and half. In the

middle of chamber of the shrine the cenotaph of the good protector and it is a wooden box its height is 1.50m and its length 2m and it width 1m covered with a green textile written in it "there is no God but Allah, Muhammad is the Messenger of Allah". Above the shrine a big dome compared to its total area.

3.An Overview About The Islamic Civil Archeological Monuments in Old Nedroma:

After becoming a residential and settle place for the people who came and lived in it, the city of Nedroma witnessed a flourishing in the architectural motion which came as a result to the human meeting there which made its architectural texture acquire a civilian character because there were many buildings, private such as habitations, castles of the Sultans and public such as baths etc.... and they were the buildings which existed in the city because they were considered as prestigious towns at that time.

3.1 Castles:

The castle is one of the buildings which take a space in the architectural texture in the Arabic Islamic cities. It was appeared because of the luxury which the Muslims reached at that time. The city of Nedroma witnessed the existence of this kind of architecture and it was represented as follows:

3.1.1 The Sultan's Castle:

The city of Nedroma is one of the cities which had this kind of architectural fingerprints because of its political importance. The popular memory in Nedroma suggests that this archeological site was built in the era of the rule of Almohads' Sultan Abdelmoumen Ibn Ali which began in 526 Hijri/1131 and finished in 558Hijri/1163,(Abu Bakr Al-Sunhaji Al-Baydaq,1971,p13),He chooses for his castle a southern side of the old city to guarantee the altitude and the height which makes him attained a good atmosphere of relaxation with its view on all the city. The topography of the city which prolonged on the length of Fellaoucen's foothill forced it to that and some walls of this archaeological site are still remaining till now and it had a restoration process brings back some of its past luster and it categorized as a national archeological site from September,18 1912.(Berrichi Darwich,2012,p15).

3.2 Habitations:

The conception of habitation is not limited to being just a hollow shell contained a special architectural formation but beyond that it is considered as the most important civilisation tool which helped the human moving forward in the civilisation's grades,(Mustapha Marouan,p77-78), The habitation in Nedroma formed the most important architectural unit with its architectural texture so that they were spread in all the districts. The Muslim architect payed attention in his design to the highest degree of security, sanctity, comfort and the familiarity between the family and between the neighbors with each others using what is available in the environment from building materials and the experience gathered. The geographer Marmol Karvajal mentioned in his book Africa that the dwellings in the city of Nadroma were poor, likening the state of the city to a poultry house, perhaps because it was destroyed by the wars that the city was going through at the time.(Marmol Karbakhal, 1988,p :295) ,It should be noted that Marmol Carbajal was born in Granada in the early 16th century. He was a soldier in the army of the Spanish King Charlecan. He was captured in Al-Aqsa Morocco for a period of seven years and eight months. He learned the Arabic language and the Berber dialect so that he could communicate with the Arabs to convey the news to Charlequin. (Marmol Karbakhal, 1988,p :4-5),From those habitations are the following:

3.2.1 The judge's House (Dar Al Qadi):

It was called like that because of the judge which was appointed by the Emir Abdelkader in the city of Nedroma. This habitation was built for him in order to stay in the city and also to be aware about people's situations. It is located in the south of the city exactly in the district of BeniZayd. Its entrance is opened from the northern interface, above it a borderline arch, its height is 4.5m and its width is 2m. Its door is made of iron maybe it was from the colonialism era. The door is followed by a canopy in which the toilet is located in its left. It conducts directly to a courtyard with a rectangular shape. Its length is estimated to 10m and its width is 7m surrounded by four rooms. In its left, there is a rectangular probably used to receive the guests with an area of 50m². One of the two remaining rooms is located in the southern angle with a square shape. Its length of the side is 6m. It contained a wooden window overlooking the corridor and the other is located in the northern angle. The fourth room is considered as the biggest

one. Its length estimated to 10m and its width 6m and its area is 60m². It contained an entrance in the right angle and a window overlooking the courtyard. As for the kitchen, it has the smallest area with a rectangular shape. Its length is 6m and its width is 4m and does not contain a window but two holes located at the top of its left angle. The upstairs was used for the children who will stabilize in it after being married. The upstairs can be reached using the ladder which started from the courtyard.(Mohammed Rabah Fissa,2005,p87).

3.2.2 The Habitation of Zerhouni :

This habitation is located in the northern east side of the district of Khorba between some other habitations. It is still lead the housing function despite the damage which infected it. Some said that it was built during Almoravids era because of the simplicity which identifies it and the building materials used such as the mortar which was used a lot during Almoravids period especially in the civil buildings even less.(Mohammed Rabah Fissa,2005,p89).

Its interface is empty from any decoration, also the slots does not exist in order to preserve the sanctity of the habitants. The habitation consists of two floors and the ground floor is reached via an entrance with a height of 1.93m and a width of 1.37m. Via a canopy we can reach a courtyard with a rectangular shape. Its length is 11.60m and its width is 6.50m. Its floor is paved with the stone and it is surrounded from its four sides by a corridor remaining from it just the pillars which supported the roof of that corridor by the archways and is surrounded from its three sides four rooms, two of them located in its southern wall and between them a toilet. The first room has a length of 7.50m and its width is 1.95m and has a window overlooking the courtyard with a height of 1.20m and a width of 0.70m and it is considered as the larger room in this habitation likely used to welcome the guests. As for the second room, it has a length of 4.70m and a width of 2.10m. The remaining two rooms are located in the eastern wall of the habitation. The shape of the third room is closer to the square with a length of 2.55m and a width of 2.32m. The last room has a rectangular shape with a length of 4.35m and a width of 2.32m. The upstairs was destroyed and there is just the ladder which is still remaining of it and the majority of it was destroyed as well. What is remarkable in this habitation the existence of another room in the right of the main entrance used as a stable. Its length is 6.70m and its

width is 2m. It was chosen a good place for the stable so that the habitants avoid the least disruption resulting from the smell or noise. Also, the roof of the stable was damaged and there are just the fences. (Attalah Dehina,1984,p364).

3.3 Baths (Hammamat):

The architecture of the baths moved to Islamic Civilisation because of the business traffic and the Islamic expansions with the other previous ancient civilisations. It becomes an important facility in the architecture and circulated in all the Islamic cities so that we find in every city a special space for the building of the baths,(Mohammed Rabah Fissa,2005,p101),and as an example for this architectural type we mention:

3.3.1 The Outmoded Bath (Al Hammam Al Bali):

The habitants of Nedroma gave a huge importance for the baths' buildings in order to approach from Allah because the bath has an essential role in the purity of the body which is a condition to do the daily prayers. So, they built a bath stuck to The Great Mosque and named it The Outmoded Bath and it enters within the public utilities with its architectural texture.

It was considered as one of the oldest baths in the Islamic Maghreb. Some scholars said that it was built during Almoravids era because of the similarity in the design with the one of Almoravids' baths in Morocco despite the modifications done in it. In addition to that, its closeness from the Great Mosque confirms the previous mentioned hypothesis, (Mohammed Rabah Fissa,2005,p102). It is located in the town center behind the Great Mosque exactly in the district of Tarbiaa. Its area is estimated to 162m². Its external shape is rectangular which exceeds from north to south,(Al Hassan Ibn Mohammed Al Ouezzan,1983,p230),Its entrance is made of wood opened from the northern side Its height is 1.80m and its width is 1.10m. Above it a borderline arch which is the base of a sunshade made of the material of wood and the brick. The level of its floor is lower than the one of the outside arena so that you can descend to it using a staircase which goes down to the bottom with six degrees. Following directly its entrance, there is the lounge or it is also called the Frigidarium which is near in shape to the rectangular. Its length is estimated to 7.70m and its width is 6.79m. It contains two borderline arches based on two pillars made of the brown marble. Their height is 1.80m. This hall was covered by a half barrel cellar

contains slits used for lighting. In its right there is the Tepidarium. Its shape is rectangular with a length of 7.28m and a width of 6.33m. The hall is considered as the widest in the bath so that the one who takes a shower does not feel a malaise. Above it, there are four half barrel cellars and in the middle, there is a cellar which has glass slits in order to enlighten the hall. In its middle four pillars made of marble with also a height of 1.80m and contain borderline arches and around it, some stone benches are distributed for the sitting of the bathers after leaving the hot hall or the Caldarium. This latter is found in the south of the previous mentioned hall. There is in it a small room in its left with a length estimated to 4.14m and a width of 1.98m and used for bathing the celebrities separately. Above its entrance, there is a borderline arch. Al Hassan Ibn Mohammed Al Ouezzan talked about such rooms in his description about the baths of the city of Fes saying: "..... they stay alone in private rooms preserved in good clean conditions in order to welcome the high figures..... ".(Al-Hassan bin Muhammad Al-Wazzan, 1983,Volume 01,p229 .

The remaining room in the caldarium has a length of 5.79m and a width of 3.71m. It contains two basins one for the cold water and the other for the hot one as well as stone benches in order to sit in them when showering. The bathroom oven is located in the bottom of the caldarium (hot room). You can reach it using a ladder consisted of 13 scales. It contains a stove and above it there is a saucepan in which the firewood used to kindle the fire. It was supplied by the water via a tube comes from a well directly and from it, some pottery tubes ramifies under the bathroom floor,(Al Hassan Ibn Mohammed Al Ouezzan,1983,p385),The Outmoded Bath got a restoration process in 2003 and after that, it opened its doors and integrated in the daily life of the Nedromian Citizen. Till now, the bath is still preserving the architectural style of the Arabian Islamic Baths.

4.An Overview About The Military Historical Monuments in The City Of Nedroma:

The city of Nedroma is situated in a place similar to a natural castle and this helped it to form a civilised entity and also makes it far from the dangers around. The urban life flourished when the security is available. The city was not protected by just its location, but also by its manuscript which was created like a military building in order to strengthen its natural immunization and to stand against the attacks especially that it is near from

the coast from the northern side. During the conflict between the Ziyyanides and the Marinids, the city was affected like Tlemcen. It was the first which was exposed to their strikes. Abi Al Hassan Ibn Abdullah Ibn Abi Zare Al Fesi said that it was besieged by Abi YacoubYoussuf in the second time when he wanted to invade and occupy Tlemcen. But, he could not break into it and he came back to his kingdom.(Abi Abdullah Mohammed IbnIdriss Al Hassani Al Charif El Idrissi,2002,p534), This proves that it was really fortified because of its importance to the Sultans. The defensive buildings of Nedroma were as follows:

4.1 Fences:

The fences are considered as the most successful method to realise the factor of the security in the ancient cities. For that, we do not find any of the cities which is free from this architectural kind. Al Idrissi mentioned Nedroma saying: "..... a big inhabited and populated city, and contains a fence..... "(Abu Abdullah Muhammad bin Idris Al-Hasani Al-Sharif Al-Idrissi,2002,p534).

This thing proves that its designers did not ignore this architectural kind. They considered it as an urgent need and a basic brick to construct a strong city. The construction of those fences was similar to most of the fences of The Islamic Maghreb cities so that it was used in its building the matter of mortar which is considered as the most used matter in this kind of buildings because of the availability of its primary materials in the nature as well as its resistance against the factor of time whether human factors such as wars or natural like the heat or the rain.

Al-Hassan ibn Muhammad Al-Wazzan mentioned that the walls of the city of Nadroma remained steadfast during the period he visited, knowing that he lived in the late Zayani period, and accordingly he indicated that its dwellings were demolished and rebuilt in a different way, which does not suggest knowledge in construction(Al-Hassan bin Muhammad Al-Wazzan, 1983,Volume 02,p:13)

Most of the rest of the fences are found in the southern side of the ancient city. Its thickness is 1.5m and its height is around 5m and it was exceeded on a length of 30m. On the top of it there are crenels with the height of 0.84m and a width of 0.50m and they are separated from each other with a distance of 0.70m.

They are considered as slits to throw the arrows and and pour the burning oil on the enemies in case they wanted to climb over the fences. It should be noted that that this remaining part of the defensive fence had a restoration in 2003. (Mohammed Rabah Fissa,2005,p48).

As for the northern and the eastern sides, there is no left remains. The remains of the fence in the western side are still exist at the sight of the people because they are situated in a place hard to reach because it was built aligned to the valley which is in that side especially that the topography of this side is very steep. So, it can be reached and take the measurements.

4.2 The Towers:

It is divided into two parts, the first is separated from the fences as an advanced control point on the architectural space of the city. The second is linked to the fences as for the fence situated on the southern part of the fence of Nedroma. In addition to its defensive role, through it, you can monitor the movements of the enemy and it is considered as the only tower which is remaining in the city. Its height is estimated to 5.40m and it is prominent on the wall of the fence with 4.10m. Its length is 5m.

4.3 Doors:

The city of Nedroma holds between its paths and its alleys the characteristics of the ancient cities in the Islamic Maghreb so that we find it taking a symmetrical urban constructional and it is clearly shown in how its architectural texture is organized as well as the organization of its lands and it contain doors. Most of the Islamic cities were distinguished with its design which contains four doors and it is the same feature which was found in the city. In it, four doors had distributed. Some had extinct and some still exists as follows:

4.3.1 The City Door: It is situated in the northern side, it was modified many times touched its external shape and its building materials and its height was minimized and its original building materials had changed to new ones represented by the cement.

4.3.2 The Casbah Door: It is located in the south of the city, it had a restoration process which kept it part of its external shape. (Mohammed Rabah Fissa,2005,p55)

4.3.3 Al-Faraki Door: It is located in the eastern side, maybe it is called like that because it is situated in a the crossroads which move to east (Ain El Kebira) and the north (Ghazaouet), the south (Maghnia). Its milestones did not remain, it was totally extinct.

4.3.4 Taza Door: This latter is located in the western side of the ancient city.

It was called like that because it was opened on the roads which lead to Taza. (Mohammed Rabah Fissa,2005,p48).

This door was destroyed and its milestones did not remain as well on the sight, The archaeological sites which are mentioned before reflect an integral part from the physical heritage of the city of Nedroma and it was divided in its entirety into three parts some of them is religious, civil and military and there are the kinds which accompanied the Islamic Architecture to the Islamic ancient cities whether in the eastern or western Islamic Maghreb. This was remarkable in the historical heritage of Nedroma its emptiness of the archaeological sites. From our preview of the city and its entourage we did not find areas which contain fixed archaeological remains or transported may be, as an excuse.

5. CONCLUSION :

As a conclusion to what we have mentioned in this research paper, we point out that the city of Nedroma is not as large as the other cities in which the Romans settled, such as Tlemcen, but was one of the secondary cities that provided a commercial role by linking the central Morocco with the Far Maghreb, and it included the basic facilities that are distinguished It has Islamic metropolises, including a mosque stationed in the city center, residential neighborhoods with crooked and narrow paths, mosques and a bathroom, which is the oldest in central Morocco, We also point out that there are no archaeological sites in the city of Nedroma, which supports the idea that it was one of the secondary cities that did not witness an intense urban movement,

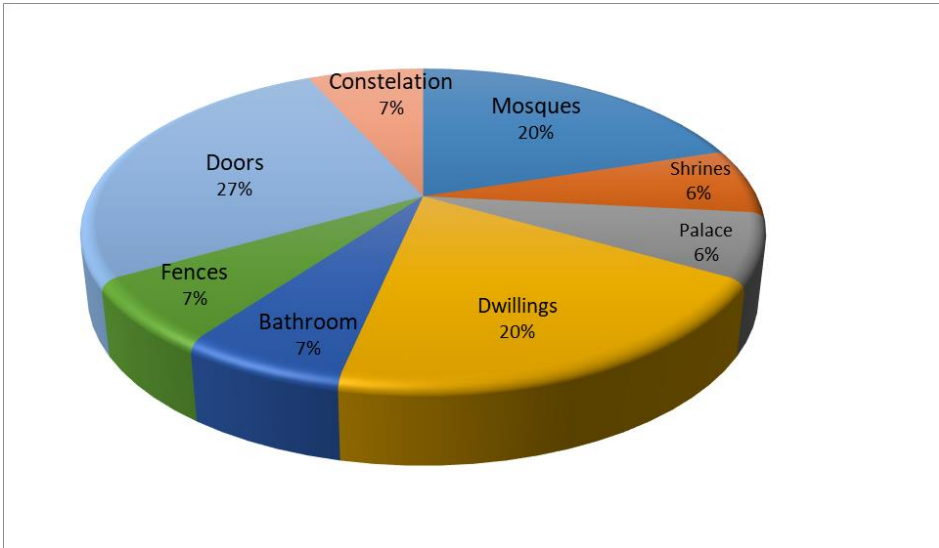
In order to be more clear, we present what was previously mentioned the number and proportions of monuments in the following table and relative circle.

Table 1. Shows the types of archaeological monuments and their number according to the samples selected for study in the city of Nedroma.

Archaeological landmark	Archaeological teacher job	The number	The total number	Percentage
Islamic religious monuments	Mosques	03	04	27%
	Shrines	01		
Civil Islamic monuments	Palaces	01	05	33%
	Dwellings	03		
	Bathrooms	01		
Islamic military monuments	Fences	01	06	41%
	the doors	04		
	constellations	01		
Grand total			15	100%

Source : author

Fig.1. Show the proportions of the remaining monuments in the ancient city of Nedroma.



Source :author

Map.1. Shows the location of archaeological monuments and historical sites in the ancient city of Nedroma.



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