# Authentication of the Hadith "Kullu rāyatin turfaʿu qabla qiyāmi l-qāʾimi ṣāḥibuhā ṭāghūt …" ( in *Rawdat al-Kafi)*

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**Abstract**
Based on the verses of the Holy Qur'an and the traditions of the Infallibles (as), uprising against oppression and reviving the rights of God cannot be suspended in any era. Monotheists must stand against the arrogance and excesses of tyranny to implement divine laws. This descriptive-analytical study examines the tradition in Rawḍa al-Kafi with the text "Every banner raised before the uprising of the Qa'im, its leader is a tyrant…" (Kullu rāyatin turfaʿu qabla qiyāmi l-qāʾimi ṣāḥibuhā ṭāghūt) analyzing both its chain of transmission (isnad) and textual content (matn). By investigating this tradition and examining related traditions, the study concludes that the content of the hadith is not invalid; rather, it precisely highlights the necessary conditions and preparedness required for any movement prior to the uprising of Imam al-Mahdi (as). It strongly condemns uprisings driven by self-interest or non-divine motives. What distinguishes this research is its comprehensive analysis of the entire family of hadiths and the systematic worldview of the Imams on this matter. According to the hadith-family approach, an uprising conducted under the conditions endorsed by the Infallibles is not doomed to failure and serves as a valid step toward implementing Islamic rulings.
Keywords: Uprising, Ṭāghūt, Doomed to failure, Permission for uprising, Banner (Rāyah).

**Extended Abstract**
Introduction: Religious rule and rebellion against tyrannical power are established principles within Shia thought. However, certain traditions—including the tradition in *Rawḍat al-Kafi* stating "Every banner raised before the uprising of the Qa'im…" (Kullu rāyatin turfaʿu qabla qiyāmi l-qāʾimi

ṣāḥibuhā ṭāghūt) —have been used to justify passivity and deny the legitimacy of any movement during the Era of Occultation. This study aims to resolve this misconception by evaluating both the textual and traditional aspects of the hadith. The findings indicate that the tradition does not convey an absolute prohibition of revolutionary action; rather, it refers to specific contexts, namely uprisings led by unqualified individuals, driven by egoism, or lacking divine guidance. Through the "family of hadith" method and contextual evidence, it becomes clear that other traditions interpret this hadith, showing that legitimate uprisings aiming to revive religion under proper conditions are fully approved.

## Research Method

This study employs a descriptive-analytical method centered on the "family of hadith" approach. First, the chain of transmitters was evaluated using biographical evaluation (*ilm al-rijal*). Next, complementary and seemingly conflicting traditions were gathered from major collections, particularly *al-Kafi*. Content-wise, traditions were categorized based on textual implication and historical contexts (*qadaya kharijiyyah*) to distinguish between tyrannical and righteous uprisings.

## Conclusion

Even assuming the acceptance of prohibition traditions and setting aside critical selection methods, the claim of absolute prohibition conflicts with general textual proofs requiring Jihad and Enjoining Good and Forbidding Wrong (*Amr bi al-Ma'ruf*). There is no valid evidence to prioritize prohibition traditions over sound general obligations. A detailed analysis divides prohibition traditions into four categories:

1. Traditions directed at specific individuals as contextual historical cases (*qaḍiyyah kharijiyyah*).
2. Traditions indicating that Shi'as should not rush or hasten in an uprising.
3. Traditions indicating that any uprising against the Ahl al-Bayt (as) by claimants—prior to the uprising of the Qa'im (aj)—is doomed to failure.
4. Traditions prohibiting participation in an uprising led by an individual claiming the Imamate.

Therefore, these traditions do not prohibit absolute uprising. If a qualified leader initiates a movement without claiming Imamate and under appropriate conditions, the movement is legitimate and supported by Shia doctrine.

**Keywords:** Uprising, Taghut, Doomed to failure, Permission for uprising, Banner (Rāyah).