

MARRIAGE COMMISSION REPORT
AND THE PROBLEM
OF POLYGAMY

THE VOICE OF ISLAM

Vol 6, No. 1

October 1957

PROF. KHURSHID AHMAD



MARRIAGE COMMISSION REPORT AND THE PROBLEM OF POLYGAMY

By Professor Khurshid Ahmad

There has been much ado about polygamy. It seems that the members of the Commission were haunted all agog by the spectre of polygamy. That is why they have given an undue importance to this question. Their views on this topic deserve to be discussed in detail, because they have been responsible for creating a lot of confusion about Islam and its social order.

The Commission's analysis and suggestions are as follows:

—Polygamy is an evil and a curse for "the practice of it is prompted by the lower self of men who are devoid of refined sentiments and are unregardful of the demands of even elementary justice. It is an institution which has outlived its utility. Modern society has marched 'ahead of it and "to hold Islamic society by making it conform in details to patterns which prevailed at one time, but which have lost all meaning now, is the surest way to make society dead and decadent"

— "Polygamy is neither enjoined nor permitted unconditionally nor encouraged by the Holy Book which has considered this permission to be full of risks for social justice and the happiness of the family unit."

—As prevention is better than cure, polygamy should be restricted and no person should be entitled to celebrate a second marriage without the permission of the Court. The Court must be satisfied that a genuine cause for the second marriage exists and that the person can support both the wives and their children at the standard of living to which he and his family are accustomed. "The Commission, is of the opinion that this step will greatly curb the unrestricted and uncontrollable practice of polygamy which causes so much distress - in family life."

These, in a nutshell, are the views of the Commission on poly - gamy.

A thorough consideration of the problem reveals that these views are based on superficial beliefs and half-baked information. The fact is that our educated classes have been badly influenced by the culture of the West and have lost their critical faculties. Christianity cherished a peculiar abhorrence for polygamy. This attitude became part and parcel of the Western culture and the educated classes of this country have succumbed to this very attitude. Through education we were made to imbibe the western values and consciously or unconsciously they are determining our behaviour even today. Iqbal rightly said that :

"That what was 'wrong' gradually began to be taken as 'Right'; For, under the spell of slavery, the conscience of a people is moulded away."

And W. W. Hunter acknowledges this in his "Indian Musalmans" when he says : "N) youngman, whether Hindu or Musalman, ever passes through our Anglo-Indian schools, without learning to disbelieve the faith of his father the rising generation of the skeptics."

It is because of this alien influence that we are giving premium to the Western cultural values and are discounting our own, traditions, without honestly and rationally considering the merits of any problem. The fear of polygamy is a product of this very bent of mind -a legacy of our cultural slavery to the West. We do not pause to think whether this attitude of the West is based upon reason or upon sheer prejudice and unreason. Instead of considering a problem on its merits, we just try to ape the West in thought and manners. Such members of our intelligentsia try to see

through the Western eyes, to think through the Western minds and to talk through their tongue. This attitude is responsible for so much of confusion that we see all around. Let us consider this problem dispassionately and scientifically by throwing off all our prejudices and western biases.

The Truth About Polygamy

First of all let us be clear that a very exaggerated picture of the extent of polygamy has been painted by the authors of the Report. It is not our women's problem number one. It is not widely spread in our country. Not more than one or one and a half per cent of the married male have more than one wife. About the United India, the census reports reveal that not more than 20 persons in a thousand had more than one wife. A careful perusal of the census report of Pakistan shows that the incidence of polygamy is not more than one' percent. A Dacca University survey about East Pakistan says that:

"Cases of polygamous marriages are, in general rare, due in part, to economic reasons."¹

The leading western authority on sex and marriage Dr. Westermarck is also of the opinion that practically the extent of polygamy is not as great as is painted by so many critics. He says:—

"The experience gained from peoples who permit polygamy teaches us that generally only a small minority of the men practice it. In the Mohammedan World, for instance, the large majority of men live in monogamy."²

In the face of these facts, does not the tall talk about "the menacing problem of polygamy" turn out to be "much ado about nothing? And, to be more frank, when one hears the so-called modernists raise this cry, one is wonder-struck at their shame-faced hypocrisy. It is an open secret that polygamy is not the worry of the common man and woman. It is being resorted to by those who pose as the champions of the cause of woman's emancipation. It is their double-facedness which astonishes one most. It is not difficult to find out that how many of those on the topmost rung like Prime-Ministers, Governor-Generals, Governors and honourable ministers have had more wives than one ? How many of those who talk of women's liberty, day in and day out, live a life of polygamy ? How many of the leaders of the APWA are actually second wives themselves ?—The fact is that if this problem has any existence, it has only in the upper circle of those who pose as upholders of womanhood and who are exploiting this slogan for motives not difficult to discern. And you cannot stop these from using a genuine permission unless' you eliminate the causes which give birth to this behaviour."³

Thus we find that first of all, polygamy is not widespread. It is a misnomer to call it a grave problem and there is no "unrestricted and uncontrolled practice of polygamy"; and secondly if some exploitation of the institution is being made, it is being made by those leaders' and well-to-do classes that appear as the pioneers of woman's emancipation movement. And this has occurred because of certain, causes which include the impact of partition on the family life, the growing westernisation of the society and as a result of that increase in the free mingling of both the sexes and the flirtations made by the new society girls to become the 'second wives'. If this misuse of the permission is to be checked it must be done by removing the causes of the malady on the one

¹ Human and Social Impnc'. of Technological Change in Pakistan. {A Report on a. survey -conducted by the University of Dacca and published with the a«aistance of UNESCO). By A. F. A. Hussain, Vol. I. p. 81 (published in 195(3)

² Dr. Westermvckk : The Future of Marriage in Western Civilization.

³Begum Shaisfca Suhrawardy Ikramullah has rightly written that an important "reason

hand, and by giving the women their judicial rights and by providing them with full opportunities to seek justice.

The Commission's views on polygamy, spring from their peculiar concept of it. They think that it is fundamentally evil and base and as such the 'disease' must be cured by all means—even by the use of the guillotine of law. We feel that the real fallacy lies here. It is wrong to think that polygamy is essentially base and evil. Our arguments 'in this respect are as follows :

The Quranic verse on polygamy, when read in the .context in which it was revealed, points to an important social function of Polygamy. The verse is as follows :

"And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two., three and four, but if you fear that you may not do justice to 'them, then marry only one." (Surah Nisah : 3)

Now it is clear from this verse that Islam does not regard polygamy as an evil and as something undesirable. There is no halo of disapproval round this institution. At least Quran has not given the least iota of strength to that concept.

This verse was revealed just after the battle of Uhad. In that battle 70 out of 700 Muslims had died. As such a great social problem of the protection of widows and the orphans had arisen. Polygamy was an established institution of human society and was in vogue in Arabia. This verse was not revealed to make any legal sanction for polygamy; it was revealed to point out \$ solution of their problem. They were referred to polygamy to solve that problem" and in this way to make use of that social institution which was already assimilated by the Muslim society. But as Islam wanted to reform that institution as well, along with pointing to this social and cultural function of polygamy and asking the Muslims to resort to it in solving their problems, it also put a. maximum limit to the number of wives that one may have and offered the instruction to observe justice.

This context .very clearly shows the social utility of polygamy. Quran points out to this merit of the institution and does not at all regard it as bad or evil. The traditions of the Holy Prophet and the life and practice of Sahaba (the companions) substantiate this view.

In our own days, the problem of surplus women is a baffling problem. An idea of the extent of this problem may be had from the following: —

Dr. Westermarck says: "If we reckon the age of marriage from twenty to fifty years, the disproportion between the sexes comes at least three or four women per cent to be, in normal circumstances, compelled to lead a single life in consequence of our obligatory monogamy."⁴

This view is corroborated by a study of the sex-distribution of population in most of (the western countries.⁵ Bat the situation further aggravates in the post-war periods. The following statistics, taken from the British Press are very revealing:—

"Over three million women in Britain are doomed to lonely lives without hope of husbands, child or a real home. The surplus of women has gradually increased in the last century. In September

⁴ The Future of Marriage in Western Civilization—by Dr. Westermarck.

⁵ See U. N. Social Survey (1952).

1939, there were 2,818,343, more women than men in Britain. Now the toll of war has taken nearly 300,000 men and many thousands are helpless cripples who will never leave their beds. "What is to become of thousands of girls who have lost husbands and sweat hearts, is one of Britain's post-war problems?" declares a woman correspondent of 'Sunday Chronicle'.

Should (very man decide to take a wife it is still estimated that nearly 4,000,000 women will go without husbands. Shortage of men is not confined to Britain. America has 12,000,000 spinsters to only 9,000,000 bachelors. In many parts of Europe men are almost stamped out."⁶

It is for this reason that Dr. MacFarlane in his eye-opening book "The case for Polygamy" declares:—"Whether the question is considered socially or religiously, it can be demonstrated that polygamy is not contrary to the highest standards of civilization, The suggestion offers a practical remedy for the western problem of the destitute and, unwanted female: the alternative is continued and, increased prostitution, concubinage and distressing spinsterhood."⁷ He is of the opinion that:—

"The fact that polygamy has been practised is itself a proof that the sexes do not exist in the uniform proportion; and I am yet to learn that any widespread scarcity of women has been experienced in the past as the result of such a practice. Even if there were an equal number of men and women in the world-, the enforcement of monogamous marriages would involve as its logical corollary the compelling, of every one to marry. On this point alone, without the aid of any other argument monogamy, as a. universal system, stands condemned."⁸

These throbbing facts and convincing arguments have made most of the modern "thinkers realise the utility and the function of polygamy." Thus, Sir George Scott informs us that: "In our own century there have been not a few who, noting the preponderance of women, have advocated plural marriages for man."⁹

Polygamy, sometimes, becomes indispensable for the preservation and maintenance of family life. There are occasions when a second wife is admitted to resolve some distressing situation in the family, for instance, marrying a widow of the family to support her and her children. Wife's barrenness and brigitidy or some infectious disease may make it necessary to have recourse to polygamy. The legitimate sexual, needs of a man may impel him to polygamy-. If the society is to be saved from the evils of adultery, concubinage, prostitution and immorality, the law and custom of the country must take full notice of man's nature and his needs. That is why Dr. Rom Landan says that: "In an imperfect world, stick as we live in, polygamy must be considered: both natural and legitimate. To eliminate polygamy completely we should first ham to change the entire character of our civilization, then- the nature of man.> and, finally, Nature herself."¹⁰

Throwing light upon the reasons in this belief he says: -

"In my own experience, I have had many opportunities to study some of the most prevalent causes of polygamy among members of modern society. In most cases I have found that polygamous behaviour or polygamous longings went hand in hand with an essentially monogamous nature."¹¹

⁶ The Statesman, Delhi, Quoted by M. M. Hussain in "Islam and Socialism." p. 194-

⁷ The case for Polygamy by J. E. Clare MacFarlane.

⁸ Ibid. p. 70.

⁹ Sir George Scottin "Encyclopaedia of Modern knowledge, VoL V., p. 2572.

¹⁰ Sex, Life and Faith (A Moden Philosophy of Sex_) by Dr. Rom Landan Faber and Faber Ltd. (1946). P. 136.

¹¹ Ibid. p. 131. -

He concludes: "All the evidence provided by history and science makes it imperative that polygamy should be recognized more honestly,"¹²

George Railigh Scott, the famous authority on sex, while discussing the nature of man, says: "Man is essentially polygamous and the development of civilization extends this innate polygamy."¹³

Similarly Lord Mordey declared that "Man is instinctively polygamous".

Havelock Ellis commenting on this statement says that: "If we interpret it as meaning that man is an instinctively monogamous animal with a concomitant desire for sexual variation,, there is much evidence in its favour."¹⁴

Professor C. Von Ehrenfels of Prague has gone to the extent of forcefully pleading that polygamy as the general order is much superior to monogamy. On different scientific grounds he asserts that a "Polygamic marriage order becomes necessary" and that it will succeed monogamy because it is "morally superior."¹⁵

Anthony M. Ludovici draws attention to another aspect of sex- life. He says: "The husband in a monogamic marriage consisting of the union of two positive, healthy people, finds himself on the horns of a dilemma. If he be sound and normal he cannot dream of abstaining for the number of months that would be necessary for his child's welfare. But the course of modern civilization, its great blot and disfigurement, lies in the fact that at this stage in his resolve, he must perforce resort to secrecy, to deception, to concealment, to a hole-and-corner liaison, which may and frequently does expose him to every conceivable danger and expense,"¹⁶ Ludovici frankly concludes : "To be offended by a frankly polygamic solution and yet to feel that no stigma attaches to women unable to suckle their babies, and to be conscious of no indignation at the horrors of the5 ' present state of monogamy with prostitution is wanton and brutal hypocrisy."¹⁷ James Hinton clearly says that: "A forced monogamy is responsible for many of the evils of prostitution and leads to hatred and quarrels, to intense jealousy in women, and to an Insistence .oh the mere physical relationship which turns spontaneity and purity into corruption. The woman's natural jealousy is not at man's loving another, but at his for-sakingher."¹⁸

French -sexologist Dr. Le Bon predicted that European legislation ill future will recognise polygamy. He holds: "A return to polygamy, the natural relationship between the sexes, would remedy many evils, prostitution, venereal diseases, abortion, the misery of illegitimate children, the misfortune of millions of unmarried women, resulting from the disproportion between the sexes, adultery and even jealousy."

And the leading Psychologist Dr. C. G. Jung gives testimony to the need and utility of the institution of polygamy when he tells us:

¹² Ibid. p. 137. -

¹³History of Prostitution by G. R. Scott p. 21.

¹⁴Havelock Ellis. The Psychology of Sex Vol. IV, p. 495.

¹⁵ Quoted by Havelock Ellis, *ibid* p. 502.

¹⁶ Woman: a vindication by Anthovi M. Ludovici. (Constable. London). P. 165-166.

¹⁷ *ibid*. p. 175—176.

¹⁸ Quoted by M. Siddiqui, in " Woman in Islam } (Institute of Islamic Culture, Lahore), p. 144.

"The stamping out of polygamy by the African Missions has given rise to prostitution on such a scale that in Uganda alone twenty thousand pounds are spent yearly on prevention of venereal diseases, not to speak of the moral consequences which have been of the worst."¹⁹

It is because of these arguments, weighty testimonies and scientific opinions that one is compelled to say that polygamy is not a 'disease' or a 'curse' as some turncoats think—it has great utility and performs important social functions and that is why Islam has permitted it.

Another illusion needs be dispersed. The apologists of the Report profess that polygamy is 'uncivilized', out of tune with the modern times. Like so many other institutions of the bye-gone, runs their argument, it too should die a natural death and live buried into the dustbin of history. This belief is a sham, and an illusion.

History shows that in all periods of human civilization, in all times and climes, polygamy has remained and even today is, an important social institution. Encyclopedia Britannica asserts that "as an institution 'polygamy exists in all parts of the world."²⁰ M. Letournean in the renowned work 'Evolution of Marriage' says: —

"The most civilized nations must have begun with polygamy and in reality-, it has been thus everywhere and always. It is a law which has few exceptions."²¹

Professor N. W. Ingells in his essay on 'Biology of Sex' writes:

"Has man always been essentially monogamous or has lie come up from a state often designated as promiscuous? The available « evidence points to the latter. As an animal, in his sexual makeup, and in his beginnings as far as we can reconstruct them, he is anything but monogamous; and one would have great difficulty in explaining, biologically, such a sudden change of heart, the transition to a single wife"²².

Dr. Westermarck, on unimpeachable evidence, tells us that in every civilized society polygamy has prevailed. Even the Greek recognised this institution and treated it with respect. The Athenians, writes Professor H. Licht - in his monumental work 'Sexual life in Ancient Greece', "recognised the polygamous tendency of man and acted accordingly."²³

What about the modern West whose abhorrence for polygamy is so much trumpeted? The evidence shows that the West is de facto polygamous.²⁴ Dr. Rom Landan declares: "But though in the West the law prohibits polygamy, 'in space', it finds itself forced to condone it 'in time', namely by granting divorce. A man may not have two wives simultaneously, but no-one can prevent him from having ten wives over a period of years."²⁵

¹⁹'Modern Man in search of a Soul' by Dr. C. G. Jung.

²⁰ Encyclopaedia Britannica. (14th Edition) Vol. XIV. P 940

²¹ M. Letournean : The Evolution of Marriage. p. 134s

²² The Biology of Sex and the Unmarried by N. W. Ingells M. D. in "The Sex life of the unmarried Adult. Edited by Dr. Ira G. Wile. (1946 p. 88.)

²³ Sexual life of the Ancient Greece by H. Licht p. SU,

²⁴ In U. S. A. till even a few year? ego polygamy was allowed in Law. Zaibunnissa Hamid- nllah v i t .es in her brochure 'Sixty Days in America' : "This is understandable, you will think, fcince ⁴¹ e U.S.A. is such a progressive country that, the very thought of polygamy must Shock them, let alone practice. When I tell you, therefore that, until only a few, years ago, polygamy "was practiced in America I doubt whether you wjll br-lieve mo. And, if I go further and inform you that a man who bad, not. four, but twenty-nine wives was honoured as an American prophet and has, even today millions- of follower?, I am sure you will fee! inclined to consider me a liar." ' (p. 134)

²⁵ Life and Faith by Dr. Rom Land an p. 137.

But it is too much to say that polygamy is prohibited 'in space'. It has assumed new channels. M. Letourneau tells us: "We perceive that, in the present day, in countries reputed to be the most civilized, and even in the classes reputed to be the most distinguished, the majority of individuals have polygamic instincts which they find difficult to resist."²⁶

Max Nordan writes: "Man lives in a state of polygamy in the civilized countries in spite of the monogamy enforced by law; out of a hundred thousand men there would barely be one who could swear upon his death-bed that he had never known but one single woman during his whole life."²⁷

That is why Schopenhauer asked that: "Where are real monogamists to be found?" James Hinton posed the query: "What is the meaning of maintaining monogamy? Is there any chance of getting it, I should like to know? Do you call English life monogamous?"

Statistical studies also substantiate this fact. The law has prohibited polygamy but the pre-marital and extra-matrimonial relationship of men and women clearly reveal the real state of affairs in the West. Dr. Pitirim A. Sorokin in his thought-provoking book: 'American Sex Revolution' writes: "Practically all studies point to an increase of promiscuity. For pre-marital activity, the statistics fluctuate between 7 and 50 per cent for women, and 27 to 87 percent for men. According to our study, premarital virginity declined from 60 per cent of males born before 1890 to 18 percent of those born after 1910; and from 85 to 32 percent of female born before 1890 and after 1910. For extra-marital liaisons, the range is from 10 to 45 percent for husbands and from 5 to 26 percent for wives."²⁸

Dr. Alfred Kinsey tells us that extra-marital affairs are severely rampant in the modern world. He says: "On the basis of these active data and allowing for the cover-up that has been involved, it is probably safe to suggest that about half of all the married males have inter-course with women other than their wives."²⁹ He tells us that "the human male almost invariably becomes promiscuous as soon as he becomes involved in sexual relations that are outside of the law,"³⁰ His studies show that the frequencies of such contacts are also very high—ranging from once a week to once in two or three weeks. Similarly the frequency of the change of the partner is also extremely great—much more than what is commonly believed. His book on the 'Human Female' has further substantiated this statement for he found that 40 percent of the female are unfaithful to their husbands. Kinsey cries in astonishment: "We did not realise the extent of such activity when the study first began."³¹

This is the condition in the West. It is because of this situation that the renowned lady Dr. Annie Besant said:

"There is pretended monogamy in the West, but there is really polygamy without responsibility; the mistress is cast off when the man is weary of her, and sinks gradually to be the woman of the street', for the first lover has no responsibility for her future and she is a hundred times worse off than the sheltered wife and mother in the polygamous home. When we see thousands of miser-

²⁶ M, Letourneau : The Evolution of Marriage p. 136.

²⁷ Max Nordan in "Conventional Lies of our Civilization", p. 301.

²⁸ Dr. Pitirim A Sorokin. The American Sex .Revolution (Porter Sergeut Publisher. 1956). p. 13.

²⁹ Sexual Behaviour in the Human Male by Alfred C. Kinsey and others. (Saunders Company 1953) p. 585.

³⁰ *Ibid*, p 589.

³¹ See "Sexual behavior in the Human Female" by A. Kinsey and others. (Saunders Company 1953). P. 409 to 445

able women who crowd the streets of western towns during the night, we must surely feel that it does not lie within western mouth to reproach Islam for polygamy. It is better for woman, happier for woman, more respectable for woman, to live in polygamy, united to one man only, with the legitimate child in her arms, and surrounded with respect, than to be seduced, cast out in the streets —perhaps with an illegitimate child outside the pale of law— unsheltered and uncared for, to become the victim of any passerby, night after night, rendered incapable of motherhood, despised by all."

And let the last word come from Havelock Ellis who frankly says:

"It must be said that the natural prevalence of monogamy as the normal type of sexual relationship by no means excludes variations. Indeed it assumes them. The line of Nature is a curve that oscillates from side to side of the norm. Such oscillations occur in harmony with changes in environmental conditions and no doubt with peculiarities of personal disposition. So long as no arbitrary and merely external attempt is made to force Nature the vital order is harmoniously maintained. The most common variation, and that which must clearly possess a biological foundation, is the tendency to polygamy, which is found at all stages of culture, even, in an unrecognized and more or less promiscuous shape, in the highest civilization."

"The path of social wisdom seems to lie on the one hand in making marriage relationship flexible enough to reduce to a minimum these variations—not because such deviations are intrinsically bad but because they ought not to be forced into existence—and on the other hand in according to these deviations when they occur such a measure of recognition as will deprive them of injurious influence and enable justice to be done to all the parties concerned. We too often forget that our failure to recognise such variations merely means that we accord in such cases an illegitimate permission to perpetrate injustice. In those parts of the world where polygamy is recognised as a permissible variation a man is legally held to his natural obligations towards all his sexual mates and, towards the children he has by those males. In no part of the world is polygamy so prevalent as in Christendom; in no part of the world is it so easy for a man to escape the obligations incurred by polygamy. We imagine that if we refuse to recognize the fact of polygamy, we may refuse to recognize any obligations incurred by polygamy. By enabling man to escape so easily from the obligations of his polygamous relationship we encourage him. If he is unscrupulous, to enter into them; we place a premium on the immorality we loftily condemn. Our polygamy has no legal existence, and therefore its obligations can have no legal existence. The ostrich it was once imagined, hides its head in the sand and attempts to annihilate facts by refusing to look to them ; but there is only one known animal which adopts this course of action and it is called Man."³²

And it is this ostrich-like approach which the honourable members of the Commission want this country to adopt.

This discussion clearly shows that:

- (a) Quran places no stigma upon polygamy. It permits it and suggests it as a solution of so many of social problems.-
- (b) The problem of surplus women can be properly solved only through this device.
- (c) To maintain the poise of the family life it sometimes becomes essential.

³² The Psychology of Sex vol. IV. page : 491—92 and 493—94. (Emphasis ours) Muhammad Marmaduke Pickthall writes: "Strict monogamy has never really been observed in Western lands; but, for the sake of the fetish of monogamy, a countless multitude of women and their children have been sacrificed and made to suffer cruelly." (Islamic Culture, p. 142).

- (d) The need for a second wife can also emerge from different needs of different people. As such there must be fair opportunities of fulfilling those needs without disturbing the moral life of the society.
- (e) To check so many social evils and moral corruption, the permission for polygamy must remain.
- (f) Our westernized intelligentsia roust know that practically in every society polygamy has prevailed and even in the modern West it is grossly rampant—rampant in a despicable form. Moreover the modern thinkers are realising the narrowness of the old Christian and Western approach and are now thinking of waving off that narrowness.
- (g) And lastly in the words of Muhammad Marmaduke Pick- thall the conclusion that: "Polygamy is little practised in the Muslim world today, but the permission remains there to witness to the truth that marriage was made for man and woman and not man and woman for marriage."³³

Our discussion brings home these points. But the apologists of the Report may say that they did not propose to totally prohibit polygamy. Their only endeavour is to obstruct it. Polygamy, according to their scheme, can be resorted to with the permission of the court.

Our reply is: First of all, why legal obstructions? Because you regard polygamy as a 'disease' an evil' and as a product of the 'baser feelings of man. This diagnosis is totally wrong as we have shown. So is the remedy you propose!

Secondly, this legal restriction is an encroachment upon the fundamental liberties of man and assigns to law a function, which neither' is its field, nor is it capable of performing.

Thirdly, it reduces the principle of respect of human dignity to the naught.

Lastly, it is unnatural and will result in producing all those evils which emerge from enforced monogamy. That is why the expert opinion is predominantly against this restriction. Let us refer to a few: Havelock Ellis, white repudiating the idea of enforcing monogamy by law declares:", in attempting to regulate the sexual relationships of its members the state attempts an impossible task and is at the same time guilty of an impertinence." He holds that there should be no such legal restriction on polygamy.

Tames Hinton says: "Monogamy may be good, even the only good Order, if of free choice ; but a law for it is another thing. The sexual relationship must be a natural thing."

Dr. E. D. Cope writes in "The Marriage Problem", : "the best way to deal with polygamy is to let it alone.

Mr. Southern declares that he sees no reason why "the state should enforce it." So far as other forms of marriage, he asserts, can be practised by mutual consent, and without detrimentally affecting children, the state hasn't the ghost of a right to veto them."

Dr. Norman Haik pleads for legalised polygamy and says that it will offer many advantages to the majority of people. Professor Dunlop thinks it may well be that certain individuals can't attain complete satisfaction in monogamy, but may attain a highly satisfying adaptation in polygamous

³³ Islamic Culture by Muhammad Marmaduke Pickthall. p. 145.

marriage, and that the system of the future will leave individuals free to form whatever type of matrimonial alliances are most advantageous to them.

Dr. Le Bon of France also pleads for legalisation of polygamy and predicts that "European legislation in future will recognize polygamy."³⁴

This is the trend of healthy thought. But our 'progressive reformers' have no heart for reason or argument. They are charged with the ambition of becoming Attaturk. They can become nothing we are sure. They will meet only one thing: their Waterloo.

PROF KHURSHID AHMAD

³⁴ These references have been. See, Dr. Westermarck's *Future of Marriage in the Western Civilization* and M. Siddiqui's *Woman in Islam*.