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The Time For Performing Duha Prayer In The Interpretation Of The Four Imams Of The Mazhab From The Perspective Of Astronomy

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Abstract

The main problem of this research is the interpretation of the four schools of thought regarding the time of Duha prayer from the perspective of astronomy, with the sub-problem being how the four imams of the schools of thought view the time of Duha prayer and how the interpretation of the four imams of the schools of thought and astronomy correlate in determining the time of Duha prayer. This research uses a qualitative method with a descriptive library research approach. The text analysis method is used to examine and compare the interpretation of the four schools of thought regarding the time of Duha prayer, then analyze it from the perspective of astronomy. The results show that the four schools of thought have methodological differences in determining the time of Duha prayer: Hanafi sets the starting time after the sun rises as high as a spear (±4°30' elevation), Maliki when the light spreads evenly (±6-7° elevation), Shafi'i divides the time with certain virtues until near zawal, and Hanbali provides the widest time range. The correlation with astronomy proves that classical fiqh terms can be verified astronomically, thus allowing the development of calculation formulas that accommodate the diversity of schools of thought while maintaining scientific accuracy. This harmonization demonstrates that Islamic jurisprudence (fiqh) is highly flexible and able to keep pace with the development of modern science. The implications of this research contribute to the timely and sharia-compliant performance of the Duha prayer. Astronomy can help communities and religious institutions determine Duha prayer times more accurately, reduce differences in interpretation, and serve as a basis for developing astronomical data-based prayer time applications tailored to each school of thought.

Keywords:
Time, Interpretation, Astronomy, Imam of Madhhab, Duha Prayer

Abstrak

Pokok masalah penelitian ini adalah penafsiran empat mazhab terkait waktu salat duha dalam perspektif ilmu falak, dengan sub masalah, bagaimana pandangan empat imam mazhab mengenai waktu salat duha dan bagaimana korelasi penafsiran empat imam mazhab dan ilmu falak dalam penentuan waktu salat duha. Penelitian ini menggunakan metode kualitatif dengan pendekatan library research yang bersifat deskriptif. Metode analisis teks digunakan untuk mengkaji dan membandingkan penafsiran keempat mazhab fiqih mengenai waktu salat duha, kemudian menganalisisnya dari perspektif ilmu falak. Hasil penelitian menunjukkan bahwa keempat mazhab memiliki perbedaan metodologis dalam menentukan waktu salat duha: Hanafi menetapkan waktu mulai setelah matahari naik setinggi tombak (±4°30' elevasi), Maliki ketika cahaya menyebar merata (±6-7° elevasi), Syafi'i membagi waktu dengan keutamaan tertentu hingga menjelang zawal, dan Hanbali memberikan rentang waktu paling luas. Korelasi dengan ilmu falak membuktikan bahwa istilah-istilah fiqh klasik dapat diverifikasi secara astronomis, sehingga memungkinkan pengembangan formula perhitungan yang mengakomodasi keberagaman mazhab sambil mempertahankan akurasi ilmiah. Harmonisasi ini menunjukkan bahwa fiqh Islam memiliki elastisitas tinggi dan mampu berjalan seiring dengan perkembangan ilmu pengetahuan modern. Implikasi Penelitian ini berkontribusi bagi pelaksanaan salat duha yang tepat waktu dan sesuai syariat. Ilmu falak dapat membantu masyarakat dan lembaga keagamaan menentukan waktu salat duha lebih akurat, mengurangi perbedaan penafsiran, serta menjadi dasar pengembangan aplikasi waktu salat berbasis data astronomi yang disesuaikan dengan mazhab masing-masing.

Kata kunci:
Waktu, Interpretasi, Ilmu Falak, Imam Mazhab, Salat Duha

A. Introduction

The issue of worship in Islamic teachings is a fundamental matter that is commanded for all mukallaf. [1] As a mandatory act of worship, it is only fitting that we perform it sincerely, solely hoping for a reward from Allah SWT. In carrying out acts of worship, we certainly need sufficient knowledge, correct understanding, and good comprehension from both a legal and practical perspective.[2] Prayer, as the second pillar of Islam, holds a very important position in the life of a Muslim. Among the various types of prayers prescribed in Islam, the Duha prayer is one of the Sunnah prayers that has its own special significance and is recommended to be performed regularly.

[1]Nurul Ilmi Arsil, Nur Aisyah, AnalisisArah Kiblat Masjid Tua Kaluppini Kecamatan Enrekang Kabupaten Enrekang Dengan Metode Bayang-Bayang, *Hisabuna*, 2, 3. (2021), h. 133.

[2]Alimuddin Alimuddin, 'Sejarah Perkembangan Ilmu Falak', *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan*, 2.2 (2013),h.120.

Determining the time for the Duha prayer becomes quite a complex issue because it involves astronomical calculations related to the position of the sun's altitude.[3] The height of the sun is the degree of the vertical circle arc that passes thru the sun to the horizon, measured from the horizon to the sun. Scholars from the four main schools of thot in Islam—Hanafi, Maliki, Shafi'i, and Hanbali—have different interpretations regarding the time limits for the start and end of the Duha prayer.[4] These differences are not only theoretical but also have significant practical implications for Muslims in their daily worship.

The method of determining the start time of prayers has evolved over time, from observing the movement of the sun to calculations using classical or contemporary methods. In the development of technology and science that almost touches all sectors of human life that can solve a problem.[5] Moreover, with the increasing development of digital applications to determine prayer times, the accuracy of calculating duha prayer times based on astronomy is becoming more relevant.[6]

The Hanafi school tends to impose stricter time limits, emphasizing caution in worship, starting after the sun rises to the height of a spear until just before zawal. The Maliki school has a more flexible approach, starting after the sunlight spreads evenly until zawwal. The Shafi'i school provides a more detailed explanation by dividing the time based on certain priorities, with the most preferred time being when the sun has risen high until it feels hot (hina ramidhat

[3]H. Abbas Padil, 'Dasar-Dasar Ilmu Falak Dan Tataordinat: Bola Langit Dan Peredaran Matahari', *Al-Daulah*, 2.2 (2013), h. 105.

[4]Luluatul Badriyyah, Perbedaan mazhab empat imam besar (Hanafi, Maliki, Syafi'i, dan Hambali) dalam paradigma hukum fikih. *Al-Muaddib: Jurnal Ilmu-Ilmu Sosial dan Keislaman* 5. 1 (2020), h. 79.

[5]Muh Rasywan Syarif, Ikhtiar Akademik Mohammad Ilyas Menuju Unifikasi Kalender Islam Internasional*, Elfalaky*, 1.1 (2017), h. 21.

[6]Slamet Hambali, *Ilmu Falak 1: Penentuan Awal Waktu Salat & Arah Kiblat Seluruh Dunia* (Semarang: Program Pascasarjana IAIN Walisongo, 2011), h. 85.

al-fush). Meanwhile, the Hanbali school emphasizes ease by providing the widest time range, starting from after sunrise until just before the zuhr time.

The integration between the interpretations of fiqh schools and modern astronomy has become very important in the context of contemporary Muslim life. Astronomy holds an important position in Islam because worship will be perfected with it.[7] On one hand, the interpretation of the schools of thot provides a strong religious foundation based on the Quran and Sunnah, while on the other hand, astronomy serves as a technical tool to implement these religious provisions practically and accurately.[8] The synergy between these two aspects will result in a comprehensive understanding of the implementation of worship that is in accordance with the teachings of Sharia while also being scientifically accurate.

Based on the above description, the research on "Interpretation of the Four Schools of Thot Regarding the Time of Duha Prayer from the Perspective of Astronomy" becomes very relevant and urgent to be conducted. This research is expected to contribute by providing a deeper understanding of the dynamics of classical fiqh interpretation and its application in the context of modern astronomy, so that it can serve as a reference for Muslims in performing the Duha prayer with strong conviction based on authentic religious evidence and accurate astronomical calculations that can be scientifically justified.

B. Methods

This research uses a qualitative approach with a descriptive library research method.[9] This study employs text analysis methods to examine and compare the interpretations of the four Islamic jurisprudence schools (Hanafi, Maliki, Shafi'i, and Hanbali) regarding the timing of the Duha prayer, and then analyzes it from

[7]Nurul Wakia, Sabriadi HR, Sejarah Perkembangan dan Ruang lingkup Kurikulum Ilmu Falak, *Hisabuna*, 2, 3. (2021), h. 197

[8]Muhyiddin Khazin, *Kamus Ilmu Falak* (Yogyakarta: Buana Pustaka, 2005), h. 67.

[9]Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2019), h. 8.

the perspective of astronomy as a discipline that studies the calculation of worship times based on the position of the sun and astronomical phenomena.[10]

C. Results and Dicussion

1. The Views of the Four Imams on the Timing of Duha Prayer

a. Mazhab Hanafi

The Hanafi school tends to impose stricter time limits, emphasizing caution in worship. Imam Abu Hanifah and his followers hold the view that the Duha prayer is a highly recommended Sunnah Muakkadah to perform. According to the Hanafi school of thought, the time for the Duha prayer begins when the sun has risen to the height of a spear (approximately 20 minutes after sunrise) until just before the sun begins to decline to the west (the time of zawal).[11] This approach reflects the principle of caution (ihtiyath) that characterizes the Hanafi school in various fiqh issues. Imam Abu Hanifah stated that the maximum number of rak'ahs for the Duha prayer is sixteen rak'ahs, and if it exceeds this number, it is no longer considered a Sunnah of the Duha prayer. According to Imam Abu Hanifah, what is disliked is performing four rak'ahs at once with a single salam.

In the perspective of astronomy, the time limits set by the Hanafi school can be measured astronomically based on the altitude of the sun. The time for the start of the Duha prayer according to the Hanafi school is when the sun rises to the height of a spear, which can be interpreted as the sun being approximately 3-4 degrees above the horizon. This calculation uses the spherical trigonometry formula, taking into account geographic coordinates, solar declination, and the equation of time.

[10]Slamet Hambali, *Ilmu Falak 1: Penentuan Awal Waktu Salat & Arah Kiblat Seluruh Dunia*, h. 15

[11]Az-Zuhaili, Wahbah. *Al-Fiqh al-Islami wa Adillatuhu*, diterjemahkan oleh Abdul Hayyie al-Kattani dkk. (Jakarta: Gema Insani), 2011, h. 442-443.

Meanwhile, the end limit of the duha prayer time before zawal indicates the time when the sun is at its highest point before tilting toward the west, which astronomically occurs when the sun is at the local celestial meridian.[12] The integration of the Hanafi school of thought's jurisprudential rulings with modern astronomical calculations provides a more accurate determination of time and can be applied in contemporary contexts, especially in the digital era that demands precision in determining worship times.

b. Mazhab Maliki

The Maliki school has a more flexible approach in determining the time frame for the Duha prayer. This school holds that the time for the Duha prayer begins after the sun rises and its light spreads evenly, and ends when the sun is directly overhead (zawwal). According to Imam Maliki, the Duha prayer is performed with a minimum of two rak'ahs, while the maximum number is eight rak'ahs, and the middle ground is six rak'ahs. Imam Maliki considers it makruh to add to the eight rak'ahs if the intention is to perform the Duha prayer.

Malikite scholars emphasize that the duha prayer should be performed regularly (dawam), not just occasionally. Imam Malik himself consistently practiced the Duha prayer as part of his Sunnah practices.[13] In the perspective of astronomy, the beginning time for the Duha prayer according to the Maliki school can be calculated when the sun's height reaches about 3-4 degrees above the horizon, while the end time is when the sun reaches its zenith or when the shadow of an object is equal to the length of the object itself plus the length of the shadow at noon.

c. Mazhab Syafi'i

The Shafi'i school provides a more detailed explanation regarding the division of time based on the position of the sun. According to this school of

[12]Muhyiddin Khazin, *Kamus Ilmu Falak* (Yogyakarta: Buana Pustaka, 2005), h. 187.

[13] Mughniyah, Muhammad Jawad. *Fiqih Lima Mazhab*, diterjemahkan oleh Masykur AB dkk. (jakarta: Lentera, 2011), h. 104.

thought, the time for the Duha prayer is divided into several periods with different levels of merit. The most preferred time is when the sun has risen high until its heat is felt, known as "hina ramidhat al-fush." This detailed approach reflects the methodology of the Shafi'i school, which is known for its meticulousness in analyzing religious proofs. The opinion of Imam Shafi'i states that the minimum number of rak'ahs is two, while the maximum is eight. However, some Shafi'i scholars believe that there is no limit to the number of[14] rak'ahs for the Duha prayer. This is based on the observation that none of the companions and successors concluded that the limit for the Duha prayer is twelve rak'ahs. Therefore, the Duha prayer can be performed in any number of rak'ahs as desired.

d. Mazhab Hanbali

Meanwhile, the Hanbali school emphasizes the aspect of ease and does not burden the community in performing this Sunnah worship. Regarding the number of rak'ahs, the Hanbali school of thot holds that the most preferable is eight rak'ahs. The minimum is two rak'ahs, and there is no maximum limit. Imam Ahmad himself narrated thru various chains that the Prophet Muhammad (peace be upon him) had performed the Duha prayer in two rak'ahs, four rak'ahs, six rak'ahs, eight rak'ahs, and even twelve rak'ahs. Ibn Qudamah al-Maqdisi, a prominent scholar of the Hanbali school, stated in his book that Imam Ahmad highly recommended the Duha prayer and practiced it consistently himself. The Duha prayer was one of the prayers that Imam Ahmad greatly cherished.

Scholars also have differing opinions on the number of rak'ahs in the Duha prayer: First, according to Imam Maliki, the Duha prayer is at least performed with two rak'ahs, while the maximum number of rak'ahs is eight, and the moderate number is six. Imam Maliki considers it makruh to add to the eight

[14]Rasjid, Sulaiman. *Fiqh Islam (Hukum Fiqh Lengkap)*. (Bandung: Sinar Baru Algensindo, 2014), h. 123.

rak'ahs if one intends to perform the Duha prayer. Second, the opinion of Imam Abu Hanifah states that the maximum is sixteen rak'ahs, and if it is increased beyond this number, it is not considered a Sunnah of the Duha prayer.

Meanwhile, according to Imam Abu Hanifah, what is discouraged is performing the prayer with four units in one sitting. Third, the opinion of Imam Shafi'i and Ahmad Bin Hanbal states that the minimum number of units is two, while the maximum is eight. Fourth, however, some Shafi'i scholars believe that there is no limit to the number of units in the Duha prayer, based on the observation that the companions and the tabi'in did not conclude that the limit for the Duha prayer is twelve units. Therefore, the Duha prayer can be performed in any number of units as desired.[15]

Based on the above description, the author observes the presence of distinct methodological approaches characteristic of each imam. The Hanafi school is more cautious by setting relatively strict time limits, while the Maliki school emphasizes routine aspects and the balance of rak'ahs. Meanwhile, the Shafi'i school displays meticulousness in classifying the superiority of times, and the Hanbali school shows greater flexibility in both the number of rak'ahs and the determination of time.

The diversity of these views demonstrates the breadth of ijtihad by the imams of the schools of thot in understanding the evidence and the social conditions of the community in their time. If related to astronomy, then these differences can be mapped into concrete astronomical parameters, such as the angle of the sun's elevation, light intensity, and the position of culmination. Thus, the contributions of modern astronomy can clarify the time boundaries that were previously described using classical fiqh terms, such as "the height of a spear" or "when the sun is hot."

[15]Abd. Karim Faiz, Agus Muchsin, dkk, Studi Waktu Dhuha Dalam Prespektif Fiqih Dan Hisab Ilmu Falak, *Diktum: Jurnal Syariah dan Hukum*, 18. 2, (2020), h. 277-278

The author believes that the harmonization between fiqh and astronomy is an important step to bridge the authority of classical scholarship with the practical needs of contemporary Muslims. Differences between schools of thot should not be viewed as conflicts, but rather as a treasure trove that enriches while also opening up space for flexibility. Muslims can choose the opinion that suits them, while astronomy serves as an instrument for determining time more accurately and measurably.

Here is the table from the perspective of the Imam Mazhab regarding the time for the Duha prayer, as included in table 4.1 as follows:

Tabel 4.1 The view of the Imam School regarding the time of the Duha prayer

No	Aspect	Hanafi	Maliki	Syafi'i	Hanbali
1	Early Time	After the sun rises to the height of a spear (±20 minutes after it rises, around 4°30' elevation)	After the sun rises clearly and its light spreads (±25–30 minutes after sunrise, around 6–7° elevation), the sun rises to the height of a spear (±20 minutes after sunrise, around 4°30' elevation).	After the sun rises and reaches its peak; the main time when it starts to feel hot (hina ramidhat al-fush)	fter sunrise until just before noon
2	End of Time	Before zawal (the sun is	Before noon	Before zawal (culmination)	Before noon

		directly overhead)			
3	Minimum number of Rakats	2 rakaat	2 rakaat	2 rakaat	2 rakaat
4	Maximum number of rakats	16 rakaat (more than that is not considered sunnah)	8 rakaat, more than that is discouraged	8 rakaat, some Shafi'i scholars believe without limit	There is no maximum limit, but the main thing is 8 units of prayer.
5	The recommended number of rakaat	4–12 rakaat	6 rakaat (middle)	8 rakaat	8 rakaat (most importantly)

2. Korelasi penafsiran Empat Imam Mazhab dan Ilmu Falak Dalam Penentuan Waktu Salat Duha

The correlation between the interpretations of the four school imams and the calculations of astronomy in determining the time for the Duha prayer shows a significant harmonization between classical fiqh methodology and modern astronomical science. Imam Abu Hanifah, who determined that the time for the Duha prayer begins after the sun rises to the height of a spear (qad al-rumh), has an astronomical basis that can be measured by the sun's elevation angle of about 4°30' above the horizon. Astronomically, the beginning of the Duha time is when the sun's height is equivalent to 1 spear's height, approximately 4°30', which indicates the alignment between classical fiqh terminology and modern calculations.[16]

Imam Malik's opinion, which states that the time for the Duha prayer begins when the sun has clearly risen and feels hot, correlates with the calculation of solar radiation intensity. Astronomically, the condition of "feeling hot" occurs

[16]Nurul Aziroh Mufidah, Shalat Dhuhur, Dhuha, dan Subuh dalam Perspektif Hadis," *ELFALAKY,* 5, 2 (2021), h. 234.

when the sun reaches an elevation angle of about 6-7 degrees, which is equivalent to 25-30 minutes after sunrise in the geographical conditions of Indonesia.[17] The Shafi'i school, which sets the time limit for the Duha prayer until just before zawal (culmination), demonstrates a precise understanding of the sun's daily movement, as zawal in astronomy is defined as the moment the sun reaches its highest meridian.

Ahmad ibn Hanbal in the Hanbali school provides greater flexibility in timing by considering various hadith narrations. This approach is in line with the principles of astronomy, which take into account geographical and seasonal variations in the calculation of prayer times. In the context of Indonesia, which has a latitude range from 6°N to 11°S, the variation in the time for the Duha prayer can reach 15-20 minutes, accommodating the flexibility provided by the Hanbali school of thought.[18]

The integration formula developed by contemporary astronomy experts allows for the calculation of Duha prayer times that accommodates the diversity of schools of thot while maintaining astronomical precision. Muhyiddin Khazin in "Ilmu Falak dalam Teori dan Praktik" mentions that this harmonization can be achieved thru the use of flexible yet accurate astronomical parameters.[19] This approach allows Indonesian Muslims who follow different schools of thot to have a uniform guide for the duha prayer time while still respecting the jurisprudential heritage of each school.

If the views of the four imams are correlated with astronomy, a convergence between classical fiqh explanations and modern scientific approaches becomes apparent. The term "the sun at the height of a spear" used

[17]Ismail. "Metode Penentuan Awal Waktu Salat dalam Perspektif Ilmu Falak," *Jurnal Ilmiah Islam Futura*, 14,. 2 (2015), h. 167-169.

[18]Ahmad Izzuddin, *Ilmu Falak Praktis: Metode Hisab-Rukyat Praktis dan Solusi Permasalahannya*. (Semarang: Pustaka Rizki Putra, 2012), h. 92.

[19]Muhyiddin Khazin,. *Ilmu Falak dalam Teori dan Praktik*.(Yogyakarta: Buana Pustaka, 2008), h. 237.

by Imam Abu Hanifah, for example, can be understood in astronomical terminology as the position of the sun with an elevation angle of about 4°–5°. Similarly, Imam Malik's view of "the sun feeling hot" can be associated with the condition of solar radiation that occurs when the sun reaches an altitude of about 6°–7°.

Imam Syafi'i's view on the main time when the sun's heat is at its peak can be explained thru astronomical data that the intensity of radiation and the position of the sun at that time are indeed higher compared to the time after sunrise. Meanwhile, Imam Ahmad bin Hanbal's more flexible view aligns with the astronomical reality that differences in geographical latitude and seasons cause a time variation of about 15–20 minutes, making the leeway he provided very relevant in a global context.

This correlation shows that although the imams lived in the early centuries of Islam with limited scientific instruments, they used verifiable natural signs thru the science of astronomy. For the author, this affirms that Islamic jurisprudence inherently possesses high elasticity and is capable of keeping pace with the development of science. The integration of fiqh with astronomy not only strengthens the community's understanding of prayer times but also provides certainty and confidence in daily religious practices. Thus, the differing views of the four schools of thot are not contradictions to be opposed, but rather an intellectual wealth that enriches the treasury of Islamic scholarship. Astronomy serves as both a reinforcement and a unifier, allowing Muslims in the modern era to perform the Duha prayer with a comprehensive understanding, both from a religious and a scientific-astronomical perspective.

Here is the table of Correlation of the Interpretations of the Four Schools of Thot and Astronomy in Determining the Time for Duha Prayer as included in table 4.2 as follows:

Tabel 4.2 Korelasi Penafsiran Empat Imam Mazhab dan Ilmu Falak

Mazhab	Fiqh perspective	Correlation with astronomy
Hanafi	The time for Duha begins after the sun has risen to the height of a spear (qad al-rumh).	The height of a spear is equivalent to the sun's elevation angle of ±4°30’ above the horizon (±20 minutes after sunrise).
Maliki	The time for Duha begins when the sun is bright and feels hot, ending at Zawal.	The condition of "feeling hot" astronomically occurs when the sun is at an elevation angle of ±6–7° (±25–30 minutes after sunrise in Indonesia).
Syafi’i	The time for Duha is divided into several periods; the most important one is when the heat begins to be felt (hina ramidhat al-fush), until just before zawal.	The precision of timekeeping according to the movement of the sun; zawal is defined in astronomy as the moment of culmination (when the sun reaches its highest meridian).
Hanbali	Flexible; considering various narrations. From dawn until before sunset.	In line with astronomy, which takes into account geographical and seasonal variations; in Indonesia, the variation in start and end times can shift by 15–20 minutes.

Based on the comparison table above, there are differences and similarities in the views of the four schools of thot regarding the timing of the Duha prayer. From the perspective of astronomy, these differences can be explained thru astronomical parameters, including the altitude of the sun, elevation angle, and the position of the sun relative to the horizon.

The Hanafi and Maliki schools of thot share similarities in determining the start time for the Duha prayer, which begins after the sun rises and its light

becomes bright. Astronomically, this can be identified when the sun is at an altitude of about 4°30' to 7° above the horizon. The difference lies in the Hanafi school emphasizing the condition of "the height of a spear" (qad al-rumh), referring to a specific altitude of the sun, while the Maliki school places more emphasis on the condition of "feeling hot," which is subjective but can be measured thru the intensity of solar radiation. In the context of Indonesia, the starting time for the Duha prayer according to both schools of thot ranges from 25-30 minutes after sunrise, depending on geographical position and season.

The Hanbali school, on the other hand, offers greater flexibility by allowing the performance of the Duha prayer from early morning until just before noon without restricting it to a specific period. This approach accommodates the different geographical and seasonal variations in various regions. In the perspective of astronomy, the flexibility of the Hanbali school facilitates its implementation in Indonesia, which has a wide geographical variation, where the start and end times of the duha prayer can shift by 15-20 minutes between the western and eastern regions of Indonesia.

The differences in views among the four schools of thot are fundamentally rooted in the differing methods of legal reasoning and interpretations of the hadiths of the Prophet (peace be upon him) regarding the time for the Duha prayer. However, all schools of thot agree that the time for the Duha prayer ends just before zawal (when the sun is at its zenith), which can be calculated precisely using contemporary astronomical formulas for prayer times. Thus, the integration of classical juristic opinions with modern astronomical parameters can provide a practical solution in determining a more accurate time for the Duha prayer, making it easier for Muslims, especially in Indonesia, to apply.

D. Conlusion

Based on the results outlined by the author, it can be concluded from this research that there is a diversity of approaches in determining the time for Duha prayer, reflecting the fiqh methodology of each school of thought. The Hanafi

school applies the principle of caution (ihtiyath) by setting a stricter time, starting after the sun rises to the height of a spear until the sun tilts to the west. The Maliki school offers greater flexibility with a time range from sunrise until zawwal, while the Shafi'i school provides a more detailed time division, emphasizing the main time during "hina ramidhat al-fush." The Hanbali school allows the widest time range from after sunrise until just before noon, in line with the principle of ease in sunnah worship.

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