

Historical Materialism, According to The Views of The Philosophers Marx And Engels, The Negro Revolution as An Example

¹Dr. Ashraq Ali Hussain Al-Shammari

²Asst.Lec. Abbas Ali Hussein Al-Shammari¹

Abstract: *The research was divided into research into an introduction, two studies, and a conclusion. We discussed in the first topic about the most prominent opinions that materialistic philosophers brought about, how these opinions were added in history, as well as about the rise of the Negro revolution and its most prominent founders, and how it managed to attract people to it. As for the second topic, it was about the establishment of the revolution, how it managed to bring people together for it, declaring the establishment and direct confrontation, and what measures were taken by the Abbasid state in order to be able to eliminate it. In conclusion, we announced the most prominent results that we reached in this research.*

Keywords: *Marxism, philosophy, Negro, revolution.*

I. INTRODUCTION

The philosophy of history came to work on the emergence of the economic issue on the stage of history with the beautiful appearance and worked to link its events with historical events that their owners suffered a lot in order to be able to announce their views and respect their opinions by people. The historical materialism defended the heroes who were born homeless. And after they were able to announce themselves as the most important leader, they sought refuge in many of them and made for them and for their followers a glory that their owners are proud of in all parts of the world. People were working hard to overthrow the existing rule. In order to spread chaos and turmoil by announcing rumors that lead to the ruin of the country and may work to conceal and cover up and move from one place to another for fear for themselves sometimes and another to gain supporters and money so that they can stand up to the state, and indeed he has stood with a large number of figures who were Influential in society and large families entered their ranks and stand with them, but the state did not stand idly by as it worked to limit this revolution by killing its members and disposing of them so that they would be through it to others who begged themselves to infringe on the sanctities of people and the state.

The first topic:

II. LITERATURE REVIEW

We discuss in the topic the most prominent opinions that philosophers have brought about historical materialism, which enriches the subject of research with many philosophical ideas, and these views are:

General directorate of education in Babil 1, ¹
Correspondent author: Aashraq914@gmail.com

Angel said several views about historical materialism, including:

1-The transition from capitalism to socialism, and the liberation of the working class from the yoke of capitalism cannot be achieved by slow changes, by reforms, but by a qualitative change of the capitalist system, by revolution.

2- In order not to be mistaken in politics, one has to be a revolutionary, not a reformist.

3-If the development takes place by revealing internal contradictions, by collision between opposing forces on the basis of these contradictions and in order to overcome these contradictions, then it is clear that the class struggle of the proletariat is a very natural and inevitable phenomenon.

4- We must not hide the contradictions of the capitalist system but reveal it and remove it from it. We must not try to stop the class struggle, but rather continue it to the end.

5-In order not to be mistaken in politics, one must follow a policy of proletarian, non-compromising class, no reformist policy of harmony between the interests of the proletariat and the interests of the bourgeoisie, not the policy of the reformists in "the growth of capitalism to socialism" (1).

The Marxist philosophical materialism, presented by Karl Marx, is essentially the direct opposite of the philosophical idealism.

1- "The economic production and structure of society in each historical age that necessarily resulted from it constitute the basis of the political and intellectual history of that era ... Accordingly, since the dissolution of the primitive communal ownership of the land, all history has been the history of class conflicts, conflicts between the exploited and the exploited, between the black and the dominant classes in The various stages of social development ... This struggle has now reached a stage in which the exploited and oppressed class (the proletariat) can no longer free itself from the class it exploits and oppresses it (the bourgeoisie) without liberating at the same time for the whole of society the whole of exploitation, oppression and class conflicts. (2) .

2- As a result of the economic requirements of society, new social views are arisen; new opinions organize and mobilize the masses; pushes the masses to be a new political army and create a new revolutionary authority

-F. Engels, Nature Dialectics, p. 333.

-1Karl Marx, Anthology, English Edition, M1, pp. 192-193.

2 - The same source, p. 228.

3- and benefit from them in order to remove the old system of production relations by force and to establish a new system. The process of spontaneous evolution gives way to the conscious work of people, peaceful development gives way to uprising, and the progressive evolution to revolution. Marx says: "The proletariat, in its struggle with the bourgeoisie, is forced, by the power of events, to organize itself as a class ... and by means of the revolution it makes itself the ruling class, and thus displaces the old conditions of production." Communist Manifesto (3). "Power is the generator of every old society that produces a new society."(4)

The following is the remarkable formulation of the essence of historical materialism that Marx presented in 1859 in his historical introduction to his famous book Critique of Political Economy:

The Negro Revolution

The Negro revolution is one of the most dangerous revolutions that the Abbasid era witnessed, and even more prominent. It rocked and violently established the foundations of the Abbasid state for more than fourteen years. 870-892 CE). This historic period was enough to say and judge its strength on the stage of historical events. It intentionally mobilized the Abbasian forces in order to be able to eliminate them, his tape being at the lowest costs and completely eliminated over them and their leaders and everyone who wants to enter this movement and we must admit that it is a movement Rapidly, it was able, in a short period, to include figures and numbers to be reckoned with in order to hinder the work of the Abbasian state. The leader of this revolution was a man who claimed the lineage Alevi, and he was known

as Ali bin Muhammad bin Ahmed bin Isa bin Zaid bin Ali bin al-Hussein bin Ali bin Abi Talib. For they were preparing their homes as a safe place for all the fearful, the homeless and those crossing the road. In the light of Abbasian state at that time, all followers of Ahlulbait gathered round him. This is considered as the first step to the success of his plan in which he claimed that he was Alawi descended. He was moving between Baghdad, Samara, Ray and Bahrain. In Samarra, he practiced the teaching of calligraphy, grammar, and stars, and made contact with some of the entourage of the victorious caliph, so he praised them and groomed them with his hair (1). And when the victor was killed in (AH 248 / AD 862), Ali bin Muhammad joined the detainees who were thrown into prison. When he was released, Samarra left to the city of Bahrain, the most important city of Hajar. He wanted from this travel by taking allegiance from a large number outside the walls of Baghdad and the extension of the Al Abbas government. The promised after the popular base and the money is completed.

3- The same source, 776.

(1) Al-Tabari, History of the Apostles and Kings, Part 3, p. 1743.

This is where historical materialism comes to take its place in events, and Marx and Engels say:

"As a result of society's economic requirements, new social views emerge; new views organize and mobilize the masses; push the masses to be a new political army and create a new revolutionary authority and benefit from them in order to remove the old system of production relations by force and to establish a new system. The process of spontaneous evolution gives way to conscious work of people, peaceful development gives way to uprising, and the gradual evolution to revolution. " There, he announced his revolution and claimed prophethood that he knew the unseen, and attracted a number of supporters for him, and he attained a remarkable success "and the people of Bahrain replaced them with a prophet, until he received the abscess for him and executed his rule among them and fought the causes of the Sultan because of him" (2) And as a result, a strife resulted in the killing of some Then he moved to Al-Ahsa and settled in the neighborhoods of Bani Tamim and Bani Saad, then he soon moved to the Badia from a neighborhood to a neighborhood, taking with him a group of the people of Bahrain 1 (1).

The second topic:

The Negro revolution and direct confrontation with the Abbasian state:

Both Marx and Engels say about the revolution and how it was organized by saying"

Therefore, the transition from capitalism to socialism, and the liberation of the working class from the yoke of capitalism cannot be achieved by slow changes, by reforms, but by a qualitative change of the capitalist system, by revolution. In the Badia, he managed to gather around him a large number of supporters, who crawled them to a place in Bahrain called "Al-Ramd", and then a military site occurred between him and the soldiers.

The caliphate was defeated and its companions were separated from it, and this indicates the size of the numbers prepared by the Abbasid Caliphate to confront the danger of this movement, so he moved to Basra in the year (254 AH / 868 AD) with a few who followed him.

(2) The same source, Part 3, p. 1744.

(1) Al-Tabari, History of the Apostles and Kings, Part 3, p. 1744.

And he went down among the Arabs, built Dhubaia, and invited them to his movement, and a group of them followed him (2). In Basra, Ali bin Muhammad played a role in his interest, as circumstances helped him, as strife occurred between two groups of its people, which are worms and Saadiyya. He tried to take advantage of this conflict and to be drawn to one of the two groups, but no one responded to him. When he found out his command in Basra that he was chased by the caliphate and that he claimed a prophecy and that he wanted to cut a stick for Muslims, he fled with some of his companions to Al-Battaihah, and he arrested them and Al-Battaiha and handed them over to Muhammad bin Abi Al-Aoun, the Sultan's in Wasit. However, they managed to escape from the hand of Ibn Abi al-Aun and they went to

Baghdad, and in Baghdad a group of its people was sought after having stayed for a whole year and this period was sufficient for him to be able to prepare the count and gather supporters to him in order to face him again the Abbasian state. Then he left it to Basra again when he informed him that the sects of Al-Balalia and Al-Saadia opened prisons and removed the prisoners from them, including his family and some of his followers, and he came down to a suburb of Basra called (Pringle). This was in the month of Ramadan the year 255 AH / August 869 AD (3) And indeed, a start to Basra was to gather his followers and companions for those who were in prison and who considered him his striking hand against the Abbasid forces at the time.

In this position Ali bin Muhammad set out to study the conditions of the residents of southern Iraq to include them in his movement.

Therefore, in order not to be mistaken in politics, one has to be a revolutionary, not a reformist. A large crowd of residents of the area turned around him, led by the Negro who used to work the sabkha and remove the local layer from them after he "gave them their promise to lead them and preside over them and possess them slaves and money.

(2)The same source, Part 3, p. 1745.

(3) Al-Masoudi, Warning and Supervision, p. 335.

Or he leaves them with some kind of charity, except that he came to them (1) His idea was correct when he gathered under his hand a number of people whom history considers the class because there is no power and no power for them so it was a successful idea, and this movement was called the Negro revolution and the title of Ali bin Muhammad Basim.(Negro's author). In other words, the Negro pledged allegiance to him on the basis of the conditions that he brought to them in return for their declaration of obedience and loyalty to him between the years (874 - 869 / -261 255). It can be called the period of victory of the owner of the Negro through his followers, who joined him and trained them, promised them a count and cut off the money and all that they wanted in order to fall into the Abbasian state.

To control Basra and its environs, then he extended his influence to Ahwaz, Abdan, Idiot and Wasit, which is the period that can be called the period of victories of the owner of the Negro through his followers who joined him and coached them. (261 AH - 270 AH / 874-883 AD). That is, until the end of the revolution, the conciliator's brother, the Khalipha al-Mu'tamid, assumed the leadership of the Abbasid armies, a period most of which was in favor of the khaliphate. M) . The vast majority of revolutionaries who joined the revolution of Ali bin Muhammad were Negroes who settled in the Gulf region and southern Iraq, and Negroes are residents of the eastern coast of Africa, and Arab geographers have known it to the Negro coast or Zanzibar, which is the region that extends from the boundary of the branched Gulf from the top of the Nile to the country Sifalah and Al-Waqq waqq (which is the furthest reaches of the Zanj) and the amount of the distance of their dwellings in length and width is about seven hundred leagues, mountains, and sand (2). The connection of the Arabs to the coast of the Zinj is due to ancient times, and their coming to it was before the period of Islam to trade at one time and to settle at another time. In the beginning, few people came in limited periods, but with the passage of time, their mixing began to intensify with the population, so they married tribal women and set up several commercial centers on the coast to work with gold.

(1)Al-Tabari, History of Nations and Kings, Part 3, pp. 1749-1750.

(2) Al-Masoudi, promoter of gold and essence minerals, Part 2, p. 6.

Ivory, amber and slave (1). After Islam, these connections have taken another form: the migration of Arab groups to the African coast, their permanent settlement there, the establishment of Arab and Islamic political entities, and the establishment of cities and commercial centers. These groups came from the coasts of the Arabian Peninsula from Al-Ahsa, Bahrain, Oman, Hadhramaut and Yemen (1). As a result, Islam spread among the inhabitants of the eastern coast of Africa. The migration of Arab groups to the eastern coast of Africa and their permanent settlement there and their

construction of cities and commercial centers does not mean that this migration was from one side. Many of these African immigrants have embraced Islam and settled in the region and have established close relations with the indigenous people of the country. The evidence for this is that it is very rumored between the names of residents of southern Iraq and the Gulf are names that have their origins in regions in Africa such as Abu Salih al-Nubi, Salem al-Zaghawi, Qaqawi al-Sudani, Suleiman bin Jama, who is of black African descent, Furatians, Qarmatians, and Nuba who are African Arabs and others (3). Besides the free East Africans - who settled in all the commercial centers in the Gulf - there were groups of black slaves who were brought in by large Muslim merchants, and we mentioned previously that along the influence of Muslims to the East African coasts, the movement of trade activity across the Indian Ocean and Gulf waters was arranged. To the Iraq region. Among the commercial goods was the slave trade, and the third century AH witnessed a great popularity of this trade, as a result of the emergence of a wealthy class with great money that was used by the slave a large number in household chores, especially. Who had the strength of patience and patience with hard work caring for agriculture. Although they were spread over more than their real center, they were in the Al-Bataeh area between Basra and Wasit, and they had to dry the swamps resulting from the burdens and floods that occurred from the Tigris and Euphrates rivers and remove from the ground all the layer. It is the marshes that seep into it from the Gulf waters - preparing them for plowing and planting (1)

(1) Jamal Zakaria Qassem, Arab Stability in the East African Coast, Annals of the Faculty of Arts at Ain Shams University (Cairo: Ain Shams University Press 1967 AD) Volume 10, p. 279.

(2) Al-Masoudi, promoter of gold and essence minerals, part 1, pp. 98, 107, d. Salah Al-Akkad, Zanzibar, (Cairo: The Egyptian Anglo Library 1959, p. 4.)

(3) Al-Tabari, History of Nations and Kings, Part 3, pp. 1744 - 1773.

They spread in more than their real location, they were in the Al-Bataeh region that extends between Basra and Wasit, and they had to dry the swamps resulting from the burqa and floods that occurred from the Tigris and Euphrates rivers and to remove from the ground all the layer covered, which is the saph that seeps from the Gulf waters - and prepare them for plowing and planting (1). Markle and Engels say about the inevitability of a collision if development takes place by revealing internal contradictions, by collision between opposing forces on the basis of these contradictions and in order to overcome these contradictions, it is clear that the class struggle of the proletariat is a very natural and inevitable phenomenon.

The first explosion of the revolution took place against the Abbasid caliphate. One of its most important battles was the site of the reclamation, in which the circle was Ali Ali Muhammad and his companions, so they withdrew to Basra and went down there between the Arabs of Bani Dhabia in the year (254 AH / 868 AD) and invited them to the revolution, and a group among them Ali bin Aban al-Muhalabi and his brothers followed them. Muhammad and Hebron (2). . The Al-Muhalab is one of the most important Arab secrets that served the Umayyads and Abbasids faithfully. When Ali bin Muhammad's order was exposed in Basra and he was afraid that he would be arrested by the caliph's men, he fled to Baghdad, and there he attracted a number of his supporters, including Ja`far bin Muhammad Al-Suhani (and he was affiliated to Yazid bin Suhan), Muhammad bin Al-Qasim and Ghulama Yahya bin Abdul Rahman bin Khalqan.

Mashreq and Rafiq who became one of the six pillars of his Revolutionary Council who Ali bin Muhammad did not take an opinion except after their collection and advice. They are Ali bin Aban al-Muhalabi, Yahya bin Muhammad al-Azraq, Muhammad bin Salem al-Qassab, Suleiman bin Jama, Mashreq and Rafiq (3).

Taking the principles of the consultation as a basis for working with it, and his ideas may be beautiful when he takes into account the ideas of his companions, who prepare the chiefs of the army and those who have a solution and a contract in his revolution.

(1) Al-Tabari, History of the Apostles and Kings, Part 3, p. 1748.

(2)The same source, Part 3, p. 1745.

(3) Ibn Abi Al-Hadid, Explaining Nahj Al-Balaghah, p. 312

III. CONCLUSION:

Through my knowledge of the subject of research, some things became clear to me.

1 - The revolution that the Zanjat brought was a result of severe poverty, and that its owner was receiving the types of torment, threat, and intimidation by his masters, as he made himself a master without sovereignty, and he deliberately gathered some of his friends around him who were in his rank or less than him, in order to find what he wanted and in fact was intentionally On declaring himself a master once and a prophet again.

2-This revolution is considered in the equipment of poverty, as its owners were working in the lowest human transactions, and their actions were based on dyeing, washing, and tanning of leather. Similarly, these works were not done by them except for them. As for the rest of the people, they see it as a severe defect. In society, he encouraged them to work and stood with them so that they could finally stand with him and win them over the Abbasian state, which was at the height of its greatness at the time.

3 - The owner of the Negro had a great method of persuasion, as he worked to persuade a large number of people who belong to large families with the idea that he is the Prophet after Muhammad bin Abdullah (peace and blessings be upon him and God) and that he is the sole sponsor of this state and it is necessary to stand with him in order to save people from The torture that falls on them.

4 - The Negro revolution is one of the most prominent revolutions that tired the Abbasid state a lot because it came up with the idea of satisfying the poor once and again calling for taking rights and giving importance to the simple people who work at the lowest levels in order to satiate themselves and their families, so it met a great welcome from the owners of this bad class and culminated in the standing of some of the great tribes in Basra, Kufa, Bahrain and the like.

5 - We find that the owner of the Negro wherever he is located has a sale, as he was distinguished in a beautiful manner in the issue of persuasion and joining his revolution, and made him follow and formed a council to consult them and enjoy their participation in speaking and decision-making.

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