CHAPTER IV
SOCIAL STRUCTURE AND MUSLIM POPULATION IN ALIGARH CITY

➢ Age-structure of Muslim Population in the City
➢ Wardwise Age-Sex Pyramids in Aligarh City
➢ Gender Structure among Muslims
➢ Wardwise Muslim Minors and Seniles
➢ Average Household Size
➢ Wardwise Average Family Size
➢ Single Parent Family
➢ Nuclear Family
➢ Extended Nuclear Family
➢ Joint family
➢ Extended Joint Family
➢ Wardwise Female Household Heads
➢ Wardwise Female Breadwinners in Aligarh City
➢ Wardwise Marital Status of Muslim Population
➢ Coefficient of Correlation among the Variables of Family Structure
CHAPTER IV

SOCIAL STRUCTURE AND MUSLIM POPULATION IN ALIGARH CITY

The structure, composition and growth are the important demographic aspects. The Demographic changes in a growing city like Aligarh are characterized by population growth and more so by migration. As far as the population growth is concerned, it strongly correlates with the growth of the city. The proportion as well as the total number of urban population is also increasing rapidly at the global scale.

Aligarh city is a class I city according to the Census of India 2001. In 1847 when the crude and unscientific census was done, the city of Koil (ancient name of Aligarh) contained 36,181 inhabitants. The following table shows the year wise as well as decadal growth of population in Aligarh city.

Table IV.1

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1847</td>
<td>36,181</td>
<td>1931</td>
<td>83,878</td>
</tr>
<tr>
<td>1853</td>
<td>55,001</td>
<td>1941</td>
<td>1,12,655</td>
</tr>
<tr>
<td>1865</td>
<td>48,403</td>
<td>1951</td>
<td>1,41,618</td>
</tr>
<tr>
<td>1872</td>
<td>58,539</td>
<td>1961</td>
<td>1,85,020</td>
</tr>
<tr>
<td>1881</td>
<td>62,443</td>
<td>1971</td>
<td>2,52,314</td>
</tr>
<tr>
<td>1901</td>
<td>72,084</td>
<td>1981</td>
<td>3,20,781</td>
</tr>
<tr>
<td>1911</td>
<td>66,344</td>
<td>1991</td>
<td>4,80,500</td>
</tr>
<tr>
<td>1921</td>
<td>66,963</td>
<td>2001</td>
<td>6,69,087</td>
</tr>
</tbody>
</table>

As the table reveals that there was an increase in population in 1853 but in 1865 it had dropped because of the Indian Mutiny of 1857. But after this there has been a marked increase in the population. The population in 1872 and 1881 was 58,539 and 62,443 respectively. The population of the city is also growing from the influx of migrants largely from the surrounding rural areas for the sake of employment.

Between 1901 and 1911 came an actual decrease in population mainly due to the famine of 1907-08, the exceptionally severe malaria epidemic of 1908 and to a new calamity, i.e., plague. After that there was also a slow increase of population due to the 1st World War.

As far as the proportion of Muslim population to the total population of the city is concerned; it is nearly 41 per cent according to 2001 Census. However, during the course of her survey the researcher estimated the Muslim population hardly around 30 per cent in Aligarh city.

IV. 1. Age-Sex Structure of Muslim Population in the City

Age Structure of Muslim Population in the City

Age is an important factor of demographic structure and has inter-city and intra-city spatial variations. It is a well known demographic trait and intimately related with the population growth. It brings about significant changes in the socio-economic spheres and has a direct or indirect relation with the major aspects of population. Abuzer (1980) in his book cited Coulson, who used a linear regression model to examine the relationship between socio-economic profile and the age structure where age structure was

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the dependent variable and socio-economic conditions were the independent variable. Similar view has been given by Franklin (1958)\(^3\). He concluded that analysis of the different age structures highlights some of the fundamental economic and social forces at work. Spatially, the age structure has variations. Hence, “the age structure of a population – that is to say, the number of males and females in each age group is an expression of the process of fertility, mortality and migration as they have operated during the lifetime of the oldest member of the population. It has been said that age structure records the demographic and to some extent the socio-economic history of a population over a period of about a century”\(^4\). As far as these three factors i.e. fertility, mortality and migration is concerned, they are affected by the per capita income and the standard of living which finally influence the age composition.\(^5\) The following table presents an overall view of percentage age structure of sampled male-female Muslim population of Aligarh city.

**Table IV.2**

**Muslim Population: Age-Sex Distribution in Aligarh City (2004-2005)**

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Males in (percent)</th>
<th>Females in (per cent)</th>
<th>Total percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-14 Years</td>
<td>38.97</td>
<td>34.87</td>
<td>36.92</td>
</tr>
<tr>
<td>15-34 Years</td>
<td>39.72</td>
<td>42.15</td>
<td>40.93</td>
</tr>
<tr>
<td>35-59 Years</td>
<td>17.83</td>
<td>18.19</td>
<td>18.01</td>
</tr>
<tr>
<td>60 Years &amp; above</td>
<td>3.49</td>
<td>4.79</td>
<td>4.14</td>
</tr>
</tbody>
</table>

Source: Based on Primary Data.


The data analysis reveals that nearly 78 per cent of the total Muslim population is upto 34 years of age. Hence, the population appears fertile and young.

1. However, the age group of 15-34 years represents a greater share of 40.93 per cent against 36.92 per cent in the age group of 0-14 years. This indicates a recent trend of decreasing population growth. Otherwise, in a rapidly growing population the age group of 0-14 years should represent significantly higher percentage over 15-34 years age group.

2. The lower percentage of Muslim population in the age group of 0-14 years could also be attributed to the recent trend of late marriages amongst the Muslims. Late marriages are due to politically deprived employment opportunities. Hence males are not employed and economically not eligible for marriage at the right age.

There are only 4.14 per cent persons in the 60 years and above age group. The highest percentage of population falls under the 15-34 years age group. Migration does not seem a reason of this high percentage because if higher percentage in this age group had been due to in-migration then the male population should have been higher than the female population. In fact male population in this age group is 39.72 per cent against the female population of 42.15 per cent.

If we see the sex wise distribution of population, the female percentage is higher in all the last three age groups but the percentage is lower in 0-14 years age group. This highlights a prominent fact that the female births are less preferred and their neglect in the infant age group leads to higher female child mortality. Thus, only the genetically and biologically stronger girls
survive. Hence, female longevity is universally higher than the male. It is because of this reason; there are higher numbers of living grandmothers than the grandfathers in all the social groups both in the developed and the developing countries. Similar is the case of Muslim population in Aligarh city where old age males comprise 3.49 per cent as against 4.79 per cent females in 60 years and above age group. The Muslim females in Aligarh city are 1.3 per cent more than the males in old age group. Hence, smaller population percentage in 0 -14 years age group reveals a declining growth of Muslim population in Aligarh and proves the hypothesis.

Wardwise Age-Sex Pyramids in Aligarh City

There are two characteristic features of Indian population that are massive growth and static structure.\(^6\) The simple method for projecting the age structure is age-sex pyramids. In an age-sex pyramid each age group with sex of a population is represented by a horizontal bar, the length of the bar is proportional to the percentages of males and females in that age group. Males are arranged to the left and females to the right of a vertical axis.\(^7\) The Indian population structure shows the progressive age-sex pyramid, because of high birth and low death rate which produces a wider base and a rapidly tapering pyramid.\(^8\) In the progressive models the population of economically active section of the society is relatively less than the non-active section.\(^9\)

The wardwise age-sex pyramids of Aligarh city are somewhat different from the generalized Indian age-sex pyramids. For a broader comprehension, the researcher divided the age-sex pyramids into 5 groups on the basis of

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8. Ibid., 81.
9. Ibid., 81.
sampled households in different wards. Figures IV.1.a, IV.1.b, IV.1.c, IV.1.d, and IV.1.e show the five category of the age-sex pyramids.

In the 100 sampled households there were 22 wards in total. This sample was taken due to the highest concentration of Muslim population in these wards. Out of these 22 wards 8 are located almost in the centre of the old city. These are as follows – no. 2 (Usman Para), no. 3 (Delhi Gate), no. 19 (Sarai Kaba), no. 25 (Kala Mahal), no. 50 (Rasalganj), no. 54 (Baniya Para), no. 55 (Khai Dora) and no. 56 (Tan Tan Para). All these wards are situated in the core of the city except ward no. 50 (Rasalganj) which is near the railway crossing. The other 8 wards are located in the Civil Lines area, these are, no. 30 (Jamalpur), no. 41 (Badam nagar), no. 43 (Zohra Bagh), no. 44 (Lekhraj Nagar), no. 49 (Dodhpur), no. 52 (Badar Bagh) and no. 57 (University Area). The other 6 wards are located on the periphery of Aligarh city with very high Muslim population concentration. These are no. 10 (Shah Jamal), no. 23 (Bhujpura), no. 31 (Firdaus Nagar), no. 36 (Hamdard Nagar), no. 38 (A.D.A. Colony) and no. 47 (Jeewangarh).

Among all these 22 wards with 100 households ward no. 23 (Bhujpura) has 52.47 per cent males and 47.17 per cent females in 0-14 years of age group. This is the highest percentage for both male and female minors in Bhujpura. This indicates a high birth rate in ward no. 23 (Bhujpura). In this ward most of the population employed as labourers. Ward no. 41 (Badam Nagar) has the second highest percentage of Muslim male and female minors that is 48.52 per cent for males and 46.96 per cent for females. Both these ward i.e. Bhujpura and Badam Nagar are located on the periphery of Aligarh city one on the southern periphery and the other on the Northern periphery.
Age Sex Pyramids of Muslims in Aligarh City (2004 – 2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys
Age Sex Pyramids of Muslims in Aligarh City (2004 – 2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.1.b
Age Sex Pyramids of Muslims in Aligarh City (2004 – 2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.1.c
Age Sex Pyramids of Muslims in Aligarh City (2004 – 2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.1.d
Age Sex Pyramids of Muslims in Aligarh City (2004 – 2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.1.e
A closer observation of all the pyramids gives us a unique finding. Leaving aside the peripheral wards of higher Muslim concentration, almost all the Muslim majority wards represent a higher percentage of 15-34 years age group both for males and females in comparison to 0-14 years age group bars. This highlights a new trend among Muslims that the birth rate is becoming lower. While peripheral wards show a higher percentage of 0-14 years age group the reason is that most of the Muslim inhabitants of these wards are engaged as labourers. Their socio-economic status is very low, educationally they are backward. That is why there are a high number of minors in these wards. But it is not true in the wards of slightly better socio-economic conditions where the Muslim educational level is also slightly higher.

The wards located near the University Area represent a very low percentage of 0-14 years age group, like ward no. 44 (Lekhraj Nagar), no. 49 (Dodhpur) and no.52 (Badar Bagh). In all the three wards the educational level is very high. Ward no. 57 (University Area) shows a higher percentage of population in 0 –14 years age group in comparison to 15-34 years age group. This is an exceptional ward of Civil Lines area. The family size is smaller in this ward. The residential houses are less over here due to the presence of University’s hostels. Most of the population inhabited in this ward is the University employed including a large number of IVth grade employees. Although the education level is high over here but the employment structure is not very good, due to this higher percentage of 0-14 years a large number of dependents can also be seen over here.

In the next group there are three wards where the researcher sampled 70 households in each wards. These are ward no. 21 (Nai Basti), no. 24 (Nunair Gate) and no. 26 (Sanicheri Penth). Among these three, wards no. 24
and no. 26 have a higher percentage of 0-14 years age group population than
the 15-34 years age group. Ward No. 26 (Sanicheri Penth) has the highest
population of males that is 45.23 per cent whereas ward no. 24 (Nunair Gate)
represents the highest population of females that is 42.60 per cent in the 0-14
years age group among the wards where 70 households have been selected.
Ward no. 21 (Nai Basti) gives a different trend. Here, the percentage share of
15-34 years population group is more than that of 0-14 years. The percentage
of senile population is also high in this ward. Female senile population is
more than the male senile.

In the third group there are 2 wards that is no. 5 (Sarai Bala) and no. 8
(Nagla Mehtab) with a sampling of 40 households in each ward. These wards
also represent the similar trend, lower percentage in 0-14 years age group
population and higher among 15-34 years of age group. The pyramids of both
the wards depict senile population with a higher percentage of female senile.

The next group consists 9 wards, where 20 households were sampled.
These are no. 9 (Kishore Nagar), no. 16 (Nagla Masani), no. 20 (Kanwari
Ganj), no. 35 (Sarai Pakki), no. 37 (Shivpuri), no. 39 (Sarai Nawab), no. 40
(Begpur), no. 45 (Brahmanpuri), no. 59 (Sarai Bairam Baig). In age sex
composition these wards are as similar as the wards of other groups except no.
39 (Sarai Nawab) and no. 40 (Begpur).

In the last group where only 5 or 10 households have been sampled,
the wards are as follows – no. 1 (Sarai Deen Dayal), no. 4 (Anarkali), no. 6
(Jaiganj), no. 13 (Durgapuri), no. 14 (Zameerabad), no. 18 (Nagla Kalar), no.
27 (Barahdwari), no. 58 (Manik chowk). These pyramids present the similar
pattern as existing in the other wards. In certain wards the senile population is altogether absent.

Hence, the overall picture gives us a view that Muslim age sex structure has taken a new pattern with a lower birth rate. Although in most of the wards in the lower age group of 0-14 years males are more than females yet on the upper age group that is 15-34 years age females out numbered the males in most of the wards. That is why we have high percentage of females in the senile group than males in every ward.

**Gender Structure among Muslims**

The present figure IV.2 depicts the spatial distribution of Muslim sex ratio. The Census of India 2001 showed the sex ratio of 876 for Aligarh City. However, as per the result of this research survey, the Muslim sex ratio in Aligarh city is pretty high. It is 977. This high sex ratio among the Muslims, on the one hand, depicts a relatively higher gender justice in the Muslim society. On the other hand a higher Muslim sex ratio vis-a-vis low employment scenario of Muslims indicates that the economic eligibility of Muslim males is decreasing. This structural position is inflicting a delay or denial of marital opportunities among the Muslims. This scenario is another indication of a decreasing percentage of Muslim population in Aligarh city. The spatial variation of sex ratio indicates that a very high sex ratio is in four wards. Three of them are located in the old city that is ward no. 20 (Kanwariganj), no. 6 (Jaiganj), no. 58 (Manik chowk) and no. 52 (Badar Bagh) is located in the Civil Lines. Except Badar Bagh all the three wards are in that category where the Muslim population is in minority. In this category the range varies from 1104 to 1214 females per 1000 males.
Aligarh City
Wardwise Muslims Sex Ratio
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig IV.2
In the high category with a range of 995 to 1104 females per 1000 males there are as high as 16 wards. One that is ward no. 57 (University Area) is located in the Civil Lines and the remaining are in the old city. There are only two wards which show very low sex ratio among Muslims within a range of 667 to 776. These are ward no. 1 (Sarai Deen Dayal) and no. 13 (Durgapuri). Both these wards consists a sample of 5 household from each ward. Almost all the Muslim majority wards have a sex ratio up to 885 females per 1000 males. This shows a high sex ratio among the Muslims. In general, there are more incidences of sex determination and sex selective abortions among the high income and educated class in comparison to low income and the uneducated group. However, the high income and educated segment of Muslim population shows relatively higher sex ratio. Ward no. 52 (Badar Bagh) and no. 57 (University Area) represent very high and high sex ratio respectively. It means in case of Muslims this general perception does not appear to be true. The other reason of high sex ratio in these wards may be due to the out migration of males for the employment opportunities.

Wardwise Muslims Minors and Seniles

The following figure IV.3 shows the distribution of Muslim population in 0-14 years age group. There are six wards which depict very high percentage of 0-14 years population. These are no. 3 (Delhi Gate), no. 18 (Nagla Kalar), no. 23 (Bhujpura), no. 31 (Firdaus Nagar), no. 41 (Badam Nagar), no. 47 (Jeewangarh). Except Nagla Kalar (18) all the five wards are the Muslim majority wards with 43 to 49 per cent of minor population. Most of them are the peripheral wards. In the high percentage group there are 14 wards. Only 3 of are them located in the Civil Lines area and the remaining in the old city area, with 37 to 43 per cent of the population. In the very low
Aligarh City
Wardwise Muslim Population of 0-14 Years Age Group
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.3
Aligarh City
Wardwise Muslim Population of 60 Years & above Age Group
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.4
percentage group there are three wards no. 14 (Zameerabad), no. 44 (Lekhraj Nagar) and no. 49 (Dodhpur). Hence, the data reveals that the concentration of 0-14 years age group population is more in the old city wards whereas in the Civil Lines wards this concentration is less. This also suggests that lower share of 0–14 years age group population is an indicator of small family size.

While the figure IV.4 gives us a contrasting view. In this figure wardwise distribution of Muslim population in 60 years and above age group has been shown. In the very high category group which represents 9 to 11 per cent senile is in ward no. 49 (Dodhpur) and no. 52 (Badar Bagh). In 7 to 9 per cent group, there are three wards no. 20 (Kanwariganj), no. 27 (Barahdwari) and no. 44 (Lekhraj Nagar). Two of them are located in the old city with Muslim minority and one is located in the Civil Lines area. In the next group there are 11 wards, 9 are located in the old city and 2 are there in the Civil Lines. The remaining wards are in the low and very low category that is 0.8 to 5 per cent senile population.

Finally we can draw from the above discussed two figures that where 0-14 years age group of population is high and very high percentage it indicates that the average family size is large to very large and the average household size is also large to very large. Hence, the per capita resource availability is low to very low and ultimately the per capita healthcare is also meagre. As a result of it the percentage senile population and the longevity are also low to very low. This has been adequately demonstrated in the research analysis and comparison between figure IV.3 and figure IV.4.
IV. 2. Average Household Size

The Census authorities define that ‘A household is usually a group of persons who normally live together and take their meals from a common kitchen unless the exigencies of work prevent any of them from doing so’. However, in the present study the household unit is defined as a group of persons living under the same roof, sharing the same courtyard and having the same entrance.

In Aligarh city the average household size of Muslims is 9.12 persons per household. The average household size varies from 5.01 to 15.00 persons per household in the surveyed wards. The following table shows the average size of the household in different wards.

<table>
<thead>
<tr>
<th>Table IV.3</th>
</tr>
</thead>
</table>

**Wardwise Average Household Size in Aligarh City (2004-2005)**

| Size of household (persons in nos.) | Ward Nos. and Muslim household concentration |
| --- | --- | --- | --- | --- | --- | --- |
| | Very high | High | Moderate | Low | Very low | Total |
| 13.01-15.00 | 25 | - | 5 | 37,39 | 18 | 5 |
| 11.01-13.00 | 3,56 | 24,26 | - | 45,59 | 13 | 7 |
| 9.01-11.00 | 2,19,30,47,50, 54,56 | 21 | 8 | 16 | 4,6,58 | 13 |
| 7.01-9.00 | 10,23,31,36,38,41,43, 53 | - | - | 9,20, 35,40 | 27 | 13 |
| 5.01-7.00 | 44,49,52,57 | - | - | - | 1,14 | 7 |
| Nil | - | - | - | - | - | 16 |

Source: Based on the computation of primary data.

It can be observed from the table that out of 44 wards, 26 wards have an average size of 7.01 to 11.00 persons per household. This represents 62.55 per cent of the Muslim population in medium to small size of households. In these 26 wards, more than half of the wards are Muslim majority wards.

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Aligarh City
Wardwise Distribution of Average Household Size
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.5
The spatial distribution clearly shows the household size in all the wards in figure IV.5. It can be seen here, that the peripheral wards are generally newly inhabited part of the city. Hence, they are mostly inhabited by the migrants. It is in these peripheral wards of the migrants that the average household size is medium to small as compared to the core wards of the old city dwellers that have generation after generation made very large to large household size out of historical accumulation and tradition. Five wards are having the very large size of the household that is 13.01 to 15.00. All these wards are located in the old city. Their very large size is the result of the traditions of the old city. Among these, one ward Kala Mahal (25) is Muslim majority ward and four wards Sarai Bala (5), Shivpuri (37), Sarai Nawab (39), Nagla Kalar (18) are Muslim minority wards. It is crucial to note that the four out of five wards of meagre Muslim population percentage have very large household size. This could be attributed to both the weaker economic conditions as well as out of the defense considerations in the wake of communal riot tradition of Aligarh city. All these five wards are located in the old part of the city. The wards of large size of households also lie in the old city area. The size range varies from 11.01 to 13.00 persons per households. There are seven wards in the large size household category. Out of these seven wards, two wards Delhi Gate (3) and Khai Dora (55) have very high Muslim population concentration. Two wards Nunair Gate (24) and Sanicheri Penth (26) have high concentration of Muslim population. Two wards Brahmanpuri (45) and Sarai Bairam Baig (59) have low population and one ward Durgapuri (13) has very low Muslim population. There are six wards in the very small size of household category. Out of which four wards Lekhraj Nagar (44), Dodhpur (49), Badar Bagh (52) and University Area (57) with very high Muslim population lie in the Civil Lines area and two wards, Sarai
Deen Dayal (1) and Zameerabad (14) with very low Muslim population are in the old part of the city but very close to the Civil Lines area. The size varies from 5.01 to 7.00. The Civil Lines wards are mostly representing medium, small and very small household size. This could be seen as a relative index of modernization under the influence of University community traditions.

IV. 3. Wardwise Average Family Size and Types

Wardwise Average Family Size

Muncie and et al. (1995)\textsuperscript{11} cited Ball who considered the household as a spatial category where a group of people (or one person) is bound to a particular place. On the other hand, the family is a group of people bound together by blood and marriage ties. As the table shows the range of family size is comparatively smaller than the household size. In the present study the family is separately dealt which are present in a household. The average family size of Muslims in Aligarh city is 6.28 persons per family. This average size varies from 4.6 to 8.9 persons per family at ward level.

\textbf{Table IV.4}

| Wardwise Average Muslim Family Size in Aligarh City (2004-2005) |
|-------------------|---------------------|----------------------|---------------------|---------------------|---------------------|---------------------|
| Family size (persons in nos.) | Ward Nos. and Muslim family concentration | Very high | High | Moderate | Low | Very low | Total |
| 8.049-8.910 | - | - | - | - | 4,58 | 2 |
| 7.187-8.048 | 3,25,54 | 26 | - | 20,35,39, 45 | 18 | 1 |
| 6.325-7.186 | 2,19,25,38, 50 | 24 | 8 | 16,40,59 | 13,27 | 15 |
| 5.463-6.324 | 10,23,30,36, 41,43,47,53, 55, 56 | 21 | 5 | 9,16,37,40,59 | 1,6 | 20 |
| 4.6-5.462 | 44,49,52, 57 | - | - | - | 14 | 6 |
| Nil | - | - | - | - | - | 16 |

Source: Based on the computation of primary data.

Aligarh City
Wardwise Distribution of Average Family Size
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.6
It can be illustrated from the table that out of 44 Muslim population wards, 33 wards have medium, small and very small family size. They represent 78.13 per cent of the total Muslim population of the city.

Figure IV.6 clearly displays that only two wards no. 4 (Anarkali) and no. 58 (Manik Chowk) have the very large family size i.e. 8.049 to 8.910 persons per family. Both of them are Muslim minority wards and have hardly 5 to 10 Muslim households. It reveals that the presence of very large family is just marginal on the social structure and well being of the Muslims. In the very small family size are four Muslim majority wards, no. 44 (Lekhraj Nagar), no. 49 (Dodhpur), no. 52 (Badar Bagh) and no. 57 (University Area). All of them are located in the Civil Lines area of relatively modern values. Ward no. 14 (Zameerabad) with five Muslim households also has the very small family size. It is again crucial to note that the small family wards are 5 in number as against 2 very large family size wards put together.

**Wardwise Family Type**

Broadly speaking, the two most common family systems in India are joint family and nuclear family system. M. S. Gore (1968) describes that the joint family consists of husband, wife, their adult sons, their wives and children and the younger children of parental couple.\(^\text{12}\) On the other hand nuclear family may be defined as, a married couple with unmarried children.\(^\text{13}\)

The other family systems are extended and one parent family. The term extended is used with both joint and nuclear family systems. The term was used initially by anthropologists to denote a domestic group or a composite of

\(^{12}\) Gore, M. S. (1968), op.cit., p. 4.

\(^{13}\) Akram, R. S. M. (1976). In Ahmad, Intiaz (Ed.), op.cit., p. 31.
domestic groups consisting of two or more nuclear families, linked together through parents and children (patrilineal extended family) or through siblings (fraternal or sororal extended family). Sometimes the nuclear family is extended and then it not only includes the parents and the unmarried children living at home but also children who are married, their spouses and their offsprings.

Single parent family consists, the parent and his or her children. This type of family is the outcome of widowhood, divorce, death or separation. Hence, in a single parent family the children live with one parent.

On the basis of above discussed family types, the researcher categorized the existing family pattern in Aligarh city into 5 types. They are as follows:

(i) Single parent family.

(ii) Nuclear family.

(iii) Extended nuclear family.

(iv) Joint family.

(v) Extended joint family.

(i) Single Parent Family: Widowhood and separation are the two major reasons of a single parent family. Most of the single parent families are women oriented. The Muslim population share of single parenting is 2.51 per

Aligarh City
Wardwise Distribution of Single Parent Family
(2004-2005)

Index Percentage

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig IV.7
cent. The average single parent family size among Muslims in Aligarh city is 4.88 persons per family. Figure IV.7 shows that out of 44 Muslim inhabited wards, a total of 35 wards have instances of single parent family system though many of these represent a negligible percentage of single parent families. The range varies from 0.72 per cent to 20 per cent. Two Muslim inhabited wards; no. 1 (Sarai Deen Dayal) and no. 14 (Zameerabad) have very high percentage of single parent family, i.e. from 16.45 per cent to 20 per cent. Out of 35 wards 22 wards have, very low percentage of single parent families which represent only 0.72 per cent to 4.57 per cent families.

(ii) Nuclear Family: This type of family system consists two cases in the city.

CASE I

One married couple with or without children

Parents /Parent/No parent of the male spouse

CASE II

Both spouses

Their children

This is the most favourable family system. Its percentage representation is 33.05 per cent. The average nuclear family size among Muslims is 6.06 persons per family. It is clear from figure IV.8 that the occurrence of nuclear families is more pronounced in the Civil Lines wards in comparison to old city’s wards.
Aligarh City
Wardwise Distribution of Nuclear Family
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.8
Except ward no. 37 (Shivpuri), every ward has some percentage of nuclear families. Ward no. 1 (Sarai Deen Dayal), no. 27 (Barahdwari) and no. 44 (Lekhraj Nagar) have very high percentage of nuclear families. In the high percentage category there are four wards, no. 23 (Bhujpura), no. 49 (Dodhpur), no. 52 (Badar Bagh) and no. 40 (Begpur). If we compare the figure of nuclear family with the household size, we can easily make an assessment that the small and medium size of households is mainly marked with nuclear type of families. The very low percentage of nuclear family is marked in the old city’s wards, such as ward no. 4 (Anarkali), no. 5 (Sarai Bala), no. 8 (Nagla Mehtab), no. 9 (Kishore Nagar), no. 16 (Nagla Masani), no. 18 (Nagla Kalar), no. 19 (Sarai Kaba), no. 24 (Nunair Gate), no. 25 (Kala mahal), no. 26 (Sanicheri Penth), no. 39 (Sarai Nawab), no. 55 (Khai Dora), and no. 59 (Sarai Bairam Baig).

(iii) **Extended Nuclear Family:** In this family system the following two types of cases are reported.

CASE 1

One married Couple with or without children

Parents /Parent/No parent of the male spouse

Unmarried brothers and sisters (adults+minors) of male spouse
Aligarh City
Wardwise Distribution of Extended Nuclear Family
(2004-2005)

Index Percentage

51.779 - 63.660
39.897 - 51.778
28.015 - 39.896
16.133 - 28.014
4.250 - 16.132
Nil

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.9
Here the total percentage of Muslim population is almost equal to extended joint family. The share of population is 16.39 per cent in this family system. This family system has the largest family size among the Muslims. The average size of extended nuclear family in the city is 8.54 persons per family. It is observed from the figure IV.9 that 5 wards do not have extended nuclear family. Ward no. 4 (Anarkali) with very low concentration of Muslim population has the highest percentage of extended nuclear families. Two wards no.20 (Kanwariganj) and no. 35 (Sarai Pakki) with low Muslims concentration have the medium percentage of extended nuclear families. All the other wards are having low and very low percentage of extended nuclear families.

(iv) Joint family: There is only one type of joint family system in the city.

CASE I

Two or more married couples

Parents /Parent/No parent of the male spouse

Off springs of married couples (minors)
Aligarh City
Wardwise Distribution of Joint Family
(2004-2005)

Index Percentage

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.10
Nearly 31.35 per cent Muslim population represents joint family system. It is amazing to note here that the average joint family size of the Muslims in the city is smaller than the average nuclear family size. The average joint family size is 5.28 persons per family. Although the aggregate household size of joint family system is larger than the nuclear family household but the average joint family size in a household is smaller than the nuclear family.

This is a unique finding in itself, generally it is presumed that the average family size of the joint family system would be larger but the data shows a different pattern. It is also an indication of declining population growth among the Muslims. Figure IV.10 clearly reveals that the occurrence of joint families is much higher than the extended joint families. Almost all the wards have joint families, but the percentage is higher in the older, traditional part of the city. All the Muslim majority wards with very high Muslim population concentration have very low, low and medium percentage of joint families. Muslim minority wards have a high and very high percentage of joint family. There are two wards with very high occurrence of joint family system, these are ward no. 13 (Durgapur) and ward no. 37 (Shivpuri). This higher concentration of joint family in the Muslim minority wards appears a recent defense phenomenon in the wake of communal riots in Aligarh city.

(v) Extended Joint Families: There are three types of cases which are included in extended joint families in Aligarh city.
CASE I

Two or more married couples

Parents /Parent/No parent of the male spouse

Unmarried brothers sisters (adults+minors)

Unmarried sons and daughters (adults + minors)

CASE II

Two or more married couples

Parents /Parent/No parent of the male spouse

Unmarried brothers sisters (adults+minors)

Unmarried sons and daughters (adults + minors)
The occurrence of extended joint families can be seen in figure IV.11. Out of 44 sampled wards, 25 wards have extended joint families. All these together represent 16.70 per cent of the Muslim Population of Aligarh city. The average size of extended joint family among Muslims in Aligarh city is 6.80 persons per family. Remaining 19 wards do not represent extended joint families. The wards representing very large percentage of extended joint families are no. 5 (Sarai Bala), no. 25 (Kala Mahal) and no. 26 (Sanicheri Penth). The occurrence of extended joint family system is more among the old city’s wards in comparison to the Civil Lines wards. Further, the Civil Lines wards have only very low percentage category of extended joint family. If we compare ward no. 5 (Sarai Bala) and no. 25 (Kala Mahal) of this figure with the household size figure no. IV.5, we have similar pattern of very large household size in these two wards. Therefore, it can be said that the wards of very large size of households have very large percentage of extended joint families also.
Aligarh City
Wardwise Distribution of Extended Joint Family
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys
A thorough observation of all the types of families shows that the occurrence of nuclear and joint family system is more prevalent than the other forms of families. Very large and large household size tends to display joint and extended joint family system. The medium household size has the joint and extended nuclear family type, the small and very small size of household is marked with nuclear and extended nuclear type.

IV. 4. Wardwise Female Household Heads

Indian family system has been predominantly patriarchal in nature in which father, as the head of the family, exercises the decision making and bread winning authority. Seniority of age also determines the status of a person in a patriarchal society.\textsuperscript{18}

In the present study the household head is the senior person who dominantly participates in every decision making process of the house and whose decisions are considered to be decisive and final. Mostly the father has this status but somewhere in the absence of father, mother has the same status because there is no accepted rule that only males are considered the household head. The figure IV.12 of female household head in all the wards revealed that only one ward that is no.18 (Nagla Kalar) has very high percentage of female heads. Out of 44 wards 37 wards represent the female as the head of the household but their percentage is very low. The female head percentages vary from 1 to 60 per cent. However, this 60 per cent is an exception in ward no. 18 (Nagla Kalar) where the sampled households are only 10. The reason of this high percentage in this ward is that there are more senior females than senior males.

\textsuperscript{18} Ibid, p. 40.
Aligarh City
Wardwise Muslim Female Heads
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.12
The high percentage category does not represent any ward. It means there is not even a single ward in the range of 36.5 to 48.2 per cent female heads. Only three wards depict female heads in medium category. These are no. 5 (Sarai Bala), no. 16 (Nagla Masani) and no. 37 (Shivpuri). In ward no. 16 (Nagla Masani) the female headship is due to the widowhood but in no. 5 (Sarai Bala) and no. 37 (Shivpuri) it is due to the female employment and empowerment. Most of the wards have shown low to very low percentage of female heads among the Muslims in Aligarh city. The two main counterparts of this female headship are widowhood and female employment as well as empowerment. The percentage of male heads of the households will be vice-versa in all the wards. Hence, in the patriarchal system male heads are more prominent than female heads.

IV. 5. Wardwise Female Breadwinner in Aligarh City

Breadwinner means, one whose earnings are the prime source of support for their dependents. In the present study the breadwinner is the person who is the main earner of the family. Although there are more than one employed persons in a household but their earning is considered the primary source of income for the household as well as for the family.

It is clearly illustrated in the figure IV.13 that in the patriarchal system of Indian society, whether Muslim or Non-Muslim, the main breadwinner of the household as well as the family is male. Although there are high percentage of females engaged in household industry as well as other sectors of economy in most of the city’s wards but their contribution as the breadwinner is very less because their earnings are considered as the

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Aligarh City
Wardwise Muslim Female Breadwinners
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.13
secondary source. Out of 44 wards 22 wards do not have any female breadwinner whereas 23 wards show female contribution as a breadwinner for the household within a range of 1 to 10 per cent female breadwinners. It is noticed that most of the old city’s wards or the wards where the following activities like, small lock making, buckle making and bulb cap making, nickel planting, die making, embroidery and patchwork etc. are done at the household level, have female as the secondary or supplemental breadwinner. The four wards which represent very high percentage of female breadwinner are no. 4 (Anarkali), no. 6 (Jaiganj), no. 39 (Sarai Nawab) and no. 40 (Begpur) but all these wards consist of very low percentage of Muslim population. The Muslim majority wards have low to very low percentage of female breadwinners. The reverse conditions may be seen in the case of male breadwinners.

IV. 6. Wardwise marital status of Muslim Population

The marital status or the civil condition of the total sampled population is being shown by the table given below:

Table IV.5

<table>
<thead>
<tr>
<th>Marital Condition of Muslim Population in Aligarh City (2004-2005)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Categories</td>
</tr>
<tr>
<td>Unmarried</td>
</tr>
<tr>
<td>Married</td>
</tr>
<tr>
<td>Widowed</td>
</tr>
<tr>
<td>Separated</td>
</tr>
</tbody>
</table>

Source: Based on the computation of primary data.
As the table IV.5 clearly indicates that out of a total sampled population of 24,947 persons as much as 61.72% of the Muslim population is unmarried. It means that nearly two-thirds of the Muslim population is unmarried including minors and adults. The percentage of married population is 35.09 per cent. This indicates a rather small percentage of married Muslim population in the city which is nearly one-third of the Muslim population. Hence, one can envisage a future scenario of further proportionately decreasing Muslim population in Aligarh. It also indicates a marginalized ability of the Muslims towards marriage making. The main reason for this scenario is their depleting socio-economic gravity. In fact the percentage of married couples to the total population is merely 17.51 per cent. The percentage of married males and females are almost equal with a slight difference that is 17.51 per cent for males and 17.58 per cent for females.

This 0.07 per cent difference may be due to more than one marriage for males. However, this meagre difference of only 0.07 per cent is a good pointer towards monogamy in the male dominated society. This also emphatically indicates that the incidence of multiple male marriage or polygamy amongst the Muslims is a meager 0.07 per cent. Therefore, married female percentage is higher because some males have more than one wife. Separated population is very meagre that is only 0.13 per cent. This indicates that the married couples are trying their level best to sustain their marital commitments. However, 3.06 per cent of widows are a congnisable size. This may be both due to divorce and largely due to death of one of the spouses, particularly of male due to poor nutrition and ill health who work in the factories under hazardous conditions.
Aligarh City
Wardwise Unmarried Males of 30-40 Years
(2004-2005)

Index Percentage

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.14
Aligarh City
Wardwise Unmarried Females of 25-35 Years (2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.15
Figure IV.14 represents unmarried males in the age group of 30-40 years. Out of 44 wards only 4 wards no. 44 (Lekhraj Nagar), no. 35 (Sarai Pakki), no. 27 (Barahdwari), and no. 58 (Manik Chowk) have the very high percentage of unmarried males, that is, from 34.603 to 40 per cent. If we compare this figure, with figure no. IV.15 of unmarried females, the unmarried females’ percentage in the age group of 25-35 years is still higher than the males. For females the age group from 25-35 years has been taken into consideration because after 35 years of age it is difficult to get marriage proposals for girls, while boys do get married even past 40 years of age. The very high unmarried female group has 36.497 to 42.85 per cent which is present in three wards such as no. 1 (Sarai Deen Dayal), no. 14 (Zameerabad) and no. 58 (Manik Chowk). The reason for higher proportion of unmarried females than males are (i) dowry demands, (ii) unsuitable match and the overall decline in the socio-economic status the community. Even a city like Aligarh should have the bolstering gravity of Aligarh Muslim University for the Muslim community?

If we compare figures IV.16 and IV.17 of widowers and widows, one can observe at a glance that the percentage of widows is considerably higher than the widowers. Out of 44 wards only 28 wards show widowers with 0.31 to 5.88 per cent population. Most of the widower population lies into low and very low percentage group. Whereas, the widows can be seen in as many as 41 wards except ward no. 1 (Sarai Deen Dayal), no.9 (Kishore Nagar) and no. 13 (Durgapuri). In all these three wards the number of sample size was very small and all the families had both spouses. There are two wards no. 14 (Zameerabad), and no. 49 (Dodhpur) with very high percentage
Aligarh City
Wardwise Distribution of Widowers
(2004-2005)

Index Percentage

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.16
Aligarh City
Wardwise Distribution of Widows
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.17
### Aligarh City

#### Wardwise Distribution of Separated Females (2004-2005)

<table>
<thead>
<tr>
<th>Index Percentage</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.209</td>
<td>1.717</td>
</tr>
<tr>
<td>1.717</td>
<td>1.225</td>
</tr>
<tr>
<td>1.225</td>
<td>0.733</td>
</tr>
<tr>
<td>0.733</td>
<td>0.240</td>
</tr>
<tr>
<td>Nil</td>
<td>2.208</td>
</tr>
<tr>
<td></td>
<td>2.700</td>
</tr>
</tbody>
</table>

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

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**Fig.IV.18**
of widows. In Dodhpur the living standard is very high and the longevity especially female longevity is also very high. The spatial variation of widows is from 1.960 per cent to 13.330 per cent. Total Muslim widowed population is 3.06 per cent. If we take separately, the widowers are 0.61 per cent. In contrast to this the widows percentage is 2.44 per cent. It reveals a lower male longevity than the female. The widows are almost three times more than the widowers. The reason for this higher percentage of widows is that the mortality rate increases among the males in the older age whereas the female mortality rate decreases in that age. It is for this reason, one can notice less number of grandfathers and more number of grandmothers.

The figure IV.18 deals with the separated or divorced Muslim female population of the city. Only 0.13 per cent of the total population is having the divorced or separated status. We only have figures of separated females because separated males are almost non-extent in the male dominated Indian society. However, the spatial range of separated females is from 0.24 to 2.70 per cent. Ward no. 18 (Nagla Kalar) and no. 20 (Kanwariganj) represent a very high percentage of separated females. Out of 44 wards only 16 wards have separated females. The divorced females are also included in this separated population. Almost all of these separated females fall back upon and live with their parents.

The gender differential of the old age population can also be verified with the help of figures IV.19 and IV.20. Both these figures show wardwise grandfather and grandmother distribution. It clearly upholds the hypothesis that biologically females are stronger than males. Out of 44 wards
Aligarh City
Wardwise Distribution of Grandfather
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.19
Aligarh City
Wardwise Distribution of Grandmother
(2004-2005)

Source: Based Upon the Computation of Primary Data Generated Through Field Surveys

Fig.IV.20
only 24 wards have shown the presence of grandfathers. In comparison to it as many as 40 wards have the geographical distribution presence of grandmothers. The spatial range for the grandfathers is from 2 to 20 per cent whereas for the grandmothers it is three times more from 10 to 60 per cent. In some wards only one senior person that is either grandfather or grandmother was present.

IV.7. Coefficient of Correlation among the Variables of Family Structure

A correlation matrix has been prepared to analyze the relationship among all the variables. The following table reveals the correlation of family structure variables. Table IV.6 shows that the variable average household size is positively correlated to the variables of average family size \( r = 0.486 \), joint family \( r = 0.440 \) and extended joint family \( r = 0.713 \) at 0.01 level of significance and with age group of 0-14 years \( r = 0.309 \) at 0.05 level of significance. It means an increase in the average household size will also lead to an increase in average family size, joint family, extended joint family and the population in the age group of 0-14 years. The variable average household size depicts a negative correlation at 0.01 level of significance of the nuclear family \( r = -0.816 \) and age group of 35-59 years \( r = -0.423 \). This negative relationship shows that an increase in average household size would lead to a decrease in the incidence of nuclear family system as well as the population in the adult age group. Large household size is associated with higher fertility rate and leads to higher occurrence of minors in the household.

The variable average family size depicts a positive correlation with the variable age group of 0-14 years with \( r \) value 0.338 and to extended nuclear family with \( r \) value 0.347 at 0.05 level of significance. It means an
increase in average family size will also lead to an increase in the population of 0-14 years age group as well as the extended nuclear family system. While it is negatively correlated to the variables of age group 35-59 years ($r = -0.417$) and 60 years and above age group ($r = -0.455$) at 0.01 level of significance. It is interesting to note that if the average size of the family would increase, the population of the minors (0-14 years) would also increase, whereas the adults and senile would be negatively associated with the larger family size. The variable single parent family is positively correlated with 15-34 years age group ($r = 0.235$) with no significance level.

The variable nuclear family is positively correlated with the age group 35-59 years ($r = 0.348$) at 0.05 per cent level of significance. This defines that an increase of the nuclear family system would help to increase the adult population of higher age group with lower fertility. It is negatively correlated with age group 0-14 years ($r = -0.126$), 15-34 years ($r = -0.244$) and 60 years and above age group ($r = -0.089$) with no significant relationship. However, the direction shows that an increase in nuclear family system is associated with a decrease in population of all the age groups except the age group of 35-59 years.

Extended nuclear family has a negative correlation with 0-14 years age group ($r = -0.149$) and 60 years and above age group ($r = -0.040$) but a positive correlation with 15-34 years age group ($r = 0.239$) and 35-59 years age group ($r = 0.039$) with no significant relationship. It means the extended nuclear family is associated with a marginal increase in adult population.
<table>
<thead>
<tr>
<th></th>
<th>Average household size</th>
<th>Average family size</th>
<th>Single parent family</th>
<th>Nuclear family</th>
<th>Extended nuclear family</th>
<th>Joint family</th>
<th>Extended joint family</th>
<th>0-14 Years</th>
<th>15-34 Years</th>
<th>35-59 Years</th>
<th>60 Years &amp; above</th>
</tr>
</thead>
<tbody>
<tr>
<td>Average household size</td>
<td>1</td>
<td>0.486**</td>
<td>-0.214</td>
<td>-0.816**</td>
<td>-0.149</td>
<td>0.440**</td>
<td>0.713**</td>
<td>0.309*</td>
<td>0.089</td>
<td>-0.423*</td>
<td>-0.191</td>
</tr>
<tr>
<td>Average family size</td>
<td>1</td>
<td>-0.181</td>
<td>-0.295</td>
<td>0.347*</td>
<td>-0.111</td>
<td>0.262</td>
<td>0.338*</td>
<td>0.207</td>
<td>0.056</td>
<td>-0.417**</td>
<td>-0.455**</td>
</tr>
<tr>
<td>Single parent family</td>
<td>1</td>
<td>0.150</td>
<td>-0.142</td>
<td>-0.301*</td>
<td>-0.038</td>
<td>-0.097</td>
<td>0.235</td>
<td>0.056</td>
<td>0.247</td>
<td></td>
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</tr>
<tr>
<td>Nuclear family</td>
<td>1</td>
<td>-0.148</td>
<td>-0.531**</td>
<td>-0.574**</td>
<td>-0.126</td>
<td>-0.244</td>
<td>0.348*</td>
<td>0.089</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extended nuclear family</td>
<td>1</td>
<td></td>
<td>-0.339*</td>
<td>-0.222</td>
<td>-0.149</td>
<td>0.239</td>
<td>0.039</td>
<td>0.040</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Joint family</td>
<td>1</td>
<td></td>
<td>-0.083</td>
<td>0.022</td>
<td>0.222</td>
<td>-0.056</td>
<td>-0.074</td>
<td>0.154</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extended joint family</td>
<td>1</td>
<td></td>
<td></td>
<td>0.287</td>
<td>0.093</td>
<td>-0.400**</td>
<td>-0.181</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Correlation is significant at 0.01 level.  *Correlation is significant at 0.05 level.
Source: Based on the computation of primary data generated through field survey.
Joint family is negatively correlated with 15-34 years age group 
(r = -0.056) and 35-59 years age group (r = -0.074), has no significant 
relationship. It shows a decrease in adult age group with an increasing 
incidence of the joint family system. It has positive but no significant 
correlation with 60 years and above age group (r = 0.154) and 0-14 years 
age group (r = 0.022). This family system is associated with a slight increase 
in the senile population. A higher incidence of joint family system, as is the 
case with Muslim population in Aligarh, is indicative of stagnant or 
marginal growth of population.

Extended joint family is negatively correlated with 35-59 years age 
group (r = -0.400) at 0.01 level of significance. Like the joint family system 
the higher incidence of extended joint family system would lead to a 
decrease in adult age group as well as a decrease in the overall population of 
this social group. It is also negatively correlated with 60 years and above 
age group (r = -0.181). Extended joint family depicts a slight to meagre 
positive correlation with 0-14 years age group (r = 0.287) and 15-34 years 
age group (r = 0.093) with no significant relationship.

Hence, the correlation table clearly proves the hypothesis that the 
fertility rate among the Muslims is not very high. In fact it shows a 
declining trend to the extent that the Muslim population in the index city of 
Aligarh is steadily declining due to the squeezing circumstances of their 
socio – economic sustainability. As all the family systems have a negative 
correlation with the minors or (0-14) year's age group population except the 
extended joint family system. However, extended joint family does not have 
any significant correlation. Therefore, the fertility among Muslims is not as 
high as it is often projected by the various rival agencies.