



## Contemporary Significance of Prophetic Predictions in Hadith: A Comparative Study of Traditional and Modern Scholarly Approaches

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### Abstract

*This paper provides an in-depth comparative analysis of the modern relevance of prophetic foretellings (Akhbār al-Ghayb al-Nisbi) in Hadith collection within the context of the classical and modern research methodology. Prophetic prophecies, including prediction of political changes, social ordeals (fitan), eschatological portents, and ups and downs of the Muslim Ummah are studied as divinely mediated revelations that both declare the prophethood of Prophet Muhammad ﷺ and give moral and inspirational directions. The paper outlines Quranic basis of knowledge of the unseen, mediated bestowal of the knowledge to the Prophet ﷺ and its expression in the major collections of Hadiths such as Ṣaḥīḥ al-Bukhār and Ṣaḥīḥ Muslim. Classical commentators like Ibn Hajar al-Asqalani and al-Nawawii stress the need to rigorously authenticate isnad-matn, interpret literally and to be textually faithful as evident in the examples of their commentaries that match predictions with historical fulfilment as a method of ensuring doctrinal purity. These narrations are purposely changed dynamically, guided by modern perspectives, informed by contextual criticism, maqwsī al-sharriah, and ijtihad, to respond to the challenges of globalization, moral decadence, technological acceleration and socio-political crises, and turn them into warnings, which are catalysts of resilience and reform. Both orientalist and historical-critical approaches are criticized as skeptical and biased towards naturalism, and the response by Muslims discussed the soundness of classical authentication and empirical confirmations. In the comparative analysis, the core differences in the principles, i.e., textual primacy and contextual adaptability, are highlighted, and the merits (doctrinal preservation and ethical relevance) and shortcomings (possibility of stasis and danger of subjectivity) of either paradigm are pointed out. Finally, the results promote a moderate, reasonable hermeneutic which combines the traditional rigor with the modern applicability, strengthening the religious awareness, societal change, and community rejuvenation in the present settings. Some recommendations on future studies of interdisciplinary studies are also introduced by the article in order to trace the slight signs on an empirical basis and investigate the emergent phenomena by using prophetic perspective.*

**Keywords:** Prophetic predictions, Hadith, Akhbār al-Ghayb, traditional scholarship, modern approaches, contextual criticism, ijtihād, eschatological signs, fitan, Muslim Ummah, proofs of prophethood, comparative analysis, contemporary relevance

### 1. Introduction to Prophetic Predictions in Hadith

Hadith, which is part of the Islamic tradition, is prophetic predictions where the prophet Muhammad recounted his prophetic foretellings of forthcoming events as being divinely inspired and as manifestations of Akhbahr al-Ghayb or knowledge of the unseen. These revelation-based predictions are purported to confirm the authenticity of the Prophet since such predictions surpassed the knowledge of

human beings, and this is congruent with Quranic claims that only Allah has complete unseen knowledge, but he shares some of this with his messengers (Qur'an 72: 26-27). In analytical terms, this concept differentiates prophetic utterances with conjecture, and puts in place stringent authentication techniques in proving their divine source. Chain-of-narration (sanad) scrutiny that was championed by traditional scholars to achieve reliability and contextual analysis adopted in modern schools of thought to resolve contemporary relevance to avoid misinterpretation in the face of societal dynamics. These predictions such as end times signs are an indication of the timeless prophetic role in directing believers in the face of uncertainty, a certain mixture of theological depth and historical verification to overcome the skeptic.

There are hadiths classified as Akhbari (Hadith) which are called absolute (al-Ghayb al-Mutlaq) and those called relative (al-Ghayb al-Nisbi). Absolute Ghayb This is that knowledge possessed by Allah, e.g. the exact time of the Hour, rainfall, the details of the fetus, future acts, the places of death, etc. (Qur'an 31:34), which is not accessible to the creation except by divinely chosen revelation to prophets with the aim of dictation. Relative Ghayb, in its turn, is hidden to certain people and disclosed to others through revelation or intuition, such as prophetic visions of geopolitical processes or moral decadent tendencies that have already come into reality in the past. This typology is analytically a security against anthropomorphic fallacy, which strengthens the divine omniscience and allows mediation by prophecies. The achievement of this is modern scholarship, where the integration of empirical data is made to fit into the rational and scriptural paradigms without going beyond the divine exclusiveness.

Predictive prophecies play a crucial role in the Islamic faith and strengthening the faith (iman) by seeing the divine control and ethical maps to overcome ordeals. In academia, they stimulate the comparison of the studies of the past in terms of their inductive aspects (concentrating on the textual faithfulness and ethical teachings) with the scientific or sociological perspectives of modern day, which authenticate the fulfillments with the contemporary evidence. Such duality addresses a secular opposition to views, giving way to interdisciplinary communication establishing a connection between theology and history and ethics. Finally, they are significant in their ability to promote communal robustness and spiritual orientation, as there are also studies of doomsday hadiths, which reconcile classical reliability with contemporary usability in an all-inclusive direction.

## **2. The Concept of the Unseen in the Qur'an and Hadith**

The Quranic idea of knowledge of the unseen ( 'ilm al-ghayb ) is deeply rooted in divine exclusivity and their Allah is the only one who has the absolute and independent knowledge of concealed reality that could not be known or ascertained by human means. This is repeatedly confirmed in verses in Quran like in Surah al-An 6:59 which says that with Allah are the keys to the unseen, and known only to Him, and in Surah al-Naml (27: 65) which says that no one in the heavens and the earth knows the unseen, except Allah. This 'ilm al-ghayb includes such things as when the Hour will come, contents of the wombs, what will happen in the future without any signs of it, and metaphysical things of which the creation has no knowledge. This is clarified by the modern school of thought, which differentiates absolute (mutlaq) unseen (only known to Allah directly and without acquisition) and relative unseen (which can be revealed at its discretion). These interpretations give importance to theological accuracy in order to prevent anthropomorphism and focus on the belief in the unseen (imam bil-ghayb) as one of the foundations of faith, whereby humility and dependence on revelation in the face of contemporary rationalism are encouraged (World Federation of KSIMC, 2025a; World Federation of KSIMC, 2025b).

The unseen knowledge revealed to the Prophet Muhammad ﷺ is neither an intrinsic nor un-mediated revelation of Allah, but rather a mediated revelation of his unseen, but only through selected messengers (Qur'an 72:26-27). This prophetic revelation is a testimony to his mission as it allows correct communication of the hidden truths, such as the historical facts that are not known to him or his people in the past, and the future signs as witnessed in verses such as That is the news of the unseen which we reveal to you, [O Muhammad]. You were not aware of it neither you nor your people before this (Qur 11:49). This is explained in the modern commentaries as a divine

granting through revelation (wahy), and does not make it synonymous with the omniscience of Allah, which leaves *tawhīd* intact, and emphasizes the elevated position of the Prophet ﷺ. This mediated knowledge opposes the myths of prophetic omniscient, which makes him a human paradigm that should be guided and checked by Allah to establish prophethood (Yaqeen Institute for Islamic Research, 2020; Islam Question and Answer, 2022).

The topic of narrations of future events in the Hadith literature forms a valuable corpus of prophetic predictions (Akhhb 232471) verified by the strictest sanad and matn, predicting the changes in the society, eschatological indications, geopolitical changes, and moral decadence, which have occurred in history. These are the prophecies of conquests, the phenomena that resemble technology, and the end times that are not conceived as inevitable but are the warnings or contingent consequences to be used in ethical behaviors. In recent research, contextualism and inter-disciplinarity are used to authenticate fulfilments based on empirical evidence, and to separate strong reports of fulfilments and weak ones, as well as to deal with sceptical accusations by means of historical corroborations. The literature helps to see the classical authentication as one that is relevant in the modern context and ignites a sense of strength and ethical consistency in addressing uncertainties (ResearchGate publication on prophetic prediction Hadith, 2026; Yaqeen Institute for Islamic Research, n.d.).

### 3. Major Prophetic Predictions Mentioned in Hadith

Hadith contains major prophecies concerning political and social developments that include prophecies of changes in leadership, conquests and changes in society which have been historically realized with incredible accuracy. True histories are given of the transition of the Muslim rule between prophethood, righteous caliphate, then biting kingship (monarchy), the oppressive rule and finally a restoration to a caliphate in the prophetic pattern. As one example, the Prophet Muhammad ﷺ said that the ummah would pass through the following successive types of power, medical guidance and then mandatory monarchy followed by another prophetic caliphate (Yaqeen Institute for Islamic Research, 2018). Other predictions are conquests of empires such as Persia and Rome, the fall of Constantinople and the expansion of Islamic religion on very large areas, which can be seen in the history through the expansion of Rashidun and Umayyad. In the current discourse, it is emphasized that these prophecies served to uphold the divine foresight as providing insight into the cycles of power and downfall and recommending ethical governance and social reform in present circumstances that discourages the deterministic perspective in viewing them as warnings to moral responsibility (ResearchGate, 2026).

Narrations about trials (fitan) and omens about the Day of Judgment constitute one of the most important corpus of Hadith literature that describe increasing tribulations that challenge faith and society until the eschatological apogee. Fitan as presented by the Prophet ﷺ is expected to come like parts of dark night, resulting into a swift change of belief as people may be selling their religion in exchange of earthly good, where there is less knowledge and more ignorance and killings (harj) (Sunnah.com, n.d.; IslamOnline, n.d.). Key pointers are the appearance of Dajjal, descent of Isa (Jesus), Gog and Magog and famine before these happenings, whereas minor ones were moral degradation, earthquakes, time shortening and bloodshed. The scholastic analysis of the chains in collections such as Sahih al-Bukhari and Muslim is focused on authentic chains as inspirational encouragement in a chaotic world of steadfastness, repentance and good actions to be taken. According to recent research, their educational importance in enhancing iman has been stressed through nominal group methods of assessing the effectiveness of comprehending fitan in sustaining communal resilience to the current moral and social turmoil (International Journal of Research and Innovation in Social Science, 2024).

The effects of the Muslim Ummah on the development and fall of Islam have been predicted and have vividly shown the waves of power and powerlessness, which were often accompanied by the spiritual and moral decay within the given community rather than by the domination of the external factors. The Prophet ﷺ predicted the Muslims will become many but they will be like scum on a flood as they will love this world and hate death and they will completely bring shame upon their chest and will be divided into sects despite being many in numbers. He compared the experiences of the ummah to that of the Children of Israel and pointed to two stages of corruption and punishment and subsequent possible restoration (SunnahOnline, n.d.). Such prophecies are threats of deterioration by abandoning jihad, moving off Sunnah, and clinging to this world, but it is a promise of renewal based on following prophetic methodology. These are examined in the modern scholarly reflections as prophetic outcry against complacency and the need to revive through ethical rebirth, solidarity, and renunciation of

materialism as the means to regain honor and influence in a globalized world (Yaqeen Institute for Islamic Research, 2021).

#### 4. Methodology of Traditional Scholars

Classical Hadith scholars based their methodology on this vigorous authentication of narrations using a complex system where the *isnad* (chain of transmission) and *matn* (text) were assessed. These principles, which were pioneered by the luminaries like al-Bukhari (d. 256/870) and Muslim (d. 261/875), demanded a continuous series of reliable reporters who had *ʿadālah* (integrity) and *ḍabṭ* (precision), who did not contain any *shudhudh* (anomalies) or *ʿillah* (hidden defects). This three-level system (which requires an *isnad*), which required examination of the reliability of the narrators through *ʿilm al-rijāl* (narrator biography), and attempts to find *mutawabah* (corroboration) helped prevent the fabrication of hadith in the early centuries when forgeries were widespread. The classical scholars focused on the continuity of the *sanad* and the piety of the narrator more than on the content of the text, and a sound chain of *sanad* was *prima facie* evidence to the truth that a text had been transmitted, without much regard to its contradiction by other evidence or its rational implausibility. The gradations, of *ṣaḥih* (authentic), *ḥasan* (good) and *ḍaʿīf* (weak), were systematized in this methodology, perfected by such authors as Ibn al-Salāih (d. 643/1245), in his work (*Muqaddimah*), to provide Hadith as reliable extensions of Qur'anic guidance in theology, law and eschatology (Yaqeen Institute for Islamic Research, 2021; Bahrudin, 2025).

In classical commentaries to the Hadith, the interpretation of prophetic prediction, which frequently falls under *Akḥbār al-Ghayb al-Nisbi* (relative unseen), followed the principles of textual faithfulness, contextual conformity and speculative sporadicness. Those commentators who interpreted these sorts of narrations literally where the meaning was unambiguous, such as Ibn Ḥajar al-ʿAsqalānī (d. 852/1449) in *Fatḡh al-Baar* and al-Nawawī (d. 676/1277) in *Sharḡh Ṣaḥih Muslim*, accepted them as evidence of prophethood provided they are unambiguous and resolved the apparent ambiguities by corroborative chains and historical attestation. Predictions about the end of the world such as *fitan* (trials) and the manifestations of the Hour were dealt with with a degree of caution under the imperative of affirming that they will indeed happen without getting into details of timing and anthropomorphism of the event, which are provided by the Quran concerning the unseen (Qur'an 31:34). These scholars stressed that prophetic foretellings were meant to moralize and strengthen faith and read them in their entirety and give them an interpretation so as to conform to existing Sunnah and prevent *bidʿah* (innovation). This conservative exegesis held the integrity of the doctrine, the distinction between absolute *Ghayb* (only possessed by Allah) and mediated prophetic intuition was made (Yaqeen Institute for Islamic Research, 2018; Wasman, 2023). Classical scholarship followed a more or strictly literal and textual interpretation of Hadith, with the emphases on *Ẓāhir* (apparent) senses, unless literal knowledge required *taʿwīl* (figurative interpretation). In case of prophetic predictions, classical personalities continued with the primacy of literalism in order to prevent distortion of rationalism and believed in the literal interpretation of eschatological descriptions, like the *Dajjal* or cosmic disasters, and affirmed the transcendence of Allah. This move, which was clear in commentaries by al-Tirmidhī (d. 279/892) and subsequent syntheses, did not allow excessive allegorization to discredit the authority of prophets, but did allow a certain amount of *taʿwīl* to be applied to *mutashabihat* (ambiguous texts) in order to reconcile them with *muhkamat* (decisive ones). The textual integrity required consistency with Qur'an, consensus, and reason in order to make sure that the predictions strengthened *tawḥīd* and moral behavior and not anthropomorphism. This style of methodological rigor was the means of reconciliation between transmission fidelity and interpretive restraint, which allowed making classical scholarship authoritative forever (Baiquni, 2017; Klaina, 2025).

## 5. Interpretation of Predictions in Classical Hadith Literature

Prophetic predictions are prominent in great Hadith collections, especially *Ṣaḥīḥ al-Bukhārī* 1889-1894 *Ṣaḥīḥ Muslim* 1889-1894 *Ṣaḥīḥ al-Tirmidhī* 1889-1894 *Ṣaḥīḥ al-Darīmī* 1889-1894 *Ṣaḥīḥ Ibn Mājah* 1889-1894 *Ṣaḥīḥ al-Bayḥaqī* 1889-1894. Esteemed conquests like the conquest of Constantinople, trials (fitan), and moral corruption, and eschatological signs, such as the Dajjal, descent of 'Iesa (Jesus), and Gog and Magog, are narrated in *Ṣaḥīḥ al-Bukhārī*. Likewise, *Ṣaḥīḥ Muslim* contains prophecies of the political sequences in the ummah, caliphate to monarchy, and tribulations on end times, such as mass killings (harj) and loss of knowledge. These collections give preference to mutawatir or sahih grade reports, incorporating them into books on fitan, signs of the Hour, and jihad and using them as evidences of prophethood and not speculative guesses. Classical curation has seen to it that such predictions are not fabricated and instead increase imān (faith) by having made predictions come true (Yaqeen Institute for Islamic Research, 2018; ResearchGate, 2026).

Classical commentators like Ibn Ḥajar al-Asqalani in *Fatwas al-Bari* and al-Nawawī in *Sharḥ Saqsa* had adopted a textual consistency, contextual delicacy and moderation in speculation. Ibn Ḥajar reconciled variant texts, the literal fulfilment of which was historically verifiable, including but not limited to prophecies of conquest, and the eschatological nature of which were future certainties without specifying the times of their fulfilment, in reverence of absolute ghayb only attributable to Allah. Al-Nawawī focused on moral and exhortative aspects, and said that the purpose of fitan hadiths is to increase taqwā (God-consciousness) when trials come, to reconcile seeming contradictions by asbab al-wurūd (occasions of revelation), and to support chains of narration. These theorists supported literalism in the case of unambiguous texts, but allowed only limited ta'wīl in the case of ambiguous texts in order to maintain doctrine, and to prevent anthropomorphism extravagances (Wasman, 2023; Yaqeen Institute for Islamic Research, n.d.).

The association of prophetic oracles and historical facts helped classical scholars to test the authenticity and divine source empirically. The capture of Constantinople in 1453 CE by Sultan Mehmet II (Muhammad al-Fatih) brought together express hadiths celebrating the leader and the forces, which commentaries saw as a prophecy of similar evidence centuries afterward. On the same note, prophecies regarding ummah fragmentation, Byzantine-Persian wars, and moral decline within the society were stable in the post-prophetic times during Rashidun, Umayyad, and Abbasid reign, which shows the prophet knew of it. Historical attestation was used to solve ambiguity of interpretation with historical attestations such as those provided by scholars like Ibn Ḥajar to affirm the existence of prophethood without any claim of retroactive fabrication. This piece of evidence connected revelation with history providing a continual intellectual focus on the predictions as timeless advice in the changing circumstances (Yaqeen Institute for Islamic Research, 2018; ResearchGate, 2026).

## 6. Perspectives of Modern Muslim Scholars

The new Muslim thinkers provide an interpretation of the prophetic predictions in the Hadith that include topical usefulness, morality and practical verification without the loss of traditional authenticity. These prophecies are introduced by leaders of other organizations, like the Yaqeen Institute, like Mohammad Elshinawy and compiled into lists of fulfillments by geopolitical events to eschatological ones, as manifestations of divine foreknowledge beyond human ability. Researchers in 2026 discuss prophetic prediction hadiths as predictive accounts and understand them using fiqh al-Hadith to determine their application without adherence to the letter of the law in any particular detail. The contemporary methods combine historical corroboration with the rational analysis, distinguishing between minor signs (e.g., moral decline, passing the time) which already began to manifest themselves, and major signs which have not yet manifested, thus invalidating the idea of scepticism by pointing at the fulfilled predictions as evidence miracles (Yaqeen Institute of Islamic Research, 2018; ResearchGate, 2026). The current scholar contributions based on intellectual and ijtihad rejuvenate the interest in prophetic predictions by supporting the contextual criticism and adjustive reasoning. Contemporary thinkers including proponents of maqasid-based hermeneutics can use ijtihad to reinterpret hadiths concerning fitan and end-time signs based on socio-historical reality so that they can not erode the fundamental scriptures to meet modern need including political instabilities, globalization, and even ethical issues. This is dynamic ijtihad as the recent critiques argue, advocates of which encourages the interpretation of hadith in political, social and cultural contexts of the prophetic age and extrapolating the insights to the realities of the present day, thus bringing renewal (tajdid) to

Islamic thought. Moral exhortation rather than fatalism is a feature of such contributions, which encourages the respondents of a decline to act in response to warnings in order to close the classical transmission and the progressive application (Wasman, 2023; ResearchGate, 2025).

Prophetic predictions in contemporary socio-political settings are seen as diagnostic measures of diagnosing the problems of ummah and prescribing moral measures in response to globalization, conflict, and the changes in ideologies. In modern sense, hadiths on division of the ummah, attachment to worldly things and fitan are associated with the extremes of sectarianism, materialism, and geopolitical conflicts, and are regarded as prophetic commentaries that encourage renewal, not hopelessness. Academics read these within the context of present-day happenings, i.e. the accelerated technological shift reminiscent of the saying of time passing fast or higher brutality reminiscent of harj, and the need to develop ijihad to come up with righteous ruling, social peace and integrity. Such a strategy, as a response to secular denials, makes Muslims adopt an enduring diagnostic effect, by making actions in line with the prognosticative vision, to build communal strength and enhance spiritual upliftment against the backdrop of the uncertain world (Yaqeen Institute for Islamic Research, 2023; International perspectives on Islamic eschatology, various 2020s sources).

### **7. Orientalist and Modern Academic Perspectives**

A trend of skeptical orientalist scholarship Orientalist studies of Hadith predictions have shown a profoundly skeptic current, and as such, the prophetic predictions are seen as later forgeries as opposed to being actual revelations of the prophet Muhammad ﷺ. This approach, pioneered by authors such as Ignaz Goldziher and Joseph Schacht, holds that a good deal of eschatological as well as political prediction (e.g. of fitan, conquests, or the Mahdi) were retroactive projections to justify socio-political developments during the early century or so of Islam which tended to follow Abbasid propaganda or sectarian interests. Orientalists often used a rationalist approach and rejected those predictions that came true (e.g. the fall of Constantinople), presenting what is devoutly anachronistic or inconsistent as coincidental or something added afterwards to invalidate authenticity. This is a skepticism of historical predictions in Western western history, which viewed Hadith prophesies as being not of a prophetic nature but of the development of a community, an approach which questioned the Islamic argument of prophetic infallibility and prophetic foresight. The modern reevaluations observe that this scholarship has continued to be biased, but that now some scholars have admitted certain historical inaccuracies in early narratives of Islam (ResearchGate, 2023; Yaqeen Institute for Islamic Research, 2019).

The historical-critical method (HCM) is used in modern scholarly works to examine Hadith predictions, and discusses them as historical texts that can be criticized in terms of sources, redaction, and contextual reconstruction. This approach is based on biblical studies and is more focused on dating isnad, tracing matn variants, and Sitz im Leben (life setting), to judge whether the predictions are authentic prophetic utterances or an interpolation. The criteria such as multiple attestation, dissimilarity and coherence are used by scholars who argue that eschatological hadiths (e.g., signs of the Hour) are stratified with a layer of development in relation to post-prophetic crises, making any claim of absolute fulfilment unsustainable. Although HCM promotes rigorous inquiry of the texts and interdisciplinary observations, including archaeology, linguistics, and sociology, it assumes methodological naturalism; supernatural causality is a priori excluded which results in reductive explanations of prophecies in which they are interpreted as ideological constructions. Recent developments in Western intellectual life show certain improvements and some of them accept the shortcomings of the extreme skepticism and talk to the Islamic traditions more dialogically ( Traversing Tradition, 2025; Yaqeen Institute for Islamic Research, 2019).

The integrity of the prophetic predictions is well presented in the form of elaborate rebuttals, methodological criticisms and empirical probes by Muslim scholarly answers to the orientalist interpretations. By citing the strength of classical isnad-matn criticism, the initial codification, and fulfilments of classical historians that cannot be retrojected, contemporary Muslim scholars, including Muhammad Mustafa al-Azami, deconstruct orientalist assumptions. They claim that naturalistic bias of HCM prevents it from seeing divine revelation and prove that prophecies, like politically worldwide changes or moral decadency are consistent with events that can be verified without any forgery. The responses highlight contextual hermeneutics, absolute and relative ghayb, and promote interdisciplinary interaction in order to make a statement on the evidential worth of the predictions of Hadith in

prophethood. This discussion promotes *tajdīd* (renewal), which opposes skepticism with subtle insurances that maintain theological commitments at the same time responding to academic rigor, which enhances the relevance of the predictions in the contemporary world to guide morals and community (Muslim Societies, n.d.; Andaluzi, 2025).

### **8. Comparative Analysis of Traditional and Modern Approaches**

The principles of the traditional and contemporary methods of interpreting the prophetic predictions in Hadith show a fundamental point of departure, which can be traced back to the epistemological priorities and hermeneutical commitments. Conservative scholarship, such as classical masters such as al-Bukhari and Ibn Hanbali, is founded on textual primacy, strict *isnad-matn* authentication and adherence to *zāhir* (apparent) meanings unless there is an overwhelming reason that may necessitate *taqwi*. This method treats prophetic predictions, including those in *fitan*, conquests or eschatological signs, as divine mediated *Akhbār al-Ghayb al-Nisbi*, as an instrument of first and foremost proving prophethood, moral exhortation and attestation of *tawhīd* and restricted by consensus, Quranic harmony and eschatological speculative moderation. Modern scholastic methods, in their turn, are guided by the contextual criticism and the contextual *maqashid al-sharite* models in terms of which dynamic relevance is valued, allowing rational analysis, socio-historical contexts, and interdisciplinary perspectives to derive ethical, social and reformative implications out of these predictions. Although classical authentication is employed wherever feasible, modern academics are insisting on *ijtihad* to overcome the recent complications such as globalization, moral decay, and political fragmentation and reformulate the predictions into diagnostic features of communal rejuvenation instead of deterministic end times (Wasman, 2023; ResearchGate, 2025).

The interpretation and analytical variations between the two views are applied in their approach to textual authority, contextual application and flexibility of the approach. Conventional approaches make use of inductive, transmission-based exegesis in which the significance of *sanad* and literalism protect against innovation (*bid'ah*) and make use, usually eschatologically, of future signs without over-allegorizing present signs. The recent directions, though, embrace deductive and situational hermeneutics, the critique of rigorous literalism using *matn* analysis in line with the realities of the present, including moral decadence hadiths as an indictment of materialism (or sectarianism) in the current *ummah*. This movement embraces the rationalist instruments, empirical reinforcement of fulfillments, and *maqlashid* based reasoning as a way of gaining adaptive lessons and differentiating between mediated prophetic knowledge and absolute divine omniscience and encouraging proactive responses instead of passive expectations. This distortion represents a more general conflict: the historical faithfulness to authenticity, on the one hand, and modern considerations of living relevance and renewal (*tajdid*), on the other (Yaqeen Institute for Islamic Research, 2019; Andaluzi, 2025).

The weakness and strength of the two schools of thought highlight the complementary but different works that are essential in interpreting prophetic predictions. Conservative methods are good at maintaining the purity of doctrine, faithfulness to text and demonstrations of the truth of prophethood by rigorous authentication, as a constant reference point of faith in the face of doubts and as a refutation of relativism. But, they are too literal and reserved about going too far and may inhibit participation in socio-political changes, and it may make their interpretations un-responsive or less sensitive to modern crises. Innovative thinking on the other hand provides intellectual vibrancy, moral applicability and interdisciplinary discipline, making possible predictions capable of inciting social righteousness, strength, and change in globalized settings in addition to the skepticism being dealt with through rational justification. However, they also face the danger of undermining textual authority by over-rationalizing or stressing selectivity which may bring subjective values or destroy classical consensus. Finally, a moderate compromise between the past and the present, the conventional rigor and the updated

contextual *ijtihad*, is a promising avenue to more enriching scholarship that will keep the prophetic wisdom alive forever (Ali, 2018; ResearchGate, 2026).

### **9. Contemporary Significance of Prophetic Predictions**

Hadith prophetic predictions are highly relevant in the contemporary global environment, as they provide diagnostic revelation of the modern geopolitical, technological, and moral upheavals and support the fact that Godly guidance will never be outdated. These are genuine accounts of foreboding the current speed of time, the general ignorance in the middle of plenty of information, the erosion of morals, and the growing conflicts all echo with the current rate of change of globalization, the digital distractions of deep knowledge, and sectarianism or the loss of morals in societies. These prophecies are not fatality but inspirational verses, as Muslims should develop a strong core, moral sense, and active participation during times of crisis like climatic change based on environmental hadiths or community fragmentation based on predictions of *ummah* fragmentation. By putting the realities of the present into the perspective of prophetic vision, they will resist the secular nihilism, strengthen *tawhīd*, and encourage believers to see uncertainties of the world through a prism of divine purpose and thus preserve spiritual direction in the age of radical change and ideological turbulence (Yaqeen Institute for Islamic Research, 2018; ResearchGate, 2026).

These forecasts have had an intellectual and social effect within the contemporary Muslim societies whereby they have initiated renewed scholarly conversation, communal inspiration, and ethical reformation undertakings that merge classical reality with the contemporary practicality. The intellectual activity has led to interdisciplinary discussions of eschatological indicators as they relate to psychological, sociological, and technological events, including AI-induced cognitive impairment is consistent with hadiths about knowledge loss, and critical thinking and renovation (*tajdida*) in Islamic thought. Socially, these accounts are like electrical shocks of unity, justice and moral renewal, overcoming the despair of prophecies fulfilled with manifestations of prophethood and interpreting current trials as the summons to repentance, unity and action against the wrongs. These forecasts instill a historical continuum, empower the grassroots reform, and reinforce values such as compassion and accountability in a variety of Muslim settings, both in diaspora communities to overcome the identity crisis and in majority societies to overcome issues like corruption or inequality (Ottath, 2025; Bakar et al., 2025).

Prophetic predictions are very critical in increasing religious consciousness and initiating social change by acting as ethical guiding tools that bring conscience to life, encouraging *tawbah* (repentance), and motivating positive behavior among Muslim communities. They emphasize warning signs of degradation, including love of the world or abandonment of *Sunnah*, or even exaggerated *harj* (killing), to be more conscious of spiritual life they encourage people and communities to be more concerned with *akhlaq* (morality), retention of knowledge, and justice-seeking activities at the expense of complacency. This realization is then put into practical reforms, such as education that stops ignorance, social justice based on prophetic frameworks and interfaith discussions that promote tolerance in the face of world polarization. Such prophecies are far revolutionary to cause passivity, and instead, proactive reform is encouraged, as personal piety and society-wide improvement go hand in hand, and to reinforce the ability of Islam to solve modern-day evils through traditional wisdom, thus leading to the overall renewal of society based on the vision of God (Alzaidi, 2025; CPS Global, n.d.).

### **10. Findings and Recommendations**

The key conclusions of this comparative research are that prophetic prediction in the literature of Hadith is a deep layer of Islamic revelation as it is both a testament to prophethood and also a moral compass of the past, present, and the future. The traditional methods are best in terms of textual integrity, hard authentication and literal faithfulness, which guarantees consistency of the dogma and historical continuity. Although contemporary academic views presuppose their preservation of the fundamental authenticity, they also present the contextual *ijtihad*, interdisciplinaryism, and social-political applicability, and thus, these predictions can be considered rather dynamic in today solving moral, social, and global issues. The two paradigms united prove the long-term energy of *Akhbār al-Ghayb al-Nisbi*, and fulfilled prophecies prove faith and unfulfilled eschatological manifestations encourage persistence and change.

The middle way in the interpretation of Hadith is necessary to be able to utilize the maximum of prophetic forecasts without ripening into extremes. Rigid literalism can be constrained in the context of quickly evolving situations and too much rationalisation or allegorising will be dangerous, as it will be weakening textual authority and prophetic purpose. The perfect methodology is a combination of the conventional sanad-matn and maqadi contextual reasoning, which distinguishes between absolute divine knowledge and mediated prophetic knowledge, which confirms to literal sense, and judicious use of ta'wil only when needed. The moderation protects tawhīd, conserves the heritage of the scholars, and facilitates pertinent directives to the contemporary Muslim societies that are challenged by globalization, technological disturbance and moral turmoil.

The main focus of future research should be on interdisciplinary research that integrates classical science of Hadith with modern science like sociology, psychology, and data analysis as an empirical way of following the realization of minor signs within the real-time socio-cultural trends. It is suggested to compare the various Muslim intellectual traditions, digitize authorized narrations, and investigate the predictive hadith in the context of the newer global developments (e.g., artificial intelligence, climate change, and geopolitical realignments). These will help deepen knowledge and develop a productive dialogue between the past and contemporary learning and reinstate the value of prophetic wisdom as a tool of ethical revitalization and societal well-being in the twenty-first century.

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