

ORIGINAL ARTICLE

A Reflection on Patterns of Repetition in the Qur'an and Their Function in Institutionalizing Religious Beliefs Based on the Stages of Revelation

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ABSTRACT

The phenomenon of repetition in the Qur'an has long been questioned and, at times, regarded skeptically by some critics, who have considered it a rhetorical or linguistic flaw. Moving beyond a purely aesthetic perspective, this study examines how the Qur'an employs repetition to foster belief among its audience in three domains, monotheism, resurrection, and prophethood, in accordance with the chronological stages of revelation. Using a qualitative content analysis method, this research extracts patterns of repetition in Meccan and Medinan surahs at five levels: "Lexical, propositional, structural, conceptual, and narrative." These patterns demonstrate that repetition in the Noble Qur'an functions as an intelligent and purposeful tool, shaping the spiritual, intellectual, and practical dimensions of the audience in a manner suited to the needs of each stage of revelation (early Meccan, late Meccan, and Medinan). Accordingly, in the first stage of revelation, repetition primarily serves to motivate and remove spiritual barriers to belief; in the second stage, it functions to eliminate cognitive obstacles and establish understanding; and finally, in the third stage, it deepens beliefs and shapes behaviors consistent with them. These findings indicate that repetition in the Qur'an follows a specific pattern and operates as a powerful, multidimensional instrument for transforming and consolidating the audience's beliefs.

KEYWORDS

Noble Qur'an, Stages of Revelation, Patterns of Repetition, Function of Repetition, Religious Beliefs.



Introduction

The Noble Qur'an, as the final and most complete divine scripture, has consistently been the subject of reflection and research by scholars across various fields of Islamic studies. The phenomenon of repetition is one of the distinctive features of this sacred text and has, since early times, attracted the attention of scholars and researchers. At times, due to an insufficient understanding of its depth and purpose, it has raised questions and even doubts among some critics and Orientalists, who have regarded it as a sign of weakness or excessive verbosity, incompatible with the dignity of divine speech.

Most writings on this prominent Qur'anic feature have emphasized its aesthetic and rhetorical dimensions, such as emphasis and attention-grabbing, while neglecting factors such as the context of revelation, the audience's conditions, and the Qur'an's goal of gradual moral and spiritual formation. This study seeks to move beyond traditional approaches by examining repetition not merely as a literary device or linguistic feature, but as a strategic and purposeful Qur'anic tool.

The central question of this research concerns how the Noble Qur'an employs diverse patterns of repetition to institutionalize the core beliefs of monotheism, resurrection, and prophethood among its audience, in harmony with the gradual revelation of verses and surahs. In doing so, the study addresses a significant research gap in achieving a comprehensive understanding of the dynamic nature of divine discourse as it responds to the varying needs and circumstances of its audience.

To answer this question, the study adopts a qualitative content analysis approach combined with revelational studies, aiming to present a comprehensive model of the functions of repetition that has not been systematically

examined. This methodological approach facilitates the identification of intelligent and purposeful patterns of repetition and, from both applied and religious perspectives, clarifies the mechanisms of persuasion and influence in divine speech, offering new insights for explaining and promoting religious beliefs in contemporary societies.

The scope of this research encompasses Qur'anic verses related to the three thematic axes of monotheism, resurrection, and prophethood. However, given the breadth of the topic, the study focuses on selected verses and key concepts that more clearly demonstrate the function of repetition across these stages. This selection enables a deeper and more precise analysis of the phenomenon of repetition within specific Qur'anic contexts.

1. Literature Review

The phenomenon of repetition in the Noble Qur'an has long been a focal point of scholarly attention, and its various dimensions have been extensively explored. Traditionally, scholars have primarily focused on the rhetorical and aesthetic functions of repetition, such as emphasis, drawing attention, warning, and expressing amazement (Alavi, 2002 AD/1423 AH: 64-65; Zarkashī, n.d.: 3, 13-18). Some have also examined subtle differences in repeated Qur'anic structures under the heading of the "Secrets of repetition" in the Qur'an (Kermani, n.d.: 21-23).

In recent Qur'anic studies, repetition has been examined from various perspectives, prompting new research. For instance, Saravi conducted a case-based study on the causes of repetition in certain verses (Saravi, 2000 AD/1379 SH). Others, drawing on text-linguistic approaches, have analyzed the role of repetition in ensuring textual cohesion and in understanding semantic

relationships among lexical items in the Qur'an (Meshkinfam and Rahimi, 2005 AD/1384 SH: 166-167). Still others have adopted an educational approach, explaining the pedagogical functions of repetition in the stories of the prophets and their role in achieving the objectives of surahs (Baseri et al., 2022 AD/1401 SH).

Despite these efforts, a notable research gap persists in the systematic, multi-dimensional study of repetition. What distinguishes the present study is its analytical, content-based approach, which considers repetition not only as a rhetorical device or purely linguistic phenomenon, but as a strategic Qur'anic tool. Qualitative content analysis, as a systematic method for extracting and interpreting meaning from textual data, is well established in religious and Qur'anic studies. This method enables researchers to identify hidden patterns and relationships through coding and categorization and to theorize based on the examined data (Abdollahi Neysiyani, 2017 AD/1397 SH).

Another distinguishing feature of this study is its use of the revelational–thematic interpretive approach to extract and categorize data. This approach provides a vital framework for understanding the gradual and purposeful nature of Qur'anic messages and educational insights (Khomehgar, 2010 AD/1389 SH). Accordingly, this research seeks to demonstrate, through a novel combination of qualitative content analysis and revelational methodology, how repetition in the Qur'an, through various patterns and in accordance with each stage of monotheism, resurrection, and prophethood, functions purposefully and deeply to stabilize and institutionalize these beliefs in the minds of the audience.

2. Core Concepts of the Study

Understanding the function of repetition patterns in the Qur'an's persuasive process depends on a precise clarification of two key concepts, institutionalization and repetition, which form the theoretical foundation of this research.

2.1. The Concept of Institutionalization

Based on various perspectives, institutionalization can be understood as the creation, continuity, durability, and stabilization of a reality, value, or category of elements (Vothoughirad et al., 2017 AD/1397 SH).

In this study, institutionalization refers to a process through which a belief or value moves beyond initial acceptance, achieves cognitive stabilization and resilience against mental doubts, and ultimately becomes internalized in behavior, transforming from an external principle into an integral part of an individual's belief system and practical conduct. Accordingly, in this research, institutionalization is viewed as a comprehensive process and ultimate goal encompassing all stages of change in cognitive and behavioral systems, from initial acceptance to stabilization and deep internalization of belief.

2.2. Patterns of Repetition

Repetition, as a literary device, is defined by rhetoricians as referring to verses in which a word, phrase, or meaning is mentioned again in other verses in some form (Zarkashī, 1979 AD/1410 AH: 2, 9).

In the Qur'an, this phenomenon extends beyond a rhetorical ornament and functions as a purposeful tool for institutionalizing messages. This study analytically categorizes patterns of repetition into five key levels:

- **Lexical repetition:** The repetition of key words related to beliefs in monotheism, resurrection, or prophethood across verses and surahs, such as the repeated use of the word *Dhikr* (remembrance) in reference to the Qur'an.

- **Propositional repetition:** The repetition of key sentences or phrases, either verbatim or with slight variation, within a single surah or throughout the Qur'an, such as the repeated phrase "Woe on that Day to the deniers" in Surah *al-Mursalāt*.

- **Conceptual repetition:** The repetition of a meaning or message through different expressions and vocabulary while maintaining a unified core concept, such as the repeated concept of jihad expressed through various keywords and phrases in Medinan surahs.

- **Structural repetition:** The repetition of grammatical patterns, such as imperative or interrogative sentences, or similar syntactic structures that reinforce the message, such as the repeated command "Obey Allah and the Messenger."

- **Narrative repetition:** The repetition of narrative structures and storytelling methods, where stories are retold in different forms, each serving a specific purpose, such as the various narrative presentations of the stories of the prophets.

3. Methodology

This study employs qualitative content analysis to uncover purposeful patterns of repetition in the institutionalization of religious beliefs. The central approach of the research is revelational-thematic analysis, which provides a vital framework for understanding the gradual and goal-oriented nature of Qur'anic messages. It should be noted that this research is phenomenological and text-centered; that is, the objective of the study is to uncover the mechanisms through which patterns of repetition exert influence within the Qur'anic text itself and in accordance with the chronological process of revelation. Accordingly, the emphasis is placed on the gradual analysis of messages and repetition patterns across the stages of revelation. Analyses

of the historical circumstances of revelation are employed solely as revelational context, not to examine social reflections or outcomes of these patterns among the audience of early Islam.

The stages of the research process, data collection, organization, and analysis, are outlined below.

3.1. Data Collection and Organization Based on the Stages of Revelation

In the first step, verses related to the three primary themes of monotheism, resurrection, and prophethood were extracted in chronological order of revelation. The basis for determining the order of revelation is the most authoritative narration, namely the report of *'Aṭā'* from *Ibn 'Abbās*. In this article, the abbreviation "Sh-N" (short for Sequence of Revelation) is used to indicate the position of surahs according to the chronological order reported in reliable traditions. This abbreviation is employed to avoid unnecessary length and to facilitate reference in revelational analysis.

After extraction, the core verses were categorized into three principal stages of revelation, which provide the temporal framework for analyzing the functions of repetition:

- **Early Meccan:** the stage of formation of the initial nucleus of the Islamic community;
- **Late Meccan:** the stage of public proclamation and confrontation with opposition and challenges from the polytheists;
- **Medinan:** the stage of consolidation and expansion of Islam and the formation of a socio-political system.

3.2. Coding Process and Data Analysis

In the second stage, instances of repetition identified within the extracted verses were coded across three key levels: open coding, axial coding, and selective coding.

3.2.1. Open Coding

During the open coding stage, with a focus on identifying and discovering all concepts, dimensions, and aspects related to the research topic (Safaei Movahhed, 2021 AD/1400 AH: 111-112), all core verses concerning the three foundational beliefs were examined. Words, phrases, and themes that bore semantic significance related to patterns of repetition, institutionalization of religious beliefs, and stages of revelation were extracted, and an

accurate and appropriate descriptive code was assigned to each unit.

In identifying concepts and creating descriptive codes, close attention was paid to the verses' contextual flow. Consequently, verses that indicate repetition of a specific phrase within a given stage of revelation may not receive identical codes if their contextual implications differ.

The following table presents selected examples of open coding:

Unit of Analysis (Text Sample)	Open Code (Initial Label)
Indhār (warning) and its derivatives	Monotheism, first stage, lexical repetition, warning, motivational
Wa mā antum bi mu'jizīn	Monotheism, second stage, repetition of the negative-particle structure + mu'jizīn, reference to God's overriding power, impossibility of escaping divine power, address to cognitively oriented polytheists
Faḍḍala Allāhu al-mujāhidīna bi amwālihim wa anfusihim 'alā al-qā'idīna darajah	Monotheism, third stage, conceptual repetition, striving with wealth and life, virtue of the mujahid in the path of God, behavior-shaping
Sa nad'u al-zabāniyah	Resurrection (Resurrection), first stage, conceptual repetition, imagery of the punishment of the Day of Resurrection, motivational
A lam yaku nuṭfatan min maniyyin yumnā ... a laysa dhālika bi qādirin 'alā an yuḥyiya al-mawtā	Resurrection, second stage, conceptual repetition, argument for resurrection with emphasis on the first creation, cognitive
Innamā al-ḥayātu al-dunyā la'ibun wa lahw	Resurrection, third stage, propositional repetition, reference to the deceptiveness of the world in order to counter worldliness among believers, behavior-shaping
Jannātin tajrī min taḥtiḥā al-anhār khālidīna fihā	Resurrection, third stage, propositional repetition, description of the otherworldly reward of faith and acting in accordance with it, behavior-shaping
Wa man yuqātil fī sabīli Allāhi fa yuqtal aw yaghlib fa sawfa nu'tīhi ajran 'aẓīmā	Resurrection, third stage, conceptual repetition, otherworldly reward of striving in the way of God, reward in both cases of martyrdom or victory, behavior-shaping

3.2.2. Axial Coding (Analysis)

Axial coding, or data analysis, involves organizing initial codes and identifying semantic relationships among them within broader categories. At this

stage, more comprehensive and abstract concepts are selected as categories from among the initial codes (Safa'i Movahhed, 2021 AD/1400 SH: 113).

Accordingly, the initial codes extracted from verses related to monotheism, resurrection, and prophethood were grouped based on similarity and logical-semantic relationships and categorized under the following headings: "Types of repetition patterns, functions of repetition in the domain of belief, stages of influence on belief, and temporal-content

dependency, namely, identifying the relationship between repetition and the stages of revelation. Relationships among these categories were also analyzed at this stage."

The axial coding table, part of which is presented below, clarifies the qualitative content analysis process applied to the primary data:

Core Category	Subcategories (Open Codes)	Explanation of Role and Relationship to Other Categories and the Conceptual Model
The Three Core Beliefs	Monotheism, Resurrection, Prophethood	The research focuses on institutionalizing these three beliefs through purposeful repetition.
Types of Repetition Patterns	Lexical repetition, propositional repetition, structural repetition, conceptual repetition, narrative repetition	Overall predominance of conceptual repetition compared to other repetition patterns. Greater frequency of lexical and propositional repetition in the first and second stages compared to the third stage. More narrative and structural repetition is observed in the second stage.
Functions of Repetition	Warning, persuasion, reward, etc.	A deep connection exists between the functions of repetition and the stages of revelation. For example, the warning (admonitory) function appears more prominently in the first stage, while persuasion and argumentation are mostly related to the second stage, and rewards are more evident in the third stage. The function of repetition is also related to the type of repetition pattern; for instance, conceptual patterns mainly serve to deepen understanding, whereas narrative patterns have an instructive and admonitory function.
Stages of Revelation	Early Meccan, Late Meccan, Medinan	These stages determine the aim and type of repetition employed at each phase of revelation.
Impact on Belief Formation	Motivational, cognitive, behavioral	The gradual influence of repetition patterns on the formation, stabilization, and deepening of belief across the Early Meccan, Late Meccan, and Medinan periods.

4. Conceptual Model and Key Findings

The identification and selection of a central category from among the axial categories articulate the overall findings of the research into an integrated conceptual paradigm. Research findings assume a theoretical form when core categories are integrated to form a broader

theoretical framework (Safa'i Movahhed, 2021 AD/1400 SH: 121).

In the present study, the central category represents a comprehensive explanation of how repetition patterns in the Qur'an function within the process of institutionalizing religious beliefs, taking into account the contextual and situational requirements of the stages of

revelation. The selective coding table presents the final model of the study.

Core Category	Axial Categories	Role in the Conceptual Model
Institutionalization of beliefs in monotheism, resurrection, and prophethood through purposeful repetition	Motivational repetition, cognitive repetition, and behavior-forming repetition	A three-stage process of institutionalizing the three foundational beliefs through different types of repetition and distinct objectives at each stage of revelation

Accordingly, the core category, "Institutionalization of religious beliefs through purposeful repetition across the stages of Qur'anic revelation," represents a process in which various forms of repetition (lexical, propositional, structural, conceptual, and narrative), employed across the three stages of revelation (Early Meccan, Late Meccan, Medinan) and with distinct objectives (motivational, cognitive, behavioral), contribute to the stabilization and deepening of beliefs in monotheism, resurrection, and prophethood among the audience.

The conceptual model of this process can be outlined through five main components:

- **Contextual conditions:** The stages of Qur'anic revelation, which determine the type and objective of repetition.

- **Types of repetition:** Five linguistic forms of repetition each employed with stage-appropriate content and exhibiting varying degrees of prominence across the stages of revelation.

- **Objectives of repetition:** Three overarching objectives corresponding to the three stages, motivation in the early Meccan

stage, cognitive persuasion and awareness in the late Meccan stage, and behavior formation in the Medinan stage.

- **Modes of influence:** Initial acceptance of belief, stabilization of belief, and deepening of belief, which collectively represent the process of institutionalization across the stages of revelation.

- **Outcomes:** The institutionalization of the three foundational religious beliefs among the audience.

This model demonstrates that repetition in the Qur'an is not merely a linguistic device but a rhetorical and educational strategy that, in light of revelational circumstances and audience needs, purposefully contributes to the institutionalization of religious beliefs.

5. Interpretation of the Research Findings

This section presents and analyzes findings from the examination of patterns of repetition in the Noble Qur'an, with the aim of elucidating their role in the institutionalization of beliefs in monotheism, resurrection, and prophethood across the three stages of revelation. The results of the coding process reveal distinct patterns in the use of repetition for each belief and at each stage of revelation, which are examined in greater detail below. To enhance the validity of the research findings, interpretations by classical and contemporary Qur'anic exegetes have been employed in the analysis.

5.1. Institutionalizing the Belief in Monotheism through Patterns of Repetition

An analysis of the function of repetition patterns in the process of institutionalizing the belief in monotheism, across the three transformative stages of motivational, cognitive, and behavior-forming development, demonstrates how these patterns, in harmony with the revelational context, contributed to stabilizing monotheistic

belief. This axis of analysis is based on 371 units.

5.1.1. Revelational Context of Verses Related to Monotheism

An examination of monotheistic verses in chronological order of revelation reveals a gradual process that corresponds to the evolving needs of the audience in the monotheistic call. During the early Meccan period, the Qur'an presents monotheism in a concise, foundational manner, laying the psychological and motivational groundwork for accepting divine unity. In the second Meccan period, as the believing community expands and opposition from the polytheists intensifies, argumentative and explanatory discourses concerning God's oneness increase, and the intellectual foundations of polytheism are critically examined. In the Medinan period, monotheism becomes closely linked to the regulation of faithful conduct and is employed to stabilize and deepen belief through the lived practices of believers.

It should be noted that this threefold periodization is derived from an independent study on the revelational progression of monotheistic verses, and the boundaries of each stage are defined accordingly: the first stage includes surahs 1-38 (from *al-'Alaq* to *al-A'rāf*), the second stage includes surahs 39-84 (from *Šād* to *al-Rūm*), and the third stage includes surahs 85-114 (from *al-'Ankabūt* to *al-Tawbah*) (cf. Rahimi, et al., 2021 AD/1400 SH).

5.1.2. Repetition in the First Stage: Motivational (Concise Presentation of Monotheism)

The first stage in presenting the belief in monotheism in the Qur'an is to create psychological and motivational readiness for accepting the principle of divine unity. During this period, early Meccan verses, through emphasis on

divine attributes and reminders of humanity's innate dependence on its Lord, provide the foundation for a concise articulation of monotheism and remove internal barriers to its acceptance. Patterns of repetition at this stage primarily serve a motivational and emphatic purpose, focusing on descriptions of God and warnings about the rejection of His oneness.

The surahs of "*Qul*" (also referred to as *Dhāt al-Qalāqil*), namely *al-Kāfirūn* (SN 18), *al-Falaq* (SN 20), *al-Nās* (SN 21), and *al-Tawhīd* (SN 23), are expressed through the imperative structure of the verb *Qul* (say) and are analyzed as a form of structural repetition. In surah *al-Kāfirūn*, the Prophet (PBUH) is commanded to declare his unequivocal stance toward the deities of the polytheists and to disavow the path of disbelief. Following this declaration, the polytheists request that the Prophet describe his God (Ṭabrisī, 1951 AD/1371 AH: 10, 859; Wāḥidī, 1990 AD/1411 AH: 501). In *al-Nās* and *al-Falaq*, the Qur'an challenges the pre-Islamic Arab conception of divinity (Darwazah, 2000 AD/1421 AH: 2, 73), and in surah *al-Tawhīd*, the Prophet is commanded to describe the One God in brief and definitive terms. According to narrations, surah *al-Tawhīd* is regarded as an identification of God (Šadūq, 1966 AD/1386 AH: 2, 45). The successive revelation of these surahs underscores the exclusive power and sovereignty of the One, Self-Sufficient God and His unmatched authority in benefit and harm, withholding and granting (Darwazah, 2000 AD/1421 AH: 2, 73).

Content analysis and the identification of repetition patterns indicate that in the initial stage of the monotheistic call, warning precedes and outweighs glad tidings. The lexical repetition of derivatives of warning, appearing 22 times compared to zero instances of *Tabshīr* in this stage, corroborates this conclusion.

5.1.3. Repetition in the Second Stage: Monotheistic Arguments and Critique of Polytheistic Foundations

In the second stage, verses related to monotheism shift toward explanation and argumentation. By probing the roots of polytheism and demonstrating its incompatibility with the principle of a single Lordship, the Qur'an gradually dismantles the intellectual foundations of idol worship. At this stage, comparative arguments highlighting the impotence of the polytheists' deities, the emphasis on God's absolute ownership and governance, and reminders of monotheistic signs in both the horizons and the human self-redirect repetition patterns from motivational reminders toward cognitive persuasion. The primary function of repetition in this phase is to establish a monotheistic understanding and strengthen the mental foundations necessary for accepting divine unity.

- The repeated structure "Have they not traveled through the land so that they may observe..." (Awa lam yasīrū fī al-Arḍ fa Yanzurū...) found in *Fāṭir* 44 (SN 43), *al-Qaṣaṣ* 78 (SN 49), *Ghāfir* 21 and 82 (SN 60), *Fuṣṣilat* 15 (SN 61), and *al-Rūm* 9 (SN 84), is a prominent example of rhetorical interrogative repetition (Ṭabāṭabā'ī, 1970 AD/1390 AH: 17, 326). This structure emphasizes God's established practice in punishing polytheists among past nations and their inability to resist divine retribution (Ṭabāṭabā'ī, 1970 AD/1390 AH: 17, 58). Its repetition in the second stage invites reflection on the destructive fate of earlier communities and reminds the audience of the continuity of this divine pattern across time for all deniers.

- The repetition of the structure "Negative particle + Mu'jizīn," including expressions such as "Wa mā antum bi mu'jizīn" and "lam yakūnū mu'jizīn," appearing in *Yūnus* 53 (SN 51), *Hūd*

20 (SN 52), *al-An'ām* 134 (SN 55), *al-Zumar* 51 (SN 59), *al-Shūrā* 31 (SN 62), and *al-Naḥl* 46 (SN 70), clearly conveys the incapacity of deniers and disputants in the face of divine signs. These expressions emphasize that the apparent power of the polytheists in this world is borrowed and does not signify dominance over God's power or escape from His authority (Ṭabāṭabā'ī, 1970 AD/1390 AH: 10, 190). They instill the certainty that whatever God wills will come to pass and that the deniers will inevitably face a punishment from which there is no escape (Faḍlullāh, 1998 AD/1419 AH: 11, 325). Through this pattern of repetition, the audience is gradually convinced, at the cognitive level, of God's absolute power and the impossibility of evading His dominion.

- The repeated propositional structure "And if you ask them who ... they will surely say: Allah" (Wa la'in sa'altahum man ... la yaqūlunna Allāh), found in *Luqmān* 25 (SN 57), *al-Zukhruf* 9 and 87 (SN 63), and later in *al-Ankabūt* 61 and 63 (SN 85), the first surah of the third stage, appeals to the innate monotheistic disposition of all humans and the implicit admission of the polytheists regarding God's creative role. This pattern argues for the oneness of the Creator and Sustainer (Ṭabāṭabā'ī, 1970 AD/1390 AH: 16, 236).

- The repetition of words derived from arrogance, and their co-occurrence with terms such as "*Bayyināt*," "*Mujādalāh*," and "*Bi Ghayri Sulṭān*," particularly in surah *Ghāfir* (SN 60), portrays the obstinacy and hostility of the polytheists. By highlighting these negative traits, this repetition pattern enables the audience to gain insight into the nature of denial and disputation and to distance themselves from it.

- The repeated mention of divine signs and proofs of God's oneness in this stage represents a form of conceptual repetition aligned with the objectives of this period. Of the 53 data points

related to proofs of God's existence, such as arguments from motion, contingency, causality, the *Ṣiddiqīn* proof (Makarem Shirazi, 2019 AD/1386 SH: 3, 24, 53, 69, 86), and proofs of divine unity, such as the arguments from innate disposition, cosmic harmony, unity, grace, and guidance (Makarem Shirazi, 2019 AD/1386 SH: 3, 184, 197, 215, 227), 40 instances, in terms of temporal dependency, fall within the second Meccan stage.

5.1.4. Repetition in the Third Stage: Practical Monotheism and Behavioral Requirements in the Medinan Period

In the third stage, the verses move from the realm of argumentation to that of behavior formation and institutionalization of monotheistic belief. Repetition in this period focuses on the characteristics of genuine faith. Recurrent emphasis on responsibility, righteous action, and demarcation from pre-Islamic practices shifts the function of repetition from mental persuasion toward behavioral guidance. The primary role of repetition at this stage is to transform belief in monotheism into a lived lifestyle and to prevent the nascent Muslim community from reverting to earlier patterns.

In service of this function, the concept of trial, either through the same root or through synonymous expressions, is among the most frequently repeated key terms of this period. In *al-Baqarah* 155 (SN 87), God affirms that believers will certainly be tested through fear, hunger, loss of wealth, lives, and fruits. In verse 214 of the same surah, believers are reproachfully asked whether they assume they will enter Paradise without undergoing trials similar to those experienced by earlier communities.

Accordingly, repetition patterns in this stage are oriented toward Qur'anic trials. Concepts such as migration in the path of God (8 occurrences), striving and sacrificing one's life

in God's cause (21 occurrences), and steadfastness against enemies and hope in divine support (11 occurrences) can be identified as the most prominent patterns of conceptual repetition in this period. These trials, presented as a permanent Qur'anic tradition for believers, are designed to achieve purification (Ṭabāṭabā'ī, 1970 AD/1390 AH: 4, 36) and the stabilization of faith (Faḍlullāh, 1998 AD/1419 AH: 6, 324).

- The frequent repetition of the propositional phrase "*Fī Sabīl Allāh*" in the Medinan period, accompanied by lexical collocations such as "*Amwālihim*" (their wealth) and "*Anfusihim*" (their lives) in *al-Baqarah* 261 (SN 87), *al-Anfāl* 72 (SN 88), *al-Ḥujurāt* 15 (SN 107), and *al-Tawbah* 81 and 111 (SN 114), emphasizes sincerity in striving and the total dedication of one's resources and capacities to God's cause. This serves as a clear example of propositional repetition aimed at forming monotheistic conduct.

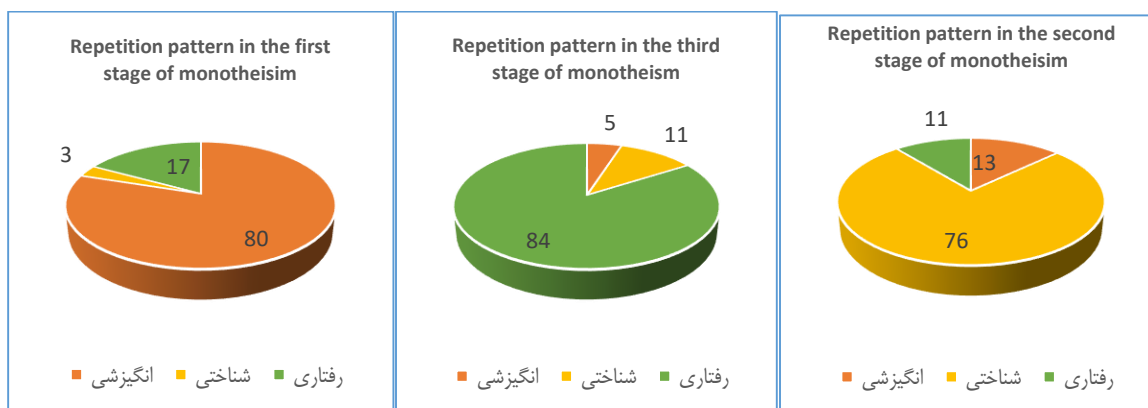
- The repetition of the prohibitive expression "Do not follow the footsteps of Satan" (*Lā Tattabi'ū Khufuwāti al-Shayṭān*) in *al-An'ām* 142 (SN 55), *al-Baqarah* 168 and 208 (SN 87), and *al-Nūr* 21 (SN 103), through a consistent prohibitive structure, reflects Satan's deliberate plan to mislead the believers. In *al-Baqarah* 208, believers are commanded to enter wholly into submission and warned not to follow Satan's steps, for he is a manifest enemy. The phrase "*Fī al-Silm*" has been interpreted as "Complete submission to God after faith in Him." (Ṭabāṭabā'ī, 1970 AD/1390 AH: 2, 101; Sadeghi Tehrani, 1975 AD/1406 AH: 3, 232)

This prominent example of structural repetition underscores the importance of perseverance in faith and acting in accordance with its demands. The interpretation of the findings and the analysis of repetition patterns in verses related to monotheism, of which a portion has been presented here, demonstrate that these patterns

function purposefully across the three stages of revelation (Early Meccan, Late Meccan, and Medinan) in the institutionalization of monotheistic belief. Through successive influences on the audience's spiritual, cognitive, and behavioral structures, repetition facilitates

both the formation and deepening of belief in divine unity.

The three tables presented below illustrate the frequency of repetition patterns and their corresponding objectives at each stage.



5.1. Institutionalizing the Belief in the Resurrection through Patterns of Repetition

This section examines the function of repetition patterns in the process of transition from denial of the Resurrection to belief in it. The analysis of this axis is based on 348 units of analysis.

5.2.1. The Revelational Context of Verses Centered on the Resurrection

A rereading of the verses related to the Resurrection, in the order of their revelation, shows that the institutionalization of belief in the Resurrection was likewise a gradual process, in harmony with the intellectual and psychological condition of the polytheistic society. In the early Meccan period, the concept of the Resurrection is presented as a fundamental, undeniable truth accompanied by warnings. In the middle Meccan period, verses concerning the Resurrection take on a more argumentative dimension; by critiquing materialistic foundations and responding to doubts, the possibility and necessity of resurrection are explained. In the Medinan period,

belief in the Resurrection is linked to religious practice, and the impact of eschatological belief on faithful behavior, such as piety, prayer, patience, and charity, is emphasized.

It should be noted that this threefold periodization is derived from an independent study on the chronological development of verses concerning the resurrection, and the boundaries of each stage are determined according to that research. The first stage includes Surahs 1 to 30 (from *al-'Alaq* to *al-Qāri'ah*), the second stage includes Surahs 31 to 84 (from *al-Qīyāmah* to *al-Rūm*), and the third stage includes Surahs 85 to 114 (from *al-'Ankabūt* to *al-Tawbah*) (cf. Qasemi, et al., 2023 AD/1402 SH).

5.2.2. Repetition in the First Stage of the Resurrection: Presenting the Resurrection as an Undeniable Principle

In the early Meccan period, the Qur'an presents the subject of the Resurrection through brief reminders, instinctive warnings, and tangible images of humanity's return to God. The discourse in this stage is less argumentative and

focuses more on accountability and awakening constructive anxiety regarding humanity's ultimate destiny. Repetition patterns in this period are predominantly admonitory and warning in nature, and their role is to create an initial shock in an audience that fundamentally regards resurrection as implausible. This stage provides the necessary psychological groundwork for engaging with more extensive arguments in the second stage. A prominent example of such repetition is the repeated key statement "Woe on that Day to the deniers" (*Waylun Yawma 'idhin lil Mukadhibīn*), which appears nine times in Surah *al-Mursalāt* (No. 33). This verse constitutes the central axis of the surah (Ṭabāṭabā'ī, 1970 AD/1390 AH: 20, 152), and the "deniers" referred to are those who deny the Day of Resurrection (Makarem Shirazi, 1992 AD/1371 SH: 25, 403). This phrase can be analyzed as an example of propositional repetition aimed at warning those who deny the Day of Judgment and motivating a return to belief in the Resurrection.

Descriptions of scenes of the Resurrection and vivid portrayals of severe punishment for disbelievers in many short Meccan surahs can also be analyzed as instances of conceptual repetition during this period. Surahs such as *al-Takwīr* (No. 7) and *al-Shams* (No. 26) depict the moment of the Resurrection and the complete terrestrial and celestial upheaval at the time of rising (Qubaysi 'Āmili, n.d.: 5, 7). Surah *al-Qāri'ah* (No. 30) is likewise the first surah whose title is one of the names of the Day of Resurrection (Ibn Abī Zamanīn, 2003 AD/1424 AH; Baghawī, 1999 AD/1420 AH; Ḥāwī, 2003 AD/1424 AH), and its content is entirely devoted to the reality of that Day and its events (Qubaysi 'Āmili, n.d.: 5, 55). The repetition of partial concepts related to the event of Resurrection and the depiction of its various scenes convey to the audience that the

Resurrection and the Resurrection are undeniable realities, and that deniers should fear the consequences of their rejection. Repeating this warning-oriented approach can function as a motivational factor toward accepting the Resurrection.

5.2.3. Repetition in the Second Stage of the Resurrection: Rational Arguments for the Possibility and Necessity of Resurrection

In the second stage, verses concerning the Resurrection move beyond general warnings and present rational proofs and tangible evidence to explain the necessity and possibility of resurrection. In this phase, the Qur'an responds to the primary doubts of deniers, such as the improbability of bodily resurrection, the disintegration of bones, or the denial of accountability, and analyzes the psychological and intellectual roots of denial. The dominant repetition pattern in this stage is "Argumentative-propositional repetition," aimed at intellectual persuasion and the consolidation of the principle that returning to God is necessary, possible, and consistent with the wise order of creation.

- The statement "When we have died and become dust and bones, shall we indeed be resurrected?" and similar expressions, which are repeated ten times in verses such as *Qāf* 3 (No. 34), *al-Wāqī'ah* 47 (No. 46), *al-Naml* 67 (No. 48), *al-Isrā'* 49 (No. 50), *al-Şāffāt* 16 and 53 (No. 56), *Saba'* 7 (No. 58), *al-Mu'minūn* 82 (No. 74), *al-Sajdah* 10 (No. 75), and *al-Ra'd* 5 (No. 96), constitutes a prominent example of propositional repetition addressing one of the key mental obstacles of the polytheists, namely, the perceived implausibility of resurrection after death, which leads to denial of the Resurrection.

- The phrase "They say, "When will this promise be, if you are truthful?" (*Yaqūlūna matā Hādhā al-Wa'du in Kuntum Şādiqīn*), which

appears in *Yāsīn* 48 (No. 41), *al-Naml* 71 (No. 48), *Yūnus* 48 (No. 51), *Saba* 29 (No. 58), *al-Anbīyā* 38 (No. 73), and *al-Mulk* 25 (No. 77), is another example of propositional repetition in the second Meccan stage. It reflects doubts about the timing of the Resurrection, which serves as another obstacle to acceptance and a justification for denial by the polytheists. The Qur'anic response to these doubts carries a cognitive and awareness-raising dimension.

- The repetition of the key expression "The enjoyment of worldly life" (*Matā' al-Hayāt al-Dunyā*) and similar phrases during this stage is aimed at confronting those who, due to attachment to worldly life and its manifestations, refuse to accept belief in the Resurrection. By emphasizing the insignificance and triviality of worldly gain, this repetition gradually leads deniers, at an intellectual level, to realize that they have miscalculated profit and loss and should not prefer immediate worldly benefit over the immense reward of the Day of Resurrection. This repetition thus serves a persuasive and corrective function.

What is particularly notable in terms of conceptual and structural repetition during this stage is the volume of arguments concerning the Resurrection. These discussions are presented under the headings "Proofs for the Possibility of Resurrection" and "Proofs for the Occurrence and Necessity of Resurrection." (Makarem Shirazi, 2007 AD/1386 SH) Of the 44 units of analysis that can be examined within the pattern of argumentative structural repetition concerning the Resurrection, 36 belong to this stage, indicating the dominance of cognitively oriented repetition in the second Meccan period.

5.2.4. Repetition in the Third Stage: Behavioral Effects of Belief in the Resurrection and Faith-Based Obligations

In the third stage, the repetition of verses related to the Resurrection moves beyond argumentation and enters more deeply into the realms of moral refinement, responsibility, and behavioral orientation. By clearly portraying reward and punishment, testing of faith, and linking monotheistic behaviors to one's eschatological fate, the verses of this period highlight the role of belief in the Resurrection in shaping individual character and the believing community. The function of repetition in this stage is to transform belief in the Resurrection into an organizing principle of life and a connector between worldly actions and their otherworldly outcomes.

The most significant and extensive function of repetition in verses on the Resurrection during this stage is its motivational role in guiding society along the path of monotheism. The frequent repetition of the statement "Gardens beneath which rivers flow," (*Jannātun Tajrī min Taḥtihā al-Anhār*) alongside concepts such as faith and righteous deeds, piety, migration in the way of God, and charity, demonstrates the role of repetition in shaping faith-based behavior during the Medinan period. While repetition also serves a warning function for believers regarding the consequences of behaviors inconsistent with faith, such as backbiting and suspicion, these warnings are far fewer than the encouragements. Overall, the primary objective of repeating concepts and statements related to the Resurrection in this stage is to support the formation of faithful conduct.

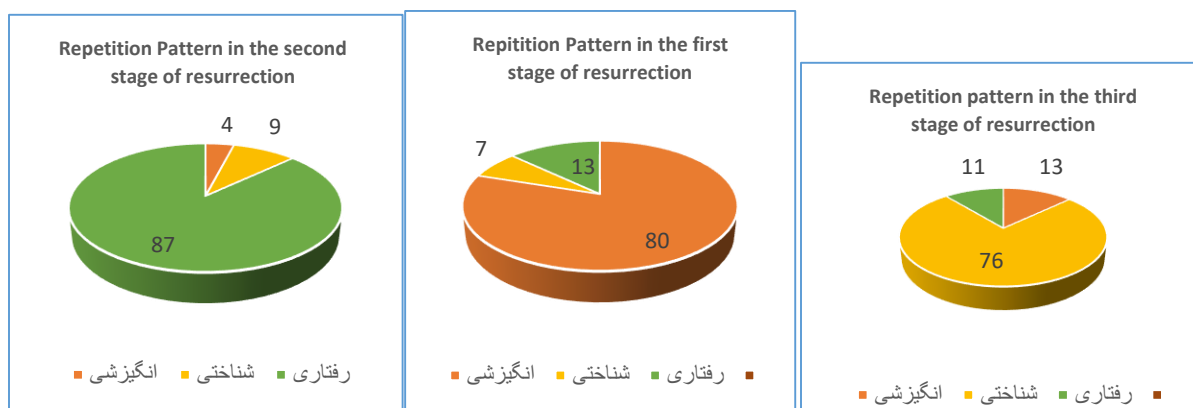
The repetition of the key phrase "The enjoyment of worldly life" in verses such as *Āli Imrān* 14 (No. 89), *al-Nisā* 77 (No. 92), and *al-Tawbah* 38 (No. 114) is also meaningful in this period. Whereas this phrase was previously used to reinforce belief in the Resurrection, in this stage, it appears in the context of behavioral formation, calling for detachment from worldly

attachments and encouraging struggle in the way of God. Such repetition warns weakened believers of the world's deceptiveness, prevents the incorrect valuation of worldly life by reminding them of its impermanence (Hashemi Rafsanjani, 2007 AD/1386 SH: 2, 323), and strengthens believers' resolve on the path of faith.

It should be noted that, with regard to the axis of the Resurrection, the frequency of explicit lexical repetition is lower than in the other two axes. Although words such as 'punishment' and 'gardens' are repeated frequently, their primary role in the verses is conceptual clarification rather than

message transmission through lexical repetition. Accordingly, this study has examined them within the framework of conceptual or propositional repetition patterns.

Based on the interpretation of the research findings concerning the distinctive repetition patterns in the core verses related to the Resurrection, repetition, like that of monotheism, operates within a purposeful framework aligned with the objectives of the three stages of revelation, functioning across motivational, cognitive, and behavioral phases to institutionalize belief in the Resurrection.



5.3. Institutionalizing the Belief in Prophethood through Patterns of Repetition

This section examines the role of repetition patterns in the gradual transition from denial of prophethood to belief in it, demonstrating how the Qur'an, through motivational, then argumentative, and finally behavior-forming repetition, stabilizes belief in prophethood across the three stages of revelation. This analysis is based on 111 units of analysis.

5.3.1. The Revelational Context of the Axis of Prophethood

A rereading of the verses related to prophethood, in the order of revelation, shows that the Qur'an's presentation of the concept of prophethood also follows a gradual path, proportionate to its

audience's growing capacity. In the early Meccan period, the Qur'an merely presents the principle of the messengership of the Prophet of Islam (PBUH) by relying on the familiarity of the message and its harmony with human nature. In the second Meccan period, alongside the intensification of objections and doubts, verses concerning prophethood take on an argumentative character, clarifying the truthfulness of the Prophet's (PBUH) mission and the possibility of communication between humanity and God through various explanatory methods and responses to doubts. Finally, in the Medinan period, belief in prophethood moves from the cognitive level to the behavioral level, and obedience to the Prophet (PBUH) in

personal and social life is introduced as the criterion for the realization of faith.

The aforementioned three-stage periodization is derived from an independent study on the chronological development of verses concerning prophethood. According to this study, the first stage includes Surahs 1 to 41 (from *al-ʿAlaq* to *Yāsīn*), the second stage includes Surahs 42 to 87 (from *al-Furqān* to *al-Baqarah*), and the third stage includes Surahs 88 to 114 (from *al-Anfāl* to *al-Tawbah*) (cf. Qasemi et al., 2023 AD/1402 SH). This framework is employed in the present article in a condensed form to analyze the functions of repetition in the process of institutionalizing the prophethood of the Prophet of Islam (PBUH). Accordingly, although the Qur'an makes use of repetitive patterns related to previous prophets, the data concerning general prophethood in this study are used solely to explain the Qur'anic method of establishing the specific prophethood of the Prophet of Islam (PBUH).

5.3.2. Repetition in the First Stage of Prophethood: Introducing the Prophet (PBUH) and Emphasizing the Familiar Content of His Message

In the early Meccan period, verses related to prophethood are primarily motivational and focus on fostering psychological readiness to accept the principle of messengership. At this stage, the Qur'an introduces the personality of the Prophet of Islam (PBUH) in connection with the divine message and, by reminding humanity of its truth-seeking nature, evokes initial trust in both the message and its bearer. The method of repetition at this stage mainly consists of brief emphases and successive reminders of the message's truthfulness.

- The repetition of lexical items such as *Dhikr* (remembrance), *Dhikrī*, and *Tadhkirah* in verses such as *al-Muzzammil* 19 (No. 3), *al-*

Muddaththir 54 (No. 4), *al-Takwīr* 27 (No. 7), *ʿAbasa* 11 (No. 24), and *al-Qamar* 17, 22, 23, and 40 (No. 37) clearly emphasizes the Qur'an's function as a reminder, which constitutes the core message brought by the Prophet (PBUH).

- The repetition of key statements such as "So how was My punishment and My warnings?" (*Fa Kayfa Kāna ʿAdhābī wa Nudhuri*) four times alongside the verse "And We have certainly made the Qur'an easy for remembrance, so is there anyone who will take heed?" in Surah *al-Qamar* (No. 37) conveys a clear message to the audience: the content of the Qur'an and the Prophet's (PBUH) call is neither unfamiliar nor alien to their spirit and nature. Rather, it consists of meanings that are harmonious with human nature and serve as reminders of one's inner call (Fakhr Rāzī, 1999 AD/1420 AH: 3, 619; Makarem Shirazi, 1992 AD/1371 SH: 6, 397), are consistent with reason (Makarem Shirazi, 1992 AD/1371 SH: 6, 397), and align with, and complete, the teachings of previous prophets. Adopting this approach and employing these repetition patterns can be analyzed as a strategic method for reducing the sensitivity of the polytheists toward the Qur'an and the Prophet's (PBUH) mission. By emphasizing the harmony of the Qur'an's content with reason and human nature, the Qur'an conveys to the polytheists that what provoke their opposition are not truly something novel, but rather a removal of heedlessness and a reminder of a message that they already recognize with their hearts and intellects (Faḍlullāh, 1998 AD/1419 AH: 24, 99).

5.3.3. Repetition in the Second Stage of Prophethood: Addressing Doubts and Emphasizing the Truthfulness of the Prophet's (PBUH) Mission

In the second stage, the Qur'an enters the realm of argumentation, clarifying the status of the Prophet's (PBUH) mission by confronting

prevalent doubts and presenting signs of the truthfulness of his messengership. At this stage, responding to the polytheists' accusations, analyzing the motives behind the denial of prophethood, and presenting evidence of the Prophet's legitimacy, particularly the miraculous nature of the Qur'an and the challenges it poses, constitute the main themes of the verses. Repetition during this period is predominantly argumentative, and its function is to strengthen cognitive certainty and remove intellectual barriers to accepting the Prophet's (PBUH) mission.

- The repetition of the statement "Or do they say, "He has fabricated it" (Am Yaqūlūna Iftarāhu) or similar expressions in verses such as *al-Furqān* 4 (No. 42), *Yūnus* 38 (No. 51), *Hūd* 13 (No. 52), *al-Aḥqāf* 8 (No. 66), *al-Naḥl* 102 (No. 70), *al-Ṭūr* 33 (No. 76), and *al-Ḥāqqah* 44–47 (No. 78) reflects a cognitively oriented doubt, whereby the polytheists claimed that what the Prophet (PBUH) recited as revelation was not divine speech but rather a human fabrication presented as revelation. Likewise, the repetition of the statement "This is nothing but legends of the former peoples" (*In Hādhā illā Asāṭīr al-Awwālīn*) during this stage, such as in *al-Qalam* 15 (No. 2), *al-Furqān* 5 (No. 42), *al-Naml* 68 (No. 48), *al-An'ām* 25 (No. 55), *al-Aḥqāf* 17 (No. 66), *al-Naḥl* 24 (No. 70), *al-Mu'minūn* 83 (No. 74), *al-Anfāl* 31 (No. 88), and *al-Muṭaffifīn* 13 (No. 86), also indicates a cognitively framed pretext. The repeated labeling of the Qur'an as magic, myth, or poetry during this period can likewise be analyzed as examples of lexical repetition serving the same purpose. In reality, magic, myth, and poetry were merely labels used by the polytheists to describe what they claimed was the fabricated speech of the Prophet (PBUH).

The Qur'anic responses to these doubts are predominantly informative and cognitive. For example, the phrase "It has been sent down by

Him who knows the secrets of the heavens and the earth" in *al-Furqān* 6 (No. 42), in response to the accusation of fabrication, indicates, according to exegetes, that the Qur'an originates from the Knower of all hidden matters in the heavens and the earth and thus serves as evidence of its supra-human origin (Qushayrī, 2000: 627; Fakhr Rāzī, 1999 AD/1420 AH: 4, 424; Ālūsī, 1994 AD/1415 AH: 9, 426).

At this stage, narrative repetition also plays an effective role in instilling belief in prophethood. Surah *al-Shu'arā'* (No. 47) serves as a prominent example: Through repeated narrative accounts of previous prophets and their similar responses to those who deny their missions, it emphasizes the trustworthiness of God's messengers and the reliability of their calls. The recurring statement "Indeed, I am to you a trustworthy messenger. So fear God and obey me. And I ask of you no reward for it; my reward is only with the Lord of the worlds," repeated on the tongues of various prophets, conveys a unified and powerful message that both affirms the legitimacy of prophetic missions and stresses the seriousness of heeding their warnings (Hashemi Rafsanjani, 2007 AD/1386 SH: 13, 94).

Among the notable examples of conceptual repetition in this period is the sheer number of doubts raised concerning prophethood and the Qur'anic responses to them. Of the 34 verses addressing doubts regarding the prophethood of the Prophet (PBUH) and providing Qur'anic responses, 32 belong to the second Meccan period and only 2 to the Medinan period, indicating the predominance of cognitively oriented repetition patterns in the second stage.

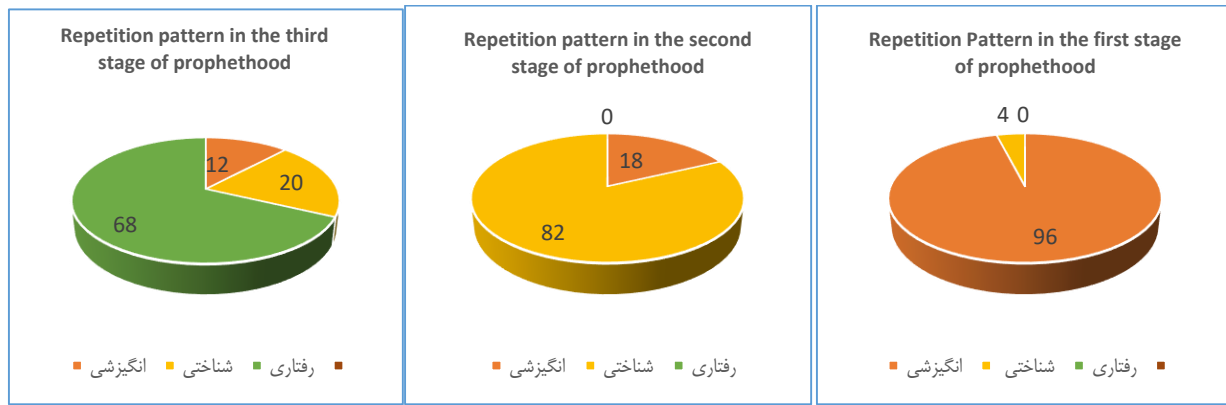
5.3.4. Repetition in the Third Stage: Acceptance of Authority and Behavioral Obligations toward the Prophet (PBUH)

In the third stage, the Qur'an elevates belief in prophethood from the cognitive level to the behavioral domain and emphasizes complete obedience to the Prophet (PBUH) in all personal and social affairs. The central repetitions of this period focus on unconditional following of the Prophet (PBUH), acceptance of his religious and social leadership, support for him against opponents, and the necessity of aligning social conduct with prophetic guidance. The role of these repetitions is to guide the community toward a form of faith in which the Prophet (PBUH) is regarded as the ultimate authority in religious and social life. As noted by exegetes, the domain of faith is not limited to affirming the Prophet's mission but also encompasses presence and participation in social spheres and the religious system (Jawadi Amoli, 2009 AD/1388 SH: 17, 264). Imperative structures such as "Obey God and obey the Messenger," "Obey God and the Messenger," and "Obey God and His Messenger," which appear exclusively in the third stage of revelation and are repeated multiple times (11 occurrences), constitute examples of structural repetition emphasizing the necessity of following the Prophet (PBUH) as part of obedience to God. The coupling of faith with obedience in these verses indicates that the reality of faith cannot be realized except through complete obedience to God and adherence to the commands of the Prophet (PBUH) (Khaṭīb, 2003 AD/1424 AH: 5, 585). At this stage, additional concepts and teachings are repeatedly emphasized to deepen belief in prophethood and transform it into a practical, behavioral principle in the lives of believers. The following examples illustrate this type of repetition with shared conceptual goals:

- The Prophet (PBUH) as an exemplary model (al-Aḥzāb: 21; No. 90);
- His priority over the believers (al-Aḥzāb: 6) and the obligation to prefer his interests over one's own (Ṭabāṭabā'ī, 1970 AD/1390 SH: 16, 276; Subḥānī, 2000 AD/1421 AH: 5, 395);
- The necessity of adhering to the Prophet's (PBUH) decisions (al-Aḥzāb: 36), the comprehensive authority of the Messenger of God (PBUH) in all personal and social matters (Sadeqi Tehrani, 1975 AD/1406 AH: 24, 140), and complete inner submission to his judgments, without reluctance even when they entail personal loss (Ibn 'Arabī, 1979 AD/1410 AH: 1, 519);
- Observing proper etiquette in interactions with the Prophet (PBUH) (al-Aḥzāb 53 and 56; al-Ḥujurāt 2; No. 107);
- Not preceding the Prophet (PBUH) (al-Ḥujurāt: 1) and not advancing ahead of God and His Messenger in any matter (Makarem Shirazi, 1992 AD/1371 SH: 22, 136; Zuhaylī, 1980 AD/1411 AH: 26, 218);
- The obligation to defend the Prophet (PBUH) (al-Fath: 9; No. 112), support him against enemies, and honor and revere him (Muqātil, 2003 AD/1423 AH: 4, 70; Farrā', 1980: 3, 65; Samarqandī, 1995 AD/1416 AH: 3, 313; Ṭūsī, n.d.: 9, 318).

These concepts can be analyzed as clear examples of conceptual repetition aimed at deepening belief in prophethood and shaping behavior in accordance with it.

Based on the findings presented in the section on prophethood, the function of repetition patterns in establishing belief in prophethood can be conceptualized around the central category of institutionalizing this belief across the three stages of revelation. These stages correspond, respectively, to a motivational and psychological-preparatory approach, a cognitive approach aimed at removing mental obstacles, and a behavioral approach involving action consistent with belief in prophethood.



The following table presents the overall frequency of repetition patterns across the stages of revelation.

Stages of Revelation	Function of Repetition Patterns	Topics		
		Monotheism	Resurrection	Prophethood
Stage One	Motivational	63	69	32
	Cognitive	2	6	1
	Behavioral	13	11	0
Stage Two	Motivational	18	19	8
	Cognitive	115	117	38
	Behavioral	17	17	0
Stage Three	Motivational	7	4	4
	Cognitive	15	10	6
	Behavioral	121	95	22
Total Units of Analysis		371	348	111

6. Comparison of the Study's Findings with Other Research on Qur'anic Repetition

Based on the findings of this study, it can be argued that research grounded in text linguistics that has examined repetition (such as Meshkinfam and Rahimi, 2005) has primarily focused on its role in textual cohesion and coherence. The findings of the present study do not negate this dimension; rather, they situate it within a broader framework. In other words, while linguistic approaches seek to explain how linguistic cohesion is achieved, the present study investigates why such cohesion occurs across time (i.e., the stages of revelation) and toward a

specific objective (the institutionalization of belief).

This study demonstrates, for example, that propositional repetition with a cognitive function in second-stage Meccan surahs is not merely a factor of textual cohesion but an active strategy for confronting the polytheists' doubts during a specific historical period. In this way, the educational–strategic function identified in this research deepens the purely structural analyses characteristic of linguistic studies.

In the field of Qur'anic education, previous studies have also examined the role of repetition in the stories of the prophets and its contribution

to reinforcing concepts and serving the objectives of surahs (such as Baseri et al., 2022 AD/1401 SH). Building on this line of inquiry, the present study demonstrates that the educational approach to repetition in the Qur'an extends beyond narrative repetition to include vocabulary, structures, and abstract concepts. Second, while earlier pedagogical studies have often treated the function of repetition as static, this research shows that repetition is dynamic: It moves from a motivational phase in the first stage, to a cognitive phase in the second stage, and ultimately to a behavior-forming phase in the third stage. For example, the repeated concept of "God's grace toward the combatants" operates behaviorally in the Medinan period and lacks a direct equivalent in the purely motivational Meccan discourse.

7. Limitations of the Study

Despite the explanatory achievements of the proposed conceptual model, this study faced several limitations. First, the research is based on qualitative content analysis and the extraction of representative samples (e.g., data separately categorized by monotheism, resurrection, and prophethood). Therefore, the final frequencies of the units of analysis reflect a descriptive-analytical process rather than a comprehensive and precise quantitative count across the entire Qur'an, which would require broader quantitative studies. Second, the classification of repetition functions into three levels, "Motivational," "Cognitive," and "Behavior-forming," which underpins the table's structure, is interpretive in nature. In some cases, the precise boundaries between motivational, cognitive, and behavioral functions may be subject to reflection and differing interpretations. Nonetheless, every effort was made to ensure that all coding was conducted in accordance with the contextual flow of the

verses at each stage of revelation and aligned with the study's threefold objective of gradual institutionalization. Future research may therefore employ quantitative methods and linguistic text analysis to produce precise frequency tables of repetition patterns across the entire Qur'an and to explore the function of repetition in other thematic axes beyond monotheism, resurrection, and prophethood.

Conclusion

Within the framework of descending qualitative content analysis, the present study examined the strategic function of repetition patterns in the process of institutionalizing the foundational beliefs of monotheism, resurrection, and prophethood. Analysis of repetition patterns across different stages of revelation with respect to these three beliefs demonstrates that repetition in the Holy Qur'an is not merely a rhetorical device, but rather an organized and purposeful mechanism for the gradual institutionalization of religious beliefs.

According to this study, repetition in each stage plays a distinct role aligned with the audience's capacity and the exigencies of the time: in the early Meccan stage, repetition is predominantly motivational and preparatory; in the second Meccan stage, it assumes a cognitive and persuasive role in response to the audience's circumstances; and in the Medinan stage, it functions behaviorally, fostering the practical embodiment and deepening of beliefs. This process reflects a close relationship between the type of repetition employed and the educational needs of each stage, indicating a gradual and deliberate design in divine guidance. The study further demonstrates that despite their formal diversity, distinct repetition patterns collectively serve the Qur'an's pedagogical process and objectives, contributing to the unity

of thought and coherence within its semantic system.

These findings not only respond to claims by some critics of purposeless repetition but also emphasize that repetition in the Qur'an is neither redundant nor arbitrary. Rather, it constitutes an integral part of a comprehensive educational system and functions as a powerful, multidimensional tool for transforming the audience, carefully and purposefully embedded within the structure of the verses and the stages of revelation.

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«مقاله پژوهشی»

تأملی بر الگوهای تکرار در قرآن و کارکرد آن‌ها در نهاده‌سازی باورهای دینی بر اساس مراحل نزول

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چکیده

پدیده تکرار در قرآن، همواره مورد پرسش و حتی گاهی شبهه برخی منتقدان قرار گرفته است و آن را نقص بلاغی یا زبانی تلقی کرده‌اند. این نوشتار، با فراتر رفتن از نگاه صرفاً زیباشناختی، چگونگی استفاده قرآن از تکرار را در باورمند ساختن مخاطبان در سه حیطه باور توحید، معاد و نبوت بر طبق سیر نزول بررسی کرده و با استفاده از روش تحلیل محتوای کیفی، الگوهای تکرار را در سوره‌های مکی و مدنی در پنج سطح واژگانی، گزاره‌ای، ساختاری، مفهومی و روایی استخراج نموده است. این الگوها نشان می‌دهد که تکرار در قرآن کریم، به‌عنوان ابزاری هوشمندانه و هدفمند، متناسب با نیازهای هر مرحله (مکی اول، مکی دوم و مدنی) کارکردی عمیق در ساختار روحی، فکری و عملی مخاطب ایفا می‌کند. بر این اساس، تکرار در مرحله اول نزول، بیشتر باهدف انگیزه‌بخشی و رفع موانع روحی برای پذیرش باور صورت می‌گیرد، درحالی‌که در مرحله دوم، کارکرد تکرار در رفع موانع ذهنی و ایجاد شناخت است و درنهایت، در مرحله سوم به عمق‌بخشی باورها و شکل‌دهی به رفتارهای متناسب با آن‌ها می‌پردازد. این یافته‌ها نشان می‌دهد که تکرار در قرآن با الگویی خاص به‌عنوان ابزاری قدرتمند و چندوجهی برای تحول بخشی باورهای مخاطبان نقش‌آفرینی می‌کند.

واژه‌های کلیدی

قرآن کریم، مراحل نزول، الگوهای تکرار، کارکرد تکرار، باورهای دینی.

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