



The importance of the historical method in the field of sociology (Values system in the Manuscript of the Mallorca' history as a model)

أهمية المنهج التاريخي في مجال علم الاجتماع
نظام القيم في مخطوطة تاريخ مايوركا كنموذج)

Mourad Benharzallah (*)

University Center Ali Kafi ,Tindouf ,

Algeria

mourad.benharzallah1@gmail.com.

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الملخص:

يقدم هذا المقال قراءة جديدة لأسباب انتصار القوى المسيحية وهزيمة المسلمين في جزيرة مايوركا من خلال منهج تاريخي في مجال علم الاجتماع . كما يلقي الضوء على منظومة القيم السائدة في مدينة مايوركا ، و القيم الاجتماعية والدينية بشكل رئيسي ، قبل سقوطها. بالاعتماد على مخطوطة تاريخ مايوركا لابن أميرة كمرجع لتوثيق الحقائق والقيم التاريخية والاجتماعية المتعلقة بما ورد أعلاه في مجتمع مايوركا. تشرح المقالة أيضًا العلاقة بين علم الاجتماع والتاريخ وأهمية التحليل التاريخي في دراسة أحداث وعمليات ومؤسسات الحضارات السابقة للثور على أصول أو سوابق الحياة الاجتماعية المعاصرة وفهم طبيعتها وعملها. ويختتم المقال بأهمية المؤسسات في المجتمع في تشكيل منظومة القيم بطريقة تحسن الحياة الاجتماعية المعاصرة.
الكلمات الدالة:
الطريقة التاريخية في مجال علم الاجتماع ، مايوركا ، مخطوطة تاريخ مايوركا ، نظام القيم.

Abstract:

This article provides a new reading of the reasons for the victory of the Christian forces and the defeat of the Muslims in the island of Mallorca through a historical method in the field of sociology that sheds light on the value system prevailing in the city of Mallorca, mainly social and religious values, before its fall. By relying on the manuscript of the History of Mallorca by Ibn Amira as a reference to document facts historical and social values related to the above in Mallorca society.

The article also explains the relationship between sociology and history and the importance of historical analysis in studying the events, processes, and institutions of past civilizations to find the origins or precedents of contemporary social life and understand its nature and functioning. The article concludes with the importance of

(*) Corresponding author: Mourad Benharzallah, mourad.benharzallah1@gmail.com.



institutions in society in shaping the value system in a way that improves contemporary social life.

Keywords:

Historical method in the field of sociology, Mallorca, Manuscript of the History of Mallorca, Value system.

1- Introduction:

The social approach is based on transcending narrative history and creating a critical/problematic history that examines society's current problems based on a scientific and critical approach that does not see the study of the past as an end in itself. Rather, it is an entry point for a better understanding of the present's problems and a tool for rebuilding a new relationship with historical time. Therefore, this study attempts to present a new reading of Mallorca's fall in the hands of the Christian forces and the exit of Muslims from it from a social perspective by focusing on the value system that prevailed in the city of Mallorca before its fall, Focusing on both religious and social values, as they are among the most prominent values that shape the value system, In conducting this study, we rely on the manuscript of the history of Mallorca by Ibn Omairah as a reference to document the historical and social facts related to the aforementioned values in the community of Mallorca.

And the researcher started his research by trying to shed light on the most prominent concepts mentioned in the study. He went to talk about the circumstances of the emergence of the sociological approach to historical events and to introduce the Zawia Balamash in the city of Tindouf. To then move on to talk about the sociological reading of the manuscript in light of the problem at hand.

2- The problem of the study:

Sociologists unanimously agree that human activity is closely related to the value system and scale of a person's priorities. A society whose values system places the values of religion and the social values at higher levels cannot spread among its members acts that are inconsistent with religion and



morals. Since deviant acts result from the domination of the values of corruption and immorality and their occupation at the high level of the social system hierarchy. The struggle that occurs within the individual between his moral, religious, and social values on the one hand and his desires, inclinations, and the effects of instinct, on the other hand, is decided according to the status and rank of religious, and social values in the value system.

The religious values that the Muslim carried when they entered Spain, which enabled them to reach southern France, were based on conveying the message of Islam to all human beings and informing them that there is only one god for this universe and that people must love each other and cooperate, and it is forbidden for them. Adultery, theft, and deceit, there is no room here to mention all the noble values advocated by the Islamic religion. Still, it can be summarized that a good Muslim is one who is characterized by good behavior, says the Prophet Muhammad, peace and blessings be upon him, "Verily, among the best of you are those with the best character."¹

Based on the sociological approach, this study seeks to answer a major question which is: **What are the effects of the values of social and the values of religion as essential components of the value system in the historical events that resulted in the fall of Mallorca?** In line with the study topic and its title, the previous main question is divided into the following sub-questions:

1- Were social values occupying the highest ranks in the value system of the Muslim Mallorca community prior to their falling into the hands of the Christian forces?

2- Were religious values occupying the highest ranks in the value system of the Muslim Mallorca community prior to the fall of Mallorca Island in the hands of the Spanish?

3-Defining the concepts:

This section highlights the most prominent concepts included in the research



3.1-The Manuscript:

The abbreviations of word Manuscript are MS for the manuscript and MSS for manuscripts . Manuscripts have a great role in transmitting and spreading science and knowledge for many centuries in all aspects and fields, whether scientific, artistic, or religious, and they are the main landmark indicating the civilization and authenticity of nations, and those who follow human history find that the Arab Islamic civilization is distinguished by its great wealth of manuscripts, and the countries of the Maghreb in general. Algeria, in particular, has a prominent position in the quantity and quality of manuscripts written by intellectuals and scholars traveling between the East (Southeast Asia, especially the land of Hejaz, Iraq, and the Levant) and Andalusia (the southern gateway to Europe) and sub-Saharan regions, and this intervention deals with one of the manuscripts of the Sahara region the manuscript of the history of Mallorca, but before that we try to determine what is meant by the word manuscript.

According to Online Etymology Dictionary Manuscript is “book, paper, or other document written by hand with ink, pencil, etc., as distinguished from anything printed, especially one written before the use of printing, c. 1600”² .while Childress says that,

“The word manuscript is derived from the Latin phrase *manu scriptus*. meaning "written by hand." It was coined after the invention of printing, as a way to distinguish between printed and handwritten books. Once printing became widespread. Manuscript began to be used for any document submitted for publication—even one prepared with a typewriter or laser printer”³.

Concerning manuscripts in Algeria Estimated at more than three million manuscripts on the whole of Algerian territory⁴

3.2-Mallorca (Majorca): Mallorca and Majorca are two names for the same island, Majorca is the largest of the Balearic Islands and its capital, Palma, also serves as the capital of the Balearic Islands autonomous region.⁵ The Balearic Islands (Arabic: Al-jaza'ir al-Sharqiya li-l-Andalus: The Eastern Islands of al-Andalus) are an archipelago located in the Mediterranean Sea to



the southeast of Spain. Catalan—the native tongue—and Spanish are the official languages. located about midway between the southeastern coastline of Spain and the northern coastline of Algeria.⁶

Mallorca's history goes back several thousand years when both the Greeks and Romans had interest here. There are Roman forts, chambers and roads, although the island began to really develop after the Moors' arrival in the 10th century.⁷

The Islamic Arabs were taking over, their Muslim converts becoming known as The Moors. In 711 their army landed at Gibraltar and within 7 years almost all of mainland Spain was under Moorish control. They called it the Caliphate of Cordoba.⁸

Isam al-Hawlani, was the first wali of the Umayyad dynasty of the Balearics. The Muslim conquest of Majorca and the Balearics is normally stated as having started in 902, which is true up to a point because of al-Jaulani's accidental arrival in Majorca. His ships were on their way back across the Mediterranean from mainland Spain when a storm diverted them to Majorca. Some raids and minor incursions followed, but it wasn't until late 903 that a successful invasion was completed, al-Jaulani having convinced the Emir of Cordoba of the value of conquering the island.⁹

3.3-Zawya Bellamech¹⁰:

Zawya Bellamech, attributed to Cheikh Ould Bellamech founder of the city of Tindouf in 1852¹¹, from the Tadjakant tribe¹².

The city of Tindouf, which is located in the far southwest of Algeria, knew a group of angles and mosques that had a great and distinctive role in establishing the scientific base in the city, as it was a station for seeking knowledge, learning, and fatwa, and all of this is evident through the scientific platform that was and is still in the city, which is a Zawya Muhammad Al-Mukhtar Bellamech Al-Jkani of Tindouf. And his manuscripts and documents still indicate the abundance of his knowledge, not to mention what others wrote about him

El Khizana or "The library ", of which Bellamech 's khizana is one of them, is an important educational tool that helped students acquire



knowledge throughout the ages and historical times of the Islamic State; Where in most schools and zawiyas there are khizanate containing various books and manuscripts to help the student understand the scientific quantity he receives, especially since the acquisition of books cost exorbitant sums, which prevented the majority from owning them. It is also considered a scientific and cultural institution that complements the lesson of Professor (Sheikh). It facilitates the student to draw science from its sources, and make contact with the scholars and sheikhs who are based on it.

The Sahrawi academic centres in southern Algeria were distinguished by the abundance of their khizanate (Libraries). This led scholars to develop it and always search for new things, which gave a strong impetus to the education movement, and encouraged interest in the arts of science and understanding in matters of the Islamic religion. The students of knowledge increased, and the movement of authorship and cloning became active until those areas became like a torch that illuminates them. Most of the desert oases were full of bookcases, and the headquarters of the zawiyas in them were transformed into cities such as Ain Madi, Tamasin, Tolga, Timimoun, Adrar, Wadi Al-Saoura, and Tindouf.

3.4-The Value System:

Before defining a value system, it is necessary to highlight what is meant by the word value.

The dilemmas of defining value for research purposes are many, but the most crucial in many ways is the choice between a broad and a narrow definition. very broad definitions tend to equate "value" with preference, desire, liking, or satisfaction. thus passing over the most distinctive feature of valuing, that is, the partial autonomy of criteria of desirability from desire or wish.¹³

A value system is an organized set of preferential standards that are used in making selections of objects and actions, resolving conflicts, invoking social sanctions, and coping with needs or claims for social and psychological defenses of choices made or proposed. Values are components in the guidance of anticipatory and goal-directed behavior, but they are also



backward-looking in their frequent service to justify or explain past conduct.¹⁴

3.4.1-Social values:

Social values are defined as "standards, which individuals and social groups employ to define personal goals and essentially shape the nature and form of social order in a collective i.e., what is acceptable and not acceptable, what ought or not to be, what is desirable or non-desirable" ¹⁵ Türk kahraman indicates that "as a sociological concept, values refer to similarities and shared demand."¹⁶

Social values provide the general guidelines for social conduct. Values such as fundamental rights, patriotism, respect for human dignity, rationality, sacrifice, individuality, equality, democracy etc. guide our behaviour in many ways. Values are the criteria people use in assessing their daily lives; arrange their priorities and choosing between alternative course of action.¹⁷

Türk kahraman's writing demonstrates the importance of values in society. He wrote: "In almost every society people take values seriously, sacrifice their interest, struggle for them and even they die for them."¹⁸ "

Quoted from Joseph Fichter (What is sociology?) Türk kahraman wrote: Some functions of values could be the following:

- 1) They show the ways of thinking and behaving ideally.
- 2) Values are used as means in judging.
- 3) They make people focus on useful and important cultural objects.
- 4) They play a role as a guide to adopt and realize social roles.
- 5) They perform as social control and restraint tools.
- 6) They provide solidarity.

3.4.2-Religious values:

According to Lewis Davis Religious values represent the beliefs and practices that believers share in a religion. ¹⁹

Many sociologists wrote about religion, so we find, for example, the sociologist Emil Durkheim (1858-1917) who mentioned religion and religious values in many of his works. Conceivably the most famous of these works is the book "The Elementary Forms of the Religious Life", and Thompson provides a brief reading of this book by saying: "The general



conclusion of the book which the reader has before him is that religion is something eminently social. Religious representations are collective representations which express collective realities; the rites are a manner of acting which take rise in the midst of assembled groups and which are destined to excite, maintain, or recreate certain mental states in these groups. So if the categories are of religious origin, they ought to participate in this nature common to all religious facts; they should be social affairs and the product of collective thought. At least -- for in the actual condition of our knowledge of these matters, one should be careful to avoid all radical and exclusive statements -- it is allowable to suppose that they are rich in social elements."²⁰

Whilst Max Weber's book, entitled "The Protestant Ethic and the Spirit of Capitalism" , is the most prominent work indicating the importance of religious values in the system of values, and their impact on the behavior of individuals.

4-The Relationship between History and Sociology:

Sociology and History are so interrelated to each other. That has led sociologist G. E. Howard says "History is the past Sociology and Sociology is the present History".²¹ Gary McCulloch says "Mills emphasises the close relationship between history and sociology. and indeed argues that history is the shank of social study . Historians represent in his view the organised memory of mankind. which sociologists need to recognise and tap by including a historical scope of conception and a full use of historical materials"²² Therefore, sociologists like Mills and Howard defended the historical method, what is the historical method in the field of sociology? That what we try to clarify in the next section.

4.1-The Historical method in the field of Sociology: Currently, the historical method in the field of sociology defined as "Is the study of events, processes and institutions of past civilizations for the purpose of finding the origins or antecedents of contemporary social life and thus of understanding its nature and working".²³



If the West considers that the sociological dimension of documenting historical facts has appeared recently, then we believe that this prejudice the right of the Arab scholar Ibn Khaldun, since history science owes Ibn Khaldun to elevate history from the level of gathering facts and narrating news to the level of knowledge aimed at a deeper understanding of events foresight. For her future grant. And from his philosophy in history and on his hands was established sociology. Thus, he is considered the first to try to go beyond the traditional view of writing history based on narrating facts and collecting them in compilations and volumes. Perhaps the most prominent manifestations of the sociological approach to historical events are reflected in Ibn Khaldun's theory of the "urban cycle in the interpretation of history," which came as a comprehensive concept of society's development. The emergence of this theory, those events, and facts that Ibn Khaldun witnessed and characterized by the chaos, decay, and collapse of the Islamic Maghreb during the fourteenth century AD, so he tried to shed light on the reasons leading to that collapse.

4.2-Historical sociology: a branch of sociology concerned with study of the origins, stages, and laws of social life and social institutions.²⁴

American sociologist and historian Charles Tilly says: "If we date the emergence of sociology from Comte or Spencer, then historical sociology once constituted nearly the whole of the sociological enterprise"²⁵. He adds, saying " The separation of sociology from history operated, curiously enough, through both abstraction and concretization: abstracting social processes from the constraints of time and space, concretizing social research by aiming it at reliable observation of currently visible behavior"²⁶.

The Historical Sociology of today began roughly in the 1970s this was based, however, on the work of thinkers active in the 19th century.²⁷

Social historians are agreeing that social history is not just another sub-culture they if want it to insist that its program is nothing less than writing the history of society. If economic history ought to be the economics of the past then social history ought to be the sociology of the past – and sociology ought to be understood in the most all-encompassing way.²⁸ That said, we can distinguish trends and alternatives within the rough consensus.



Craig Calhoun has proposed a distinction between two fundamentally opposed conceptions: against attempts to domesticate historical sociology by admitting it as simply one more specialized branch of sociology, he defends the broader idea that it should serve to reorient the discipline as a whole. The aim is, in other words, to bring about a much closer and more systematic integration of history and sociology.²⁹

5-Manuscript of the History of Mallorca, (Kitab Tarih Mayurqa)³⁰:

Winston Churchill, Former Prime Minister of the United Kingdom from 1940 to 1945, during the Second World War, says “History is written by the Victors,” Until the turn of the twenty-first century, news of the Catalan-Aragonese conquest of Mallorca, with the exception of some loose parts, came from the victors. Manuscript of the History of Mallorca (**Kitab Tarih Mayurqa**) came to fill a huge gap. Its author, Ibn Amira al-Mahzumi (1186-1269), recounts that disaster in detail from the Muslim point of view. The Arabic manuscript, known only from distant references, was in a private library in Tindouf. Muhammad ibn Muammar made the first copies, annotations, and a copy of the manuscript, and based on this meritorious work, Professors Nicolau Roser Nebot and Guillem Rosselló Bordoy translated it into Catalan.

5.1-The author of the manuscript:

He is Abu al-Mutarrif Ahmad ibn Abd Allah ibn Muhammad ibn al-Husayn Ibn Amira al-Makhzumi; was born at Alzira in the province of Valencia<<, in the month of Ramadan in the year 582 AH, corresponding to 1186 CE, he witnessed many important historical events in the Islamic West in general, and Andalusia in particular, when he was born the Almohad state was at the height of its greatness And its power, and the geographical area it occupied extended from the borders of Egypt to the borders adjacent to the Christian kingdoms in Andalusia.

Ibn Amaira wrote a manuscript of the history of Mallorqah in a wonderful linguistic style.

5.2-Manuscript Form:

The manuscript of the history of Mallorca is in the Khizana of Zawiyat Sidi Bel'amish in Tindouf (Algeria). Copied in normal Maghrebi



script, the manuscript contains from 26 sheets (52 pages), measuring 24 cm in length and 18 cm in width, and the number of lines in each sheet is 23 lines, and it is devoid of any mention of the name of the scribe, date and place of copying, and not numbered, its beginning is:

Praise be to Allah. Who controls the destiny as he wants... There are no comments in the manuscript. The title of the manuscript, which is the History of Mallorca, and the name of its author, Ibn Amira al-Makhzoumi Abu al-Mutrif, was mentioned in the first paper.

Although the title of the manuscript is the History of Mallorca, it does not in fact deal with the history of the city, but rather deals with the circumstances and circumstances of the Spanish capture of it. The author began his manuscript with an opening in which he indicated that the reason for writing the book is to respond to the request of one of the citizens of Mallorca who were forced to leave after its fall.

5.3-Discover the manuscript of the History of Mallorca:

The History of Mallorca (Tarikh Mayurca) a manuscript found in Tindouf (Algeria), in mid-November of 2007, Professor Maria Jesús Viguera informed the historian Guillem Rosselló Bordoynet that a manuscript by **Ibn Amira** had been published, a text that had been considered lost for centuries. A professor at the University of Oran (Algeria), Ben Ma'mmar, had found the document in a library (Khizana) in Tindouf. In 2007 he published a book with Ma'mmar document.³¹

6-Sociological reading of the manuscript:

To answer the study problem, what are the effects of the values of social and the values of religion as essential components of the value system in the historical events that resulted in the fall of Mallorca? Drawing on the manuscript of Majorca's history, Through which we aspire to a sociological reading of the historical events known to the island of Mallorca, and to determine whether the value system prevailing on the island of Mallorca when it fell had known some imbalances that were the cause of the historical events contained in the manuscript. To answer this question, the researcher tried to determine the status and importance of religious and social values by invoking the document under study.



To answer the main question of the study we will try to answer the sub questions

1- Were **social values** occupying the highest ranks in the value system of the Muslim Mallorca community prior to their falling into the hands of the Christian forces?

The period prior to the fall of Mallorca, according to what was stated in the manuscript, was characterized by the weakness of **social values**, and this is what we can see from the many intrigues and conspiracies within the island community, as the owner of the manuscript pointed to the frequent discord between the people of Wali (the governor) and his sect and the Andalusian community, because the governor's sect has always tugged his chest and pushed him for revenge Andalusians.

When the dispute intensified between them and the sect of the Wali (governor's sect), they decided to carry out a plot to depose the Wali and kill him, and they agreed with their leader, whose name and method of killing did not mention by the author on the time. But one of the conspirators revealed the details of the plan to one of the Wali's followers, so the operation was exposed and the commander fled with a few of his followers to the desert, but the Wali's people soon followed him and killed him with his companions before reaching the people of the desert. Then the Wali, after this failed conspiracy, arrested a group of suspected soldiers and placed them in prison, then killed them.

According to the foregoing, it was logical that the fall of Mallorca, on Monday 14 Safar 627 AH, would have been a very terrible fall. The manuscript in a wonderful way described the fall of the island.

2- Were religious values occupying the highest ranks in the value system of the Muslim Mallorca community prior to the fall of Mallorca Island in the hands of the Spanish?

The answer to this question, which aims to determine the place of religious values in the value system of the Muslim community of Mallorca before the fall of the island, requires an attempt to find out the extent to which the Muslim inhabitants of Mallorca, specifically the soldiers who defend the city, adhere to the values of their Islamic religion.



With regard to the place of religious values in the value system of the Muslim soldiers defending Mallorca, the manuscript shows that a large class of the soldiers defending Mallorca, specifically those who were expressed by the author of the manuscript in the sect of the wali (governor), do not give much importance to religious values, which indicates the weakness of religious values, and this is what it becomes clear to us through the most prominent confrontation between the soldiers defending Mallorca and the invading forces. After the Christian troops approached the anchorage, the wali ordered a group of soldiers to block the paths and prevent the enemy from descending on the anchorage, and that group was headed by people from the wali's sect.

But the people of the wali have reached the point of not giving any value to the teachings of their religion, even though the Islamic religion categorically forbids drinking wine, but the author of the manuscript mentioned that Muslim soldiers spent all night drinking wine, and as a result, the enemies were able to kill a group of Muslim soldiers and take their horses. According to the author of the manuscript, this defeat he described as a catastrophe, it opened the coast of the island to the invading forces and paved the way for them to Mallorca's land.

Conclusion :

We notice according to the Kitab Tarih Mayurqa a significant weakness of social values such as those we referred to earlier in the previous section, such as the value of patriotism and the values of loyalty. This weakness was manifested in the deficiency or absence of the functions that we mentioned in the previous section, such as solidarity.

Although we saw during our attempt to shed light on religious values, even for a short period, that the soldiers did not adhere to the values of their religion, which forbids drinking wine, this does not prevent, according to the testimony of many historians, even Westerners, that during the Islamic rule of the island there was tolerance. Between different religions. Tolerance, which is one of the most important components of the Islamic religion, as



the word 'Islam' means 'peace' In this context Dr. Andrew Ede, Doctor of History and Philosophy of Science, University of Alberta, Canada, described in his article *The Forgotten Conquest of Mallorca*, the Islamic presence in Mallorca as an occupation of Mallorca, Dr. Andrew testifies that the period of the Islamic presence there was marked by the spread of religious tolerance values among, Muslims, Christians, and Jews. Also, the period of Islamic presence on the island was marked by prosperity.³²

As we have already seen, the sociological approach based on historical analysis aims to study the events, processes, and institutions of past civilizations in order to find the origins or precedents of contemporary social life and thus understand their nature and functioning. And by returning to emphasize the importance of social and religious values, which were a direct cause of defeating the Muslims, these values, especially religious values and the desire to expel Muslims from the island of Mallorca, were also the reason for the victory of the Christian forces.

And what we conclude from this study can be summarized by saying, "If the religious institution of our society were the most powerful of all social institutions, we should exhibit individual value systems wherein religious values have the greatest priority; if instead, the military institution is the most powerful, we should all exhibit individual value systems wherein military values are the most important."³³ Through the various institutions in the community, we can form a value system that guides the behavior of individuals for what serves the solidarity of society.

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