



THE ISLAMIC PERSPECTIVE ON AGE, AGEING AND THE AGED: MORAL AND SPIRITUAL LESSONS FOR MUSLIM YOUTH

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Abstract

This paper explores the Islamic perspective on age, ageing, and the aged, asserting that while gerontology is a modern academic discipline, its core concerns are deeply embedded within the foundational texts of Islam. Through a qualitative analysis of Qur'anic verses and Prophetic Hadiths, the study demonstrates that Islamic scriptures provide a comprehensive framework for understanding gerontological issues. The analysis reveals that these texts delineate the concepts of ageing, describe the physical and cognitive characteristics of old age, and explain the spiritual purpose behind the ageing process. Furthermore, the research highlights how the Qur'an and Sunnah offer explicit moral and practical injunctions for the holistic care of the elderly, encompassing their social, economic, spiritual, and psychological well-being. The findings underscore that Islam places the responsibility for the welfare of the aged on the individual, the family, and the wider Muslim society (Ummah). The paper concludes that the effective implementation of these divine guidelines necessitates targeted religious education for Muslim youth and committed advocacy by community leaders and scholars to ensure these teachings are integrated into contemporary practice.

Keywords: *Quran, Hadith, Age, Ageing, Aged, Elderly, Gerontology, Islamic Ethics.*

Introduction

In the Holy Quran, Allah (SWT) has made it categorically clear that He has not forgotten anything in the Book, meaning that issues of the elderly have also been captured in the holy scripture. It is quoted in the Quran, thus: "We have neglected nothing in the book (of decree) them to their Lord will they all be mustered" (6:38). There are also, explained and expatiated in the hadiths of the holy prophet (SAW). This has therefore, established the fact that gerontology is not a new field of study to the Muslim world, Muslims have been aware of the issues of age, ageing and the aged, since 1400 years ago. Several verses of the glorious Quran have mentioned and elaborated upon issues concerning old age. In the glorious Qur'an Allah (SWT) has informed Muslims about the life of past prophets and their struggle and perseverance. One of such stories was that of prophet Nuhu (AS) who had preached for nine hundred and fifty (950) years but who attracted only fifty (50) converts. Preaching for 950 years suggests that the prophet had lived into old age close to one thousand years. By implication, therefore, longevity and life expectancy were much higher in ancient times than they are at present. The divine story reads: We certainly sent Nuhu to his people and he remained among them a thousand years minus fifty years, then the flood seized them while they were wrong doers" (Suratul ankabut).

Similarly, regarding biological ageing, especially on the issue of menopause, Allah had given



Prophet Zakariya a son when he was at the age of about 90 years and his wife had been barren as cited, thus: My Lord! My bones have become feeble, and my hair has turned white with age. Yet I have never been deprived in receiving from you the answer to my prayers. I am afraid of what my kinsmen will do after (My death) and my wife is barren. Lord, grant me a son who will be my heir and the heir of the family of Ya'qoob and make him O my Lord, one with whom you are well pleased" (Qur'an 19:2.6).

Similarly, thus:

"Lord grant me by your Grace, Virtues offspring, you hear all my prayers." When he was standing during prayers in the sanctuary, the angles called him saying. "Allah gives you the glad news of the birth of your Son Yahya who will be testimony of the word of Allah. (He will be honourable and one of the righteous Prophet (Quran 3:37, 38).

The implication of the above episode is that Allah (SWT) has the power to cause anything to happen, contrary to common belief and experience. Therefore, the thinking that age is always a barrier to conception and delivery in humans, has been discredited by the divine will. God had actualized his promise to prophet zakariyyah and which bore him a son, called Yahaya and who had been appointed a prophet himself, at a very young age.

From the above, there are gerontological issues to be understood, studied especially over the issues of longevity, life expectancy and menopause. If people in the past had lived close to one thousand years old and longevity has dropped to about 115 years and life-expectancy to about 90 years, causes and reasons for these changes need to be investigated. Similarly, since it has become possible for old people to conceive and deliver, bio-gerontologists need to investigate and reflect upon the theory of menopause.

In general, therefore, this paper discusses the Islamic perspective to age, aging and the aged. The paper, also explains who the aged are and what the characteristics of older adults are well. It also shows how the only books attempt to offer Islamic explanations to why people age. This paper also discusses some of the changes which occur in humans as they become older, especially, the physiological, cognitive, psychological, biological and social as well as moral aspect as perceived by Muslim scholars.

The paper also sheds some light on the common diseases affecting the aged persons, as mentioned by the holy scripture and Muslims scholars, especially those that affect the human physiology and cognitive or result to mental disorders. The paper also attempts to relate the changes to human social, economic, spiritual and other areas of human life.

Age, Aging and the Aged

Regarding the issues of age, ageing and the aged, the Holy Qur'an has explained the foundation of human life, when it stated, that:

It is He who created you from dust, from sperm-drop, then from a leach like clot, then does He get you out (into the light) as a child: then lets you (grew) and reach your age of full strength; then lets you become old-thought of you there are some who die before and lets you reach a Term appointed, in order that ye may learn wisdom" (Ghafir 40:67).

Moreover, in Suratul Yasin, Allah (SWT) has mentioned the issues of physical condition, thus: "if we grant long life to any, We cause him to be reversed in nature: will they not then understand?" (Surah Yasin: 68)".

Also, in the Hadith of the holy Messenger of Allah (SAW) the holy Prophet Muhammad (SAW) was reported to have mentioned:

Old age as the only disease that cannot be remedied. This is reflected in the following story: a



group of people once asked him; O messenger of Allah, shall we treat our ill? He said: `Yes, O worshippers of Allah! Use remedies. For indeed Allah did not make a disease but He made a cure for it- or a remedy, except for one disease. They said.... What is it? He said: Old age (In Nashift et al, 2020).

The above prophetic tradition supports the Qur'anic sayings about age, ageing and the aged. The hadith also elaborates on the irreversible nature of ageing, the holy prophet has even described old age as a disease that has no cure. How do people then look like when they become old?.

Characteristics of Old Age

Old age brings a number of changes to adults which includes not only physical weakness but cognitive deterioration. This decline begins to set in from the age of forty (40) years, this has been established in the holy Quran as follows:

And we settle in the wombs whatever we will for a designated term, and then we bring you out as infants, until you reach your full strength. And some of you will pass away, and some of you will be returned to the vilest age so that you may not know, after known..... (Quran 22:5).

In another verse of the holy Qur'an, Allah (SWT) has said:

It is Allah who creates you and takes your souls at death: and of you there are some who are sent back to a feeble age, so that they know nothing after having known (Much): for Allah is All-knowing, all-powerful. (Qr'an 16:70).

Yet, again, in another verse of the Holy Qur'an, Allah (SWT) Said:

When the caravan left (Egypt), their father said: I do indeed smell the presence of Joseph: no, do not think me as a dotard". They said: by Allah! Truly you are in your old wandering mind: (Qur'an 12: 94-95).

According to the hadiths of the messenger of Allah Muhammad (SAW), the holy prophet was reported to have said:

O Allah, I seek refuge with you from cowardice, miserliness and from being sent back to a feeble age (Al-Bukhari, Book 16, Hadith 14).

In another hadith of the Holy prophet Muhammad he was reported to have said:

Any damage (with) in the human body will affect the psychological status.....the weak men, women and children who have no means to act, God pardon them Everything can affect the elderly, even a word, because of that God instruct us to respect them, especially when they reach old age.

From the verses of the holy Quran and saying in the hadiths of the Holy Prophet, some of the characteristics of older people have been enumerated, and analyzed as follows:

1. This characteristics of old age include physical and cognitive weaknesses.
2. This cognitive regression is a natural part of ageing and a symbol of God's power, meaning that not everyone who is a shaykh in age will be a shaykh in knowledge.
3. The ageing and loss of cognitive abilities are the hardest diseases and
4. That, with old age, people become confuse and forgetful, to the extent of forgetting time for prayers and other religious practice.

Thus, the above are some of the major characteristics of aged persons, and which border on heath, social life, economic life, spirituality and environmental living. This brings us to the questions of why people age and why variations in the effects of aging among humans.



Why Human Beings Age

Reasons for human ageing have been advanced by bio-gerontologists; that is, biologists concerned with human ageing. The scholars have developed several theories, regarding the issue which are termed as biological theories of aging. The theories are classified as those relating to purposeful events and those relating to random events. The purposeful event theories are, those having a prior assumption of a pre-existing master plan. These theories include vital substance theory; genetic mutation, reproduction exhaustion theory; aging by design theory and neuroendocrine theory. The random events theories include wear and tear theory. Rate of living theory; waste production accumulation theory, cross linking theory. Free-radical theory, immune system theory; accumulation of errors-theory; order – to – disorder theory; evolutionary theories of aging; theory of programmed death, mutation accumulation, theory of aging antagonistic pleiotropy theory of aging and reliability theory of biological aging.

As a biological theory of aging vital substance theory is one of the earliest theories of aging accepted by contemporary scholars. It is one of the biological theories of aging having prior assumption of a pre-existing master plan. The theory postulates that:

Animals are born with a restricted amount of an undefined essential life substance. As the substance is consumed, lack of energy occurs. The person dies when the substance is totally gone. This substance was thought to be an array of humors controlling all of human biology (Blackburn & Dulmus, 2007: pp.36).

This theory is still considered relevant by contemporary scholars, although it was previously challenged by others. A modern version of the theory contends that:

“each animal has a limited number of heartbeats or breaths. Once these are used up, death ensues.” (Blackburn & Dulmus, 2007: pp.36).

Another purposeful event biological theory of aging that supports the vital substance theories is ‘Aging by Design Theory’. This theory was developed by Minot (1907), it contends that there is a master plan preceding life. The scholar submitted that:

“Aging is simply the last stage of biological development. The scholar also contended that aging changes always result in senility” (Blackburn & Dulmus, 2007: pp. 37)

The above listed biological theories of aging have both offered explanations as to why people age. They provided different reasons based on the workings of human bodies, that necessitate aging. The theories of Vital substances and Aging by Design have, however, maintain that human biological aging is already designed to occur by nature. In other words, there is a pre-existing plan for people to age with time. These theories have supported the earlier positions in the Holy Quran and Hadiths of the Holy Prophet Muhammad (SAW) earlier cited. There is, however, the need to examine the changes that occur with humans as they age.

Changes that Occur to Humans when the Age

One of the most complex variables in human life is ageing. It is complex because it is accompanied by numerous changes in almost all spheres of human life. That is physiologically, psychologically, economically, socially and culturally (Lowell, 1980). Aging brings about physical changes in human beings and the changes often result into body weaknesses to most adults, sometimes, even impairments. Physical impairments, sometimes, cause psychological disorders, especially when they affect sensory organs. Such changes may also affect motor capacities and central information processing functions, which are associated with cognition (Myerson, et al, 1992). Some of the changes may be social cultural such as the areas which occur in the individual’s position in society



and their beliefs and attitudes, personal qualities, behavior, and the content as well as organization (Lovell, 1980).

Other changes may be in the area of health, for instance, scholars have found that the elderly are a high-risk group, prone to chronic diseases besides suffering from memory-related problems and mental disorders. A WHO (2014) report on Malaysia for instance, indicated that eighty-seven percent (87%) of the elderly suffer age related diseases, such as diabetes, high blood pressure, dementia, stroke, arthritis, cardiovascular problems, cancer; vision problems; kidney disease, and acute gastro-intestinal breeding (Noor, Jamil, Anas, Rankand, 2022). Similarly, scholars have added that, during the recent Covid-19 pandemic, the effects of the disease were greater on the elderly, those aged 65 years and above. The scholars elaborated, thus:

The effects of Covid-19 infection are greatly dependent on the age of patients with more 80% infections transpiring in the elderly aged 65 years and with a risk of death 23 times greater than other groups. Moreover, their mental health is also affected by the widespread of Covid-19 due to anxiety, panic, adjustment disorders, depressions, chronic stress, and insomnia (Petretto and pili 2020; Mueller et al., 2020; Banerjere, 2020; pp.1822 in Noor et al, 2020).

Moreover, Alavi and Mahbob, 2017 in Noor et al., (2020) further added that:

“Elderly are interacting lesser owing to chronic health problems including stroke, dementia, alzheimer and memory decline which brought forth ordeals to heirs or caregivers. The outcome of these changes requires full time care from formal and informal care givers to enhance their well being and quality of life. The failure of social support system and family functions has ensured in rising rates of neglect among the elderly (pp.1822)”.

The above-mentioned changes and their consequences have been discussed in the holy Quran scriptures and injunctions have been issued by Allah (SWT) and equally from the Hadiths of the holy Prophet Muhammad (SAW).

Qur`anic and the Prophet Sayings about the elderly

The Holy Qur'an and hadiths have made several mentions of the elderly, especially their weaknesses and health challenges and that they should be supported by their offspring and the larger society. For instance, in the Holy Qur'an Allah (SWT) has said the following, concerning the aged:

“And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in his/her life, don't tell them a word of disrespect, nor shout at them but address them in terms of honour (arafa 2017, pp.2)”.

Similarly, Allah SWT say:

And lower into them wing of submission and humility and through mercy and say: “My Lord! Bestow on them the Mercy as they did bring me up when I was young” (Al-Isra: 23-24).

Also, in an attempt to free their brother Benjamin from the prison of the vizier of Egypt, the children of Jacob had said: “O ruler of the Land! Verily, he (Benjamin) has an old father (Who will grieve for him); so take one of us in his place indeed, we think that ones the Muslims (good doers (Yusuf:78). The essence of the request was to capitalise on the respect that the elderly enjoyed from the authorities of the land.

Similarly, Allah (SWT) has said that:

It is Allah who created (in a state) of weakness, ordains strength (on you) and then, after a period of strength, ordains (old age), weakness and gray hair. He create whatever He wills, and he alone is all-knowing and infinite in His power (Quran: 35).



In another chapter of the glorious Qur'an, Allah the Almighty, has said that:

And Allah has created you and in time will cause you to die, and many one of you is reduced in old age to a most object state, ceasing to know anything of what he once knew so well (Quran: 36).

Moreover, in the hadith of the holy prophet Muhammad (SAW) several mentions of and discussions about the elderly have been made. For instance, the last messenger of Allah (SAW) was reported to have said:

“the life span of my Ummah (nation) is between sixty and seventy and a minority will exceed that” (38 in FIMA, 2006).

And in another hadith, the holy Prophet was reported to have said that:

“The best among you are those who live longer lives with good deeds (39 in FIMA, 2006). He was also reported to have made a Dua`a Supplication).

Whenever he concluded a meeting or gathering saying:

“Oh Allah! Bestow on us a fear from you that prevent us from disobeying you... and grant us the enjoyment of our (Sense of) hearing, seeing and energy as long as you grant more life to us and make this everlasting for us “(40 in FIMA, 2006).

The holy prophet SAW) was also reported to have prayed for one of his companion and said:

“Oh Allah! Grant him blessing and increase his wealth and progeny, prolong his life and grant him for givens” (41 in FIMA, 2006)”.
Furthermore, holy prophet (SAW) was also reported to have warned believers as follows:

“Do not express your wishing to die, and do not make dua`a for death before it comes on you, because death will terminate your good deeds, while prolonged living will further increase the good deeds of the faithful” (42 in FIMA, 2006)”.
As Islam recognizes old age and its implications, in /terms of spheres of life, it has, also suggested on how to caters for the needs of the elderly. It has clearly expressed how the aged persons should be handled and managed.

Care for the Elderly in Islam

In Islam, care for the elderly is a religious obligation and an act of worship. In several chapters of the holy Quran, Allah (SWT) has directed all believers to provide an all-round and comprehensive care for elderly persons. For instance, Allah (SWT) has said in the glorious Qur'an:

“And, ones Lord has decreed that one worship none but him. And one is dutiful to his/her parents. If one of them or both of them attain old age in his/her life don't tell them a word of disrespect, nor shout at them, but address them in terms of honour (Arafat 2017; Arshed 2019)”.
In another Qur'anic chapter, Allah (SWT), the Almighty has said that:

And lower unto them the wing of submission and humility through mercy, and say: My Lord: Bestow on them the mercy as they did bring me up when I was young” (The Qur'an, al-Isra: 23-24).

Similarly, Allah (SWT) has said in another chapter of the glorious Qur'an, that:

“And we have enjoined on man to be good to his parents: In travail upon travail did his mother bear him and in years twain was his weaning (hear the command): show gratitude to me and to your parents: to me is your final goal”

“But if they strive to make you join in worship with me things to which you has no knowledge, obey them not, yet bear them company in this life with justice (and consideration) and follow the way of those who turn to me (in love and obedience). In the end the return of you the truth (and meaning) of all that you have done (59 in FIMA, 2006)”.



Also, with regards to respect for the elderly, Allah SWT has commanded, as follow:

Worship Allah and associate nothing with him, and show kindness to your parents, relatives, orphans, the needy, the neighbor who is near of kin, the traveler, in need and your slaves. Allah does not like anyone who is arrogant, boastful or show off (Al-Nisa 4:36).

Similarly, in Surah Al-Isra, Allah (SWT) has decreed that:

And we have enjoined on man kindness to his parents. His mother bore him in weakness and hardship upon weakness and hardship. (17:23).

In recognition of the situation of the elderly, Allah SWT has granted them permission and concessions even in religions duties. The almighty said: “celebrate Allah praises standing, sitting and lying on your sides” (43 in FIMA, 2006).

In another chapter of the holy Qur'an Allah (SWT) has commended as follows:

“O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint. (Fasting) for fixed number of days, but if any of you is ill or on a journey, the prescribed number (should be made up) from days later. For those unable to fast, a substitution (Fidyah) by feeding of one who is indigent (44 in FIMA, 2006).

In the hadith of the last messenger of Allah (SAW). Several injunctions have been made to Muslims to respect and support the elderly, especially ones own parents. In the prophetic sayings of Muhammad for aging and caring parents is a duty. The holy prophet was reported to have said the following:

Whenever one is in the presence of a senile in the tribe, respect him. There are three people to whom, except for the person whose hypocrisy is manifest, no one shows disrespect: the white beard of Islam, the just leader and the teacher of virtues. Having elderly people in one's care will increase the mercy and beneficence of God upon a person and will expand his/her blessings. And to respect the aged Muslim unto has grown white hair on his head is like celebrating God. One who does not respect the older people and does not show kindness to children does not have a place among us. Also. Says: Have mercy upon the children and respect the age to be among my friends. Any youth who respects an elderly person because of their age, God will send someone to respect them in their old age. (Kulani, 2007, Mohaddeth, 2003; motaghi Hindi 1998; payandeh, 2009 in Asodollahi 2019, pp.1).

In another set of hadiths of the last messenger of Allah, the holy prophet reported to have said:

Respect older adults and have devotion to ones relatives. The dignity of old age is dearer to me than the merriment of the youth. Respect older adults for his/her children to respect him/her in adulthood (payandeh, 2009; Amedi, 2014 in Asodollahi, 2019, pp3).

The above chapters of the glorious Qur'an and hadiths of the holy prophet are but a few divine injections from Allah (SWT) regarding the welfare for aged persons as authorized and confirmed by the hadiths. As old age is associated with peculiar diseases, referred to as geriatric diseases Islam has also directed ways to handle elderly people suffering such diseases.

Management of Geriatric Diseases in Islam

The numerous citations from the Holy Qur'an and hadiths have established the fact that Islam has recognized the fact that aging is accompanied by certain diseases and ailment peculiar to the aging adults in society. Such diseases are referred to as Geriatrics ones by modern medical professionals. The health challenges are caused by aging but aggravated by neglect from members of the family and the larger community. Specifically, therefore, the elderly suffer physical, emotional, financial, and material neglect in many Muslim communities. The results of these neglect have caused health deterioration, high mortality and costly medical care needs and which today has become a global



issue particularly in terms of public health (Yunus, et al, 2019).

As a result of the deterioration in the health status of the elderly, they have become prone to psychological and neurological disorder in addition to the physical health deterioration (Halim, 2017). Yasin et., al (2016) in Nov (2022) have therefore, listed the main, challenges being faced by the elderly to include, neglected ageedah, social, education and financial, support caused by family, members and communities (pp.1820), the Islamic injunctions concerning elderly persons therefore revolve around comprehensive care; meaning that the elderly should be adequately cared for in all spheres of life. Scholars have expatiated this, thus:

As the final clouds of frailty set in, their rights upon society gradually expand. Ultimately the frail elderly individual becomes totally dependent. Family and society are morally and religiously enjoined to provide the proper caring. In Islam, this caring is looked upon as an act of worship that Muslims expect the best level of reward by their creator. He/she also expects the same level of devoted loving care, if he/she is destined to live to the stage of frailty (FIMA, 2005, pp11).

In view of the above, Muslim scholars have identified some preferred principles of elderly care in Islam, which are based on faith and morality as follows thus:

1. The dignity and respect of the human being (And we glorified the progeny of the Adam). Allah (SWT) ordered the angels to kneel to adam, as a sign of respect and glorification. This status is extended to all mankind, including elderly (In FIMA 2006 pp13).
2. The Muslim society is distinguished with mercy, solidarity and caring especially towards those in need. The prophet (PBUH) said: (He does not belong to us who does not show mercy to our young and respect to our old ones) (53: in FIMA, 2006, pp13).
3. The elders who had spent their lives in services and accomplishment are duly entitled to rewards and returns of favour by the family and society. The prophet (PBUH) said: When soever a young person, provide a favour for an old person, Allah will provide people to provide favour for him when he becomes old (54). He also said: one of the great favour from Allah is for those who provide favour and respect for an elder Muslims (55) (In FIMA, 2006, pp13).
4. Caring for the elderly in the Muslim society is a moral and religious obligation for capable relatives and the society in case no capable offsprings are available (FIMA, 2005 –2006, pp11)

Care for the elderly in Islam is not limited to ones own parents, it also include friends and relatives of the parents. The holy prophet Muhammad was reported to have said in this regard: One of the purest deeds is for a person to provide care for the beloved ones of his or her parents (56). In another hadith, the holy prophet was again reported to have listed parents neglect together with worshiping partners along with Allah (Shirk) and Murder (57). Similarly, the holy prophet Muhammad when asked about the best deed in the eyes of Allah (SWT), he was reported to have answered, thus: “performing timely prayers, then caring for the parents, then Jihad for the cause of Allah. From the hadith caring for parent supersedes Jihad in reward from Allah (SWT).

Concerning specific geriatric disease, some sharia scholars have highlighted the roles of the family in caring for older persons with dementia. The scholars elaborated, as follows:

“These roles include reminding them about prayer, greeting, sitting with, talking to and reading verses from the Quran to them; being patient and answering their questions and respectfully listening to their repeated stories, not arguing with

them, not sending them to a care home, or institution; not leaving the older adult with the nurse or



domestic worker all day, and protecting the person dementia from risk. Furthermore, extended family members have to consider the burden on families. They also mentioned that society has a responsibility towards neglected older adults. The community must intervene so that the older adults do not unduly suffer from illness or loneliness. (Nashif, Hammad, Tanya, 2020).”

In addition, some caregivers to their aged parents were reported to have used religious practices as intervention tools in stabilizing the ailments at their aged parents suffering with cognitive regression or loss. One of the caregivers reported about aged mother, that:

When she is nervous and listen to the Quran, she calms down. A night when she wakes up shouting asking for somebody, I open the Quran and she calms down and falls asleep (Samina, 27 in Nashif et., al 2020)”.

In another case of using religious practice to calm down elderly parents with cognitive regression, the report narrated that:

“Nihal gave her father the start of the verse, and he could remember and continue to recite the reminder, she said: This was one of the few things that made him happy. seeing him happy. (Nihal 28 in Nashif et., al 2020)”.

The comprehensive care of the elderly enjoined by Islam is the best approach for the management of geriatric diseases associated with the aged. Disease such as diabetes, high blood pressure, vision problem, kidney diseases and acute gastrointestinal bleeding are common with the elderly and are mostly difficult to medically cure, especially as people reach advanced aged. They can however be managed through the consolation experience from reading from the glorious Qur`an and the treatment of the affected persons as enjoined in the Holy Qur`an and Sunnah of the Holy prophet (SAW). This kind of treatment and affection are capable of giving the elderly the psychological balance required for them when the geriatric diseases.

Conclusion

Islam has recognised old age and regards old people with high esteem. The various Qur`anic verses and prophetic sayings regarding old age and treatment is a clear testimony of the regards Islam as a religion has for old people. The clear injunctions from the holy Quranic scriptures and hadiths about the necessity to take care of the elderly, have given enough social welfare concern for the older adults. While alive and even in death, Islam has directed that parents must be treated with kindness and must be remembered through prayers.

The payment of debts, Zakat, and the undertaking of an unfulfilled Hajj can be performed on their behalf. Similarly, continue to pray for their parents, even after death as a form of Sadaqah Jarriyah for the parents. In case where conditions necessitate taking them to old people homes, they must not be abandoned by the extended families and the larger communities. Truly, Allah (SWT) and the Last Messenger of Allah have not forgotten the elderly and Islam as a religion has adequately cater for their care and management. What remains to do is for the Muslim Ummah, especially the Ulamas to preach and advocate for their rights of the older person as well as for Muslim youth to embrace and practice the teachings of the Qur`an and the Sunnah, regarding the elderly person and their case.

Recommendation

In view of the above, the Muslim youth are hereby, enjoined to know and accept the following established facts:

1. The path to kindness towards parents is to be found in having faith in Almighty Allah (SWT).
2. To understand the importance and the supreme place held by kindness and cherishing of



- parents in their old age.
3. Older adults are epitome of God's grace
4. It is a divine and religious value to look after the age adequately
5. Meekness and modesty in relationships with adults are the best ways to cherish and respect them;
6. it is the most appropriate way of soothing the feeling of the aged, through working, towards procuring God's welfare and felicity for them;
7. The devotion to, and veneration of, the aged should become part of popular culture in society; and;
8. The concern for the aged is a good deed itself for atonement for sins and the reception of God given favour unto younger persons in Islam. (Asadollahi, A 2019 in Asotollah, 2019. Pp4)

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