Maghza Nasr Hamid Abu Zayd's Interpretation
Concept As a Counter of Polygamy Pragmatism

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Abstract
The main objective of this study is to reveal the deep meaning of polygamous verses by using the theoretical approach of Nasr Hamid Abu Zayd's text study. As a critical Islamic thinker, Nasr produced many controversial views with classical thinkers, including interpreting the quranic polygamy verse. Nasr views the meaning of polygamy in quranic verse in its historical context as a limitation of the human relationship between men and women in the tradition of pre-Islamic Arabia. This initial meaning of that verse has a historical character and is only a starting point for understanding that verse. It is not the main message of the Qur'an. Nasr views the meaning of the quranic polygamy verse in the whole context of the Qur'an. The text's comprehensive context produces the original and significant meanings (magha). Then it also reveals the hidden dimension of meaning (al maskat ‘anhu), namely the monogamy principle. By revealing this hidden meaning, it can counteract the pragmatic polygamy's statements, which are currently conducted on the pretext of religion.

Keywords: Qur'anic Interpretation, Nasr Hamid Abu Zayd, Polygamy

INTRODUCTION
Polygamy is a sensitive and debatable issue, especially regarding gender equality and human rights. Having more than one wife has always been questionable for Muslims and other religions (Hoffman-Ladd 1987; McDonough 1987; Stowasser 1998, 2011, 2021).

In the contemporary era, the debate on the polygamy issue is becoming more attractive, and discussions and texts related to this issue are easily found. In 2005, Canada held a world conference about polygamy and sharia.

That conference discussed the balance between faith and family law. There was also debate over British legal policy regarding polygamy (Shah 2020). In America, research was conducted about the side effects of polygamy among American Muslim women, which resulted in an abusive practice of polygamy. Then in Indonesia, the debate about the pros
and cons of polygamy can be read in Nina Nurmila's book Women, Islam and Everyday Life: Renegotiating Polygamy in Indonesia. (Nirmala 2009). Recently, at the beginning of 2022, the author had intense discussions with several polygamists, among them some who practice polygamy ideally by following the terms and conditions of polygamy. However, some practice polygamy pragmatically to pursue the pleasure "believed" to be lawful without paying attention to the polygamy requirements such as justice and others principle (Basyar 2017).

Although many Islamic thinkers allow polygamy, it requires certain conditions, especially the ability to be fair. On the other side, some people reject the practice of polygamy for various reasons, and it is considered contrary to progressive world norms. They believe that Islam implicitly prohibits polygamy. The basic spirit and ultimate goal is monogamy. Some thinkers who actively study the issue of polygamy and tend to refuse it include Riffat Hasan, Fatima Mernissi, Asma Barlas, Amina Wadud, and Nast Hamid Abu Zayd. Generally, they consider that some inequalities and injustices are produced in a patriarchal society. Then, they try to deconstruct and reconstruct the discourse about polygamy that tend to be a patriarchal bias (Mustaqim 2002). Triggering the increasing number of "pragmatic" polygamists among the Muslim community, at least the Muslims who have discussed with the author, the study of polygamy verses is interesting. Through a bibliographic study (library research), this paper will discuss the application of polygamy verses within the theoretical framework of the Nasr Abu Zayd text interpretation (w. 2010) as one of the phenomenal and controversial scientists who tend to reject polygamy.

The verse of polygamy is part of the revealed text of the Qur'an in the form of language. The text of the Qur'an became the central text of Arab civilization after the Jahiliyah era. The Qur'an's gradual descent is evidence of a dialectical relationship between the text and reality. The text of the Qur'an in the Arabian Peninsula responds to the facts that occurred and regulated the process of forming civilization. The formation of civilization is solely affected by the text and the interaction between the text and reality. As usual in literary texts, the Qur'anic text is inseparable from the reality surrounding it. The construct of interpretation theory stated by Naṣr Hāmid Ab Zayd to find the meaning (dalalah) and significance (maghza) behind the text and hidden message (al-maskut 'anh) of the polygamy Qur'anic verses can be seen by dialogue between the quranic text and the reality.
DISCUSSION

1. Short Biography of Naṣr Hāmid Abū Zayd

Naṣr Hāmid Abū Zayd was born in the Qahafah village, Thanta, Egypt, on July 19, 1943. According to Hilman Latief in his book Naṣr Hāmid Abū Zayd "Criticism of Religious Texts," he was born on July 10 (Zayd 2003b). From a young age, he was raised in a very religious family and environment. He grew up in the land of Egypt, acknowledged by the freedom of thought. It becomes a central of Islamic treasures, so this condition dynamically affects his intellectual growth. At the age of eight, Naṣr Hāmid Abū Zayd memorized the holy Qur'an 30 juz' outside his formal education (Sucipto 2003). Naṣr Hāmid Abū Zayd studied in one of the Madrasah Ibtidaiyah in his hometown in 1951. Then, he continued his education at the technological school in the Kafru Zayyad district, Gharbiyah province. He registered at that school to obey his father's wish to pursue his education in vocational high school, although he is fascinated to pursue his study at Al-Azhar (Anon 2022).

In 1968 Naṣr Hāmid Abū Zayd then continued his studies at the adab faculty at the University of Cairo, and he graduated in 1972 with cum laude grades. Then he continued his Master's at the University of Cairo and completed his thesis with the title "Qadhiyat al-Majaz fi al-Qur'an 'inda Ma'tazilah" and achieved cum laude grades in 1976. Then in 1981, he obtained a doctorate from Cairo University with his dissertation entitled "Ta'wilu al-Qur'an 'inda Muhyiddi al-'Arabi" and received a very satisfactory score as well and received first-rate awards. From his intellectual result, he finally decided to serve at his alma mater and became an assistant lecturer and later a lecturer in the fields of adab and philosophy. Then, he moved and settled in the Netherlands and became a professor of Islamic Studies at Leiden University until now. Naṣr has become widely known among academics in the last ten years (Sucipto 2003).

Naṣr Hāmid Abū Zayd is a very productive Muslim scientist. He wrote more than twenty-nine (29) works from 1964 to 1999, both in books and articles. Nine important works have been published, namely: The al-Qur'an: God and Man in Communication (Leiden, 2000), Al-Khitab wa al-Ta‘wil (Dar el-Beida, 2000), Dawair al-Ka‘f Qira‘ah fi al-Khitab al-Mar‘ab (Dar el-Beidah, 1999), Al-Nass. al-Sultab, al-Haqqah: al-Fikr al-Diniyy ba‘na Irdaat al Ma‘rifah wa Irdaat al-Haymanah (Cairo, 1995), Al-Tafkir fi Zaman al-Tafkir: Didda al-labl wa al-
Discussion about Qur'an includes polygamy verse as a massage that is inseparable from the consciousness of the Qur'anic interpreter as linguistic text with a specific character. According to Nasr, in the meaning of language, two dimensions seem contradictory but complement each other (Zayd 1992). This explanation is seen in distinguishing between the concepts of tafsir and ta'wil. Tafsir has the meaning of revealing something hidden or unknown. It can be known because there is a medium of interpretation (Zayd 1992). Meanwhile, Ta'wil is to return to the origin of something to reveal ma'na and magza (Zayd 1992). Ma'na is a meaning (dalalah) composed of grammatical text. So the resulting meanings are grammatical (ma'ani al-nahwi) (Zayd 1992). Meanwhile, magza refers to the meaning in a socio-historical context. In the process of interpretation, these two things are closely related, magza always follows ma'na and vice versa (Zayd 1992, 2003a).

Interpreting the Qur'an as a linguistic text cannot examine only by analyzing the language inherently. As we know, the Qur'an came to an uncivilized society. At least the existence of ashab al-nuzul proved that the Qur'an responded to society's conditions at that time. Therefore, based on Naṣr the cultural context that was developing at that time was an important issue, and it cannot separate in the interpretation process (Moch 2022). The analysis and interpretation process of the Qur'anic text and Prophet PBUH tradition must consider the past context. It is because the message of Islam does not have various effects if the people who first receive it can not understand it. Meanwhile, these people can only understand the message of the Qur'an based on their socio-cultural context (Zayd 1992). This view causes different understandings of the messages of the Qur'an by the community in different socio-cultural contexts (Sumaryono 1999; Zayd 2004).

Naṣr Hamid Abu Zayd offers a reading model called al-qiraah al-muntijah. In this model, Naṣr re-emphasizes the discussion about the relationship between ma'na and
magza, but Nasr uses the dialectic between the terms *dalalah* and *magza*. Basically, *dalalah* and *magza* are two-term that describe one action. *Magza* is inseparable with *dalalah*, because *dalalah* brings *magza* to the most distant meanings (Zayd 1992). Meanwhile, to reveal the meaning of *dalalah*, it must go through the medium of *al-tafsirah* (denotatum/sign). Language signs to obtain textual meaning correlate with the meaning of the socio-historical context to get *magza* (Zayd 2003a, 2004).

The structure of the text and the production of the text meaning for Naṣr cannot be separated from the problem of *al-siṣyaq* (context). Although the word *al-siṣyaq* is in the form of a single sentence, it shows many numbers. It means that the word *al-siṣyaq* has a broad meaning in various contexts. The texts that exist in ordinary languages have various diversity. Therefore, the variety will increase if you look at cultural texts (al-nusus al-saqofiyyah) or semiotic meaning texts. In this case, Naṣr views context (*al-siṣyaq*) as an important issue in producing meaning (Zayd 1992). Naṣr's view above shows that the Qur'an text has several context levels. Those are the socio-cultural context (*al-siṣyaq al-saqofi al-iṣṭima’d*), the external context (*al-siṣyaq al-kharīji* or *siṣyaq al-takḥatūb*), internal context (*al-siṣyaq al-dakhīli*), language context (*al-siṣyaq al-lughawi*) and the context of reading or interpretation (*siṣyaq al-ẓirawah or siṣyaq al-ta’wil*).

*If* *al-siṣyaq al-saqofi* describes the relationship of the text with something outside the text in various ways. Then, *al-siṣyaq al-kharīji* complements each other with *al-siṣyaq al-saqofi*. The external context (*al-siṣyaq al-kharīji*) represents the context of the conversation (*siṣyaq al-takḥatūb*), namely the communication relationship between the speaker (*qālī*) or the messenger and the recipient of the message (*al-muṭalaqqī*). *Al-siṣyaq al-kharīji* al-Qur'an is thick with the historical aspects that created the text and is related to the natural changes of the text's audience (*al-muḥkāṭab*). Each verse of Al-Qur'an always has a reason behind it. It is the step of the Islamic da'wah phase, either in the Mecca or Medina phases.

For Nasr, *al-siṣyaq al-kharīji* is not only limited to issues of *āšab al-nuzūl* and *makki–madani*, but textually the verses of the Qur'an also have their respective audiences. The Qur'an has a wide and varied structure of speech (*al-kitāb al-Qur'an*). Some of these audiences include the Prophet Muhammad as the first audience (*al-muḥkāṭab al-awwād*). Other contexts include the audience of the Prophet's wives, women, men, and others. This view results in the
opinion that asbab al-Nuzul can also be obtained from the text of the Qur’an, but it is not necessarily through narrations.

After the discussion of al-siyaq al-kbariji turned to the debate on internal context (al-siyaq al-dakhili), it directly discusses the msyqilan of the Qur’anic text. For Nasr, the basis for munasabah between verses and letters is because the text of the Qur’an is a structural unity. Then, each part is interrelated according to al-siyaq al-dakhili al-Quran. It also has substantive characteristics because its existence as a text has similar substantive parts. These characteristics can be seen from the content and stylistic aspects of the Qur’an (Zayd 1992). The problem of al-siyaq al-dakhili is not limited to the issue of munasabah, which classical Qur’anic scholars have discussed. Al-siyaq al-dakhili still has other contexts, namely the context of the discussion (siyqa al-qand) or conversation (siyqa al-kbitaib). Some of the contexts that fall into this category include the context of the story (siyqa al-qisah), threats (siyqa nabi wa amr, al-targib, al-tarhib), debate (jadal), rivalry (sajal), tabdid, inzar, aqidah, sharia, halal, haram, mubah, sunnah and so on (Zayd 1992).

The following context is the language context (al-siyaq al-lughawi) which directly produces grammatical meaning (ma‘ani al-nahwi). Quoting Abdul Qahir, Naṣr explained that al-siyaq al-lughawi is an analysis of style phenomena (al-zawahir al-uslubiyyah al-lughawiyyah) at the level of numbers (kalimah) such as al-taqdim, al-ta‘khir, al-bazif, al-idmar, the relationship between sentences, balaghah, and problems related to linguistic analysis in general (Zayd 1992). Naṣr added that the analysis at the level of al-siyaq al-lughawi is not only limited to linguistic analysis but also seeks to expand the analysis to reveal hidden meaning (al-dalalah al-maskut’anha). It means al-siyaq al-lughawi analysis not only aims to explore the grammatical meaning but also must be able to reveal the hidden meaning behind the text. Al-dalalah al-maskut’anha means looking for the most profound meaning to show the overlapping relationship between the outside meaning of the text and the meaning in the context of language (Zayd 1992). Naṣr gives an example of the language context in surah al-jin. Surah al-jin talks about the description of the form of the jinn, which is related to cultural realities that are outside the text. It shows that the language of the text describes the cultural reality outside the text.

The last context is the reading context (siyqa al-qiroabi). The text reading that separates the relationship between several levels of context describes the ideological-
opportunistic-tendency reading type (*al-qiroah al-a'idiyya lilla jiyah al-nafsiyyah al-muqridah*). This reading activity involves sending messages (*al-mursil*), who always reads the text to the message recipient (*al-mutalaqqi*). In the interpretation, it is found many interpretations. It is not only due to the large number of readers but also to the factors of different backgrounds and ideologies. In interpreting the text, a reader must be aware of those things. This fact makes Naṣr think that the context of the reading is part of the structure of the text. Therefore, it can be seen that Nasr states these interpreters become important factors inseparable from revealing the text’s meaning (Zayd 1992).

3. **Interpretation Theory Application Naṣr Hāmid Abū Zayd in the polygamy Qur'anic Verses**

According to Nasr, equality between men and women is one of the things contained in the Qur'an (Zayd 1992). Based on Nasr, texts related to this matter no longer require interpretation. Abu Zayd referred to the Qur’anic explanation of the position of Adam and Eve when they were sent down to earth after eating the forbidden fruit. According to him, the Qur’an clearly explains that both Adam and Eve were responsible for these transgressions, so they deserved punishment. Regarding the equal position between men and women, Abu Zayd also refers to a verse explaining that both are created from one soul (*nafs wahidah*, QS.4:1 and 7:180), and they also have religious obligations and get a reward. and the same torment (Surah 3:195, 4:124, 7:71-72 and 16:97)(Hasan 1990; Mernissi and Hasan 1995; Zayd 1999).

Nasr Hamid Abu Zayd conducted a critical study of women’s discourses, as described in his book *Dawa’ir al-Khauf*. Nasr disagreed with some groups who tended to harm women, including the issue of polygammies. It is such as the opinion of Muhammad al-Lalibi and the Salafis. Al-Lalibi argues that polygamy can be tolerated for two reasons: first, the history of male dominance over women in leadership, and second, the gap between male sexual libido (which is high) and female libido naturally from a biological aspect. He also said that although polygamy is strange, polygamy is better than adultery. In response to this, Nasr Abu Zayd stated that this kind of opinion is more of a justification than an interpretation because the interpretation of the historical dominance of men over women must start from developmental anthropology rather than from biological sciences.
According to him, the second approach ignores the nature of human existence as a cultural entity. That opinion only narrows human existence in terms of mere biological entities, which have no history except natural history and have an independent culture. The opinion states that men's sexual libido is higher than women's because women are more preoccupied with reproductive matters (pregnancy and fertilization of the ovary). According to Abu Zayd, this opinion is not supported by scientific evidence (Zayd 1999, 2000; Zulkifli 2022).

Nasr Abu Zayd also criticized literalists who disagreed with the policies contained in the Tunisian Family Law. The essence of the literalists' and Salafis' rejection of the law is related to the prohibition of polygamy and the granting of legal divorce authority to courts, not to husbands. They reject these two things for the reason "forbid what Allah has made lawful (yuharrimu ma'ahallallah), namely the permissibility of polygamy based on the QS. Al-Nisa: 3. It can be considered a form of opposition to Allah's explanation.

Nasr Abu Zayd's criticism was also directed at the Salafis, who saw polygamy as an issue of faith close to the sunnah that must be followed. Some see polygamy as part of the sunnah that is feared to disappear, and an essential Muslim has to preserve it. Some even exaggerated idea state that polygamy is a test to assess the faith of a woman/wife and her steadfastness by accepting and sharing with the second (perhaps third and fourth) woman whom her husband marries (Zayd 2000a).

Regarding the principle of "no ijtihad in matters of which there is a text," held by the Salafis, Nasr Abu Zayd criticized by pointing out historical evidence. The 'Umar ibn Khammâb ignored the textual law in a famine year and did not cut off the hands of two slaves who stole the Master's goods. However, Umar punished the Master by cutting off his hand if they both stole again. 'Umar did it based on the verse (nass) with a firm meaning (qat'i al-dalalah) (Surahman 2018; Zayd 1999).

Related to QS. Al-Nisa: 3 which the Salafis and other groups rely on for the permissibility of polygamy:

وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُواْ فِي الْيَتَامَى فَانكِحُواْ مَا طَابَ لَكُم مِّنَ النِّسَاء مَثَلَّ نََ وَثُلاَثَ وَرُبََعَ فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُواْ فَاحِدَةً أَوْ مَا مَلَكَتْ أَيَْْانُكُمْ ذَلِكَ أَدْنََ أَلاَّ تَعُولُواْ

Meaning: "If you fear that you might not treat the orphans justly, then marry the women that seem good to you: two, or three, or four. If you fear that you will not be able
to treat them justly, then marry (only) one, or marry from among those your right hands possess. It will make it more likely that you will avoid injustice."

Nasr Abu Zayd understood and criticized him for several things. First, Abu Zayd questioned why the Salafis adhered to the meaning of the text by ignoring the meaning: "or the female slaves you have." Why is the permissibility of having intercourse with the "owned female slave" ignored even though the text determines it with the same clarity and firmness? Abu Zayd's underlined the context that the Salafis do not see the "absence" of the law of having sex with female slaves. It is necessitated by the journey of life and the development of human reality through human struggles to restore their freedom which others have dominated in the context of the ancient social and economic system. For Nasr Abu Zayd, in this case, the Salafis reject the journey and development of humans and choose to live outside of history (Zayd 1999). In this context, Nasr Abu Zayd also underlined that there is an element of historicity in religious texts, which are linguistic texts. Meanwhile, according to him, language is a human social product and a locus for a common culture. It also included the Qur'an, which according to him, is a historical act, namely an event that is manifested in history and conditioned by the mind of the object of discussion and the character of the social and cultural realities embodied in it (Surahman 2018; Syahridawaty 2020; Zayd 1999).

Nasr Abu Zayd also sees the polygamy verse in its historical context (externally). In this case, Nasr Abu Zayd said that the permissibility of polygamy of up to four wives must be understood in the context of the character of human relations (male and female) in Arab society. In this context, the verse of polygamy can be understood as a limitation and historically a transition (naqlah) in women's liberation from dependence on men. According to Abu Zayd, the restriction of marriage to only one woman after a span of fifteen centuries of human development is considered a natural transition according to the path that has been initiated by Islam (Zayd 1999). Regarding the social context when this verse was revealed, Nasr Abu Zayd also said that the verse was revealed in Medina after the battle of Uhud, in which many Muslim men died. The Qur'an allows polygamy to respond to undesirable things where there are many orphans and widows (Zayd 1999). He also saw that in pre-Islamic times, polygamy was a common practice among Arab society, even to an unlimited number. The Qur'an came to limit that tradition to only four wives and with several strict provisions. Among these provisions are conditions that allow; second, a polygamous husband must be fair between his wives (Nursinggih, Faisal, and Pongoliu 2021; Zayd 2000a, 2000b).
Nasr Hamid Abu Zayd also considers that verse in the context of the Qur'an. He believes placing the text in its wider context can reveal a significant meaning: the hidden dimension (**al maskut 'anhu**) in discourse. For Nasr, there is a continuation that reads: "if you are worried that you will not be able to do justice, then (marry) only one…‖. It indicates that the command to practice polygamy is not intended as a permanent legal rule of the Qur'an but rather something permissible regarding certain conditions. There must be fair behavior from the polygamous husband. According to Nasr, according to the context of the language, the text is a form of the condition (**sigbat al-syart**) related to permissibility and fear of not being fair to orphans. Thus, it is not a **syara'** command, but it will be adjustable based on certain conditions (Syahridawaty 2020; Zayd 1999).

However, there is another verse, namely QS. Al-Nisa: 129, which reads:

لوَلَن تَسْتَطِيعُواْ أَن تَعْدِلُواْ بَيْنَ النِّسَاءَ وَلَوْ حَرَصْتُمْ فَلاَ تََِيلُواْ …

Meaning: "You will never be able to maintain 'emotional' justice between your wives—no matter how keen you are..." (Surah Al-Nisa: 129).

According to Nasr Abu Zayd, it shows the certainty of attitude and the refusal of polygamy that Salafis understand. Based on linguistic analysis, where the sentence structure is a conditional sentence (**hin'd al-jumlub al-syart**) and uses the conditional instrument (**adat al-syart**) "lan." Nasr Abu Zayd said that it means preventing the occurrence of consequences (**jawâb**) due to the obstruction of conditions (**syart**). This structure (**takrib**) implies that the desire to be fair will never be realized, thus preventing the occurrence of "acting fairly" as a whole. The most important thing, **adat nafy "lan"** at the beginning of the sentence, means affirmation. The affirmation occurs if it happens simultaneously in the present and future. In addition, there is a negative **jawabal-syart (al-manût)**, which precedes **fi'il al-syart** (a negative conditional verb (**al-manût**)) which also uses **adat "lan."** Then the double negative condition at this level of meaning means the eternal negation of the possibility of being fair to wives, even though they want it (Surahman 2018; Zayd 1999).

For Nasr Abu Zayd, "fairness" is one of the essential principles in Islam. So if there is a conflict between "principle" and law (permissibility), a law cannot replace the principle because the law is a relative partial event conditioned by a certain requirement due to an urgent need. Therefore, if a law contradicts the "principle," then it must eliminate the law. Then, due to that case, the Qur'an—based on the development of the internal context of the text—almost potentially forbids polygamy (implicit / **maskut'and**) (Zayd 1999). Likewise, based on the verse which states that a person cannot be fair even if he wants to be, and following Muhammad Abduh, who based his opinion on the principle of "preferring to refuse danger than taking benefit" (**dar al-mafasid Muqaddam ala jalb almashali**). Nasr Abu Zayd believes that polygamy can be strictly forbidden (**mubarram qat'i**) if there is a fear of
doing injustice (Zayd 1999). Through this analysis, Abu Zayd finds the meaning (ma'na), the direction of the text (dalalah al-nass), and the significance (maghza) of the text. By considering these things, it seems that Nasr has concluded that the ultimate goal of revelation (which is not stated [maskur'ahu]) from polygamous verses as stated in the Qur'an is monogamy (Faiz 2007; Ichwan 1999). More emphatically, it can be said that the law on the practice of polygamy, in Abû's Zayd view, can be haram when there is a fear of doing injustice. More firmly, it can be said that the law on the practice of polygamy, in Abû Zayd's view, can be forbidden when there is a fear of doing injustice or, from the start, only thinking of pleasure in doing polygamy.

In the current context, the hidden meaning (maskur'ahu) generated by Abû Zayd's theory is very significant in countering the development of polygamy practices in Muslim societies. It tends to be pragmatic, namely only to get biological pleasure on the grounds of religious legality through sirri marriages (unregistered married by the state). In the author's intense discussion with several polygamists this year (2022), it is known that two things motivate polygamy. Some practice polygamy "ideally" by following the terms and procedures of polygamy, while others practice polygamy "pragmatically," which only seeks pleasure on the grounds of religious legality. Understanding the Qur'anic polygamy verse offered by Nasr Hamid Abu Zaid can be a strong baseline to decline pragmatic polygamy.

CONCLUSION

Differences in context and methods in studying texts, including polygamous verses, can reveal various understandings or interpretations over time. Understanding the first generation of Muslims towards text messages is not considered a final and absolute understanding. The language construction of the Qur'an is essentially the same as other languages. Language always develops dynamically through a continuous coding process that does not end. It means that the text has a meaning that will develop into significance, or there will always be a continuous production of meaning. The dynamics of the meaning of the text make it possible to interpret the text continuously throughout time.

The interpretation of polygamy verses in the theory of text studies, Naṣr Hāmid Abû Zayd, has produced an understanding relatively contradictory to the established classical interpretation. Several things can be concluded from the theory of the analysis of Nasr Hamid Abu Zayd's text in the interpretation of the polygamy verse. First, awareness
of the historicity of religious texts as linguistic and linguistic texts as social and cultural products. Hence, the permissibility of polygamy of up to four wives must be understood and interpreted in the context of the character of human relations, namely the relationship between men and women in pre-Islamic societies. In this way, it will be seen that the permissibility of polygamy is only a narrowing (tadyiq) of the ownership and conditioning of women in pre-Islamic Arab society, especially if the woman comes from a low social status. Second, placing the text of the polygamy verse in the context of the Qur'an as a whole. The polygamy verse is a fair concept to find an understanding of the text, starting from the meaning (dalalah), Significance (Maghza) to the unspeakable dimension (al maskut 'anhu) or which can be implicitly expressed.

From the theory of Nasr Hamid Abu Zayd's text study, it produces an understanding that the meaning (dalalah) when the verse was revealed in the case of the polygamy verse includes: first, the practice of pre-Islamic polygamy that is not limited, second, Islam limits four wives with fair conditions, third, attitude towards fair in polygamy is impossible, so monogamy is emphasized. Then the significance or maghza of the polygamy verse is that the ultimate goal of Islamic legislation that not polygamy but monogamy. The hidden dimension (al maskut 'anhu) of the polygamy verse is the prohibition of polygamy. This hidden dimension can counter the pragmatism practices of polygamy among the Muslim community.
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