

# THE CONCEPT OF ISLAMIC TEMPORALITY IN THE QUR'ĀN: DIVINE, EXISTENTIAL, AND LIVED DIMENSIONS OF TIME

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## Abstract

In this article, a multi-layered model of Islamic temporality is developed and structured across three interrelated levels: divine, existential, and lived time, noting a distinction between divine and human temporality as asymmetrically related structures. It is argued that Islamic temporality functions as a stratified semiotic system in which metaphysical order, human life-course, and embodied practice are not separate domains but mutually constitutive layers of meaning production. At the divine level, time is conceptualized as created and bounded within a transcendent order, where temporal succession acquires intelligibility only through divine determination and eschatological structuring. At the existential level, human temporality unfolds as a directional trajectory from worldly life through death and intermediate existence (*barzakh*) toward final judgment, embedding temporal passage within a framework of moral accountability. At the level of lived practice, this structure is re-inscribed through ritual segmentation, cyclical obligation, and life-course regulation, through which abstract temporal order is translated into embodied and socially stabilized forms. This study treats the Qur'ān as the primary source text, focusing on explicit Qur'ānic temporal references and limiting the use of classical *tafsīr* to cases where it systematizes clearly discernible textual patterns. The analysis is informed by Eco's Model Reader and cultural semiotics (Eco, Lotman), treating temporality as a meaning-producing structure that emerges through the interaction

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between text and reader as a system of signification. Within this interpretive configuration, Islamic temporality is approached as a recursive system of culturally encoded meaning in which time functions simultaneously as ontological principle, existential horizon, and ethically enacted order.

**Keywords:** *Islamic temporality, The Qur'ān, layered temporality, divine time, ritual temporality, eschatology, cultural semiotics.*

### **Introduction: The structure of Islamic temporality**

The concept of time appears in the Qur'ān as the main axis, the base of the divine order, which governs and structures the unseen world (*ghayb*), the material world, and, in particular, the human experience [Qur'ān 6:96; 10:5; 21:33]. Time in Islamic contexts is often described as an organizing principle that links cosmological order, ritual obligation, and social practice [Gökalp & Baş 2024]. However, according to the Qur'ān, time flows and functions differently across different ontological and experiential domains, from creation narratives to eschatology, from the level of divine order and decree to prescriptions governing ritual practice [Qur'ān 6:96; 2:183–185; 50:38; 101:1–5]. It is by no means a single neutral chronological framework, measurable sequence or a calendrical organization, but rather several interwoven layers, each with its own structure, characteristics, and importance, each charged with religious meaning and contributing to the Qur'ānic image of Islamic spacetime. In one layer, that of human experience, time is primarily felt and understood as an irreversible flow of events, and especially important is the earthly life as a finite segment of existence, choices are made that accounted for within the divine record of deeds, and determine the afterlife [Qur'ān 103:1–3; 17:13–14], and in particular, as core Islamic obligations are explicitly time-bound, temporality is therefore not external to religious life [Qur'ān 4:103; 2:185]. In contrast, for objects and entities that are not sentient and not bound to the observance of religious law, including even the human body itself as a material entity within physical processes, time appears as a governing and structuring framework without any moral connotations, simply as a neutral continuum of change in physical processes, causal relations, as well as structuring of periodic and cyclical processes [Qur'ān 36:37–40; 55:5]. And, finally, the divine time is represented as a different, supreme order of existence, not fully comprehensible to the human mind, as the encompassing framework of the universe, in which and through which the will of the Creator is manifested [Qur'ān 70:4; 22:47].

Therefore, Islamic temporality might be perceived as a multi-layered construct, distinguishing between divine, existential and human dimensions, which together form a coherent metaphysical and practical framework. This study treats

the Qur'ān<sup>1</sup> as the primary source text, with the analysis limited to the most explicit Qur'ānic temporal references, without excluding their broader interpretive contexts where relevant, but with the analytical focus placed on meaning production as activated in the reading process by a contemporary reader, with the classical *tafsīr* (e.g. Ibn Katheer) mentioned only insofar as it systematizes already clearly discernible textual patterns. Accordingly, temporality is analysed as it emerges from the text itself during the reading process understood as a meaning-producing process between text and reader, while remaining attentive to established exegetical frames that inform reception histories of the Qur'ān. This approach is informed by Umberto Eco's concept of the "Model Reader" [Eco 1979]. The constructs of temporality are examined within the theoretical framework of cultural semiotics [Eco 1976; Lotman 1990] according to which temporal meanings are understood as products of structured sign systems that organize collective models of reality. Classical *tafsīr* often systematizes these temporal structures, emphasizing their fundamental role in Islamic spacetime, while sources like Ibn al-Qayyim's *Madārij al-Sālikīn* provide an internal Islamic view on temporality as graded, ethically structured progression of spiritual states. Similarly, contemporary studies emphasize that time occupies a foundational role in Islamic religious life, structuring both ritual practice and broader patterns of social organization [e.g., Gökalp & Baş 2024].

### **Divine temporality in the Qur'ān: Creation, governance and eschatology**

Time in Islam is understood, at the most fundamental level, as created and governed by Allah, so it is fully subject to divine will. Moreover, time is the very basis of a broader cosmological system established by Allah, "It is He who created night and day, the sun and the moon, each floating in its orbit" [Qur'ān 21:33]. Furthermore, the Qur'ān stresses that the celestial cycles are established by Allah purposefully, and they serve to organize human activities: "He makes the dawn break; He makes the night for rest; and He made the sun and the moon to a precise measure. That is the design of the Almighty, the All Knowing" [Qur'ān 6:96]. It is explicitly stated that the movement of the Sun and the Moon was designed as an instrument for measurement of time for humans:

*It is He who made the sun a shining radiance and the moon a light, determining phases for it so that you might know the number of years and how to calculate time. God did not create all these without a true purpose; He explains His signs to those who understand.* [Qur'ān 10:5]

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<sup>1</sup> In Arabic. The English translation of the Qur'ān by M. A. S. Abdel Haleem (2004) is used for quotations presented in this study.

However, in the Qur'ānic sense, "accounting/calculation" (*hisāb*) operates not merely as numerical accounting but as a temporal ontology of accountability, in which time itself becomes the medium through which moral actions are rendered legible and ultimately evaluated.

Therefore, according to the Islamic worldview, time is neither autonomous nor self-subsisting, but rather created and governed by divine ordinance, and, in this aspect, it also becomes inseparable from cosmology. The celestial movement in general, and, particularly in its aspects with most immediate relevance to human life, such as the alternation of day and night or the waxing and waning of the Moon, are presented as signs (*āyāt*) pointing to an underlying divine order, discernible to those who are able to perceive divine greatness and magnificence, and, therefore, it may be inferred that they should submit and obey Allah's will out of awe and admiration. The tradition of classical *tafsīr*, exemplified by Ibn Kathīr, interprets these cosmological references as *āyāt*, or divine signs, emphasizing that celestial motion and temporality are not autonomous natural processes, but rather aspects of a divinely established order. In more contemporary interpretations of Islamic cosmology, time is similarly understood as integrated within a divinely ordered structure of the universe, in which temporal processes are subject to Allah's will and part of His creation [Nasr 2003]. Thus, within Islamic metaphysical discourse, reality is fundamentally structured by Allah's will rather than by autonomous, natural temporality [Al-Attas, 1995]. Therefore, in Islam, time is experienced as an aspect of Allah's greatness and part of His design in creation, and this awareness contributes to building a coherent metaphysical system, with its theoretical and practical sides.

At the same time, in the Qur'ānic perspective, there is a crucial distinction between divine and human temporality. For human beings, time is finite, sequential, irreversible; moreover, they experience time as a rigid framework, a flow which carries them as helpless creatures [Qur'ān 103:1–3; 7:34], as an instance and aspect of their being subjected to a supreme will:

*Say [Prophet], 'I cannot control any harm or benefit that comes to me, except as God wills. There is an appointed term for every community, and when it is reached they can neither delay nor hasten it, even for a moment. [Qur'ān 10:49]*

This pathway is determined by Allah, from birth to death, to Resurrection and reckoning: "Every soul will taste death, then it is to Us that you will be returned" [29:57]. At the same time, the divine temporality operates on a fundamentally different scale that exceeds human comprehension. In the Qur'ān, descriptions of Allah's perception and command of time are contrasted with the human dimension, thus constructing a set of interconnected binary oppositions. Allah is the origin of the temporal order, the regulator of it, the one who is not controlled by the flow of

time, but is outside it and in control of it. Therefore, the power asymmetry between Allah and human beings is illustrated and emphasized by the relationship with temporal processes and their positional relation to them. While humans are short-lived, Allah is eternal and has a different perception of time: "... a Day with your Lord is like a thousand years by your reckoning" [Qur'ān 22:47]. Moreover, He is outside the temporal sequence, not controlled by time: "He is the First and the Last;" "the Outer and the Inner; He has knowledge of all things" [Qur'ān 57:3].

The Qur'ānic divine temporality appears manifold. First of all, it is a creative temporality, in which time is brought into existence as part of the creation of the universe:

*Your Lord is God, who created the heavens and earth in six Days, then established Himself on the throne; He makes the night cover the day in swift pursuit; He created the sun, moon, and stars to be subservient to His command; all creation and command belong to Him. Exalted be God, Lord of all the worlds!*  
[Qur'ān 7:54]

Directly connected to creation as establishment of divinely ordained temporality is the governing aspect, in which processes in the heaven and on earth unfold precisely according to Allah's will and are continuously supervised by Him:

*It is God who raised up the heavens with no visible supports and then established Himself on the throne; He has subjected the sun and the moon each to pursue its course for an appointed time; He regulates all things, and makes the revelations clear so that you may be certain of meeting your Lord.*  
[Qur'ān 13:2]

The Qur'ān emphasizes that celestial bodies follow paths established by Allah: "The sun, too, runs its determined course laid down for it by the Almighty, the All Knowing." [Qur'ān 36:38], and the movement of each is clearly determined, orderly and precise: "The sun cannot overtake the moon, nor can the night outrun the day: each floats in [its own] orbit" [Qur'ān 36:40]. According to Ibn Kathīr, these cosmological indicators function as signs of divinely instituted order, of which temporality is only one aspect, however crucial, and thus time is understood as created and regulated rather than naturally originated and autonomous.

The eschatological temporality logically follows the sequence started from creation of the universe, as the end of the temporal order is already integral to its structure and oriented toward divine judgment:

*On that Day, We shall roll up the skies as a writer rolls up [his] scrolls. We shall reproduce creation just as We produced it the first time: this is Our binding promise. We shall certainly do all these things.*  
[Qur'ān 21:104]

The “Day” of Reckoning is described as the inevitable end of regular physical processes, the endpoint of the trajectory of human life, the final destination [Qur’ān 75:6–13; 99:1–2; 101:1–5], within which humans experience the transition to divine time in the afterlife: “He runs everything, from the heavens to the earth, and everything will ascend to Him in the end, on a Day that will measure a thousand years in your reckoning” [Qur’ān 32:5]. Thus, divine time is not represented as duration comparable to human experience, but as a framework of higher order that enables the existence of human time itself. The flow of time is unidirectional, with clear start and ending points, which are also meaningfully connected to the concept of human destiny as preordained by Allah, and to humans’ role and duty in the earthly life or *dunya*.

The divine temporality in the Qur’ān appears not only as related to celestial movement, but also to processes of provisioning, which occur in temporal cycles and sequences [Qur’ān 30:48–50]: “It is God who sends out the winds; they stir up the clouds; He spreads them over the skies as He pleases; He makes them break up and you see the rain falling from them...” [Qur’ān 30:48] and “It is He who sends down water for you from the sky, from which comes a drink for you, and the shrubs that you feed to your animals” [Qur’ān 16:10]. Thus, the processes in nature that provide sustenance to all living beings including humans are presented in the Qur’ān as distribution of *rizq*, directly governed and guaranteed by Allah, rather than purely natural or resulting from random chains of cause and effect [Qur’ān 36:33–36; 11:6]. As the result, Islamic temporality appears as constant manifestation of the will of the Maker on all levels, from cosmology to rainfall, from the scale of universe to the scale of specks of dust, and the Qur’ān emphasizes that humans should always be aware of it:

*In the creation of the heavens and earth; in the alternation of night and day; in the ships that sail the seas with goods for people; in the water which God sends down from the sky to give life to the earth when it has been barren, scattering all kinds of creatures over it; in the changing of the winds and clouds that run their appointed courses between the sky and earth: there are signs in all these for those who use their minds.* [Qur’ān 2:164]

### Human temporality in the Qur’ān: Intervals, cycles, and ritual practice

At the level of lived practice, Islamic temporality manifests itself through a structured segmentation of time within which existential continuity is differentiated into temporal units, some of which are recurring or cyclical, and related to patterned human action [e.g., Qur’ān 62:10; 4:103]. In this way, the metaphysical structure

of time permeates and directly affects every moment of human awareness, which, according to the Islamic worldview, should be dedicated to Allah in thought and deed:

*who remember God standing, sitting, and lying down, who reflect on the creation of the heavens and earth: 'Our Lord! You have not created all this without purpose – You are far above that! – so protect us from the torment of the Fire.* [Qur'ān 3:191]

Late Ottoman and early modern Islamic societies offer a historically documented case of such temporal organization, in which prayer-time coordination, seasonal cycles, and emerging clock-based temporal regimes coexist within a gradual process of synchronization [Cantemir 2004; Wishnitzer 2015]. Gökalp and Baş (2024) similarly emphasize that the Qur'ān provides a framework in which temporal markers are structurally embedded in religious practice, including the regulation of worship, fasting, and calendrical calculation. General introductions to Islam likewise underline the centrality of temporally structured practices such as prayer, fasting, and pilgrimage within Islamic religious life [Esposito 2011].

According to the Islamic outlook, the most immediate level of temporal structuring in human life is the daily cycle, divided into fixed temporal intervals by the five daily prayers – *salāh* (صلاة). This division produces a rhythmic interruption of mundane activity by segments of time dedicated to Allah [Qur'ān 4:103; 11:114; 17:78]. The Qur'ān emphasizes that prayer is a mandatory, time-bound duty: “for prayer is obligatory for the believers at prescribed times” [Qur'ān 4:103]. These times are explicitly stated, which confirms their great importance in Islamic temporality: “[Prophet], keep up the prayer at both ends of the day, and during parts of the night... [Qur'ān 11:114] as well as “So perform the regular prayers in the period from the time the sun is past its zenith till the darkness of the night, and [recite] the Quran at dawn...” [Qur'ān 17:78]. Thus, remembrance of Allah is embedded in in ordinary life and structures it, so that time is not experienced as a homogeneous continuum but rather as two parallel and sometimes interwoven layers: the continuous flow of earthly life with its pursuit of sustenance, joys, and sorrows, and, at the same time, a recurrent re-orientation toward divine presence, which situates human existence within a broader framework of destiny and the unfolding order of the Islamic universe. It implies, furthermore, that ritual temporality operates on the individual level not only as external structuring of time, but also as an internal, subjective redirection of attention and consciousness from autonomous existence and continuity of mundane life towards periodic, and in the ideal case, continuous, awareness of divine presence and one's own accountability. In this configuration, continuity is not abolished but subordinated to interruption, such that uninterrupted flow of worldly

activity functions as a background condition, while ritual segmentation operates as the structuring principle of experiential hierarchy.

The next level of Islamic temporal structuring in human life is represented by annual temporal cycles, as decreed by Allah, "God decrees that there are twelve months – ordained in God's Book on the Day when He created the heavens and earth – four months of which are sacred: this is the correct calculation..." [Qur'ān 9:36], related to two obligations of Islam, fasting and pilgrimage, and marked with two great celebrations, Eid al Fitr and Eid al Adha. These cyclical obligations, while individual in many aspects, construct the collective temporal experience of Islamic society, providing, similarly to the obligatory prayers, disruption of ordinary activities by religious duties and rituals. For instance, the month of Ramadan introduces a temporally bounded period of fasting, in which the entire rhythm of daily life is restructured according to a shared sacred interval: "You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful of God" [Qur'ān 2:183]. The total duration of fasting is clearly determined, "for a specific number of days" [Qur'ān 2:184], and tied to the lunar cycle:

*It was in the month of Ramadan that the Qur'an was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong. So any one of you who is present that month should fast, and anyone who is ill or on a journey should make up for the lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having guided you, so that you may be thankful. [Qur'ān 2:185]*

Similarly, the timing of fast during each day is specified according to the diurnal cycle: "...eat and drink until the white thread of dawn becomes distinct from the black. Then fast until nightfall [Qur'ān 2:187]. Thus, the entire rhythm of daily life of the Islamic community is restructured according to a shared sacred interval, which heightens the awareness of submission to divine command and creates the feeling of unity. Similarly, pilgrimage (*hajj*) functions as a fixed temporal convergence point, organizing movement, ritual, and collective presence within a strictly determined temporal window, reinforcing the cyclical but non-arbitrary nature of sacred time. And again, the time devoted to Allah is marked by abstaining from certain practices, performing rituals, and, most importantly, stepping outside the flow of mundane life:

*The pilgrimage takes place during the prescribed months. There should be no indecent speech, misbehaviour, or quarrelling for anyone undertaking the pilgrimage – whatever good you do, God is well aware of it. Provide well for yourselves: the best provision is to be mindful of God – always be mindful of Me, you who have understanding. [Qur'ān 2:197]*



In this sense, ritual temporality functions as a systematic suspension of temporal autonomy, in which human time is repeatedly re-situated within a framework that negates self-contained duration and reasserts dependence on divine ordination.

*Zakat* further extends this annual structuring into economic temporality, embedding redistribution within regulated temporal recurrence rather than spontaneous moral action. While it is not stated explicitly in the Qur'ān, that *zakat* should be given in specified time intervals, it appears as a form of regulated redistribution that functions within a broader system of recurrent obligation and structured practice. This might be implied by the fact that *zakat* is mentioned repeatedly alongside *salāh* [e.g., Qur'ān 9:71; 2:110]; therefore, it is a similarly recurring regular obligation of a Muslim (who is considered to be wealthy enough to pay it): "Keep up the prayer and pay the prescribed alms. Whatever good you store up for yourselves, you will find it with God: He sees everything you do" [Qur'ān 2:110]. In addition, giving *zakat* is defined as ordained action by Allah with clearly defined categories of recipients [Qur'ān 9:60], which shows that it is meant as a recurring action. Some classical moral-legal interpretations (e.g., Ibn al-Qayyim) further emphasize the ethical function of regulated redistribution as a means of disciplining attachment to wealth within temporally bounded cycles of obligation. Here, temporality functions not only as a scheduling mechanism but as principle of value regulation, where wealth acquires ethical meaning only through periodic temporal interruption of accumulation and its re-inscription into socially mandated circulation.

At the level of life-cycle temporality, the Qur'ān discerns two layers, drawing a full existential arc of birth, life, death and return [Qur'ān 29:57; 2:156; 22:66; 40:67]. The primary layer is the course of human life within the spiritual pathway towards afterlife, including birth, experience of earthly life, death, *barzakh* and judgment; so that the human being should always remember that the origin is from Allah and return is to Allah: "those who say, when afflicted with a calamity, 'We belong to God and to Him we shall return.'" [Qur'ān 2:156]. The secondary layer is the bodily existence, including biological processes and social role; the Qur'ān repeatedly describes [30:54; 22:5] the staged life progression of a human and temporal segmentation of existence according to age:

*People, [remember,] if you doubt the Resurrection, that We created you from dust, then a drop of fluid, then a clinging form, then a lump of flesh, both shaped and unshaped: We mean to make Our power clear to you. Whatever We choose We cause to remain in the womb for an appointed time, then We bring you forth as infants and then you grow and reach maturity. Some die young and some are left to live on to such an age that they forget all they once knew. You sometimes see*

*the earth lifeless, yet when We send down water it stirs and swells and produces every kind of joyous growth: 6 this is because God is the Truth; He brings the dead back to life; He has power over everything.* [Qur'ān 22:5]

This division into life stages thus functions as a link between existential temporality and embodied life, converting metaphysical sequence (life–death–judgment) into socially and biologically regulated durations, and, accordingly, the Islamic law introduces temporal thresholds that regulate human existence across these stages. Some intervals are very clearly specified quantitatively in the Qur'ān, as, for instance, *ʿidda* (waiting period after divorce) [Qur'ān 2:228; 65:4], and breastfeeding duration [Qur'ān 2:233]. These temporal intervals do not merely describe biological processes but reconfigure them as ethically and socially regulated durations, thereby embedding the human body itself within a temporal order established by Allah.

Thus, across the three levels of human temporality in Islam, that is, daily, annual, and life-cycle, the lived time appears as embedded within a divinely established framework which regulates individual and collective activities. The linear structure of human existence is structured by recurring patterns of segmentation imposed by Allah's command, directly expressed in the Qur'ān. In this sense, ritual time is not separated from existential time, but rather they form one interconnected flow which is, by insertion of segments dedicated to Allah, linked to the divine time, divine will, and divine view of human destiny [Qur'ān 103:1–3]. In this manner, Islamic ritual life is consistently organized through structured temporal intervals that shape daily, annual, and life-cycle practices [Gökalp & Baş 2024]. A comparable internal articulation of temporally structured ethical progression can be found in Ibn al-Qayyim's *Madārij al-Sālikīn*, where spiritual life is organized as a sequence of graded stations (*manāzil*), each requiring specific forms of disciplined practice and sustained awareness. However, the Qur'ānic configuration differs in that temporal obligation remains explicitly oriented toward continual remembrance and devotion to Allah, rather than being rearticulated as an autonomous principle of productivity or economic valuation. Time is not “spent” but repeatedly re-attuned to a transcendent order rather than an instrumental calculus of utility or output [Qur'ān 2:183–185; 62:9–10].

In comparative perspective, this form of temporally structured discipline may be compared and contrasted with Max Weber's analysis of Protestant asceticism. On the one hand, structuring of time as created and governed by God, and the idea that humans are morally accountable for the use of it, resonates with Max Weber's account of the Protestant ethic, where temporal discipline is likewise grounded in a divinely instituted framework, later transforming into a rationalized form of worldly conduct [Weber 1930: 47–48; 155–162]. However, within the Protestant ethic, disciplined time-use becomes oriented toward continuous worldly

productivity [Weber 1930: 47–48; 157–159], whereas Islamic temporal discipline is focused on periodic suspension of worldly activities and intensified ritual remembrance rather than economic rationalization. This differentiation appears in historical studies of time organization in the late Ottoman context, where calendrical and clock-based systems, based on so-called “Western” principles [cf. Weber 1930] coexisted with prayer-based and cyclical temporal frameworks, each having its own priorities and forming together a heterogeneous temporal framework [Cantemir 2004; Wishnitzer 2015].

## Conclusion

The analysis has demonstrated that Islamic temporality operates as a stratified and internally coherent system in which divine, existential, and lived dimensions of time are mutually constitutive rather than separable analytical domains. It should be emphasized that this model is not intended as a chronological reconstruction of Qur'ānic doctrine, but as a semiotic and interpretive mapping of temporality as it emerges from the text through reading.

At the highest level, divine temporality functions as the ontological ground of time itself, in which temporal succession is created, ordered, and rendered meaningful only within the framework of divine will and eschatological determination. Time is therefore not an autonomous continuum but a structured metaphysical medium through which creation, governance, and final judgment are articulated, establishing both cosmological order and conditions of accountability. This level is treated primarily as a textual-theological horizon rather than an ontological claim about divine temporality as such.

At the level of human existence, temporality unfolds as a finite and directional trajectory from worldly life (*dunyā*) through death and *barzakh* toward eschatological return and judgment, embedding human life within a linear but non-secular horizon in which temporal passage acquires ethical weight through its retrospective and future-oriented accountability. This existential structuring is inferred from Qur'ānic narrative patterns rather than systematized as an explicit doctrine within the text.

At the level of lived practice, this structure is continuously operationalized through recursive temporal segmentation, including daily ritual interruption, annual cyclical obligations, and life-course regulation, which collectively embed divine order into embodied and social time. Importantly, these practices do not merely reflect an already given temporality but actively reproduce and stabilize it, functioning as mechanisms of temporal recalibration through which metaphysical order is periodically re-inscribed into everyday life, while simultaneously aligning individual attention, collective rhythms, and material circulation with a unified but stratified temporal system. In this sense, ritual temporality functions as a mediating layer between metaphysical structure and lived cognition rather than a separate temporal regime.

Taken together, Islamic temporality is thus best understood not as a singular chronological framework but as a recursive multi-layered system of meaning production in which time operates simultaneously as ontology, existential horizon, and embodied ethical order. The model proposed here therefore contributes a layered semiotic reading of Qur'anic temporality that integrates metaphysical structure with practice without reducing either to the other. In doing so, it offers a controlled analytical model that remains grounded in Qur'anic textual patterns while remaining explicitly interpretive rather than doctrinal.

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