

## The Symbolism Of The Flag In Islam And Its Media And Psychological Importance

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### *Summary:*

The flag in Islam is considered one of the most important symbols that express the strength and solidity of a Muslim in war, whether from a psychological, moral or material point of view, as it expresses in a large way the media aspect of war, as each flag shows the intellectual, religious and ideological affiliation of that army, so that it distinguishes it from the rest of the armies, and for this the research seeks To highlight the research on this topic due to its utmost importance and the nature of the many problems and questions that this topic raises, perhaps the most prominent of which are:

\_ To what extent is the symbolism of the flag related to Islam and what are its most prominent psychological effects, whether on the enemy or on the Muslim mujahideen?

\_ How was the banner able to cultivate the spirit of belonging in the Muslim individual?

\_ What is the relationship of the flag in Islam with raising the spirit of the Islamic army, and what is its informational and psychological value in sowing terror on the enemy while it is flying high?

In front of these deep questions and problems, we will seek a kind of analytical approach, using the mechanisms of decomposition and synthesis, to find out the most prominent issues raised by this interesting topic.

**Keywords:** philosophy of the banner, Islamic caliphate, media, war.

Banners in Islam (concept and problems):

### **Flag in language:**

It comes with the meaning of knowledge (), and the flag is an Arabic word that collects flags, and it is originally the pillar that guides it. Before Islam, every Bedouin tribe had a special flag that distinguished it from all other

Bedouin tribes (), and to which the soldiers gather (), and the plural is banners, and it is said that the house of the banner means its center () And it is said that it is a great flag that resembles an eagle, which is one of the types of birds of prey ().

The flag, in terms of:

“It is everything that is attached to the spear to be a sign to which the soldiers gather” (), and it is clearly linked to the banner (), “The banner and banner are synonymous terms, so they mean one thing” (), and Ibn Manzoor mentioned in his book in the article “Liwa” that “the banner is the flag And the plural of the flags and the flags is the plural of the plural. He said: The plural of the districts Its brigades” (), As for Al-Razi, he defined the brigades as: “The pursuer, and it is below the flags and items” (), As for Ibn Saydah, he mentioned that “The goal: the flag, and it was the flag that was hidden from the purpose of its work or its absence. Behind over the Sultan” (), the flags played an important role in the history of peoples and nations since ancient times, especially with regard to their lives in peace and war, as they were “complicated in the places of war and invasions during the era of the Prophet (PBUH) and after him the caliphs” (). See Appendix No. (17). )

And Al-Jahiz defined the banners as “black, embers, yellow and white rags” (), As for Ibn Hajar Al-Asqalani, he said: “It is the flag that is carried in the war by which the position of the owner of the army is known. “The flag of the Messenger of God was black and his flag was white” (), and it is the embroidery on the garment and the mark on the road (), so it is in the hands of the owner of the call of the army or the owner of the army of war for people to follow (), the flag and brigades are of great importance in battles and invasions and the Islamic armies began to go out to battles And the invasions are by a banner or a banner, and this flag is raised at the beginning of the army. The banners were raised in many battles and invasions, including the Battle of Badr, in which more than one banner was raised. The caliph Ali bin Abi Talib (PBUH) raised a banner and the companion Musab bin Umair (PBUH) raised another banner, and in The Battle of Uhud raised the flags and banners, so Musab bin Omair (PBUH) carried the banner, and when he was martyred, Ali bin Abi Talib (PBUH) carried it after him. Entrusted to carry the flag to three people ().

The media and psychological symbolism of the banner in Islam:

This matter indicates that the banner is a mandate, and we reinforce that saying with his hadith (peace be upon him) when he was addressing the people and conveying to them the details of the battle of Mu'tah and he said (peace be upon him): “Zayd took the banner and was wounded, then Jaafar took it and was wounded, then Abdullah bin Rawaha took it and was wounded, then Khaled took it without his order, and it was opened for him.”(), This matter indicates that the flag has great importance, as it indicates the status of Islam and the raising of its status, and it must remain lofty and raised. The Sunnah of the Prophet Muhammad (PBUH) described the one who wanted to give him the banner, and here we present the details of the Battle of Khaybar, where he (PBUH) said: “Tomorrow I will give this banner to a man whom Allah will grant victory at his hands, who

loves Allah and His Messenger and Allah and His Messenger love him" (), and the Prophet Muhammad (PBUH) He was keen on using banners in his wars and conquests, so he used to hold banners for the commanders of the armies. The banners attached to them lofty and solemn meanings and goals. Competition between them in fighting and jihad (), in addition to gathering the fighters under their leader, so by means of the banner its location is announced and this has importance on the battlefield in limiting and reducing the dispersal of soldiers, and indicating the movement of the army, its activity and strength, so it highlights cooperation between the mujahideen on the battlefield, and this leads to To the weakness of the moral strength of the enemies ().

The banner develops the morale of the army, as it is considered a slogan for the army, and thus care is taken for it with utmost care to remain proud in the battle with their victory (), and the banner has many names, including: Al-Aqab and the barracks, which means the centers of the soldiers, and the truth, which means that it protects the banner (), and the goal as it came in the noble hadith: " There are eight goals under each goal, an alpha" (), and Umm Harb is one of the names of the banner among the Arabs, and it was called by this name because it was complicated for the great war (), and the name Al-Haizla is one of the names of the banner among the Arabs, and it was called by this name, because the wind plays with it, i.e. plays with it (), Among the names of the flag is also the banner of safety, which has great importance in granting safety and stopping the fighting. The banner of safety and peace among Muslims was a white patch of linen devoid of any slogans, and it was unraveled when declaring safety. The enemy, its people were wearing a white flag that would be with them.

Stages of development of the banner in Islam:

The flag of Islam was designed in a simplified style and using a plain color, by virtue of depiction in Islam (), and it is mentioned that the Quraysh had a white and black flag and a black banner, according to Islamic traditions (), and the hadith of Abu Hurairah indicated that the banner of the Prophet Muhammad (PBUH) is white in color and is known for the two testimonies. He mentions that the Prophet Muhammad (peace be upon him) in his invasion of Badr 2 AH had black banners called Al-Oqab, which were carried by Ali Ibn Abi Talib (peace be upon him) and white ones carried by the Ansar (), and so the Prophet Muhammad (peace be upon him) had many banners, including the banner of Al-Oqab, which is a black color flag and returns It was called by this name that Khaled bin Al-Walid in the battle of Ajnadayn (3) stood at a tuck in Damascus called Thaniyat Al-Oqab, and he placed the flag there. Blackness, the Prophet Muhammad (PBUH) made a yellow flag for the Ansar. As for the delegation of the Salim tribe, the Prophet Muhammad (PBUH) allocated a red banner for it. The Messenger Muhammad (PBUH) had many banners that differed according to the

battles, times and events ( ), and among the names of the flag is the flag, which is A piece of cloth, one end of which is attached to the top of the spear, while the other end is fluttering in the air ( ).

The banners of the Prophet Muhammad (PBUH) were described as a cloth made of wool. The banner of Al-Oqab was black with white ( ), meaning that it was not of one color, and was square in shape, and on it was written: There is no god but Allah, and Muhammad is the Messenger of Allah ( ).

The colors of the banners in the battles ranged from white to red. On the authority of the companion Al-Barar bin Azib (رضي الله عنه) ( ), it was reported that he said that it was “black and square from the fruit” when he was asked about the description and color of the banner of the Prophet Muhammad (peace be upon him) ( ), and on the authority of Ibn Abbas (رضي الله عنه) He said: “The banner of the Messenger of God (peace be upon him) was black and his banner was white” ( ), and later this flag became to Khalid bin Al-Walid (peace be upon him) and he fought under its shade Musaylamah (4) and Bani Hanifa (5) and headed with it until he reached the Levant (6) And the flag has a great place in Islamic legislation, and the Messenger of God (PBUH) exhorted it on the day of Khaybar to a Muslim man, as we mentioned previously.

The flag bearer is required to love God and His Messenger (7), and given the importance of the tasks and responsibilities entrusted to the owner of the banner and the flag, the Messenger of God Muhammad (PBUH) was keen to support it according to provisions and controls consistent with the principles of Islam in peace, and it is mentioned that the flag was taken from Saad bin Ubadah ( 7) Following a complaint filed by Abu Sufyan when Saad said to him: “Today is the day of the epic, today it is lawful to be inviolable” (8)

From this it becomes clear that the flag and the banner are symbols of the legitimate emirate and the leadership of the army, and its bearer enjoys wide powers in terms of giving directives and issuing orders. Given its importance, the Messenger of God Muhammad (PBUH) and the Rightly Guided Caliphs after him were keen to assign it with all deliberation and deliberation in accordance with the terms and conditions that qualify its holder for that task. What must be met in selecting the leaders of banner bearers and brigades is: precedence in Islam, for precedence in Islam is one of the most important criteria for selecting a leader on behalf of the Muslims. ) and Hamza (رضي الله عنه) and others ( ).

The second most important criterion for appointing commanders and jihadist banner holders and brigades is the depth of faith, the steadfastness of faith, and the amount of commitment to Islamic principles, which have a great impact on achieving the goals of the army and its leadership ( ).

And the Messenger of God (PBUH) if he commanded an Emir over a squadron or an army, he advised him to fear God and be good to those with him among the Muslims (), so the Emirate is a great thing, so no one can do it except the God-fearing, as the Emir must be obeyed in all his orders and directives (), and the Rightly Guided Caliphs have persevered on the Sunnah of the Messenger of God Muhammad (PBUH) in preserving, relying, and perpetuating according to these criteria. The caliph Abu Bakr Al-Siddiq (PBUH) advised his leader Khalid bin Al-Walid (PBUH) when he sent him to fight the people of apostasy. Those who fear God and those who do good.”

Likewise, Caliph Umar ibn al-Khattab (may God bless him and grant him peace) addressed his first instructions to Abu Ubaidah (may God bless him) when he appointed him over the army of Khalid, so he advised him, saying: “I advise you to fear God, who remains and destroys everything other than Him, who guided us from misguidance and brought us out of darkness into light, and I have used you on the soldiers of Khaled ibn Al-Waleed, do their command that is right upon you. Do not lead the Muslims to perdition in the hope of booty, and do not let them down before you tell it to them and know how it came to him.

The relationship of the banner to the Muslim faith:

Those commandments indicate the steadfastness of faith, the depth of faith, and the amount of commitment to Islamic principles, as well as among the conditions that must be met for flag and banner holders is the condition of courage, as the courage of the commander is reflected in the courage of the soldiers and they are affected by it, and this matter increases the strength of their impulse to fight and stresses that matter and the importance of the criterion of courage. It is: “The imam of the invasion should not be given anything but confidence in his religion, courageous in body, well-behaved, well-versed in war, steadfast when fleeing, advanced when demanded, and to have an opinion in politics and management, to rule the army on the agreement of the word in obedience, and to plan war in seizing the opportunity, and to be one of the The people of diligence in the rulings of jihad” (), and the best of such a criterion of courage is the Messenger of God Muhammad (PBUH). His courage, peace and blessings be upon him, was rare on the day the Muslims retreated in Uhud, so he showed courage and wisdom that enabled him to save his army after the circumvention movement that Khaled bin Al-Walid, especially after the news of his death (peace and blessings be upon him) was broadcast. As a result, the Messenger of God (PBUH) worked as a result of that to raise the morale of his soldiers with his loudest voice: “Come to me, I am the Messenger of God” ().

Likewise, the Rightly Guided Caliphs (رضي الله عنهم) acted according to the Sunnah of the Prophet Muhammad (peace be upon him) and did not overlook the criterion of courage when choosing their leaders. The Caliph Abu Bakr Al-Siddiq (peace be upon him) advised his leader, Yazid bin Abi Sufyan, when he sent him to the Levant. ( ), and also Caliph Umar bin Al-Khattab (may God bless him and grant him peace) approved the criterion of courage when he commanded Al-Nu'man bin Muqrin Al-Muzani, and at that time he said: "I would have used a man who would be the first to meet him from the teeth" ( ), and so courage was among the most important conditions that must be met by the bearers of banners and banners, and he was The criterion of courage was represented by the leader of the nation and its standard-bearer, the Messenger of God Muhammad (PBUH) and the Rightly Guided Caliphs (PBUH) after him. Muslims followed the path of the Messenger of God (PBUH) and followed his Sunnah and orders. (PBUH) Prepare for it someone who possesses cunning, dexterity, and insight in commanding war, in planning, and in choosing the leaders of the army, as the Messenger of God has described (رضي الله عنه) That war experience is called "war is deceit" ( ), and he (peace and blessings be upon him) said: "I will command a man over the people among them who is better than him because he awakened an eye and saw with war" ( ).

Criteria for selecting the standard bearer in Islam:

Concerning the importance of the criterion of military experience and expertise, al-Sarkhasi clarified this and said: "It should be used for that, the insightful in the matter of war, the well-mannered. Therefore, he is not one of those who plunge them into disasters, nor one who prevents them from the opportunity if they see it, because the imam is looking at them and the full consideration is to order them from those who tried him with this." Characteristics, if he prevents them from the opportunity, he misses them, and they will not be able to realize him as before the opportunity by stealth. The Emir is preserving the lives of his soldiers and not involving them in calamities, and he is aware of their potential and capabilities, and deliberation and patience are among the most important conditions that must be met by the bearers of flags and banners. Patience is one of the most important criteria for leading the nation and its leadership. (رضي الله عنه) He was urging his companions to adhere to and be patient, and he was reminding his companions of the necessity of patience in all matters. On the day of Badr and the day the two armies met, his advice (peace and blessings of God be upon him) to his companions was: "...and patience in the places of despair is something that God relieves them with and delivers them." From distress and through it you attain salvation in the Hereafter" ( ), and confirming the adoption of this criterion in commanding the commanders of the brigades and commanders, when the Messenger of God (PBUH) sent a detachment to a neighborhood of Bani Kinanah, and a division was imminent between them as a result of the greed of some of them in the

Quraish camels, and when the news of their division was reported The Messenger of God got angry and his face (peace be upon him) turned red.

And he said: "I will send you a man who will treat you with hunger and thirst."

And he sent (peace and blessings of God be upon him) Abdullah bin Jahsh (may God bless him and grant him peace) (), in Nakhla detachment (7), and the Rightly Guided Caliphs (may God bless him and grant him peace) followed the approach of the Chosen One Muhammad (may God bless him and grant him peace) in their selection of leaders, princes, and bearers of banners and banners. Umar ibn al-Khattab (رضي الله عنه) cared about the standards and conditions of the bearers of banners and banners, and what they excelled at and endowed with patience and deliberation, so the caliph Omar ibn al-Khattab (رضي الله عنه) worked to isolate Khalid ibn al-Walid during his assumption of leadership of the Qadisiyah army by the caliph Abu Bakr al-Siddiq (رضي الله عنه) and attributed the reason for the caliph's feet Umar bin Al-Khattab (may God bless him and grant him peace) on dismissing Khalid bin Al-Walid is the belief of the caliph Omar Ibn Al-Khattab (may God be pleased with him) that there is a burden in Khaled's sword, so he deposed him and replaced him with Saad bin Abi Waqqas (may God be pleased with them all) ().

The insistence of the caliph Umar ibn al-Khattab (may God bless him) to isolate Khalid ibn al-Walid from leadership despite his courage and strength is to preserve the lives of Muslims, because Caliph Omar ibn al-Khattab (may God bless him) saw in Khalid and his sword strength and audacity that might lead him to take the lives of Muslims as a result of his zeal In liberation and the elimination of the polytheists and apostates, and so on, the condition of patience and deliberation is one of the most important criteria for selecting the bearers of banners and banners. It is mentioned that Saad bin Abi Waqqas (PBUH) when Caliph Umar bin Al-Khattab (PBUH) assigned him to liberate Iraq, advised him to accustom himself to patience because he will submit to It is a severe matter, and there is distress in it, from which salvation can only be achieved by justice ().

The leaders of the conquest followed the approach of their predecessors from the caliphs, in glorifying patience. Abu Ubaidah (PBUH) preached to the Muslims during the Battle of Yarmouk (), with the Romans when the dust of war intensified. For patience is an escape from disbelief, pleasing to the Lord, and refuting shame" ().

Thus, it is clear from that that it is necessary to be careful in choosing the bearers of banners and banners and the commanders of the army, because they will place a heavy trust on their necks, which is the lives of Muslims that must be preserved.



Generosity is one of the most important criteria for selecting banner and banner bearers, as it is considered one of the human qualities. A person who enjoys and is characterized by generosity is accepted by people and is loved in society. The banner and banner bearers must be characterized by generosity in order for cooperation and harmony to occur in a way that achieves success and righteousness for the Muslim army (), and generosity was One of the most important qualities that the banner bearers were characterized with was because he (peace be upon him) said: "A friend of God, the Mighty and Sublime, is not made except by generosity and good manners" ().

As for firmness, it is considered one of the criteria that must be met by bearers of banners and banners. Firmness means: "the ability to decide on matters that arise quickly and then issue decisions appropriate to the type of situation, with strength and clarity, without any hesitation and obliging the soldiers to do so." ().

And we see the best forms of firmness in the decisions of the Messenger Muhammad (peace be upon him) to go out to meet the enemy on the day of Uhud, so his opinion (peace and blessings be upon him) was to withdraw the polytheists inside the city to fight, but he (peace be upon him) took the opinion of some to meet the enemy outside the city (), and when he (upon him) entered Prayers and peace) his house and with him Abu Bakr and Umar (may God be pleased with them all) so that he would take care of the war equipment and equip himself with his equipment, and when he (peace be upon him) went out, he found that those who indicated to leave had regretted what they had done and said: "O Messenger of God, it was not for us to disagree with you, so do as you see fit." And it was not for us to hate you, and the matter is up to God and then up to you." (), He answered them (peace and blessings of God be upon him) with firmness and said to them: "I invited you to this hadith, but you refused, and it is not appropriate for a prophet if he puts on his nation to put it down until God judges between him and his enemies" ().

The Rightly Guided Caliphs (PBUH) followed what (PBUH) followed in terms of firmness, so the firmness of Umar bin Al-Khattab (PBUH) in his decision to pledge allegiance to Abu Bakr Al-Siddiq (PBUH) for the Caliphate was an important and great event in extinguishing and ending the sedition that almost afflicted the Muslims and dispersed their unity. And it included them, and as a result of that firmness, the allegiance to Abu Bakr Al-Siddiq (PBUH) in the caliphate was approved by the Muhajireen and the Ansar (), and so firmness is considered one of the most important criteria for selecting the bearers of banners and banners, as with firmness the appropriate decisions are issued with full force and clarity.

### Conclusion:

We conclude from the foregoing that the Arabs, since ancient times, cared about banners and banners, and they became one of the necessities of battle and one of the slogans of war, so the fighter with them differentiates between the friend and the enemy when the battle rages. The morale of the soldiers is sharpened, their courage increases, and the morale of the enemies weakens, and that the multiplicity of banners and banners and the diversity of their colors increases the determination of the fighters and supports confidence in the army, as this indicates the capacity of the state and the diversity of its tribes and army. The Muhajireen have a flag, and given the importance of the flag and the flag, its bearers were chosen according to strict conditions and controls and special criteria that cannot be violated. The owner of the flag and the flag has the spirit of victory in his hand, as it is an indication by which the soldiers refer and return to him to take directions, and he is responsible for preserving the highness of the flag and keeping it raised, as Its fall is a sign of defeat and betrayal, and the banner and banner are assigned to everyone who has the qualifications for the bearers of banners and banners, according to what is required by the interest of Muslims. Thus, the flag and banners are of great importance, as their height increases the prestige of Muslims and their status rises, and when it falls, it is a sign of abandonment and defeat, so Muslims are keen to keep it raised always.

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- 1)) (جواد علي المفصل في تاريخ العرب قبل الإسلام، ج 10، ص 106.
- 1)) (البيان والتبيري ج 3، ص 88.
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- 1)) (الواقدي، س ي الواقدي، ص 1681.
- 1)) (البخاري، صحيح البخاري، ج 1، ص 420، رقم الحديث 1189.
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- معركة اجنادين: في معركة وقعت بيري المسلمي والبري تنطوي عام 13هـ في ارض فلسطين وكان قائد المسلمي خالد بن الوليد و في اول لقاء بيري جيوش الخالفة والروم البري تنطوي في الرصاص على الشام، ينظر، الواقدي، فتوح الشام، 1/59
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- 1) (ابو عمارة ال تاء بن عازب النصارى: صحلي شارك في غزوات الرسول محمد) ص) وفتوحات العراق وفارس وشارك في صفري وهو أحد رواة الحديث النبوي. ينظر: الزركلي سرت اعالم النبلاء، ص3/195.
- 1) (البخاري، الملل الكب رت، ص277.
- حسب بن تمامه بن كثر الحنقي ادع النبوة في زمن النبي محمد) صل هلالا عليه وسلم) اطلق عليه الكذاب فهو لقب التصق به بعد ادعائه النبوة وقتل على يد جيش خالد بن الوليد في معركة اليمامة
- 12هـ ينظر: الزركلي، العالم، 7/226
- قبيلة بني بكر بن وائل اعلنت تلك القبيلة ردتها وامتناعها عن دفع الزكاة عندما تولي بي بكر الصديق رضي هلالا عنه ( الخالفة وتم القضاء عليهم ينظر: الزركلي، العالم، 7/226
- 1) (القرظوي، أبو عبد هلالا محمد بن يزيد) ت: 273هـ / 886م، سني ابن ماجة، تحقيق: محمد فؤاد عبد الباقي دار احياء الكتب العربية، ج2، ص94، حديث رقم 2818؛ الصفيدي، الحسن بن عمر ابو محمد بن محاسن بن عبد الكريم) ت: 717هـ / 1317م، آثار الولقي ترتيب الدول، تحقيق: محمد قاسم، القاهرة، 1917م، ص102
- 7) (مسلم، صحيح مسلم، ج3، ص1433، حديث رقم 2405)
- 1) (سعد بن عباد: ابو ثابت النصارى الخزرجي زعيم الخزرج قبل الإسلام صحلي اسلم مبكرا وشهد العقبة وعاش ابل جوار رسول هلالا) صل هلالا عليه وسلم) توفي سنة 14هـ ينظر: الذهب، سرت اعالم النبلاء، ص167
- 2) (البخاري، صحيح البخاري، ج5، ص187، حديث رقم 4280)
- 1) (ابن تيمية، تقي الدين ابو العباس احمد الحاربي الحلبي) ت: 728هـ / 1327م، السياسة ال لشعبية، وزارة الشؤون الإسلامية والوقاف والدعوة والرشاد، المملكة العربية السعودية، 1997م، ص11؛

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- 1) (المقدسي ، ابو محمد موفق الدين عبدهللا بن احمد بن محمد ( ت: 620هـ / 1223م ) ، المغني في فقه الامام احمد بن حنبل الشيبلي ، دار الفكر ، ب رتوت ، 1984م ، ج 10 ، ص 368 ؛ صالح ، يثي حازم ، المثل الخالقية للجهاد والقتال في عرض النبوة والخالفة الراشدية ، رسالة ماجستير مقدمة ايل مجلس كلية الآداب ، جامعة الموصل ، 2008م ، ص 102 .
- 1) (مسلم ، صحيح مسلم ، ج 3 ، ص 1375 . 1)
- الكاساني ابو بكر بن مسعود بن أحمد ( ت: 587هـ / 1191م ) ، بدائع الصنائع في ترتيب ال لشائع ، دار الكتب العلمية ، 1985م ، ج 7 ، ص 99 .
- 1) ( ابن ماجه ، ابو عبدهللا محمد بن يزيد بن ماجه ( ت: 273هـ / 886م ) ، س ي ابن ماجه ، تحقيق : محمد فؤاد عبد البقي ، دار احياء الكتب العربية ، رقم الحديث ( 3805 )
- 2) ( البخاري ، صحيح البخاري ، رقم الحديث ( 3052 )
- 1) (البيهقي ، م أحمد بن محمد بن علي ( ت: 973هـ ) ، تحفة المحتاج في فقه المنهاج ، المكتبة التجارية الك تي ، مرص ، 1955م ، ج 9 ، ص 237 .
- 3) ( البخاري ، صحيح البخاري ، رقم الحديث ( 6408 )
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- 1) ( ابن سعد ، الطبقات الك تي ، ج 2 ، ص 268 .