What does the recited Qur'an mean? We might answer this question with respect to the meanings of the words of the Qur'an, or alternatively, through the significance of the text and its orality in Islamic traditions. In contrast to these approaches, I suggest that hearing and reciting the Qur'an can be understood as a practice situated in everyday life. While much attention has been paid to the Qur'an as a written text, only a handful of recent works have considered it as a recitation. In my work, I ask how different modes of meaning across the sound and experience of qur'anic recitation may or may not interact, correspond, or even contradict one another. These modes of meaning include textual or discursive meanings, patterns of rhyme, rhythm and assonance, the use of pitch and melody in recitation, and nondiscursive meanings—i.e., emotional or affective resonances apart from the meanings of the words. In this presentation, I focus on the nondiscursive meanings of Qur'an recitation, as construed through the lenses of affect and performance theories. In doing so, I highlight the network of everyday associations and contexts that shape the experience and sound of recitation that may otherwise be overlooked.

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