

The Wife's Duty to Take Care of the House: A Critical Study of the Perspective of Nāṣiruddīn Al-Albānī

*Arsyil Adlimi^a, Khairani^a, Boihaqi Haqi^a, Umi Hasheida Hussain^b, Uthman Mehdad Al-Turabi^c

^a Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia

^b Faculty of Law, National University of Malaysia, Malaysia

^c Omdurman Islamic University, Sudan

*Corresponding author: arsyil.adlimi@gmail.com

Received: 17/ 12/2025 Revised: 09/ 02/2026 Accepted: 31/ 03/2026 Available Online: 01/ 04/2026 Published: 01/ 04/2026

Abstract

This article examines the wife's obligations in managing household chores from the perspective of Nasiruddin Al-Albani, highlighting the tension between classical normative constructions and the dynamics of contemporary family relations. This study uses a normative legal approach through a conceptual method, by examining Al-Albani's works as primary legal sources, supported by secondary and tertiary legal materials. The analysis is conducted in a prescriptive-critical manner to assess the relevance of this view in a modern social context. The results show that Al-Albani affirms the wife's obligation to manage domestic chores as a consequence of the marriage contract, based on the evidence of the Qur'an, hadith, and historical practices. However, when measured against contextual parameters such as changing gender roles, women's economic participation, and the principle of relational justice in the family, this view shows limited relevance. This study recommends a normative reinterpretation that emphasizes the principles of musharaka (cooperation) and ta'awun (mutual assistance) between husband and wife in managing the household.

Keywords: *Wife's Obligation; Household Chores; Nāṣiruddīn Al-Albānī.*

Abstrak

Artikel ini mengkaji kewajiban istri dalam mengurus pekerjaan rumah tangga dalam perspektif Nāṣiruddīn Al-Albānī, dengan menyoroti problem ketegangan antara konstruksi normatif klasik dan dinamika relasi keluarga kontemporer. Penelitian ini menggunakan pendekatan hukum normatif melalui metode konseptual, dengan menelaah karya-karya Al-Albānī sebagai sumber hukum primer, serta didukung bahan hukum sekunder dan tersier. Analisis dilakukan secara preskriptif-kritis untuk menilai relevansi pandangan tersebut dalam konteks sosial modern. Hasil penelitian menunjukkan bahwa Al-Albānī menegaskan kewajiban istri mengurus pekerjaan domestik sebagai konsekuensi akad nikah, berdasarkan dalil Al-Qur'an, hadis, dan praktik historis. Namun, ketika diukur dengan parameter kontekstual berupa perubahan peran gender, partisipasi ekonomi perempuan, dan prinsip keadilan relasional dalam keluarga, pandangan tersebut menunjukkan keterbatasan relevansi. Penelitian ini merekomendasikan reinterpretasi normatif yang menekankan prinsip musyārahah (kerja sama) dan ta'awun (saling membantu) antara suami dan istri dalam pengelolaan rumah tangga.

Kata Kunci: Kewajiban Istri; Pekerjaan Rumah Tangga; Nāṣiruddīn Al-Albānī.



Copyrights © Author(s). This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0). All writings published in this journal are personal views of the author and do not represent the views of this journal and the author's affiliated institutions.

INTRODUCTION

Muhammad Nāṣiruddīn al-Albānī (1914–1999) was born in Ashqadar, Albania, to a family that adhered to the Ḥanafī school. His father, Al-Hajj Nuh Najati al-Albānī, was a cleric who emigrated to Syria due to the pressure of the secular Albanian regime. In Damascus, Al-Albānī developed Islamic scholarship on a self-taught basis without formal education, with a primary focus on the study of hadith. His activities as a watchmaker gave him the freedom to research in the Az-Zāhiriyyah Library, which later established his reputation as a muhaddith who was strict in the criticism and authentication of hadith.

In his religious thought, Al-Albānī rejected the taqlid of the madhhab and called for a return to the Qur'an and Sunnah based on the understanding of salaf al-ṣāliḥ. The approach of tajdīd that he carries is often different from the views of many scholars, so that it reaps support as well as criticism. One of the issues that stood out in her thinking was the role and responsibility of women in the household. Al-Albānī is of the view that the wife's obligation to take care of domestic work is an integral part of the Prophet's sunnah and should be used as a normative reference in the division of roles between husband and wife.

The problem studied in this article is related to the wife's obligation to take care of and carry out household chores based on the thought of Nāṣiruddīn Al-Albānī. From a normative perspective, Islamic family law views marriage as a legal bond between a man and a woman that is built on the basis of voluntariness and gives birth to the consequences of rights and obligations that bind both parties. The legal relationship requires the division of responsibilities between husband and wife in domestic life, both material and non-material.¹

Within the framework of fiqh, some of the rights and obligations of husband and wife have been widely agreed upon by scholars, while others are still a space for debate. Among the wife's rights that are the husband's obligations are the provision of maintenance, dowry, good treatment (*mu'āsyarah bi al-ma'rūf*), and the fulfillment of biological rights. On the other hand, the husband's right which is the wife's obligation is obedience in matters that are *ma'rūf* and do not contradict the principles of sharia. However, there are certain issues that continue to give rise to sharp discourse among scholars, one of which is related to the responsibility of taking care of household chores.²

In the perspective of classical jurisprudence, the majority of scholars of the Ḥanafī, Mālikī, Shafī'ī, Ḥanbalī, and Zāhirī schools are of the view that wives have no legal obligation to do domestic work such as cooking, washing, sweeping, and managing the household. Most scholars understand that the wife's main obligation to her husband is limited to obedience in good cases and the fulfillment of biological rights. Domestic work is basically seen as the responsibility of the husband as a consequence of the maintenance obligation.³ This view has been expressed by a number of authoritative scholars, such as Al-Kāsānī of the Ḥanafī sect, Al-Dardīr of the Mālikī, Al-Syīrāzī of the Shafī'ī sect, Ibn Qudāmah of the Ḥanbalī sect, and Ibn Ḥazm of the Zāhirī sect, who expressly stated that the husband has no right to force his wife to do household chores.⁴

¹ Amir Syarifuddin, *Islamic Marriage Law in Indonesia: Between Fiqh Munakahat and the Marriage Law* (Jakarta: Kencana, 2016).

² Al Yasa' Abubakar, *The Istiṣlāḥiah Method: The Utilization of Science in Ushul Fiqh* (Jakarta: Kencana Prenada Media Group, 2016).

³ Abubakar.

⁴ Ahmad Sarwat, *Encyclopedia of Indonesian Fiqh: Marriage* (Jakarta: Gramedia Pustaka Utama, 2019).

In contrast to this view, some contemporary scholars, especially Nāṣiruddīn Al-Albānī, state that the wife is obliged to take care of the household chores as part of the consequences of the marriage contract. In his work *Adāb al-Zifāf*, Al-Albānī asserts that the management of domestic affairs is the full obligation of the wife to her husband.⁵ This view is based on a textual understanding of the Prophet's hadiths and the practice of the domestic life of the Prophet and his companions. As a hadith scholar who is not bound by a particular school of jurisprudence and affiliated with Salafī thought, Al-Albānī places the authority of hadith as the main basis in establishing the law, including in the issue of marital domestic relations.⁶

The significance of Al-Albānī's thought lies not only in its differences with the majority of scholars of the school, but also in the socio-cultural implications of his views. In the context of contemporary society, women increasingly have access to and an active role in public spaces, including in the fields of education and the economy. These changes affect the pattern of relationships within the household and demand a more flexible and collaborative division of roles. Therefore, Al-Albānī's view that emphasizes the wife's domestic obligations is absolutely considered to be less in harmony with today's social reality, especially when women also bear the economic responsibility of the family.

The important thought of Al-Albānī's view is not only the difference of views with the majority of scholars, especially the majority of madhhab scholars, but also from the socio-cultural aspects of today. Nāṣiruddīn Al-Albānī's view of the wife's obligation to take care of household chores is actually not in harmony with the current socio-cultural situation. Nowadays, the cultural situation actually provides space for women to do work outside the home for their careers, so sometimes they do not have time to carry out household chores. Meanwhile, according to Al-Albānī's view, it is understood that a married woman is obliged to put her husband first, including in the effort to take care of household chores, even the wife where she is in Al-Albānī's house, *Adāb Al-Zifāf*.⁷

A number of previous studies have examined the theme of domestic obligations in the household with various approaches, such as Imanuddin's research, that doing domestic domestic work is a mutual responsibility mutually, and according to fiqh is more burdened on the husband.⁸ So in the study of Munawwarah which specifically examines the opinion of Ibn Qayyim Al-Jauziyyah, the essence of which is concluded that all household work is the obligation of the wife.⁹ Meanwhile, the research conducted by Suwandi is in the form of a field study in the form of public perception of the theme of wife's obligations and devotion in the household.¹⁰ So, research on the obligations of

⁵ Muḥammad Nāṣiruddīn Al-Albānī, *Adāb Al-Zifāf*, (Terj: Ahmad Dzulfikar) (Jakarta: Qisthi Press, 2015); Muḥammad Nāṣiruddīn Al-Albānī, Ibn Umar Al-Syaibānī, dan Muḥammad bin Ḍuyan, *Mu'tamad Fi Fiqh Al-Imām Aḥmad*, (Beirut: Dar Al-Khair, 2001).

⁶ MU Al-Khasyt, *Women's Fiqh Four Chapters of Inheritance, Marriage, and Thalaq* (books.google.com, 2021)

⁷ Abdul Kholiq et al., "The Views of Imam Nawawi and Yusuf Al-Qardhawi on Domestic Work in the Family from the Perspective of Mubā Theory," *Hukumah: Journal of Islamic Law* Vol. 7, no. 2 (December 2024): 1–17, <https://doi.org/10.55403/hukumah.v8i2.853>.

⁸ Imanuddin, "The Activities of the Prophet (saw) in the Domestic Space: A Historical Study of the Role of the Prophet (saw) in Assisting with Household Tasks," *Takammul Journal: Journal of Gender and Islamic Studies and Child Protection* 11, no. 2 (2022): 1–16, <https://jurnal.ar-raniry.ac.id/index.php/takumul/article/view/14713>.

⁹ Ovi Munawwarah, "The Obligation of the Wife in the Household: A Study of the View of Ibn Qayyim Al-Jauziyyah," (Thesis Scientific Research, UIN Ar-Raniry Banda Aceh, 2018), <http://library.ar-raniry.ac.id/>.

¹⁰ Heri Suwandi, "Public Understanding of the Obligations and Service of Wives in the Household:

wives in the household has been carried out by several previous studies, but each has its own distinction, including with this article. The reason for this research was motivated by the fact that there is a gap between the views of many scholars of the school, both among the Ḥanafī, Mālikī, Shafī'ī, Ḥanbalī, and the views of Muhammad Nāṣiruddīn Al-Albānī regarding the responsibilities and obligations of wives in carrying out household chores. Therefore, the research aims to delve into the legal opinions expressed by Al-Albānī.

Based on this description, the formulation of the problem in this study is: what is Nāṣiruddīn Al-Albānī's view on the wife's obligation to take care of household chores, the evidence used and the extent of the relevance of this view in the context of contemporary Islamic family law? The purpose of this research is to critically analyze Al-Albānī's view of the domestic obligations of wives and formulate a more contextual normative understanding in the management of Muslim households.

RESEARCH METHODS

This research is a normative legal research (normative juridical) that uses a *conceptual approach*. The conceptual approach is understood as an approach that departs from the views, doctrines, and thoughts of legal experts that are relevant to the legal issues being studied. The legal issue in this study is related to the wife's obligation to take care of household chores according to the thought of Nāṣiruddīn Al-Albānī. Normative legal research was chosen because the focus of the study is not directed at societal behavior or empirical reality, but on the construction of norms and legal arguments built through literature sources.¹¹

The data sources in this study are all derived from literature legal materials which are classified into three categories. Primary legal material is in the form of works of Nāṣiruddīn Al-Albānī which directly discuss the relationship between husband and wife and domestic obligations, such as *Adāb al-Zifāf*, *Al-Mu'tamad*, and other relevant works. Secondary legal materials include supporting literature in the form of classical and contemporary fiqh books, scientific journals, and the results of previous research that discuss domestic obligations in the household. Tertiary legal materials are used as complements, such as dictionaries, encyclopedias, and other supporting sources that help clarify the legal concepts and terms used. The data collection technique is carried out through literature studies by systematically searching, reading, and reviewing legal materials that are relevant to the focus of the research.¹²

The data that has been collected is then analyzed using a prescriptive analysis method. Prescriptive analysis is used to assess and formulate legal ideals regarding the rights and obligations of husband and wife in the household, especially related to the obligation to take care of domestic work. In contrast to descriptive analysis that is oriented towards the depiction of empirical facts, prescriptive analysis aims to determine what should be according to legal norms. In the context of this research, the analysis is directed to critically examine the legal arguments of Nāṣiruddīn Al-Albānī and assess their relevance in the framework of Islamic family law.¹³

A Case Study in Jaya Baru District, Banda Aceh City," (Thesis Scientific Research, UIN Ar-Raniry Banda Aceh, 2016), <http://library.ar-raniry.ac.id>.

¹¹ Peter Mahmud Marzuki, *Legal Research*, Cet. 13, (Jakarta: Kencana Prenada Media Group, 2017).

¹² Jonaedi Efendi and Johnny Ibrahim, *Normative and Empirical Legal Research Methods* (Jakarta: Kencana Prenada Media Group, 2018).

¹³ Marzuki, *Legal Research...*.

RESULTS AND DISCUSSION

The Wife's Obligation to Take Care of Household Chores in the View of Nāṣiruddīn Al-Albānī

The fiqh perspective on the wife's obligations in doing household chores is basically still not cohesive. Dialogue and sharp discussion about the provisions of carrying out household chores are not only found in the opinions of classical scholars (madhhab) such as in the madhhab Ḥanafī, Mālikī, Shafī'ī, Ḥanbalī, Al-Zāhirī, and others, but have also become a serious concern among contemporary scholars. This article specifically discusses and analyzes the views of Nāṣiruddīn Al-Albānī. His full name was Abū Abdirrahmān Muḥammad Nāṣiruddīn bin Nūḥ Al-Albānī, born in the city of Ashqadar, the capital of Albania, in 1333 AH,¹⁴ or coinciding with 1914 AD, to a poor family far from luxury, but religiously oriented in science. His father, Al-Ḥajj Nūḥ Najati Al-Albānī, was a graduate of the *shari'i* institutions in the capital of the Uṣmānī Caliphate, Al-Āstānā, now known as Istanbul.¹⁵

Regarding household chores, Al-Albānī is of the view that the wife has an obligation to provide services to her husband, including in carrying out household chores. Al-Albānī's view of the wife's obligations in the household is built and based on the classical fiqh framework that emphasizes the wife's obedience and obedience to her husband as part of *mu'āsyarah bil ma'rūf*. He stated that wives are obliged to carry out domestic work, such as cooking, washing, and educating children, at a rate adjusted to their physical abilities and social context. Al-Albānī rejects the opinion that domestic work is not the duty of the wife, and equates it with the weak opinion that denies the obligation of sexual relations in marriage. This is understood from the following review of his opinion:

"The obligation of a wife is to obey and also serve her husband within the limits of her ability. There is no doubt that the first is in the field of home ministry and things related to children's education. Scholars have different opinions on this issue. Shaykh Islam Ibn Taymiyah said in Al-Fatāwā. Scholars differ on whether a wife is obliged to serve her husband in domestic affairs, prepare food and drink, prepare meals for the servants of the sahaya, and the husband's livestock. Some of them, some say that this is not the wife's obligation. This opinion is as weak as the weak opinion that says that it is not obligatory for husbands to treat their wives well and to have conjugal relations.... The correct opinion is that it is obligatory to serve because the husband is the master."¹⁶

Al-Albānī's view above emphasizes that the main obligation of a wife in the household is to obey her wife, the realization of which is in the form of serving her husband, especially in domestic affairs and educating children. According to him, domestic services are part of service that cannot be separated from the consequences of the marriage contract. Al-Albānī's view above also positions the husband as the master (*sayyid*), while the wife as the servant (*khādim*). According to Al-Albānī, the husband's responsibility and obligation is to provide food, clothing, and board.¹⁷ In addition, the duty and obligation of the husband is to guide his wife in obedience, and prevent her from disobedience.¹⁸

¹⁴ Herry Mohammad, *Islamic Figures Who Influence the 20th Century* (Jakarta: Gema Insani, 2016).

¹⁵ M. bin I. Al-Syaibānī, *Ḥayāh Al-Albānī wa Āsāruh wa Ṣanā'u Al-'Ulamā' 'Alaih* (Maktabah Al-Saddawi, 1987).

¹⁶ Al-Albānī, *Adāb Al-Zifāf*.

¹⁷ Al-Albānī.

¹⁸ M. N. Al-Albānī, *Ḥijāb Al-Mar'ah Al-Muslimah fī Al-Kitāb wa Al-Sunnah* (Matba'ah al-

The evidence used by Nāṣiruddīn Al-Albānī against the Wife's Obligation to Take Care of Household Work

Albānī basically admits that in this matter there are differences of opinion among scholars. He admitted that for the time being, scholars put forward the obligation of wives in doing household chores such as Ibn Taymiyah, some scholars of the Mālikī school such as Abū Bakr bin Abū Syaibah, some scholars of the Ḥanbalī school such as Al-Jurjānī. While some others actually annul the obligation imposed on their wives. However, Al-Albānī emphatically rejects the view that the wife is not obliged to serve her husband in domestic affairs. Al-Albānī considers this opinion to be weak, while the strong and correct opinion is that it is the duty of a wife to serve in domestic affairs.¹⁹

If explored further, the evidence used by Al-Albānī refers to the verses of the Qur'an and hadith. The evidence of the Qur'an refers to QS. Al-Nisā' [4] verse 34 states that men are *qawwām* (leaders) for women in the household. The position and position of the husband as a leader in the household must be balanced with the wife's efforts in helping to carry out household chores. Although the term used by Al-Albānī is a form of "helping" contribution given by the wife, Al-Albānī himself mentions it as an obligation in assisting the husband in carrying out household chores. Al-Albānī also attributes male leadership in the household because the man as the husband is *the sayyid* (master) of the woman. Therefore, if a wife does not do the housework but the husband does it, then this position according to Al-Albānī is contrary to the intention of male leadership as mentioned in the Qur'an. Al-Nisā' [4] verse 34. Therefore, in his statement, it can be understood in the following quote:

وَمِنَ الْمَعْلُومِ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ أَوْجَبَ عَلَى الزَّوْجِ شَيْئًا آخَرَ لِزَوْجَتِهِ، أَلَا وَهُوَ نَفَقَتُهَا
وَكِسْوَتُهَا وَمَسْكَنُهَا، فَالْعَدْلُ يَقْتَضِي أَنْ يَجِبَ عَلَيْهَا مُقَابِلَ ذَلِكَ شَيْءٌ آخَرُ أَيْضًا لِزَوْجِهَا، وَمَا هُوَ إِلَّا
خِدْمَتُهَا إِيَّاهُ، وَلَا سِيَّمًا أَنَّهُ الْقَوَامُ عَلَيْهَا بِنِصِّ الْقُرْآنِ الْكَرِيمِ كَمَا سَبَقَ، وَإِذَا لَمْ تَقُمْ هِيَ بِالْخِدْمَةِ
فَسَيَسْطَرُّهُوَ إِلَى خِدْمَتِهَا فِي بَيْتِهَا، وَهَذَا يَجْعَلُهَا هِيَ الْقَوَامَةَ عَلَيْهِ، وَهُوَ عَكْسٌ لِلآيَةِ الْقُرْآنِيَّةِ كَمَا لَا
يُخْفَى، فَتَبَّتْ أَنَّهُ لَا بُدَّ لَهَا مِنْ خِدْمَتِهِ، وَهَذَا هُوَ الْمَرَادُ

"And it is known that Allah the Most Holy and the Most High obliges the husband of something else for his wife, namely, her sustenance, clothing, and shelter. So justice demands that the wife is also obliged to give something in return to her husband, and that is none other than her service to her husband. Moreover, the husband is the leader of his wife as affirmed in the Qur'an (meaning is: QS. Al-Nisā' [4]: 34). If the wife does not perform the service, then the husband will be forced to serve her in his home, and this makes the wife the leader over the husband, which is contrary to the Qur'an verse as there is no ambiguity in this matter. So it has been established that the wife is obliged to serve her husband, and this is what is meant."²⁰

The quote confirms Al-Albānī's position on this issue. Al-Albānī considers that service to the husband which includes the various distributions of domestic work is an

Salafiyah, 1374).

¹⁹ Al-Albānī, *Adāb Al-Zifāf*.

²⁰ Muḥammad Nāṣiruddīn Al-Albānī, *Adāb Al-Zifāf fī Al-Sunnah Al-Muṭahharah* (Yordania: Al-Maktabah Al-Islāmiyyah, 1409).

obligation from a wife to her husband. Another evidence used by Al-Albānī is the verse of the Qur'ān, in the Qur'an. Al-Nisā' [4] verse 19 which commands a husband to associate ma'ruf (*mu'āsyaarah bil ma'rūf*). In this verse, it is textually addressed to the husband to get along and treat his wife in a good and appropriate way. However, Al-Albānī states that getting along with each other properly and well (*mu'āsyaarah bil ma'rūf*) is the obligation of both. Wives are also obliged to get along and treat their husbands well in the household. Therefore, Al-Albānī considers that there is a balance in the issue of rights and obligations in the household. The realization of *a wife's mu'āsyaarah bil ma'rūf* is in the form of her service to her husband.

The hadith evidence used by Al-Albānī refers to the sermon of the Prophet PBUH on Hajj Wada', which is the point: "Know, make a will to do good to women, because they are indeed captives by your side. You have nothing from them except if they commit a real heinous deed, if they do then keep them away from the bed and beat them with a painless blow. If they obey you, then don't look for ways to hurt them. Know that you have a right to your wives, and your wives have a right to you. As for your right to your wives, they must not let the person you hate set foot on your bed, you must not allow the person you hate to enter your house. Know that their right to you is that you do good to them in terms of their clothing and food."²¹ According to Al-Albānī, the hadith gives a clue that women are captives to men (their husbands). Therefore, a captive and a servant are obliged to provide service, because it is a known custom in society.²²

Another hadith is the narration of Imām Aḥmad from Abu Hurairah and Abdurrahman bin Auf about a woman being able to enter Paradise through any door she wants on the condition that she performs the prayer five times, and one of them is when a wife obeys her husband.²³ According to Al-Albānī's view, the hadith is *ṣaḥīḥ*.²⁴

Another hadith evidence is the hadith that mentions Fatimah's complaint about the former hard work of grinding flour. Then came a prisoner of war to the Prophet PBUH, so he asked for a helper, but he did not give it. Fatimah conveyed this to Aisha. When the Prophet PBUH came, Aisha conveyed Fatimah's complaint: "So she came to us when we were already lying down. We were about to get up, but he said: Stay where you are. Then he sat down among us and said, "Will I show you something better than what you ask?" If you want to sleep, then pray to Allah 33 times, pray 33 times, and perform takbir 34 times. It's better for you than a maid."²⁵

Based on some of the evidences cited by Al-Albānī above, it can be seen that the previous verses and hadiths do not expressly state the obligation of the wife to do household chores. However, Al-Albānī seeks to examine and relate these postulates to the balance of rights and obligations in the household. From the above postulates, it can be presented that the schematic idea of his views regarding the wife's obligation to do household work, which is built on the idea of obligatory service to the husband (*khidmah*), which is spawned from the analysis of general postulates that mention male leadership, the obligation to obey the husband, and additional evidence in the form of the absence of

²¹ Abī Abdillāh Muḥammad bin Yazīd Ibn Mājah Mājah, *Sunan Ibn Mājah* (Riyad: Bait al-Afkār al-Dauliyyah Linnasyr, 1999).

²² Al-Albānī, *Adāb Al-Zifāf*....

²³ Al-Imām al-Ḥāfiẓ Abī 'Abdillāh Aḥmad bin Ḥanbal, *Musnad* (Riyad: Bait al-Afkār al-Dauliyyah Linnasyr, 1998).

²⁴ Muḥammad Nāṣiruddīn Al-Albānī, *Ṣaḥīḥ Al-Jāmi' Al-Ṣaḥīḥ wa Ziyādah: Al-Fatḥ Al-Kabīr* (Beirut: Al-Maktab Al-Islāmī, 1988).

²⁵ Abī 'Abdillāh Muḥammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī* (Riyad: Bait al-Afkār al-Dauliyyah Linnasyr, 1998); Abū Al-Ḥusain Muslim, *Ṣaḥīḥ Muslim* (Riyad: Dār Al-Salām, 2000).

a Prophet's decree that obliges men to do household work as in the case of complaint of Fathimah (daughter of the Prophet Muhammad PBUH). The scheme is stated as follows:

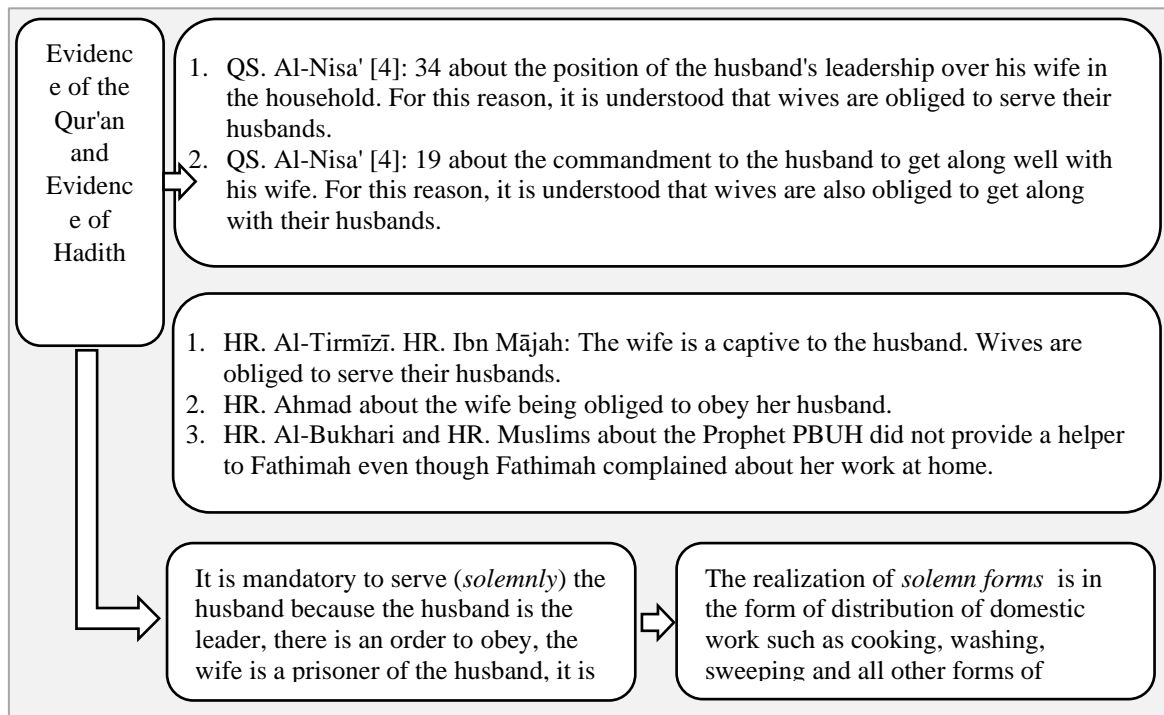


Figure 1. Al-Albānī's Scheme of Thought on the Wife's Obligation in Doing Household Work

Al-Albānī assesses three aspects of value that are important in terms of the realization of wife's services in the distribution of domestic work, namely the principle of balance, the principle of assistance, and the principle of makruf or conformity to the situation of the wife and the surrounding community. The explanation is as follows:

- 1) This principle of balance and the principle of assistance can be identified from the statement of Al-Albānī in assessing the husband's obligations in the context of meeting household needs, both food, clothing and shelter, and on the other hand the wife is obliged to serve her husband in the form of domestic work distribution, such as sweeping, cooking, washing and so on. At the same time, the principle of assistance also applies, where it is obligatory for wives to help their husbands in the form of *solemn* (service).²⁶
- 2) The principle of makruf or its suitability with the condition of the wife and the social aspects of the community where she lives. This can be identified from his statement which stated: "Then there are also those who argue that wives are obliged to help their husbands in light matters. Some others say that wives are obliged to help their husbands well. This is the correct opinion. A wife is obligated to help her husband, just as other wives also help their husbands. This is different according to different conditions. People who live in the countryside are certainly different in helping their husbands, when compared to those who live in urban areas."²⁷

²⁶ E. Anwar, *Gender and Self in Islam (Terj: Kurniasih* (Mizan Pustaka, 2017).

²⁷ Muḥammad Nāṣīruddīn Al-Albānī, *The Ring of Pinangan: Islamic Marriage Manners*, (Ed: Ahmad Rivai Usman and Abdul Syukur Abdul Razak) (Jakarta: Najla Press, 2002).

Based on the above two considerations, Al-Albānī considers that the principle of balance, the principle of help, and the principle of makruf are intertwined with the rights and obligations of the husband to his wife. The husband works outside the home to provide for himself and fulfills the three main aspects of the family (clothing, food, board) along with the wife's obligation in the form of an effort to serve the husband with all his energy in his household. Although his obligation lies on the wife's shoulders, the husband must also behave well and get along with his wife properly, namely by helping to do what he can do, provided that it does not interfere with his work and his main responsibility in providing for his wife.²⁸

Based on his view, a scheme of ideas from the three principles can be presented which are related to the evidence of the Qur'ān and the Hadith used by Al-Albānī.

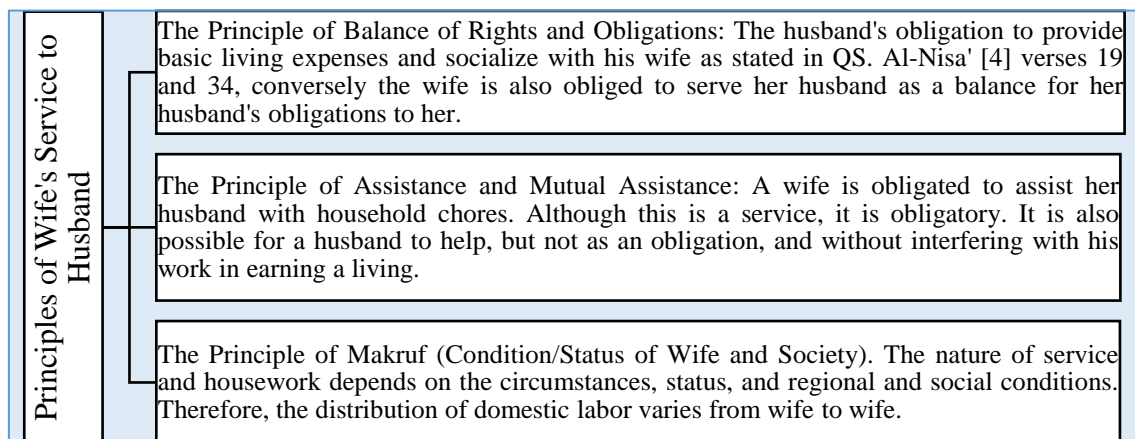


Figure 2. Principles of Implementation of Housework Services by Wife

Based on Figure 2 above and the explanation of some of Al-Albānī's opinions above, it can be understood that Al-Albānī does not mention specific evidence regarding the form of service of wives to husbands. However, he emphasizes more on the logical consequences of the general values and principles mentioned in the Qur'ān and hadith, be it the principle of balance of rights and obligations, the principle of assistance, and the principle of makruf in the implementation of service to the husband. Everything is rooted in the general values set out in the Qur'ān and hadith, for example regarding the general value of the husband's position in the household as a leader for his wife and family. The consequence of the leader here is that he is obliged to meet all needs, protect and guide his wife. As a balance, the wife is also obliged to provide service to her husband, especially the husband as the leader and there is also an order to obey the wife to her husband.

If we look at the evidence of the hadith narrated by Al-Bukhari and Muslim used by Al-Albānī, it shows this evidence as an additional evidence, that the Prophet PBUH, who received complaints from his son because he was tired and tired of doing household chores, but the Prophet PBUH himself did not oblige 'Alī bin Abī Ṭālib to do work inside the house, and prescribed to Fathimah to stay at home and 'Alī outside the house to do work that is generally done by men at that time. Thus, Al-Albānī's view leads to the conclusion that a wife is obliged to serve her husband. The form of realization of this

²⁸ Al-Albānī, *Adāb Al-Zifāf*.

service is to get along with the husband just as the husband is obliged to get along with his wife, and serve the husband in the form of doing work in the household.

The Relevance of Nāṣiruddīn Al-Albānī in Contemporary Islamic Family Law

The issue of the rights and obligations of the wife in the household, especially the position of the wife in doing household work in order to serve the husband, is a legal issue that is still sharply discussed by scholars. In fact, the jurisprudence that states that wives are obliged to obey, submit, and serve their husbands in carrying out household chores is considered a form of patriarchal culture. There is a view, especially liberal groups and *feminists*, that the concept of patriarchal culture increasingly strengthens roles that have been divided according to gender.²⁹ This makes there a social barrier where men or husbands tend to be embarrassed to do household chores such as washing, sweeping or other work, instead the responsibility is borne by the wife.³⁰ This view also makes the triggering of legal issues about responsibility in carrying out household chores increasingly high among the community, even in the realm of studying legal concepts.

In the framework of legal norms, especially the legal products (*fiqh*) put forward by scholars, for example, taken from the previous views of Al-Albānī, showing views that are also based on the legal basis of the Qur'ān and hadith. However, in this context, Al-Albānī was not the first opinion, but if we look far back, some of the earlier scholars have also given their understanding of this problem. Among them is the opinion of Ibn Taymiyah (scholar of the Ḥanbalī) in his book *Majmū' Fatāwā*, it is stated that a wife is obliged to be obedient and obedient to her husband absolutely, including in terms of service to her husband (*khadimah* or *khimmat*). Obedience and service are even like obedience to both parents. In fact, every form of obedience that was previously directed at parents is transferred to the husband, so that the parents no longer have the right to obey him. Obedience to parents is based on blood relations, while obedience to the husband is based on the bond of the marriage contract.³¹ Similarly, Ibn Qayyim (a disciple of Ibn Taymiyah) stated that the form of obedience and service of the wife is to carry out and do household duties, and the implementation of it is the wife's obligation that must be done. For example, cooking rice, making bread, cakes, cooking water, sweeping, and other household chores.³²

The views above are certainly different from the views of many scholars. It is well known that in many literatures it is shown that Al-Albānī was a Salafiyyīn scholar and that his *fiqh* views tended to be the Ḥanbalī school. In fact, in the legal context of the wife's obligation to serve her husband, Al-Albānī refers to the views of two great figures in the Ḥanbalī school, namely Ibn Taymiyah and also his disciple Ibn Qayyim Al-Jauziyyah. Although, this view is not like most and is agreed upon in the Ḥanbalī madhhab, because the opinion agreed in the Ḥanbalī madhhab is the same as the Jamāhir scholars who state that the wife is not obliged to serve her husband in doing household

²⁹ Anwar, *Gender and Self in Islam* ((Terj: Kurniasih; Zaitunah Subhan, *Alquran & Women Towards Gender Equality in Interpretation*, Edition 1, Cet. 1 (Jakarta: Kencana Prenada Media Group, 2015).

³⁰ I. Made Sukarta and Andi Zulfaidawaty, "The Willingness of Husbands to Do Household Chores During Pregnancy in Sambung Jawa Village, Mamajang District, Makassar City," *Scholars: Journal of Science* Vol. 2, no. 2 (May 2022): 105–13, <https://doi.org/10.51878/cendekia.v2i2.1154>.

³¹ Ibn Taymiyah, *Majmū'ah Fatāwā*, (Terj: Ahmad Syaikhū), 2nd Edition, (Jakarta: Darul Haq, 2007).

³² Ibn Qayyim Al-Jauziyyah, *Zād Al-Ma'ād fī Hadī Khair Al-'Ibād*, (Terj: Masturi Irham, Nurhadi, Abdul Ghofar), (Jakarta: Pustaka Al-Kautsar, 2008).

chores. Although the pattern of thought of the fiqh of Al-Albānī is the same as that of Ibn Taymiyah and Ibn Qayyim who incidentally belong to the Ḥanbalī school, but not all scholars of the Ḥanbalī school agree that the wife is obliged to serve her husband. This is because the view that is agreed upon and taken as the view of the madhhab in the Ḥanbalī school is the same as the Ḥanafī, Mālikī, and Shafī'ī schools, that is, the wife is not obliged to serve her husband in doing household chores.

The view that requires the wife to serve her husband in the form of doing household chores can be categorized as a minority opinion. In this position, the above statement shows that Al-Albānī's view falls into the minority view in fiqh.

Al-Albānī's view considers that relationships in the household are structures that have legal and moral consequences at the same time. In reinforcing his opinion, Al-Albānī quotes a number of classical scholars, such as Ibn Taymiyah and Ibn Qayyim, and mentions that the wife is obliged to serve her husband. For Al-Albānī, the marriage contract is not just a contract or contract of biological enjoyment but contains logical consequences for the wife's devotion and service to her husband. In fact, he relates it to the context of community habits in a region with the contribution and form of distribution of domestic work of wives in households. This view shows a strong textual and historical approach, but it also shows a tendency to interpret household relations hierarchically on the one hand, and the balance of rights and obligations on the other.

Judging from the pattern of legal reasoning he used, Al-Albānī tended to use three patterns of legal reasoning at once, namely *bayanī*, *ta'līlī*, and *istiṣlāḥī* reasoning. Conceptually, legal reasoning or *istinbāt al-aḥkām* with the pattern of *bayanī* ijtihad is legal reasoning based on the text, determining the meaning of a legal text, or a reasoning based on the linguistic rules in the Qur'ān and hadith.³³ The *ta'līlī method* is a pattern of reasoning based on the *illat* (*ratio legis*) of a nash, and the *istiṣlāḥī* method is a method of legal reasoning based on benefit.³⁴ These three patterns of reasoning are not mentioned by Al-Albānī, but from the pattern of drawing the law that he uses, they appear in a single unit of his legal excavation. This can be explained as follows:

- 1) The pattern of *bayanī reasoning* appears when Al-Albānī uses the verses of the law and hadith of the Prophet Muhammad PBUH. The pronunciation of *qawwām* and the pronunciation of *ṭā'ah* in the Qur'ān and also the hadith are the basic basis used by Al-Albānī when mentioning the obligation of the wife in serving her husband, including in doing household chores. In this position, the word *qawwām* is a leader, which includes all kinds of forms/types of leadership that the husband has towards his wife, on that basis as a form of obedience and realization that must be done by the led party (wife), is to serve the husband as well as possible.
- 2) The pattern of *ta'līlī* reasoning used by Al-Albānī appears when assessing the existence of *illat* or a strong and logical reason that the marital relationship does not only legitimize the biological relationship that both (husband and wife) can enjoy, but also has logical consequences for the balance of rights and obligations between the two. The Qur'ān suggests the

³³ 'Abd Al-Ḥakīm Al-Ramīlī, *Ṭaḥayyur Al-Fatwā fī Al-Fiqh Al-Islāmī*, (Beirut: Dār Al-Kutb Al-Ilmiyyah, 2017); Wahbah Al-Zuhailī, *Uṣūl Al-Fiqh Al-Islāmī* (Damaskus: Dār Al-Fikr, 1986); Muḥammad Salām Madkūr, *Manāḥij Al-Ijtihād fī Al-Islām fī Al-Aḥkām Al-Fiqhiyyah wa Al-'Aqā'idhiyyah* (Kuwait: Al-Jāmi'ah Al-Kuwait, 1972).

³⁴ Abubakar, *The Method of Istiṣlāḥiah...*; Abu Yasid, *The Logic of Ushul Fiqh: Interrelation of Reason, Revelation, and Maqashid Al-Syariah*, First Edition, Cet. 1 (Yogyakarta: IRCiSoD, 2019).

position of men as leaders, and the logical reason for that position is the necessity of serving him. In fact, the discovery of *this legal illat* was also seen when Al-Albānī commented on the hadith narrated by Imām Al-Bukhārī and Imām Muslim when the Prophet PBUH did not provide helpers to Fathimah even though he asked her to do so when he complained to the Prophet PBUH. Then, the statement of the Prophet PBUH to Ali to stay outside the house to work and Fatimah in the house became *illat*. A strong law that doing housework in order to serve the husband is a responsibility and obligation that must be borne by the wife.

- 3) The pattern of *istiṣlāḥī* reasoning used by Al-Albānī appears when he states that there will be leniency and convenience for the husband when the wife does the work in the household. On the other hand, Al-Albānī also does not deny that the husband can also participate in helping to do the housework, but the nature of the husband's assistance is not a form of obligation, while the nature of the wife's assistance in doing the housework is a form of obligation. This position will bring goodness, balance, and benefits in married life.

Al-Albānī criticized the reversal of the gender role in the household, in which the husband became the servant and the wife the leader. He called this condition a deviation from the sharia order that places men as female leaders. The main concern is that if the husband gets too involved in domestic work, he will fail to perform his primary function as a breadwinner, and the wife will neglect her duties. This view suggests the assumption of fixed and exclusive roles between men and women, which does not fully reflect the contemporary social dynamics as understood today, where women have also spent their time working outside the home. In this position, Al-Albānī is also about the prohibition for a wife to demand all equal rights with her husband.³⁵ That is, the problem is not the inability of women to work outside the home, but how a married woman can still serve her husband, and not because of work, the service to her husband is neglected.

The principle of assistance in carrying out household chores on the one hand is the wife's obligation, and on the other hand the husband can help her on the condition that he does not interfere and neglect his work. Al-Albānī also inserts an ethical nuance by admitting that husbands are also encouraged to help their wives with household chores if they have free time. He quoted a hadith about the Prophet PBUH who helped with housework as a form of noble morality, and not an obligation. This shows that even though the relationship structure offered is hierarchical, it still opens up space for empathy and cooperation in the household. However, the husband's assistance is still positioned as sunnah, not part of the legal obligation.

Based on Al-Albānī's views above, along with the postulates and results of analysis related to the reasoning patterns he uses, it can be seen that methodologically, Al-Albānī uses textual and contextual approaches at the same time, al-Albānī also takes into account the historical aspects and situations of local customs of the community comparatively in building his legal arguments. He combines postulates from the Qur'ān, hadith, the opinions of classical scholars as well as aspects of historical and local values to affirm the position of the wife serving her husband in the household.

However, this approach tends to ignore contemporary social, psychological, and ethical developments that demand a more egalitarian domestic relationship based on

³⁵ Al-Albānī, *Cincin Pinangan...*.

deliberation. In the context of modern society, the division of domestic work is determined more by agreement and ability, rather than by gender alone, especially if traced in the various postulates put forward by Al-Albānī, there is basically no single postulate that clearly explains the wife's obligation to do household work. If it is said that a wife is obliged to serve her husband because of a form of obedience and because the husband is a leader, then this position is still acceptable in the socio-cultural context and modern developments at this time. However, if it is said that the form of service is specific, as described by Al-Albānī earlier, e.g. cooking, sweeping, washing and so on, then this still needs to be discussed further.

When compared to the opinion of many scholars of the madhhab, the opinion of Al-Albānī tends to be less in line, and if it is seen in the history of the hadith quoted by Al-Albānī himself before that the Prophet PBUH also helped with household chores, then Al-Albānī's opinion tends to be dichotomous and contrasts with what the Prophet PBUH did in his house who helped his wives.

CONCLUSION

As a result of the research and analysis of the previous discussion, it can be understood that Nāṣiruddīn Al-Albānī's view of the wife's obligations in the household reflects the consistency and unanimity of his view that the wife is obliged to provide services to her husband, by doing all the household chores. Al-Albānī emphasizes the leadership of the husband, as well as the devotion of the wife as part of the consequence of the marriage contract, the realization of which is not only in the form of enjoying a biological relationship that is acceptable to both, but has logical consequences for the principles of balance, help, and the principle of makruf in the household. Although Al-Albānī acknowledges the value of assistance and morality in the husband-wife relationship, his approach still places women in a position of service, while the husband is the obligatory party.

The evidence used by Al-Albānī refers to the Qur'ān and hadith, as well as the historical dimension that prevailed in the past society that women performed work in the home. The reasoning pattern that he uses tends to lead to three methods at once, namely *bayanī*, *ta'līlī*, and *istiṣlāḥī reasoning*, that Al-Albānī considers that there is a relationship between the nash texts, for example, the husband's leadership status in the *qawwām* and the obligation to obey the husband has logical consequences for the balance of rights and obligations in the household, and there are even logical reasons or *illat*. The ruling used by Al-Albānī when he saw the absence of a response The Prophet PBUH ordered 'Ali to work in the house and not to provide a helper to Fathimah who was in distress. The reflection of the balance of rights and obligations is in the form of the husband's obligation to provide for his wife on the one hand, and the wife's obligation in serving his husband by doing housework on the other. The principles of balance, help, and makruf in themselves appear to be good and beneficial in the household.

Al-Albānī's view is dichotomous and contrasts with the view of many scholars who stipulate that wives are not obliged to serve their husbands in household chores. Contextually, Al-Albānī's view is also less relevant today, because the social context of contemporary society has provided space for women to participate in working outside the home, including for women who already have partners. Therefore, there needs to be an understanding that carrying out household chores is collaborative between husband and wife and the principle is on the principle of mutual help, mutual help between the two.

ACKNOWLEDGMENTS

The authors express sincere gratitude to all parties who have contributed to the successful completion of this study, including research advisors for their guidance and insightful feedback, institutions or organizations for their financial or material support, and colleagues or collaborators whose assistance and encouragement were instrumental in the research process. Their contributions have been essential in ensuring the quality and completion of this work.

FUNDING INFORMATION

None.

CONFLICTING INTEREST STATEMENT

The authors state that there is no conflict of interest in the publication of this article.

BIBLIOGRAPHY

- Abubakar, Al Yasa'. *Metode Istiṣlāḥiah: Pemanfaatan Ilmu Pengetahuan dalam Ushul Fiqh*. Jakarta: Kencana Prenada Media Group, 2016.
- Al-Albānī, M. N. *Hijāb Al-Mar'ah Al-Muslimah fī Al-Kitāb wa Al-Sunnah*. Matba'ah al-Salafīyyah, 1374.
- Al-Albānī, Muḥammad Nāṣiruddīn. *Adāb Al-Zifāf fī Al-Sunnah Al-Muṭahharah*. Yordania: Al-Maktabah Al-Islāmiyyah, 1409.
- . *Adāb Al-Zifāf*. (Terj: Ahmad Dzulfikar). Jakarta: Qisthi Press, 2015.
- . *Cincin Pinangan: Adab Pernikahan Islami*. (Terj: Ahmad Rivai Usman dan Abdul Syukur Abdul Razak). Jakarta: Najla Press, 2002.
- . *Ṣaḥīḥ Al-Jāmi' Al-Ṣaḥīr wa Ziyādah: Al-Fatḥ Al-Kabīr*. Beirut: Al-Maktab Al-Islāmī, 1988.
- Al-Albānī, Muḥammad Nāṣiruddīn, Ibn Umar Al-Syaibānī, dan Muḥammad bin Ḍuyan. *Mu'tamad Fi Fiqh Al-Imām Aḥmad*. Beirut: Dar Al-Khair, 2001.
- Al-Bukhārī, Abī 'Abdillāh Muḥammad bin Ismā'il. *Ṣaḥīḥ Al-Bukhārī*. Riyad: Bait al-Afkār al-Dauliyyah Linnasyr, 1998.
- Al-Jauziyyah, Ibn Qayyim. *Zād Al-Ma'ād fī Hadī Khair Al-'Ibād*. (Terj: Masturi Irham, Nurhadi, Abdul Ghofar). Jakarta: Pustaka Al-Kautsar, 2008.
- Al-Khasyt, MU. *Fikih Wanita Empat Bab Warisan, Nikah, dan Thalaq*. Books.google.com, 2021.
<https://books.google.com/books?hl=en&lr=&id=qSQvEAAAQBAJ&oi=fnd&pg=PP1&dq=nikah+tahlil&ots=WMHnfiCfJY&sig=bgJtex3enl1ItxkHVTwVXfG9js>.
- Al-Ramīlī, 'Abd Al-Ḥakīm. *Taghayyur Al-Fatwā fī Al-Fiqh Al-Islāmī*. Beirut: Dār Al-Kutb Al-'Ilmiyyah, 2017.
- Al-Syaibānī, M.bin I. *Ḥayāh Al-Albānī wa Āsāruh wa Ṣanā'u Al-'Ulamā' 'Alaih*. Maktabah Al-Saddawi, 1987.
- Al-Zuhailī, Wahbah. *Uṣūl Al-Fiqh Al-Islāmī*. Damaskus: Dār Al-Fikr, 1986.
- Anwar, E. *Gender and Self in Islam* ((Terj: Kurniasih. Mizan Pustaka, 2017).
- Efendi, Jonaedi, dan Johnny Ibrahim. *Metode Penelitian Hukum Normatif dan Empiris*. Jakarta: Kencana Prenada Media Group, 2018.
- Ḥanbal, Al-Imām al-Ḥāfiẓ Abī 'Abdillāh Aḥmad bin. *Musnad*. Riyad: Bait al-Afkār al-Dauliyyah Linnasyr, 1998.

- Imanuddin. "Aktivitas Rasulullah Saw di Ruang Domestik: Kajian Historis Peranan Rasulullah Saw dalam Membantu Tugas-Tugas Rumah Tangga." *Jurnal Takammul: Jurnal Studi Gender dan Islam Serta Perlindungan Anak* 11, no. 2 (2022): 1–16. <https://jurnal.ar-raniry.ac.id/index.php/takamul/article/view/14713>.
- Kholiq, Abdul, Akbarizan Akbarizan, Hidayatullah Ismail, Adi Harmanto, dan Jimli Pasla. "Pandangan Imam Nawawi Dan Yusuf Al-Qardhawi Tentang Pekerjaan Domestik Dalam Keluarga Perspektif Teori Mubadalah." *Hukumah: Jurnal Hukum Islam* Vol. 7, no. 2 (Desember 2024): 1–17. <https://doi.org/10.55403/hukumah.v8i2.853>.
- Madkūr, Muḥammad Salām. *Manāḥij Al-Ijtihād fī Al-Islām fī Al-Aḥkām Al-Fiqhiyyah wa Al-'Aqā'idīyyah*. Kuwait: Al-Jāmi'ah Al-Kuwait, 1972.
- Mājah, Abī Abdillāh Muḥammad bin Yazīd Ibn Mājah. *Sunan Ibn Mājah*. Riyad: Bait al-Afkār al-Dauliyyah Linnasyr, 1999.
- Marzuki, Peter Mahmud. *Penelitian Hukum*. Cet. 13,. Jakarta: Kencana Prenada Media Group, 2017.
- Mohammad, Herry. *Tokoh-tokoh Islam yang Berpengaruh Abad 20*. Jakarta: Gema Insani, 2016.
- Munawarah, Ovi. "Kewajiban Isteri Dalam Rumah Tangga: Studi Terhadap Pandangan Ibnu Qayyim Al-Jauziyyah,." Penelitian Ilmiah Skripsi, UIN Ar-Raniry Banda Aceh, 2018. <http://library.ar-raniry.ac.id/>.
- Muslim, Abū Al-Ḥusain. *Ṣaḥīḥ Muslim*. Riyad: Dār Al-Salām, 2000.
- Sarwat, Ahmad. *Ensiklopedi Fikih Indonesia: Pernikahan*. Jakarta: Gramedia Pustaka Utama, 2019.
- Subhan, Zaitunah. *Alquran & Perempuan Menuju Kesetaraan Gender dalam Penafsiran*,. Edisi 1, Cet. 1. Jakarta: Kencana Prenada Media Group, 2015.
- Sukarta, I. Made, dan Andi Zulfaidawaty. "Kesediaan Suami Mengerjakan Pekerjaan Rumah Tangga Selama Istri Hamil Di Kelurahan Sambung Jawa Kecamatan Mamajang Kota Makassar." *Cendekia: Jurnal Ilmu Pengetahuan* Vol. 2, no. 2 (Mei 2022): 105–13. <https://doi.org/10.51878/cendekia.v2i2.1154>.
- Suwandi, Heri. "Pemahaman Masyarakat terhadap Kewajiban dan Pengabdian Isteri dalam Rumah Tangga: Studi Kasus di Kecamatan Jaya Baru Kota Banda Aceh,." Penelitian Ilmiah Skripsi, UIN Ar-Raniry Banda Aceh, 2016. <http://library.ar-raniry.ac.id>.
- Syarifuddin, Amir. *Hukum Perkawinan Islam di Indonesia: Antara Fiqh Munakahat dan Undang-Undang Perkawinan*. Jakarta: Kencana, 2016.
- Taimiyah, Ibn. *Majmū'ah Fatāwā*. (Terj: Ahmad Syaikh), Cet. 2,. Jakarta: Darul Haq, 2007.
- Yasid, Abu. *Logika Ushul Fiqh: Interelasi Nalar, Wahyu, dan Maqashid Al-Syariah*. Edisi Pertama, Cet. 1. Yogyakarta: IRCiSoD, 2019.