ABSTRACT
This study aims to describe the interpretation of prophetic hadiths concerning the predictions by the Prophet as a guide for the future and how the methodology of understanding hadith contributes to a correct interpretation of these statements. This study uses a qualitative approach with a literature review method. This study showed that the predictions made by Prophet Muhammad in hadiths about the state of the community are not necessarily meant to be seen as inevitable destinies but rather as events that will unfold. The negative interpretations of these predictions have led to a loss of relevance in the present era. However, by understanding the distinctive characteristics of hadiths and applying the knowledge of fiqh al-hadith, one can better comprehend the statements of Prophet Muhammad.

Keywords: Hadiths, Prediction, Interpretation

ABSTRAK
Kajian ini bertujuan untuk mendeskripsikan penafsiran hadis-hadis kenabian tentang ramalan-ramalan yang dibuat oleh Nabi sebagai pedoman untuk masa depan dan bagaimana metodologi pemahaman hadis berkontribusi pada penafsiran yang benar atas pernyataan-pernyataan tersebut. Penelitian ini menggunakan pendekatan kualitatif dengan metode literatur review. Studi ini menunjukkan bahwa prediksi yang dibuat oleh Nabi Muhammad dalam hadits tentang keadaan masyarakat tidak selalu dimaksudkan untuk dilihat sebagai takdir yang tak terhindarkan melainkan sebagai peristiwa yang akan terungkap. Interpretasi negatif dari prediksi ini telah menyebabkan hilangnya relevansi di era sekarang. Namun, dengan memahami kekhasan hadits dan menerapkan ilmu fiqh al-hadits, seseorang dapat lebih memahami pernyataan Nabi Muhammad SAW.

Kata Kunci: Hadis, Prediksi, Pemahaman
worship correctly. This depth of information helps Muslims strengthen their connection with Allah and deepen their spirituality in their daily prayers.

Besides providing guidance on worship, hadith also offers directions on ethics, morality, and social interactions in everyday life. The teachings of the hadith enable Muslims to face various life situations with wisdom and moral consciousness. By practicing the values contained in hadith, Muslims can become individuals of good character and make positive contributions to society and the surrounding environment.

However, one intriguing aspect of hadith that often becomes a topic of discussion among Muslims is the hadith of the Prophet’s predictions. These hadith contain prophecies or statements about events that will occur in the future. The contents of these hadith about the predictions of the Prophet cover various topics, such as developments in the Islamic world, signs of the Day of Judgment, and other significant events.

Although the hadith about the predictions of the Prophet holds valuable insights into the future of the Muslim ummah and the world, interpreting and understanding these hadith can be complex and controversial. Some hadith may be difficult to understand literally, and their interpretations can vary significantly. Therefore, understanding the hadith about the predictions of the Prophet requires careful comprehension using scientific methods and extensive knowledge. In the context of understanding these hadith correctly, Muslims can rely on scholars and religious experts proficient in this field. In-depth studies of the historical context, background, and linguistic aspects of the hadith become crucial in obtaining accurate interpretations.

Based on the above description, this article aims to describe the hadith about the predictions of the Prophet in Islam, the method of understanding hadith, and the fiqihul hadith used in its study. By fulfilling this objective, it is hoped to provide an understanding of the hadith about the predictions of the Prophet as a guide to the future and how the method of understanding hadith helps interpret these hadith correctly.

B. Discussion
1. Several Hadiths about the Prophet’s Predictions

The hadiths of the Prophet Muhammad (SAW) found in the collections of hadith compilers contain a diverse range of discussions by the Prophet (SAW). One of these discussions includes the hadiths related to the predictions of the Prophet (SAW), where he foretells various phenomena concerning the Muslim community after his departure, particularly towards the end of time approaching the Day of Judgment. For instance, Imam al-Bukhari narrated a hadith about a future time (close to the Day of Judgment) when people will no longer accept charity, and at that time, the ratio of men to women will be 1:40

Hadith: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَدَّـيْثِ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ ﴿لاَ يَأْتِينَ عَلَى النَّاسِ رُكَّامًا يَطُوفُ الرَّجُلُ فِيهِ إِلَّا مَاتَ اَلْأَمْوَةُ، وَهَذَا يَأْتِيَ عَلَى النَّاسِ رُكَّامًا ﴿
Agusni Yahya

Study of the Prophet's Prediction Hadith

Narrated Abu Musa: Thy Prophet (p.b.u.h) said, "A time will come upon the people when a person will wander about with gold as Zakat and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women."¹

It was narrated that Harithah said: "I heard the Messenger of Allah (ﷺ) say: 'Give charity, for there will come a time when a man will walk about with his charity, and the one to whom he wants to give it will say: If you had brought it yesterday I would have accepted it, but today (I have no need of it).'"²

Another prophetic hadith is the narration about a time when people will not care about the source of their wealth, whether it is obtained through lawful means or from forbidden sources. This hadith is reported by al-Darimi.³

The Prophet (ﷺ) said "Certainly a time will come when people will not bother to know from where they earned the money, by lawful means or unlawful means."⁴

The prophetic prediction hadith further entails the description of a time preceding the Day of Judgment during which individuals deemed suitable by the congregation to lead the congregational prayers will be notably absent. Instead, what transpires is Muslims engaging

³ Abdullah ibn Abdurrahman Abu Muhammad al-Darimi, Sunan al-Darimi, Dar al-Kitab, Beirut, Juz II hal. 321, hadis no. 2536.
in physical altercations among themselves, culminating in incessant disputes that preclude them from desisting from their quarrels with one another.\textsuperscript{5}

Another one of the prophetic hadiths is the narration concerning a future time (approaching the Day of Judgment) when everyone will be involved in usurious transactions. Even if there are individuals who are passively engaged in usurious practices, they will still be affected by their consequences or byproducts due to the pervasive nature of usury culture.\textsuperscript{6}

The mentioned hadiths indicate that the prophetic prediction hadiths are inclined towards a "negative" portrayal, describing the state of the community in the end times as "bleak" due to their poor moral conduct. They engage in conflicts and practice usury; righteous individuals are scarce; and there is a lack of devotion to worship and trustworthiness. Clearly, their morals are far from the teachings of Allah and His Prophet. These hadiths depict a community living in disobedience and deviation. Such is the somber outlook on the state of the Islamic community as prophesied by the Prophet. This general

\textsuperscript{5} Ibn Majah, \textit{Sunan Ibn Majah}, Dar Ibn Katsir al-Yamamah, Beirut, t.t, Juz I, hal. 314, hadis no. 982

\textsuperscript{6} Ibn Majah, \textit{Sunan Ibn Majah}, Dar Ibn Katsir al-Yamamah, Beirut, t.t, Juz II, hal. 765, hadis no. 2278
perspective of scholars leads to the conclusion that the prophetic prediction hadiths carry a negative connotation regarding the future state of the community.

However, the aforementioned general perspective is not entirely accepted without scrutiny, considering that the hadiths concerning the Prophet's predictions also include some aspects that pertain to the "positive" state of the community in the future. For instance, in Sahih Muslim, it is mentioned that as the Day of Judgment approaches, the city of Medina will expel all wicked individuals from its vicinity, much like fire removes rust from iron, leaving the iron entirely free from any trace of rust or impurity.7

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:
A time will come for the people (of Medina) when a man will invite his cousin and any other near relation: Come (and settle) at (a place) where living is cheap, come to where there is plenty, but Medina will be better for them; would they know it! By Him in Whose Hand is my life, none amongst them would go out (of the city) with a dislike for it, but Allah would make his successor in it someone better than be. Behold. Medina is like furnace which eliminates from it the impurities. And the Last Hour will not come until Medina banishes its evils just as a furnace eliminates the impurities of iron.8

In Sunan al-Darimi, there is also a hadith that elucidates that in the latter days, there exists a group within the community that receives guidance, actively functioning as illuminators of the community akin to the brightness of the full moon rather than being apathetic or mere talkers.9

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7Muslim, Shahih Muslim, Juz IV, hal. 120, hadis no. 3418.
9Abdullah ibn Abdurrahman Abu Muhammad al-Darimi, Sunan al-Darimi, Dar al-Kitab, Beirut, Juz I, hal. 530. Hadis no. 259
In Sunan al-Tirmidhi, the Prophet (peace be upon him) predicts that in a future time, there will be individuals who will face ruin due to disregarding the ten commandments of Allah and others who will be saved by abstaining from the ten prohibitions set by Allah.\(^\text{10}\)

In the compilation "al-Jami al-Shahih al-Bukhari," there is also a hadith by Prophet Muhammad (peace be upon him) which asserts that humanity is akin to a mine selectively and meticulously extracting its precious ores. Towards the culmination of time, there will emerge individuals who hold a profound concern for the destiny of their people and harbor an intense love for Prophet Muhammad (peace be upon him), notwithstanding never having had direct visual contact with him. This ardor surpasses their affection for their own kin and possessions.\(^\text{11}\)

Next, the prophetic prediction hadith narrated by Ahmad states that all generations of the Islamic community, including the final generation, will steadfastly maintain their faith, unwaveringly adhere to the teachings of Prophet Muhammad (PBUH), and willingly make sacrifices for the sake of Islam. This enables them to attain honor and a position of

\(^{10}\) Al-Turmuzi,\, \textit{Sunan al-Turmuzi}, juz IV, hal 530, hadis no. 2267.

\(^{11}\) al-Bukhari,\, \textit{al-Jami al-Shahih}, t.t, Juz III, hal. 1315, hadis no. 3394.
The "positive" predictive hadiths of the Prophet are viewed in contrast to certain "negative" predictive hadiths concerning the condition of the Muslim community. The partial and textual negative understanding, as grasped by some scholars, inevitably yields conclusions that are partial and limited. So, there is a need for a thematic examination of these prophetic hadiths by the Prophet, using a variety of possible approaches, in order to come to a full, complete, and all-encompassing understanding and conclusion.

2. Methods of Hadith Interpretation

It is important to recognize that understanding hadith is not as simple as flipping one's hand, prompting scholars to consistently engage in rigorous studies on how to grasp the essence of hadith. Scholars have formulated several overarching principles for comprehending the sayings of the Prophet:

1) The principle of refraining from hastily dismissing hadith that might seem contradictory to reason without conducting thorough research
2) The principle of understanding hadith thematically (maudhu'i) to obtain a comprehensive perspective on the studied theme Ali Mustafa Yaqub posits that hadiths mutually interpret each other due to their source being the Prophet, necessitating the examination of alternative narrations.
3) The principle of relying on linguistic analysis, considering the text's structure and context
4) The principle of distinguishing between the legal and formal aspects of hadith and those with ideal moral aspects (i.e., the intended goal), discerning between means and objectives
5) The principle of differentiating between localized, culturally specific, temporal hadith and those with universal implications
6) Taking into consideration the Prophet's status—whether he is a regular human being, a prophet, a messenger, a judge, a military leader, a father, and so forth—Therefore, scholars and researchers of hadith must meticulously comprehend the implicit meanings within the text.
7) Diligently examining the authenticity of the hadith, both its chain of transmission (sanad) and content (matan), while striving to comprehend all aspects related to the method of understanding the hadith.
8) Ensuring that the hadith text does not contradict stronger textual evidence (nash).
9) Interconnecting with modern scientific theories to attain clarity on the scientific indications contained within scientific hadiths.

\[12\text{Ahmad ibn Hanbal, Musnad al-Imam Ahmad ibn Hanbal, Muassasah al-Qurthubah, Mesir, Juz V, hal. 100.}\]
In general, the methods of understanding hadith can be categorized into three distinct approaches:

**Analytical Method (Tahlili)**

The Tahlili method involves elucidating the Prophet's hadiths by expounding on all aspects contained within each hadith, alongside elucidating the meanings encompassed therein, in accordance with the lecturer's inclination and expertise. When presenting explanations or commentary, a hadith lecturer follows the systematic structure of the hadith as per the sequence found within a known hadith compilation, specifically the al-Kutub al-Sittah. The lecturer commences the exposition from sentence to sentence, hadith to hadith, in an orderly manner. This discussion covers various facets of the hadith, such as its vocabulary, connotations, historical context of its revelation (if available), its interrelation with other hadiths, and the circulating interpretations surrounding the comprehension of the hadith, whether originating from the companions, the Tabi'in, or hadith scholars.\(^\text{13}\).

**Concise Method (Ijmali)**

The Ijmali (concise) method involves succinctly explaining or elaborating on hadiths in accordance with their sequence within the hadith compilation present in the al-Kutub al-Sittah. This approach aims to represent the literal meanings of the hadiths using language that is easily understood and comprehended.

**Comparative Method (Muqarin)**

The Muqarin method entails comprehending hadiths by comparing those with similar or identical wording in corresponding scenarios or comparing differing wordings in similar situations. This method also involves comparing the various opinions of commentary scholars (mufassirun) in explaining hadiths. This method is not limited to comparing one hadith with another but also involves comparing scholars' opinions (lecturers) in explaining hadiths. Some of the books that utilize the Muqarin method include Sahih Muslim with the commentary of al-Nawawi by Imam Nawawi, Umdah al-Qari with the commentary on Sahih al-Bukhari by Badr al-Din Abu Muhammad Mahmud al-‘Aini, and others.

3. **The Importance of Understanding Fiqh al-Hadith**

Understanding various characteristics of the hadiths at the level of their content forms the foundational framework of comprehending the sayings of the Prophet (fiqh al-hadith). Fiqh al-hadith serves as the culmination of hadith studies, as studies of hadith validity and authority hold little meaning without comprehending their content and application in life. Fiqh al-hadith is defined as the discipline that delves into the meanings derived from the words of the hadith and the intended meanings behind their phrasings, based on linguistic principles, sharia principles, and their compatibility with the circumstances of the Prophet.\(^\text{14}\)

Fiqh al-Hadith, a branch of hadith scholarship, delves into the methodology and principles of understanding hadiths. Fiqh al-Hadith plays a crucial role in comprehending the hadiths predicting the future of Prophet Muhammad, as predictive hadiths often carry

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intrinsic meanings and demand profound understanding. Here are several connections between fiqh al-Hadith and the comprehension of Prophet Muhammad's predictive hadiths:

Fiqh al-Hadith aids in grasping the context of predictive hadiths. Predictive hadiths frequently entail complex contexts that necessitate an in-depth understanding of the circumstances prevailing when the hadith was delivered. By comprehending the context, one can fathom the embedded meanings within predictive hadiths more effectively. Furthermore, Fiqh al-Hadith facilitates the understanding of the textual content (matan) of hadiths. Predictive hadiths often encompass intricate textual content, requiring a profound comprehension of the Arabic language and its grammatical rules. By understanding the matan, one can better grasp the intended meanings of predictive hadiths. Additionally, Fiqh al-Hadith assists in determining the authenticity of predictive hadiths. Predictive hadiths often attract skepticism due to doubts surrounding their authenticity. Employing the principles of fiqh al-Hadith aids in establishing the authenticity of predictive hadiths more accurately.

Lastly, Fiqh al-Hadith aids in ascertaining the level of certainty in predictive hadiths. Predictive hadiths frequently possess varying levels of certainty. By applying the principles of fiqh al-Hadith, one can determine the level of certainty in predictive hadiths more effectively. Fiqh al-Hadith is very important for understanding Prophet Muhammad's predictive hadiths, which often have complicated meanings and require a deep understanding of their context, textual content, authenticity, and level of certainty.

C. Conclusion

Due to the Prophet Muhammad's utterances, some people believe that negative predictions about the state of the community are an unavoidable destiny. However, these predictions actually serve to represent how the Prophet intends for events to play out. Conversely, hadiths that foretell positive aspects of the community's condition hold their own significance concerning optimism for the future of the Islamic generation, regardless of time or place.

However, the textual interpretation that conveys negativity towards the hadiths of Prophet Muhammad has resulted in the loss of communicative relevance of some of these statements in the present era. At the very least, this incomplete understanding can be interpreted in various ways: 1) The Prophet, as a sagacious leader, provides caution to his community against falling into adverse circumstances. Therefore, the prophetic statements regarding the future need not necessarily unfold exactly as prophesied if the community regards the Prophet's words as lessons. 2) When the Prophet's statements are comprehended as an inevitable outcome due to his prophetic status, even when circumstances do not align, some individuals regard these utterances as inapplicable. Some even assert that these statements are unrelated to the Prophet. 3) The unearthing of certain predictive hadiths of the Prophet concerning future events has either already occurred or is currently unfolding within a specific community. 4) The Prophet's prophecies extend beyond the context of the signs of the Day of Judgment and encompass broader scenarios. 5) Certain individuals perceive the Prophet's prophecies as events destined to occur, viewing hadiths as revelations from Allah swt.
The application of foundational knowledge in fiqh al-hadith (the jurisprudence of hadith) can be employed in comprehending hadiths once an awareness of the distinctive characteristics inherent in hadiths has been established. Some of these characteristics differentiate hadiths from the Quran and exert an influence on the hadiths themselves. When cognizance of these characteristics across various facets is absent, the effective application of this knowledge in understanding hadiths becomes challenging. Conversely, a robust awareness of these characteristics serves as an impetus for the application of such knowledge in comprehending the statements of the Prophet Muhammad.

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