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Listening and Linking: Intra- and Inter-Sura Connectivity in *Sūrat al-Mujādila* (Q. 58)

This paper investigates the linguistic architecture of *Sūrat al-Mujādila* (Q. 58), with a dual focus on its intra-sura structure and its inter-sura relations within a broader Qur'anic cluster. Drawing on the work of Mustansir Mir (*Coherence in the Qur'an*, 1986) and Raymond Farrin (*Structure and Qur'anic Interpretation*, 2014), I situate Q. 58 within a compositional arc spanning Q. 57–66, and examine how its discursive strategies mediate transitions among legal, theological, and eschatological themes through lexical and syntactical patterns of recurrence.

Building on a close reading informed by text linguistics and hermeneutics, I identify three primary modes of linguistic recurrence—concurrent, sequential, and intermittent—and propose the term inter(con)textuality to describe how these textual units, operating at the sura level, recursively generate internal textual connectivity and enable mutual contextualization across the sura's topical segments. These mechanisms, I argue, support a model of topical development, in which speech acts, divine attributes, and patterns of moral alignment unfold across formally distinct yet lexically and semantically tethered sections—both within the sura and across the cluster of adjacent suras in which Q. 58 is situated.



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Dr Shuruq Naguib received her PhD in Islamic Studies from the University of Manchester, Department of Middle Eastern Studies. Her research covers two key strands: the classical and pre-modern intellectual and textual traditions, particularly Qur'ān hermeneutics and ritual law; and Muslim responses to modernity, with a focus on how twentieth century and contemporary Muslim women scholars read the tradition to intellectually and socially develop their religious authority as knowers of the tradition. She has written on ritual purity, metaphor in post-classical Qur'ān interpretation and Arabic rhetoric, feminist hermeneutics of the Qur'ān, and contemporary female exegetes and jurists in Islam. In recent years, she developed an interest in Islam in Britain, co-authoring a study of change in conceptions of God in modern Britain and leading a research project entitled *Muslim Women Reading Religious Texts in Britain and Egypt* (2010–2011). The project investigated how core Islamic texts are read by 'ordinary' Muslim women in light of their contexts. She has also been involved in supporting Islamic studies in the UK through her work with HEFCE's Islamic Studies Network until 2012, and currently through her capacity as interim Co-chair of the British Association of Islamic Studies (BRAIS).