



The Prophecy of Roman Victory as an Eschatological Argument in Tabataba'i's Al-Mizan

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ABSTRACT

This study examines the prophecy of Roman victory as an eschatological argument in the *Tafsir Al-Mizan* by Muhammad Husain Tabataba'i regarding Q.S. Al-Rum:1 - 6. The study aims to analyze the relationship between the Roman victory, the fulfillment of God's promise (*wa'd Allah*), *al-mi'ad*, and *Sunnatullah* in the construction of Tabataba'i's interpretation. This study uses a qualitative approach with a library research design. Data were analyzed using *qualitative content analysis* with a descriptive-analytical pattern through the stages of text identification, categorization of arguments, reconstruction of relationships between concepts, and synthesis. The results show that the Roman victory in Tabataba'i's interpretation is understood not only as the historical realization of the Qur'anic announcement, but also as part of a theological argument that links history with eschatological matters. The realization of the Roman victory becomes a concrete experience of the fulfillment of God's announcement, while *wa'd Allah* provides the foundation of certainty that God does not break His promise. Meanwhile, *Sunnatullah* functions as a framework for understanding the change in Rome's condition from defeat to victory within God's decree and power. Thus, the prophecy of Roman victory functions as an argumentative bridge between historical reality and the certainty of the matters promised by God, including *al-mi'ad*. This study affirms that the eschatological function of this prophecy does not lie in regarding the Roman victory as an end-times event, but in its capacity to direct understanding toward the certainty of God's promise and the reliability of revelation.

INTRODUCTION

Q.S. Ar-Rum:1–6 contains an announcement about the Roman defeat in the Byzantine–Persian conflict, along with news of Rome's forthcoming victory. This conflict occurred within the context of political rivalry between two great powers that also shaped the socio-political situation of Arabia at the time (Mubarak, 2020; Rafsanjani et al., 2025). The Qur'an then foretold that Rome would achieve victory within a few years, which, in the course of history, has been associated with a shift in the fortunes of the war (Mufidah & El Izat, 2026; Rafsanjani et al., 2025). The fulfillment of this announcement makes these verses important in the study of *i'jaz ghaybi* (the miraculous nature of unseen predictions), while also raising questions about the relationship between revelation, history, and divine promise.

Studies on Q.S. Ar-Rum:1–6 have developed in several directions. Mufidah and El Izat (2026) situate the Roman victory within the framework of *i'jaz ghaybi* as an announcement of a future event and examine its correspondence with the historical development of the Roman–Persian conflict. Hasibuan (2023) examines Wahbah al-Zuhaili's interpretation of the surah, focusing on the *i'jaz* (miraculous) aspect of the Qur'an and its prediction of future events. Meanwhile, Rafsanjani et al. (2025) develop a historical and contextual reading through a study of *Tafsir Ibn Kathir* and *Safinat Kalla Saya'lamun*. This body of research shows that studies on Q.S. Ar-Rum have paid attention to the miraculous quality of the verse, mufasssir interpretations, and historical-social dimensions, but have not specifically examined the function of the Roman victory as a construction of eschatological argument within *Tafsir al-Mizan*.

This gap becomes significant when Q.S. Ar-Rum is read through Muhammad Husain Tabataba'i's *Tafsir al-Mizan*. Recent studies of *Al-Mizan* demonstrate that Tabataba'i's interpretation addresses theological questions concerning the afterlife and divine intervention, including his understanding of *syafa'at* and its relationship to the hereafter (Khaerurrazikin & Tahir, 2023; Tahir et al., 2023). In this context, the realization of the Roman victory can be examined not merely as historical confirmation of the Qur'anic announcement but also in relation to *al-mi'ad* and the certainty of God's promise. Tabataba'i also links theological certainty to God's attributes and His promise. The alternating fortunes of Rome and Persia can therefore be situated within the framework of *Sunnatullah*, so that historical change is understood in relation to God's decree and power. Thus, a reading of *Al-Mizan* opens space to view the theological function of the Roman prophecy beyond the matter of *i'jaz* alone.

The novelty of this study lies in reconstructing the relationship between historical realization, *wa'd Allah*, *al-mi'ad*, and *Sunnatullah* in forming Tabataba'i's eschatological argument. This perspective distinguishes this study from previous research, which primarily emphasized verification of *i'jaz*, the characteristics of a particular mufasssir's



interpretation, or socio-political reflection. In this study, the Roman victory is not positioned as an eschatological event in itself, but as a historical experience that becomes an argumentative point for understanding the certainty of the matters promised by God. This study thus situates the realization of the prophecy as a link between history and eschatology within the framework of Al-Mizan's thought.

Based on this position, this study aims to analyze the construction of Tabataba'i's eschatological argument concerning Q.S. Ar-Rum:1–6, specifically the relationship between the realization of the Roman victory, wa'd Allah, al-mi'ad, and Sunnatullah. This analysis is expected to broaden the study of Tafsir al-Mizan by showing how a historical event is used in a theological argument concerning the certainty of the divine promise and the afterlife.

METHOD

This study uses a qualitative approach with a library research design. This design was chosen because the object of study consists of exegetical texts and literature related to Q.S. Ar-Rum:1 - 6 and the thought of Muhammad Husain Tabataba'i. The research is directed at analyzing how the event of the Roman victory is constructed as a theological-eschatological argument in Tafsir al-Mizan, rather than at empirically verifying the event itself.

The primary source of this study is Al-Mizan fi Tafsir al-Qur'an by Muhammad Husain Tabataba'i, specifically the interpretation of Q.S. Ar-Rum:1 - 6 and the discussion related to al-mi'ad, God's promise, the perfection of God's attributes, and Sunnatullah. Secondary sources include exegetical works, books, journal articles, and historical literature relevant to the Roman Persian context, i'jaz ghaybi, Tabataba'i's thought, and Islamic eschatology. Sources were selected based on their substantive relevance to the research focus.

Data analysis uses qualitative content analysis with a descriptive-analytical pattern. The analysis was carried out through four stages: text identification, categorization of arguments, reconstruction of relationships between concepts, and synthesis. Identification was directed at the sections of Tafsir al-Mizan relevant to Q.S. Ar-Rum:1 - 6. The data were then categorized based on the concepts and propositions forming Tabataba'i's argument. The relationships between the Roman victory, God's promise, al-mi'ad, and Sunnatullah were then reconstructed to identify the pattern of his argument. The final stage produced a synthesis of the construction of Tabataba'i's eschatological argument in interpreting the prophecy of Roman victory.

Approach and Type of Research

This study uses a qualitative approach with a library research design. This approach is used to analyze the construction of Muhammad Husain Tabataba'i's eschatological argument in Tafsir al-Mizan regarding Q.S. Ar-Rum:1 - 6. The research is not directed at empirically verifying the Roman victory, but at examining how the event is interpreted and connected to God's promise, al-mi'ad, and Sunnatullah within the framework of Tabataba'i's thought.

Data Sources

The data sources of this study consist of primary and secondary sources. The primary source is Al-Mizan fi Tafsir al-Qur'an by Muhammad Husain Tabataba'i, specifically the interpretation of Q.S. Ar-Rum:1–6 and the discussion related to al-mi'ad, God's promise, the perfection of God's attributes, and Sunnatullah. Secondary sources include exegetical works, books, journal articles, and historical literature relevant to Q.S. Ar-Rum, the Roman Persian conflict, i'jaz ghaybi, Tabataba'i's thought, and Islamic eschatology. Sources were selected based on their direct relevance to the research focus.

Data Collection Technique

Data collection was carried out through a literature search relevant to the object of study. The primary text was read selectively to identify Tabataba'i's interpretation of Q.S. Ar-Rum:1 - 6 along with the concepts supporting his argument. Secondary literature was used to strengthen the historical and conceptual context and the position of this study within prior research. The data obtained were then selected based on their relevance to the research focus.

Data Analysis Technique

Data were analyzed using qualitative content analysis with a descriptive-analytical pattern. The analysis was carried out through four stages, namely text identification, categorization of arguments, reconstruction of relationships between concepts, and synthesis. The identification stage was directed at the sections of *Tafsir al-Mizan* relevant to Q.S. Ar-Rum:1 - 6. The data were then categorized into three focuses: (1) the Roman victory and the fulfillment of God's promise; (2) the fulfillment of God's promise and the certainty of *al-mi'ad*; and (3) *Sunnatullah* and the alternation of history. The relationships between categories were then reconstructed to identify the pattern of Tabataba'i's argument. The final stage produced a synthesis of the construction of the eschatological argument in the interpretation of Q.S. Ar-Rum:1 - 6.

Research Process

The research process was conducted systematically through the following stages:

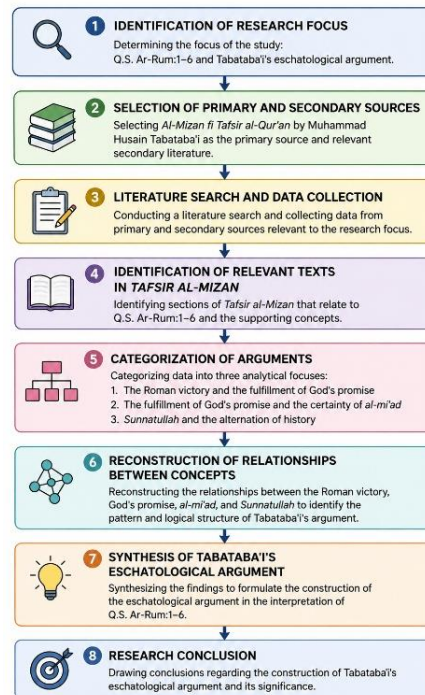


Figure 1. Research Process Flowchart

The flowchart illustrates the research process from the identification of the research focus to the formulation of the final synthesis. The analysis specifically traces the relationship between the Roman victory, the fulfillment of God's promise, *al-mi'ad*, and *Sunnatullah* in constructing Tabataba'i's eschatological argument.

RESULTS

Results and Findings

Analysis of *Al-Mizan fi Tafsir al-Qur'an* by Muhammad Husain Tabataba'i on Q.S. Al-Rum:1-6 finds that the prophecy of Roman victory does not stop at announcing a shift in power between Rome and Persia. Tabataba'i's interpretation shows the interconnection between the realization of victory, the certainty of wa'd Allah, and the change of circumstances within the framework of *Sunnatullah*. These three elements form the basis of the research findings on how a historical event is situated within the construction of an argument leading toward the certainty of the matters promised by God (Tabataba'i, 2022).

Pattern of Interpretation of the Roman Victory in *Al-Mizan*

Table 1. Pattern of Interpretation of the Roman Victory in *Al-Mizan*

Element	Analysis Result	Position in the Findings
Roman defeat	The initial condition that subsequently changed	Shows historical dynamics
Announcement of victory	The Qur'an foretells a change in Rome's condition	Becomes the object of the prophecy
Realization of victory	The change occurred in history	Becomes evidence of the fulfillment of the announcement
<i>Lillahi al-amru min qablu wa min ba'du</i>	The condition before and after remains under God's power	Provides a theological framework
Roman victory	Understood not merely as a political fact	Has an argumentative function

Source: Researcher's analysis of *Al-Mizan* (Tabataba'i, 2022).

Table 1 shows that Tabataba'i's interpretation places the Roman victory within a sequence consisting of an initial defeat, the Qur'anic announcement of future victory, and the subsequent realization of that announcement. The Roman defeat therefore functions as the initial historical condition, while the announcement of victory establishes the direction of the predicted change. The realization of victory then provides the historical occurrence through which the announcement can be understood as fulfilled. The expression *lillahi al-amru min qablu wa min ba'du* provides the

theological framework for interpreting both conditions as remaining within God's authority. Thus, the Roman victory is not treated merely as a political change between Rome and Persia but as an event that contributes to a broader theological argument concerning divine power and the fulfillment of God's announcement (Tabataba'i, 2022).

Wa'd Allah in the Structure of the Findings

Table 2. Wa'd Allah in the Structure of the Findings

Element	Analysis Result	Function
<i>Wa'd Allah</i>	God's promise is positioned as something certain	Basis of certainty
<i>La yukhlifu Allahu wa'dahu</i>	God does not break His promise	Affirmation of realization
Perfection of God	Becomes the basis of the impossibility of denial	Theological argument
Roman victory	An example of the fulfillment of the announcement	Historical evidence
<i>Yaum al-mi'ad</i>	Related to the promised matter	Eschatological dimension

Source: Researcher's analysis of *Al-Mizan* (Tabataba'i, 2022).

Table 2 demonstrates that wa'd Allah occupies a central position in the construction of Tabataba'i's argument. God's promise is understood as certain because God does not break His promise, as expressed in *la yukhlifu Allahu wa'dahu*. The certainty of the promise is therefore not based solely on the occurrence of a historical event but is related to the perfection of God's attributes. Within this structure, the Roman victory functions as a historical example through which the fulfillment of the divine announcement can be understood. The argument then extends toward *yaum al-mi'ad*, which represents the promised matter and gives the interpretation its eschatological dimension. Consequently, the historical realization of the Roman victory serves as an argumentative bridge toward the certainty of matters promised by God (Tabataba'i, 2022).

Sunnatullah in the Research Findings

Table 3. Sunnatullah in the Research Findings

Element	Analysis Result	Meaning
Roman defeat	Not permanent in nature	Historical conditions can change
Roman victory	Occurred after the change of circumstances	Shows historical dynamics
God's power	Encompasses the change before and after the event	Provides a theological framework
<i>Sunnatullah</i>	Explains the pattern of changing circumstances	Links history and God's decree

Source: Researcher's analysis of *Al-Mizan* (Tabataba'i, 2022).

Table 3 indicates that Sunnatullah provides a framework for understanding the change from Roman defeat to Roman victory. The defeat is not interpreted as a permanent historical condition because circumstances can change according to the order established by God. The subsequent victory therefore illustrates the dynamic character of historical circumstances. Within this interpretation, God's power encompasses both the condition before and after the event. Sunnatullah consequently functions as a conceptual link between historical change and divine decree, allowing the Roman-Persian conflict to be understood not merely as a sequence of political events but within a theological framework concerning God's governance of history (Tabataba'i, 2022).

Synthesis of the Research Findings

Table 4. Matrix of Synthesized Findings

Finding	Evidence in the Interpretation	Argumentative Function
Prophecy of Roman victory	Announcement of the change in Rome's condition	Starting point of the argument
Realization of victory	Victory occurred after defeat	Historical evidence
<i>Wa'd Allah</i>	God does not break His promise	Basis of certainty
<i>Sunnatullah</i>	Change of circumstances lies within God's decree	Framework for understanding history
<i>Yaum al-mi'ad</i>	Matter related to God's promise	Eschatological direction

Source: Synthesis of the researcher's analysis of *Al-Mizan* (Tabataba'i, 2022).

Table 4 synthesizes the preceding findings into a single argumentative structure. The prophecy of Roman victory constitutes the starting point because it announces a future change in historical circumstances. Its subsequent realization provides the historical dimension of the argument. The concept of wa'd Allah then explains why God's promise is certain, while Sunnatullah provides the framework through which the change in historical circumstances can be understood as occurring within God's decree. Finally, *yaum al-mi'ad* gives the argument its eschatological direction by relating the historical fulfillment of the Roman prophecy to the broader category of matters promised by God.

Taken together, the findings indicate that the Roman victory in Al-Mizan functions as more than an example of *i'jaz ghaybi*. The event forms part of an argumentative sequence in which historical realization is connected to the certainty of *wa'd Allah*, understood through *Sunnatullah*, and directed toward the certainty of the promised matters associated with *al-mi'ad*. In this construction, history serves as an interpretive point of departure for a theological argument concerning the reliability of divine promise and the certainty of eschatological fulfillment (Tabataba'i, 2022).

Roman Victory and the Realization of the Qur'anic Announcement

Tabataba'i reads Q.S. al-Rum:1 - 4 by situating both the Roman defeat and victory within God's power. His emphasis on the phrase *lillahi al-amru min qablu wa min ba'du* shows that the condition both before and after the change remains within God's disposition (Tabataba'i, 2022).

). The shift in Rome's position is thus understood not merely as political dynamics, but as part of the realization of the Qur'anic announcement.

The Roman victory becomes significant because it occurred after a defeat that empirically indicated the opposite condition. This change shows that the Qur'anic announcement attained actualization in history. The findings show that the meaning of the prophecy in Tabataba'i's interpretation does not stop at the existence of an announcement about the future, but also at the fulfillment of that announcement in a change of historical circumstances.

Thus, the Roman defeat is not understood as a final condition. The shift toward victory shows that historical conditions remain within God's power and can change as foretold by the Qur'an (Tabataba'i, 2022).

This finding places the realization of the Roman victory as an important point in the relationship between the announcement of revelation and historical reality.

Wa'd Allah and the Certainty of the Promised Matter

The relationship between the Roman victory and eschatological matters is evident in Tabataba'i's interpretation of Q.S. al-Rum:5 - 6. The phrase *wa'da Allah la yukhlifu Allahu wa'dahu* shows that God does not break His promise. Tabataba'i connects this certainty to God's perfection, so that His promise is understood as something certain to be fulfilled (Tabataba'i, 2022).

The findings show a difference in function between the Roman victory and *wa'd Allah*. The Roman victory becomes an example of the historical realization of God's announcement, while *wa'd Allah* becomes the basis of certainty for the promised matter. Thus, the realization of victory not only shows the fulfillment of an announcement but also demonstrates the consistency of God's promise.

This relationship becomes clearer when Q.S. al-Rum:5 - 6 is read in connection with *yaum al-mi'ad*. The eschatological matter is understood as part of God's promise, which carries certainty rather than merely being a future possibility (Tabataba'i, 2022).

This finding shows that *wa'd Allah* is the concept that links the historical realization of the Roman victory with the certainty of eschatological matters.

Sunnatullah and the Change of Circumstances in History

The next finding concerns how Tabataba'i understands the changing circumstances of Rome and Persia. The shift from defeat toward victory shows that historical conditions are not permanent. The interpretation of Q.S. al-Rum:4 situates this change within the scope of God's power, so that historical dynamics remain within His decree (Tabataba'i, 2022).

In the context of this study, the concept of *Sunnatullah* is used as an interpretive framework for understanding this change of circumstances. Empirical conditions at one point in time are not positioned as a final measure of what follows. The relationship between the Roman defeat, the announcement of victory, and its realization shows that circumstances change in the course of history.

These findings show that the prophecy of Roman victory relates not only to what would happen, but also to the change of circumstances that led to the fulfillment of that announcement. Thus, *Sunnatullah* in this study is used to read the dynamics of historical change, while *wa'd Allah* explains the certainty of the promised matter (Tabataba'i, 1997).

DISCUSSION

The Prophecy of Roman Victory as a Bridge between History and Eschatology

The prophecy of the Roman victory in Q.S. al-Rum:1 - 6 carries a meaning that goes beyond its informative function regarding the political shift between Rome and Persia. In Muhammad Husain Tabataba'i's interpretation through *al-Mizan fi Tafsir al-Qur'an*, this announcement can be understood as part of an argumentative construction that reveals the limits of human knowledge in reading the future. An event initially unknown subsequently attained actualization in history. Thus, the significance of the prophecy lies not only in its correspondence with what occurred, but also in the fact that revelation provided an announcement of something not yet known to humans at that time (Tabataba'i, 2022).

This interpretation places the prophecy within an epistemological dimension. Humans understand the future based on available information and conditions, whereas the announcement of revelation is not bound by the human



empirical horizon. In the context of the Roman victory, the defeat experienced by Rome did not constitute a final measure of its future. The realization of the prophecy shows a change of historical circumstances as previously foretold. Therefore, this announcement can be read as an affirmation of the difference between the limits of human knowledge and the breadth of God's knowledge (Tabataba'i, 2022).

This interpretation carries consequences for understanding *i'jaz ghaybi*. The miraculous nature of unseen announcements cannot be understood merely as information about the future that later corresponds with historical events. In the context of *al-Mizan*'s interpretation, this fulfillment can also be understood in relation to the authority of revelation and the limits of human knowledge (Tabataba'i, 2022).

Studies on *i'jaz* in *al-Mizan* also show Tabataba'i's attention to aspects of announcement that lie beyond the reach of human knowledge (Mufidah & Izat, 2026). Meanwhile, studies on Q.S. al-Rum:1 - 6 place the Roman victory as a form of unseen announcement that has been realized in history (Hasibuan, 2023).

This study extends that understanding by positioning the realization of the prophecy as part of an argumentative function directed toward eschatological understanding. Historical verification and eschatological argumentation are two different levels of analysis. Historical verification explains the correspondence between the announcement and reality, while eschatological argumentation concerns how this realization provides a context for understanding matters that still lie within the scope of God's promise. Thus, the Roman victory is not positioned as direct empirical proof of the entire reality of the afterlife, but as a historical experience of the fulfillment of God's announcement.

At this point, the prophecy of Roman victory can be understood as a bridge between history and eschatology. History provides an experience of something already realized, while eschatology concerns matters not yet experienced empirically. The relationship between the two lies in their shared source of announcement, namely God's revelation. Therefore, the historical realization of the Roman victory can provide an argumentative basis for understanding eschatological matters without equating historical reality with the reality of the afterlife ((Tabataba'i, 2022).

This meaning shows that the function of the prophecy in Tabataba'i's interpretation does not stop at providing information about the future. The prophecy also functions as an epistemological medium that directs the reader to understand the limits of human knowledge and the authority of revealed knowledge. From this perspective, the contribution of this study lies in explaining that the dimension of *i'jaz ghaybi* in Q.S. al-Rum:1 - 6 functions not only as historical verification, but also has an argumentative function in building an understanding of the certainty of eschatological matters.

Wa'd Allah as the Basis of Certainty for Eschatological Matters

The eschatological meaning of the prophecy of Roman victory becomes clearer when situated within the concept of *wa'd Allah*. In Q.S. al-Rum:6, God's promise relates not only to an announcement about the future, but also demonstrates the certainty of the promised matter. Tabataba'i situates this certainty in relation to God's attribute of never breaking His promise (Tabataba'i, 2022). Thus, the certainty of eschatological matters is grounded not in human capacity to know the future, but in God's authority as the giver of the promise.

This interpretation is important for distinguishing between prediction and divine promise. Human prediction depends on limited information and the capacity to read possibilities, and is thus open to error. In contrast, *wa'd Allah* has a foundation of certainty originating from God Himself. In this context, the announcement about the Roman victory shows not only an event that would occur, but also demonstrates the character of God's promise as certain to be realized (Tabataba'i, 2022).

On this basis, the relationship between the Roman victory and *yaum al-mi'ad* cannot be understood as a relationship of empirical proof. The Roman victory does not prove the afterlife in the same way a historical fact is proven. Their relationship is argumentative in nature. The realization of victory becomes a concrete example of the fulfillment of God's announcement, while *wa'd Allah* provides the principle that God's promise carries certainty. Thus, the historical event functions as an experience that helps understand a theological principle, rather than as direct empirical proof of an unseen matter.

This interpretation shows a continuity of argument within the verse. An event that can be witnessed by humans is used as a context for understanding something beyond their empirical experience. The argument moves from what has occurred toward what is promised. This pattern makes eschatology not stand as an idea separate from historical experience, but connected to the continuity of God's promise.

This reading is connected to Mubarak's (2020) study of Tabataba'i's interpretation of eschatological matters. That study shows that the discussion of the afterlife in *al-Mizan* is carried out not only through textual explanation, but also through argumentative construction (Mubarak, 2020). This can be linked to the study by Khaerurrazikin and Tahir (2023) on the philosophical-rational character of *al-Mizan*, which shows Tabataba'i's tendency to develop interpretation through rational argumentation. In this study, this character is evident in the relationship between historical realization, God's promise, and the certainty of eschatological matters.

Thus, *wa'd Allah* functions as a theological link between historical experience and belief in the future. The Roman victory provides an example of the realization of the announcement, while God's promise provides the basis of certainty. The eschatological matter is then positioned as a horizon not yet experienced empirically but believed on the



basis of the authority of revelation. This relationship explains why the prophecy of Roman victory can carry an eschatological function without making the event itself an end-times event.

This interpretation shows that the strength of the argument in Q.S. al-Rum:1 - 6 lies not only in the success of the prophecy, but in the transformation of the meaning of that success into a basis for understanding the certainty of God's promise. Here, this study locates the relationship between *i'jaz ghaybi* and eschatology in *al-Mizan*: the realization of the prophecy provides historical experience, while *wa'd Allah* provides the theological basis for belief in matters not yet occurred.

Sunnatullah and the Dynamics of Historical Change

The concept of *Sunnatullah* provides another dimension for understanding the meaning of the prophecy of Roman victory. The shift from a condition of defeat toward victory shows that historical conditions are not final. However, this change does not mean that history proceeds without pattern. From the perspective of Tabataba'i's exegesis, the change of circumstances remains within the order of God's power (Tabataba'i, 2022). Thus, historical change can be understood as part of God's decree without eliminating the historical process that accompanies it.

The significance of this finding lies in how humans understand the future. Humans tend to use present conditions as a basis for predicting subsequent conditions. When Rome suffered defeat, that condition could be seen as an indicator that the defeat would continue. However, the realization of the prophecy shows that historical conditions cannot be taken as an absolute measure of the future. In this context, the prophecy carries an epistemological function because it reveals the limits of human capacity in reading the direction of history.

In the context of this study, *Sunnatullah* is understood as a theological framework for reading both regularity and change in history. History continues through certain causes, processes, and dynamics, yet the entire process remains within God's knowledge and power. This understanding allows the Roman victory to be positioned as a historical event with a process, while also being a realization of the announcement of revelation (Tabataba'i, 2022). This understanding shows a balance between historical dynamics and God's power. On one hand, the Roman victory is not understood as an event detached from historical process. On the other hand, the historical process is not viewed as a closed system that entirely determines the future. Change remains possible because historical conditions are not absolute. Thus, *Sunnatullah* provides conceptual space for understanding the relationship between God's will and historical dynamics.

This interpretation reinforces the rational-philosophical character of *al-Mizan* as discussed by Khaerurrazikin and Tahir (2023). Within this framework, the realization of the prophecy does not stop at acknowledging a historical fact, but can be read in relation to a broader principle concerning the change of circumstances. Therefore, *Sunnatullah* in this study functions to explain that historical change is not something outside divine order, but occurs within God's knowledge and power.

In relation to *i'jaz ghaybi*, this meaning shows that the miraculous nature of the prophecy need not be understood as an event detached from history. Rather, the announcement of revelation attains its actualization through a historical process that then produces the condition as foretold. Thus, the historical process retains its place, while revelation provides information about the direction of change not yet known to humans (Tabataba'i, 2022).

These findings show that *Sunnatullah* becomes a concept that connects the divine and historical dimensions. It explains that a change of circumstances does not diminish God's power, while God's power does not eliminate historical dynamics. Within the framework of this study, this relationship makes *Sunnatullah* relevant for understanding how the prophecy of Roman victory can function as an argument connecting historical reality with the eschatological horizon.

Integration of the Prophecy, Wa'd Allah, and Sunnatullah in Eschatological Argument

These three concepts show an interconnected structure of meaning. The prophecy provides an announcement of the future; historical realization provides concrete experience of the fulfillment of that announcement; *Sunnatullah* provides a framework for understanding the change of circumstances; while *wa'd Allah* provides the basis of certainty for the promised matter. This relationship shows that the eschatological argument in *al-Mizan* is not built from a single concept, but from the relationship between historical experience and theological principle (Tabataba'i, 2022).

From an interpretive perspective, this pattern can be formulated as a movement from history toward promise, and then from promise toward eschatological certainty. The Roman victory lies within the realm of historical experience. *Wa'd Allah* provides the basis that God's announcement carries certainty, while *yaum al-mi'ad* lies within the realm of matters not yet experienced. Thus, the realization of history is not the final aim of the argument, but part of the process of forming belief in the promised matter.

This shows that the main function of the prophecy in the context of this study is not merely to prove that the Qur'an knows the future, but to show how that knowledge functions in building an argument concerning the authority of revelation and the certainty of God's promise. This shift in focus moves the study from the level of verification to the level of interpretation.

At the level of verification, the main question is whether the Roman victory truly occurred as foretold. At the level of interpretation, the question shifts to how this realization is understood within the overall structure of the exegesis. This study operates at the second level. Therefore, its main contribution lies not in repeating the historical

proof of the Roman victory, but in explaining the theological function of that proof within Tabataba'i's eschatological argument.

This finding extends the study of *i'jaz ghaybi* that positions the Roman victory as a form of unseen announcement realized in history (Hasibuan, 2023). Attention to the dimension of *i'jaz* in *al-Mizan* also shows the importance of the announcement of unseen matters within the construction of Tabataba'i's exegesis (Mufidah & Izat, 2026). This study takes the next analytical step by showing that the realization of the prophecy can function as an argumentative device connecting history with eschatology.

Thus, the novelty of this study does not lie in the claim that the Roman victory constitutes a Qur'anic prophecy - this fact is already part of the discourse on *i'jaz ghaybi*. The novelty of this study lies in reconstructing the function of this prophecy within Tabataba'i's exegesis, specifically through the relationship between historical realization, *Sunnatullah*, and *wa'd Allah*. This relationship shows how historical experience can be used to build an understanding of the certainty of matters not yet occurred.

From this perspective, the prophecy of Roman victory can be called an eschatological argument not because the Roman victory itself is an eschatological event, but because the realization of the prophecy attains an argumentative function in directing the reader's understanding toward the certainty of the matters promised by God. This distinction is important so that the term "eschatological argument" is not understood as a claim that every event in Q.S. al-Rum is an end-times event.

Ultimately, this study shows that Tabataba'i's reading of Q.S. al-Rum:1 - 6 reveals a close relationship between history and eschatology. History provides an experience of the fulfillment of God's announcement; *Sunnatullah* explains the dynamics of changing circumstances; while *wa'd Allah* provides the theological basis for the certainty of the promised matter (Tabataba'i, 2022). Together, these three form a single interpretive chain that makes the prophecy of Roman victory more than merely information about the future.

Thus, the main significance of the prophecy of Roman victory in *al-Mizan* lies in its capacity to link something already proven in history with something that still lies within the realm of God's promise. Historical realization is not made direct empirical proof for the entire unseen matter, but becomes an experience that reinforces understanding of the reliability of revelation. From this, the prophecy of Roman victory attains its function as an eschatological argument.

CONCLUSION

Based on the results of this study of Muhammad Husain Tabataba'i's interpretation in *Al-Mizan* of Q.S. Al-Rum:1 - 6, it can be concluded that the prophecy of Roman victory is understood not only as an announcement of the political shift between Rome and Persia, but also carries an argumentative function in building eschatological understanding. The realization of the Roman victory after suffering defeat shows the fulfillment of God's announcement while also demonstrating that historical conditions are not final and remain within God's power. This realization is then connected to the concept of *wa'd Allah* - the certainty that God does not break His promise - so that the Roman victory becomes a historical experience that helps in understanding the certainty of the promised matter, including *yaum al-mi'ad*, without making it direct empirical proof of the afterlife. Meanwhile, the concept of *Sunnatullah* provides a theological framework for understanding the dynamics of historical change, namely that the shift from defeat to victory takes place within God's decree and power. Thus, the prophecy of Roman victory, *wa'd Allah*, and *Sunnatullah* together form a single chain of argument connecting historical reality with eschatological matters: the prophecy provides the announcement, historical realization provides concrete experience, *Sunnatullah* explains the dynamics of change, while *wa'd Allah* provides the basis of certainty for the promised matter. Therefore, the main function of the prophecy of Roman victory in *Al-Mizan* is not merely to prove the success of the Qur'an's announcement about the future, but to connect what has been realized in history with the certainty of matters that still lie within the realm of God's promise, while reinforcing the understanding of the authority and reliability of revelation.

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