

Establishing the Rights of Elderly: A Comparative Discussion between Islamic Laws and General Laws

Dr. Mohammad Morshedul Hoque

Associate Professor, Department of Islamic Studies, University of Chittagong, Chattogram, Bangladesh.

Abstract

Generally, the older persons refer to those people who cross the threshold of 60. Naturally, their physical capacity decreases in this age. At this juncture of life, they are in need of assistance from others in carrying out their normal activities. Unfortunately, many old people are forced to isolate themselves from their families and live their lives in the old home. For this reason, in various countries in the world, the rights of the older persons are being taken seriously both socially and on state level. In order to protect the rights of older persons, the Government of Bangladesh has also approved the National Policy on Older Persons 2013, and included the matter in the national social safety program under the Project of the social safety nets. On the other hand, fourteen hundred years back, have the instructions on the protection of the rights of the older persons been detailed. In this regard, all the issues of fundamental rights including the age limit of the older person, his dignity, food, clothing and medication have been discussed. The present article has been produced to conduct a comparative assessment of the two Laws. In writing the article, the descriptive, analytical and comparative methods have been followed. It has been found in the findings of the research that the point of the rights of older persons being relevant, steps are being taken in protecting those rights in various laws of the world. Long before has Islamic Shari'ah, however, established the due dignity of the older persons and their rights.

Keywords: elderly; rights; protection; Islamic laws and general laws.

Introduction

Islam, being a complete code of life, has presented solutions to all matters pertaining to life. Safeguarding the rights of elderly people is a crucial subject within the cycle of human existence. The protection of rights and dignity of elderly people is extensively guided in the Quran and Hadith (sayings and actions of Prophet Muhammad PBUH), ensuring that the rights of the aged are not neglected or disregarded during critical junctures of life. However, in our society, the rights of knowledgeable individuals (the aged) are often overlooked and neglected. Consequently, when a knowledgeable person retires from their active professional life or due to physical weakness, they become heavily dependent on their children, relatives, and loved ones. Alongside this, in many cases, their immovable and movable properties, business ventures, and financial affairs are controlled by others, limiting their autonomy to spend as they wish for their own needs. This situation leads to Islam not allowing the complete transfer of community wealth to inheritors, except for the charity and gifts, before the death of an old person. Hence, Islamic law does not approve the complete distribution of wealth among inheritors immediately

after the death of a person, providing specific guidelines for the division of assets among the inheritors, ensuring that the elderly individuals are not neglected or deprived until their demise.

1.

In Islam, an unprecedented declaration has been made regarding the unparalleled dignity and rights of the elderly in their family, society, state, and religion. In the noteworthy research article, the identity of the elderly, their age limit, dignity, and rights will be presented in the light of Islamic Shari'ah. Alongside that, a relevant discussion on the rights and dignity of the elderly will be presented in the context of the National Elderly Policy

Introduction to the Elderly

2.1. Definition of the Elderly

From a linguistic perspective, the antonyms of the term "Praveen" (elderly) are:

1. Praveen refers to the elderly, sufficiently mature, knowledgeable, wise, experienced, skilled, and proficient individuals (*Sharif & others, 1999, 367*).
2. The term "briddho" (elderly) in the same dictionary signifies an aged, wise, intellectually capable, older, ancient, experienced person (*Ibid, 418*). Elderly, old, aged, wise, experienced, judicious, and skillful (*Ali, BBED, 2001, 467*).

The last period of human life, now often considered to be the years after 65. (*Dictionary of Thesaurus, 2016*)

2.2. Definitional Perspectives of the Elderly

There are several definitions of the term "Praveen" (elderly). Some of them are as follows:

1. Old age is a natural transition in human life. There are various opinions on the definition of old age. However, considering the physical, mental, behavioral, social, and cultural aspects, gerontologists primarily define old age based on age. Although globally, individuals aged 65 (sixty-five) and above are considered elderly, according to *the United Nations declaration and the National Policy on Older Persons 2013*, Bangladesh recognizes individuals aged 60 (sixty) and above as elderly (*National Policy on Older Persons 2013, Bangladesh Gazette, Official February 11, 2014, 5383*).
2. According to Bangladesh Praveen Hitaishi Sangha (an organization working for the welfare of the elderly), individuals aged 55 years or above are referred to as elderly (*Nath & Karim 2005, 162*).

Due to poverty, lack of purchasing power, malnutrition, hunger, illness, lack of care, and security, old age affects the majority of people's lives in rural Bangladesh (*Rahman 1999, 14*)

In simple terms, we understand that old age is a final stage in the life-cycle that is inevitable and unstoppable, representing the continuum between birth and death. Extensive research has been conducted on this topic, highlighting two main aspects.

Time and Environment as Causes of Aging: The progression of time and the surrounding environment play a significant role in the process of aging. These factors are predetermined and contribute to the aging of the body or the biological machinery.

Therefore, an elderly person is defined as an individual in society whose age is sixty or above. Regardless of caste, religion, or social class, all adult individuals are recognized as elderly.

Regarding the age limit of the elderly, the Quran provides guidance on ensuring appropriate care and rights for the elderly. Since the elderly are often mentally and physically weakened due to the natural process of aging, they may struggle to take care of themselves and carry out daily tasks. Allah, the Almighty, has provided recognition of the elderly in the holy Quran, emphasizing the importance of their well-being and respect-

سَمَّحَ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنكُمْ مَن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ۗ سَجَىٰ

“Allah created you, and will then remove your souls; and among you is one who is sent back to the most lowly age, so knowing nothing after having had knowledge; indeed, Allah knows everything, is Able to do all things.” (16:70)

The above passage contains references from various commentators discussing the interpretation of the phrase "أَرْذَلِ الْعُمُرِ" (ardhalu al-‘umur), which means "the weakest stage of life" in English. Here are the interpretations provided by the commentators:

- Ibn Jarir (1997) states that some commentators believe it refers to reaching the weakest stage of life at the age of seventy-five (*Ibn Jarir 1997, 17/251*).
- Asad ibn 'Imran Sa'd ibn Nabata narrates from Ali (may Allah be pleased with him) that Allah's statement " وَمِنكُمْ مَن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ " (And among you is he who is reversed to the weakest stage of life) means that some individuals reach the weakest stage of life at the age of seventy-five (*Ibid.*).
- Ibn Jarir Al-Alūsi describes the phrase "أَرْذَلِ الْعُمُرِ" (the weakest stage of life) as referring to the age of seventy-five (*Al-Alūsi, 1415H, 10/234*).
- Qatadah (may Allah be pleased with him) interprets "أَرْذَلِ الْعُمُرِ" (the weakest stage of life) as the age of ninety (*Ibid.*).
- Some commentators state that the weakest stage of life is reached at the age of seventy-nine (*Ibid.*).

Regarding the average lifespan of the Ummah of Muhammad, the Prophet said,

عمر أمتي من ستين سنة إلى سبعين سنة

"The lifespan of my Ummah will be between sixty and seventy years." (*Al-Tirmidhi 1998, 2331*).

Therefore, according to the description mentioned above, the age-range of the Ummah of Muhammad is between sixty and seventy years. This is logically consistent since physical and mental strength and abilities are not the same for everyone at different ages. This is stated in the statement of Imam Al-Alusi, "Indeed, we return to him (the person) at the lowest stage of life so that he becomes ignorant as he was in his childhood and youth, after having knowledge of things." (*Al-Alūsī, 1415H, 10/234*)

2.4. Essential Characteristics of an Elderly Person

The characteristics of an elderly person are described in the Quran:

لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا

"Let him not know anything after having known it." (Quran, 16:70)

Regarding the explanation of this verse, Imam Abu Jafar At-Tabari said,

وقوله {لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا} يقول: إنما نردُّه إلى أَرْذَلِ الْعُمُرِ لِيَعُودَ جَاهِلًا كَمَا كَانَ فِي حَالِ طِفْلُوتهِ وَصِبَاهِ، {بَعْدَ عِلْمٍ شَيْئًا}. يقول: لِنَا لَا يَعْلَمُ شَيْئًا بَعْدَ عِلْمٍ كَانَ يَعْلَمُهُ فِي شِبَابِهِ، فَذَهَبَ ذَلِكَ بِالْكِبَرِ وَنَسِيَ، فَلَا يَعْلَمُ مِنْهُ شَيْئًا، وَانْسَلَخَ مِنْ عَقْلِهِ، فَصَارَ مِنْ بَعْدِ عَقْلٍ كَانَ لَهُ، لَا يَعْقِلُ شَيْئًا

"We return him to the lowest stage of life so that he becomes ignorant as he was in his childhood and youth, after having knowledge of things. Thus, he does not retain any knowledge, even after acquiring knowledge. He does not possess any of the knowledge he had in his youth. It is taken away from him

due to old age, and he forgets. He does not know anything from it, and it slips from his mind, becoming something he cannot comprehend." (*Ibn Jarir 1997, 17/251*)

Here, several characteristics of an elderly person are highlighted, which are as follows:

- An elderly person becomes incapable of performing actions.
- They become ignorant.
- They revert to the state of childhood and youth.
- The knowledge they acquired during their youth is no longer retained.
- Their knowledge is taken away from them.
- Their knowledge is not retained solely due to old age.

2.5. The Human Life Cycle and Elderliness

The human life cycle is a powerful natural phenomenon. A person experiences different stages of life from birth to death, including infancy, childhood, adolescence, youth, adulthood, and old age or elderliness. Life traverses all these phases, eventually reaching the vulnerable state of old age. Elsewhere in Al-Qur'an, a parable of old age is given to illustrate the reality of old age in human life.

سَمَّحَ اللَّهُ الَّذِي خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ سَجَى

“It is Allah who created you weak, then after weakness gave you strength, then after strength, gave you weakness and old age; He creates whatever He wills; and only He is the All Knowing, the Able.” (30: 54)

2.6. Aging: An Irreversible Transformation in Human Life

Aging is a phase in human life that is inevitable and uncontrollable. No power or capability in science can resist it. The longer one lives, the more they lose their vitality, physical strength, memory, and physical abilities. There is no opposing force to aging. This perspective is described by Usama ibn Sharik (R.A.). He said,

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ كَأَنَّمَا عَلَى رُءُوسِهِمُ الطَّيْرُ، فَسَلَّمْتُ ثُمَّ قَعَدْتُ، فَجَاءَ الْأَعْرَابُ مِنْ هَاهُنَا وَهَاهُنَا، فَقَالُوا: يَا رَسُولَ اللَّهِ، أُنْتَدَاوَى؟ فَقَالَ: «تَدَاوُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَصْنَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً، غَيْرَ دَاءٍ وَاجِدِ الْهَرَمَ.

“Once I came before the Prophet (Sallallahu Alaihi Wasallam) when his companions were sitting around him in such a way that it seemed birds were perched on their heads (meaning they were sitting calmly). Then I greeted him and sat down. At that time, some other people from Arabia gathered there from all directions and asked, "O Messenger of Allah, should we seek treatment?" He replied, "Yes, you should seek treatment for illnesses." For Allah has not created any disease for which He has not also created a cure. However, old age is a disease for which there is no cure.” (Abū Dāwūd N.D, 3857)

Old age makes a person feeble. Length and width diminish. As a result, they become ignorant, incapable, and disconnected like a child. Allah Ta'ala says -

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فَيَلْخَقِ أَفْلَاحًا يَلْعَلُونَ

“And whomever We bring to an old age, We reverse him in creation; so do they not understand?” (36 : 68)

Definition of Rights

3.1. Dictionary Perspective on Rights

From a dictionary perspective, the term "অধিকার" (Odhikar) is the Bengali equivalent of the English word

"Right." Its literal meaning is truth, justice, correctness, or general attainability (*Siddiqui, BEBD, 2011, 656*). Therefore, when we refer to rights, we understand it as the independence to exercise power in a justifiable manner.

Protection of the rights of the aged

The word "rights" has been interpreted as ownership, sovereignty, claim, and entitlement (*Biswas 1995, 15*)

Rights are the obligations of society to each of its members, which means rights are the moral responsibilities given by society to individuals (*Social Work Dictionary, 1995*).

3.2. Definition of rights

1. Rights are the moral obligations given by society to each of its members (*Dr. Rashid & Dr. Khalil, 16*). Professor Laski stated that rights are those conditions of social life that make the full development of the individual possible beyond the capacity of others (*Sharma & Sharma 2007, 177*).

In legal terms, rights refer to an interest or entitlement created and enforceable by general law. P. G. Fitzgerald described rights as "interests that are protected and preserved by moral or legal rules and policies. An interest is a state of convenience for a person that is not subject to the duty of others. However, when there is a duty of others in view of this advantageous situation, it is called a right" (*Fitzgerald 1996, 217*).

Legal rights refer to the understanding of convenience or self-interest that is ensured for individuals by legal policies, such as our national laws recognize and protect various rights, including the right to speak, move, and make contracts. These legal rights should be acknowledged and appropriately safeguarded by the higher laws of the country (*Patowari & Akhtaruzzaman 1993, 1*).

Therefore, the proper enjoyment of specific responsibilities and powers by each individual is called a right. This right varies in society, place, and time. Because of the differences in people's customs, practices, and behavior, cultural variations arise, which show differences in the discussion of rights in society, place, and time. In society, the enjoyment of rights shows inequality. Due to this inequality, some individuals enjoy more rights while others experience rights violations. One person's violation of rights and the exercise of power creates an unhealthy competition in society. In other words, rights imply the freedom of an individual subject to limitations imposed by the law, the act of keeping something under one's control, or accepting something from others.

From an Islamic Shari'ah perspective, there are three fundamental stages for the establishment of the rights of the aged. They are as follows:

4.1.1. Preservation of the Rights and Personality of Individuals:

Islamic Shari'ah has provided various provisions for the preservation of the rights and personality of individuals. In this regard, individuals must remain conscious of the preservation of their own personality and rights. The rights of individuals should not be violated or obstructed by their children or relatives. Considering this important matter, Islamic law has given the provision that before his/her death, a person should distribute their acquired wealth among the rightful heirs according to the principles of Shari'ah, so as to avoid any unfairness. Therefore, after the death of an individual, their abandoned property should be distributed among the rightful heirs. The duration and provisions

regarding the distribution of the abandoned property among the heirs are mentioned by Allah the Almighty."

سَمَحَ لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ٧
سجى

"For men is a share from what the parents and near relatives leave behind, and for women is a share from what the parents and near relatives leave behind, whether the wealth (inheritance) is small or large; the share is a fixed one." (4:7)

سَمَحَ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّاتِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ وَوَرِثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دِينٍ ؕ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُم أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا سَجى

"Allah commands you concerning your children; the son's share is equal to that of two daughters; and if there are only daughters, for them is two-thirds of the inheritance, even if they are more than two; and if there is only one daughter, for her is half; and to each of the deceased's parents a sixth of the inheritance, if he has children; and if the deceased has no children but leaves behind parents, then one third for the mother; and if he has several brothers and sisters, a sixth for the mother, after any will he may have made and payment of debt; your fathers and your sons - you do not know which of them will be more useful to you; this is the share fixed by Allah; indeed Allah is All Knowing, Wise." [4:11]

سَمَحَ وَلَكُمْ نِصْفُ مَا تَرَكَ أزْوَاجِكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرُّبُعُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دِينٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكَنَّ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دِينٍ وَإِن كَانَ رَجُلٌ يُورِثُ كَلَّةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِن بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دِينٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ سَجى

"And from what your wives leave, half is for you if they do not have any child; or if they have a child for you is a fourth of what they leave, after any will they may have made or debt to be paid; and to the women is a fourth of what you leave behind, if you do not have any child; or if you have a child then an eighth of what you leave behind, after any will you may have made, or debt to be paid; and if a deceased does not leave behind a mother, father or children but has a brother or a sister through a common mother, then to each of them a sixth; and if they (brothers and sisters) are more than two, then they shall all share in a third, after any will that may have been made or debt to be paid, in which the deceased has not caused a loss (to the heirs); this is the decree of Allah; and Allah is All Knowing, Most Forbearing." [4:12]

The three aforementioned verses describe the Islamic Shari'ah law regarding the distribution of inheritance. In Surah Nisa, Verse 7, it is stated "مما ترك" which means "from what is left behind." In Verse 11, it is stated "ما ترك" which means "what is left behind." And in Verse 12, it is stated "ما ترك" which again means "what is left behind." Therefore, distributing property among the heirs without including the assets left behind by the deceased or abandoned property is not legally valid. Similarly, distributing community property among future inheritors while the individual is still alive is also not valid. This is because they will become destitute and vulnerable in their old age. Therefore, it is the responsibility of the wise to protect the rights of the elderly, which includes distributing community property among the offspring within the framework of the Shariah law, so as to avoid bringing harm upon oneself.

4.1.2. Indoctrinating Etiquettes and Manners to Children

Islam emphasizes on parents to provide etiquettes and manners to their kids, keep them in control and take necessary steps on their behavioral pattern. In this particular context, Hazrat Ubadah Ibn Samit (RA.) narrated a hadith from Rasul Sallallahu Alaihi Wasallam. Rasul (Sallallahu Alaihi Wasallam) said, ولا ترفع عصاك من أهلك، وأخلهم في الله .

"Don't put the stick (for a little bit of punishment) far away from teaching manners to your family members and demonstrate to them about the fear of Almighty Allah. (*Al-Hakim 1990, 6830*).

It indicates that there is an instruction for maintaining discipline, using a stick if necessary, in order to make them aware of the fear of Allah so that no one in the family can become out of control or indifferent. Whatever, if it is gained, no individual will dare to neglect, disrespect or disregard and will not dare to send them to old age homes. So, if the senior citizens are capable of teaching their family members proper education, etiquettes and manners, and responsibilities, no one will face negligence or indifference in family and society as well.

4.2.1. Protection of Family Rights

IslamiShari'ah has been guided to maintain family behavior to proficient persons in a family-frankly manner, treat them with the apex of service, and pray for their prosperity. Considering this view, the Holy Quran and Holy Hadith provide comprehensive guidelines on providing social care and protection for the elderly; especially, emphasizing the highest importance and obligations given to parents or bosom relatives among experienced individuals. The rights of elders and the rights of parents are deliberated in detail in the following:

4.2.2. Protection of the rights of geriatric parents

Almighty Allah has mentioned various verses in the Holy Quran indicating the preservation of the respect, esteem, reputation and rights of geriatric parents. For instance:

سمح وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحساناً إما يبلغن عندك الكبر أحدهما أو كلاهما فلا تقل لهما أف ولا تنهرهما وقل لهما قولا كريماً ٢٣ وأخفص لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربياني صغيراً سجي

"And your Lord has ordained that you do not worship anyone except Him, and treat your parents with kindness; if either of them or both reach old age in your presence, do not say Uff* to them and do not rebuff them, and speak to them with the utmost respect. (* Any expression of disgust.)

And lower your wing humbly for them, with mercy, and pray, My Lord! Have mercy on them both, the way they nursed me when I was young." [Quran, 17:23-24]

4.2.3. Protection of the rights of non-Muslim parents

Islam offers, Even if the parents are non-Muslims, they ought to be honored with care and it is prohibited to behave rough towards them. The declaration of Almighty Allah in this context is: "سمح وإن جهداك على أن تشرك بي ما ليس لك به علم فلا تطعهما وصاحبهما في الدنيا معروفاً واتبع سبيل من أناب إلي ثم إلي مارجعكم فأنبئكم بما كنتم تعملون سجي

"And if they force you, that you ascribe a partner to Me a thing concerning which you do not have knowledge so do not obey them and support them well in the world; and follow the path of one who has inclined towards Me; then towards Me only is your return, and I shall tell you what you used to do." [Quran, 31:15]

4.2.4. Behavior with Geriatric Parents

Almighty Allah has demonstrated us to continue good demeanor with our geriatric parents. Almighty states in the Holy Quran in this sense:

سَمِعَ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ سَجَى

"And We ordained upon man concerning his parents; his mother bore him enduring weakness upon weakness, and his suckling is up to two years therefore be thankful to Me and to your parents; finally towards Me is the return." [Quran, 31:14]

This is the order of the Almighty Allah to conduct with aged parents and showing gratitude towards the Almighty Allah for his kindness. He (Allah) expressed in the Quran:

سَمِعَ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وُلْدِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ سَجَى

"And We have commanded man to be good towards parents; his mother bore him with hardship, and delivered him with hardship; and carried him and weaned him for thirty months; until when he reached maturity and became forty years of age, he said, My Lord! Inspire me to be thankful for the favors you bestowed upon me and my parents, and that I may perform the deeds pleasing to You, and keep merit among my offspring; I have inclined towards you and I am a Muslim. (* This verse was revealed concerning S. Abu Bakr - the first caliph, R. A. A)" [Quran, 46:15]

4.2.5. Rights of Parents on Their Descendants' Wealth

The law of Islami Shariya secures the rights of parents over their issues' wealth. Hazrat Amor Ibn Shu'aib (Radiallahu Ta'ala Anhu) narrated a Hadith through his father and grandfather. He said

أتى أعرابي رسول الله صلى الله عليه وسلم فقال: إن أبي يريد أن يجتاح مالي؟، قال: "أنت ومالك لوالدك، إن أطيبت ما أكلتم من كسبكم، وإن أموال أولادكم من كسبكم، فكلوه هنيئاً

"An individual came to the advent of Rasul (Sallallahu Alaihi Wasallam) and said, "Ya Rasulallah, I have assets and offspring. My father is more dependent on my property." Rasul (Sallallahu Alaihi Wasallam) replied, "Both you and your wealth belong to your father." Rasul (Sallallahu Alaihi Wasallam) further mentioned him, expressing, "Your issues are a means of earning for you. Hence, you should have from your own acquisitions and consume for your children." (Musnad Ahmad-6678)

4.2.6. Ensuring Expenditure for Parents

When it comes to expenses for parents, one would not be miser. Each and everything might be provided as to their wants. Special care needs to be taken for the betterment of their health. Avoiding their medical treatment and medication is not admissible. Arrangements should be prepared for their preferred and beloved meals. Allah has declared about this expenditure on them in Quran:

سَمِعَ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ سَجَى

"They ask you what they should spend; say, Whatever you spend for good, is for parents and near relatives and orphans and the needy and the traveler; and whatever good you do, indeed Allah knows it." [Al-Quran, 2:215]

4.2.7. Not isolating the aged persons from their families

It is the duty of everyone in the family, young and elderly, to take care of the aged people. Their knowledge, humor and wisdom bring peace, harmony, constancy and benefit to the family. The mutual understanding, respect, honor, devotion and love between the new generation and the experienced create balance in the earth. Once upon a time, Hazrat Muhammad (Sallallahu Alaihi Wasallam) said among his fellows:

رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ. قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا، فَلَمْ يَدْخُلِ الْجَنَّةَ

"May his nose be hidden in garbage, may his nose be hidden in garbage, may his nose be hidden in garbage. Sahabah-e Kiram (The Companions of Hazrat Muhammad) was mesmerized and asked, "Ya Rasulallah, who is that unlucky person?" He replied, "The one who fails to gain Paradise (Zannath) even if both of his parents or one of them get old in his lifetime" (Muslim 2003, 10).

4.2.8. Prayer for Parents

Praying for one's parents is a main moral duty of a child. Almighty Allah teaches the method of prayer for parents, stating:

سَمَّحَ رَبِّي أَجْعَلَنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ سَجَى

"O my Allah! Maintain me as one who establishes prayer, and some of my descendants; O our Allah! and accept my prayer. O our Allah! And forgive me, and my parents, and all the Muslims on the day when the account will be established." [Quran, 14:40-41]

The Quran and Hadith, therefore, serve the guidance on upholding the rights and honor of wise individuals within the family. It is never tolerable to avoid or forsake the needs of sagacious individuals, insult them, or burden them with excessive responsibilities.

4.3. Protecting Social Rights

In Islam, it is considered the protection of the social status, dignity and honor of experienced individuals. Hazrat Muhammad (Sallallahu Alaihi Wasallam) demonstrated the youth community to give respect towards the younger ones. Considering the social status of experienced people, Anas Ibn Malik (Radiallahu ta'ala anhu) said,

جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَبْطَأَ الْقَوْمُ عَنْهُ أَنْ يُوسِعُوا لَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِّرْ كَبِيرَنَا

"An elderly person comes to call on Prophet Hazrat Muhammad (Sallallahu Alaihi Wasallam), and people are a little bit late to make way for him. Seeing this, Prophet Hazrat Muhammad (Sallallahu Alaihi Wasallam) said, "The individual who does not wish to show devotion to our young ones and does not honor our elders is not one of us." (Al-Tirmidhi 1998, 1919)

Islam has declared that welfare and blessings are laid down among the wise and senior individuals in society. The necessities of their contribution to socio-economic progress is highlighted in a Hadith narrated by Hazrat Abdullah Ibn Abbas (Radiallahu ta'ala anhu). Our noble Prophet (Sallallahu Alaihi Wasallam) said,

" الْبِرْكَةُ مَعَ أَكَابِرِكُمْ "

"Your prosperity and well-being lie on the knowledgeable ones." (Al-Hakim 1990, 210)

It has been mentioned that virtuous and righteous persons are considered the greatest among people in the society. In this point of view, a Hadith is mostly relevant. It was narrated by Hazrat Abdur Rahman Ibn Abu Bakr (Radiallahu ta'ala anhu). He narrated from his father, saying:

أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ، قَالَ: «مَنْ طَالَ عُمُرُهُ، وَحَسَنَ عَمَلُهُ»، قَالَ: فَأَيُّ النَّاسِ شَرٌّ؟ قَالَ: «مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ»
"A person asked, "Ya Rasullallah, who is the best?" He replied, "The one who has a long life and maintains right deeds." The person asked again, "Who is the worst?" He replied, "That one who has a long life but his activities are evil." (Al-Tirmidhi 1998, 2330)

4.4. Protection of National Rights

Islam has founded the rights of individuals at the national level or stage. Almighty Allah created human beings with inherent dignity and respect. In this perception, the proclamation of Almighty Allah is:

سَمِعَ وَوَلَدًا كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا سَجَى

"Indeed We have honored the Descendants of Adam and transported them over land and sea, and gave them good things as sustenance, and made them better than most of Our creation." [Al-Quran, 17:70]

This verse implies that Allah has bestowed honor and respect upon human beings over all creations. Besides, through hadiths, it is proved that more respect is given to the knowledgeable, experienced and wise among humans. Islam has protected the power and rights of the educated individuals on a top level. Our beloved Prophet Hazrat Muhammad (Sallallahu Alaihi Wasallam) established the rights of the learned and educated as the head of the state of Medina. Regarding this matter, Hazrat Amr Ibn Shu'aib (Radiallahu ta'ala anhu) narrated this Hadith from his father and grandfather. He said that Rasul (Sallallahu Alaihi Wasallam) said:

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُوقِرْ كَبِيرَنَا

"The person who does not honor and pay much attention to the rights and dignity of our experienced people is not compromised among us." (Al-Tirmidhi 1998, 1920). In this term, providing assistance around the national level to the actual needy, Hazrat Abu Darda (Radiallahu ta'ala anhu) said, "I have heard the Prophet Muhammad (Sallallahu Alaihi Wasallam) saying,

ابْعُونِي الضُّعْفَاءَ، فَإِنَّمَا تُرْزَقُونَ وَتُنصَرُونَ بِضُغْفَائِكُمْ

"You should search for the disabled and needy near me (as I will help them). Keep in mind, obviously, all of you receive reward, assistance and help from Almighty Allah by treating the disabled and needy." (Abu Dawud, no. 4859) This Hadith proves that the Prophet Hazrat Muhammad (Sallallahu Alaihi Wasallam) indoctrinated the true morality and rights of the disabled and needy as a national duty.

4.5. Protection of Religious Rights

4.5.1. Giving Highest Respect and Honor to the Experienced, Elderly and Knowledgeable People.

Almighty Allah, in his divine perception, has managed the aged persons at a higher level of respect and honor. A Holy Hadith was narrated by Hazrat Anas (Radiallahu ta'ala anhu):

فَإِذَا بَلَغَ الْخُمْسِينَ خَفَّفَ اللَّهُ مِنْ حِسَابِهِ، فَإِذَا بَلَغَ السِّتِينَ رَزَقَهُ اللَّهُ الْإِنَابَةَ إِلَيْهِ بِمَا يُحِبُّ، فَإِذَا بَلَغَ السَّبْعِينَ أَحَبَّهُ أَهْلُ السَّمَاءِ، فَإِذَا بَلَغَ الثَّمَانِينَ كَتَبَ اللَّهُ لَهُ حَسَنَاتِهِ، وَتَجَاوَزَ عَنْ سَيِّئَاتِهِ، فَإِذَا بَلَغَ التِّسْعِينَ عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَشَفَعَهُ فِي أَهْلِ بَيْتِهِ، وَكَانَ أَسِيرَ اللَّهِ فِي أَرْضِهِ، فَإِذَا بَلَغَ أَرْذَلَ الْعُمُرِ لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا، كَتَبَ اللَّهُ لَهُ مِثْلَ مَا كَانَ يَعْمَلُ فِي صِحَّتِهِ مِنَ الْخَيْرِ، فَإِذَا عَمِلَ سَيِّئَةً لَمْ تُكْتَبْ عَلَيْهِ.

"When a Mo'min (believer) arrives at the age of 50, Almighty Allah makes his obligations easier for him. After that, when he reaches the age of 60, Almighty Allah gives him 'Takwa' (a good reputation/ a positive fear and devotion to Allah). Then, when he reaches the age of 70, the habitants of paradise, that is, the angels (Fereshta), commence to love him. After that, when he attains the age of 80, Allah is fascinated by his good deeds and erases his evil deeds. Afterwards, when he touches the age of 90, Almighty Allah forgives all his past and future sins and grants him mediation for his family and, in paradise, his name is inscribed as a dedicated servant to Allah on earth. Finally, when he reaches an old

age of senility, where he does not have knowledge or wisdom of what he used to know, Allah records for him good deeds that he used to perform in his sound body and mind. Even if he commits any evil deeds, it is not mentioned." (Al-Haytamī 1994, 17555)

Making and taking decisions is based on the discussion with elderly experts, they feel innerly happy and their minds become more dynamic. This happiness leads to both on one hand, the maintenance of social stability and on the other hand, that deed becomes more garnished because of their experiences. Islamic universal principle never-ever distances the elderly experts but rather takes care diligently of protecting all their rights. At the time of advising and discussing with elderly experts, It is necessary to speak calmly and peacefully. The Holy Quran says,

"Be moderate in your stride and lower your voice. Verily the most disgusting of all voices is the braying of the donkey." (Quran ; 31:19)

That's why, Islam has provided these fundamental human rights for elderly experts and made them respected.

• Rights of Elderly Experts According to Present Laws:

5.1. The Constitution of Bangladesh

Although the Constitution of Bangladesh does not directly mention the issue of elderly experts, it ensures indirectly to provide assistance to all disadvantaged classes in the country. Along with the assurance of this provision, the following Article 15 is directly related to the law:

Article 15:

One of the fundamental responsibilities of the state shall be to gradually increase the productive forces through pre-planned economic development and to improve the material and cultural quality of the people's living, so as to ensure the achievement of the following things for the citizens:

- A. To secure the provision of the basic needs of life - including food, clothing, shelter, education and medical care to citizens and all other conditions of human life;
- B. To ensure the right of job, that is to say, the right to work under just and favorable conditions in the place of their choice;
- C. To secure the right to rest, entertainment and leisure and To secure the right to protection in social security, that is to say, in respect of unemployment, old age,
- D. widowhood, or other disabilities in the event of any lack, through public assistance (Bangladesh Constitution, 2014).

5.2. National Elderly Expert Policy, 2013

The Government of the People's Republic of Bangladesh, through the Ministry of Social Welfare, ensures the rights of elderly experts in the country through the Long-Term and Sustainable Program-2.

To promote socio-economic development and overall well-being, the government of Bangladesh approved the "National Policy on Older Persons 2013". Their objective is...

5.3. Present Status of the Elderly Experts in Bangladesh

5.3.1. Elderly rates In terms of population statistics:

Bangladesh is a congested developing country. In Bangladesh, elderly experts are increasing due to the country's rapid socio-economic development, economic growth, and improved living standards over the past few decades. Approximately 150 million people (according to the 2011 census) survive in an area

of 144,000 square kilometers in Bangladesh. As a result of various health programs implemented in Bangladesh over the last few decades, people have access to better medical care and immunity and disease prevention has increased. This results in improved life expectancy and a rapid increase in the elderly experts' people. According to a census by the Bangladesh Bureau of Statistics, the proportion of elderly experts in the total population was 4.98% in 1990 and increased to 6.1% in 2001. Based on population projections, by 2050, the elderly expert population is expected to reach 20%. That means, one out of every five individuals in Bangladesh will be elderly experts. This increasing rate poses a significant challenge to our national life. According to the Population Census of 2010 by Bangladesh Bureau of Statistics, approximately 30.5% of the total population in the country (based on the 2010 census) lives below the poverty line.

5.3.2. The social status of the elderly experts:

At present, Bangladesh is facing contradictory trends in terms of their development in the modern world and the challenges they face in terms of human and mental well-being. Consequently, the elderly expert population in Bangladesh is daily facing social discrimination. The main problem faced by the elderly experts in Bangladesh is health and financial insecurity. In our culture, the family has traditionally been an institution that provides care and support, where the elderly experts receive support and service from their close relatives, ensuring their elderly experts' time is spent well. Along with discussions about culture, family and social respect and support towards the elderly, held significant value. However, due to current social, cultural, and economic changes, joint families are, at present, breaking apart. The elderly experts are gradually losing their deserved sympathy, experiencing negligence towards them and becoming victims of abuse. The deterioration of social values is evident as the elderly experts are gradually losing their power and respect. This primarily happens within their own families, and gradually, they are being excluded from all social activities.

Particularly, the elderly population, especially those from the grassroots phase, is deprived of various services due to the aging-related problems and extreme economic vulnerability in every aspect of society. As a result, this experienced and elderly experts group constantly faces social security risks, which could potentially be a national issue in the future. The extensive population of this group in society cannot be ignored in any way. Therefore, the development of the elderly experts has now become an important national and international issue (NPOP 2013).

5.3.3. Government initiatives for the elderly experts:

The Bangladeshi government is considering the problems of the elderly experts with importance. Under the Ministry of Social Welfare, the Department of Social Services initiated the "Old Age Allowance" program in 1998 for the poor elderly experts in the country. The government has simplified and improved the pension system for retired elderly persons. However, a long-term program is very needed for the rights, development, and overall well-being of the elderly experts. (NPOP 2013).

5.3.4. Fundamental aspects of the National Elderly Policy 2013

Protection of life and property

The specific measures to ensure the protection of life and property of the elderly individuals are as follows:

1. To emphasize the importance of avoiding negligence, disrespect, discrimination, and oppression towards the elderly in society and family.
2. To ensure the rightful ownership of property for elderly men and women in the family, and provide comprehensive legal assistance.
3. To provide cooperation through voluntary organizations, development agencies, and other appropriate institutions for the protection of the rights and property of elderly individuals in the country.
4. To establish comprehensive security legislation by implementing effective protection measures, at the time of the safety and security of elderly individuals' lives are threatened (NPOP 2013). The relevant policy elaborately describes the protection and rights of the elderly experts in their lives and property.

5.3.5. Method of implementation of the rights of the elderly experts

1. A monitoring committee will be formed in coordination with the Ministry of Social Welfare, non-governmental organizations, and individuals. This committee will observe the implementation, evaluation, and monitoring of the national policy.
2. A separate branch will be launched under the Ministry of Social Welfare for the rights, development, and the welfare of experienced individuals. A number of sufficient personnel will be recruited for the implementation, monitoring, evaluation, and assessment of various programs. The overall verification process will involve the participation of experienced individuals and the civic society.
3. The government will take various short-term plans for the rights, development, and the welfare of elderly experts and will undertake effective initiatives for the implementation of these plans.
4. A particular segment of the budget will be allocated based on priority for the implementation of national development plans including the improvement and well-being of elderly experts.
5. The Ministry of Social Welfare will collect and conduct research on information and data related to the rights, development, and the welfare of elderly experts. It will undertake realistic programs based on research and recommendations from seminars, workshops, and conferences.
6. The Ministry of Health will specifically define the subject of healthcare services for elderly experts in the running healthcare planning. The Ministry of Social Welfare through coordination and administrative initiatives will ensure the acquisition of healthcare services for elderly experts in both public and private sectors.
7. The Ministry of Social Welfare will necessarily enact appropriate laws or security acts to protect elderly experts from negligence, indignity and misconduct.
8. The education and training institution, national broadcasting centers, and mass media will promote awareness. This will also create consciousness among the elderly and experienced individuals by incorporating aging and experienced welfare issues into their programs (NPOP 2013).

5.4. Government Initiatives for Ensuring the Rights and Protection of Elderly Experts:

The four components of the government's other initiatives to ensure the rights and protection of elderly experts are as below:

5.4.1. Allowance for the elderly experts:

In order to protect the rights of the elderly experts, a monthly allowance will be provided to all miserable and vulnerable citizens whose age are sixty or above (50% of the age-based population). The amount of

monthly pension in the fiscal year 2015-16 will be 500 Taka. The amount of the allowance will be adjusted with inflation. 3,000 Taka will be the monthly allowance for those above the age of 90, (NSSS 2015).

5.4.2. Government Employee Pension:

In order to ensure the rights of the elderly experts, the pension portion for government employees will continue to operate as before.

5.4.3. National Social Insurance Scheme:

In order to ensure the rights of the elderly experts, the potentiality and feasibility of the National Social Insurance Scheme (NSIS) will be explored based on the participation of both employers and workers (NSSS 2015).

5.4.4. PVP

Another government's effective initiative to protect the rights of elderly experts is the consideration of various possibilities for implementing a universal non-contributory pension scheme (PVP) specifically for occupation or workplace.

- A. Part one implies that the government will fully allocate the fund for the elderly allowance from the budget.
- B. Part two, the government will also allocate the fund for government employee pensions from the budget.
- C. The other two parts, namely social insurance and voluntary pension schemes, will be financed through non-governmental assets (NSSS 2015).

Considering the reorganization of programs within the framework of national social security strategy based on the present demographic distribution, the number of people aged 60 and above will be approximately 11.4 million during the first year of implementation, i.e., the 2015-16 fiscal year. The number of individuals eligible for the actual elderly allowance will be 10.8 million based on considering approximately 0.6 million recipients of government pensions. A monthly stipend of 500 Taka has been determined, subject to income criteria (defined as 1.25x the upper poverty line for the defined poor and vulnerable). The identification of 50% beneficiaries and the initial year's (2015-16 fiscal year), 60% implementation are considered in calculating the total projected cost, amounting to 19.8 billion Taka. According to the projection, the estimated target population for individuals aged 90 years and above is 16,000 individuals. Based on the 50% beneficiary criterion, the projected cost for this portion in the 2015-16 fiscal year is 0.3 billion Taka. Therefore, the total expenditure for the elderly allowance scheme has been projected at 20.1 billion Taka for this fiscal year (Table 5.2). The projected expenditure up to the 2019-20 fiscal year is presented in Table 5.3, based on the continuous realization of population growth in Bangladesh, the 100% implementation of social security programs and inflation (6% annual inflation approved by the Bangladesh Bank). In government employee pensions, No proposal for any changes has been made in this regard (Ibid).

Analysis:

It is clear like daylight that Islam is the only life-ideal which ensures the dignity and rights of all individuals irrespective of nationality, religion, caste, or profession. Elderly is an essential aspect of human life's cycle. Consequently, the holy Qur'an and the Hadith have clearly addressed the rights and dignity of the elderly experts. Therefore, the issue of the comprehensive rights of the elderly experts has

in detail found its place. In order to ensure the rights of the elderly experts and all individuals, Allah Almighty stated,

سَمَحَ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ سَجَىٰ

"Surely, Allah commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice " (Al-Quran, 3:58)

This verse is considered the greatest commentary on international social security and human rights. Its application throughout history has encouraged the establishment of social justice, social security, and human rights for humanity. In explaining this verse, Imam Abu Jafor has stated,

اختلف أهل التأويل فيمن عني بهذه الآية؛ فقال بعضهم: عني بها ولاية أمور المسلمين

"Various commentators have provided different interpretations regarding the explanation of this verse. Some say that " the proclamation of this verse was intended for the Muslim rulers " (Ibn Jarir 1997, 8/490).

Yazid ibn Aslam has stated that ({ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا } فِي وِلَاةِ الْأَمْرِ) " this verse specifically addresses the responsibilities of the governing authorities" (Ibid.).

Lais ibn Abi Sulaim describes from Shahre Ibn Hawshab. He says that " نزلت في الأمراء خاصة "

" This verse particularly concerns the governing authorities (Ibid.). "

The advice of Ali (may Allah be pleased with him) include the following topics:

حَقٌّ عَلَى الْإِمَامِ أَنْ يَحْكُمَ بِمَا أَنْزَلَ اللَّهُ ، وَأَنْ يُؤَدِّيَ الْأَمَانَةَ ، فَإِذَا فَعَلَ ذَلِكَ كَانَ حَقًّا عَلَى الْمُسْلِمِينَ أَنْ يَسْمَعُوا وَيُطِيعُوا وَيُجِيبُوا إِذَا دُعُوا

"The responsibility of the ruler is to govern according to Allah's revealed rules . The additional duty of the ruler is to fulfill the trust of the people. When performing these tasks, it becomes the duty of the people to obey the ruler's command and obey to respond when He calls. " (Ibn Abi Shaiba, 1989)

Quoting from Yunus ibn Wahab, he from Ibn Jayyid, he states: My father said that,

هم الولاية، أمرهم أن يؤدوا الأمانات إلى أهلها

" This verse is indicated to the ruling class So that they may entrust the entrusted rights to their rightful owners (Ibn Jarir, 1997, 7/170)."

Based on the Explanation (Tafsir) mentioned above, it can clearly be understood that this verse highlights that the head of state will ensure and establish the overall rights of elderly expert citizens and the provision of social security for them.

In contrast, the existing laws, particularly in the context of Bangladesh's Constitution and the National Policy on Aging 2013, as well as the National Social Security Strategy, have included several specific subjects for the elderly experts or senior citizens. Nevertheless, the demand for services for the elderly experts in our society is more comprehensive and expansive.

Therefore, the extensive guidelines to establish the rights and dignity of knowledgeable communities based on Islamic Sharia, as presented in the primary sources of Al-Qur'an and Al-Hadith, have eternally been an enduring ideal for human civilization. In Madina city, Rasulullah (Peace be Upon Him) provided the congruous rights and dignity to the elderly experts through this Islamic rules. If we profoundly explore this eternal policy, all nations of the world can establish the real rights of knowledgeable individuals. This is our belief.

Conclusion:

In conclusion, It is said that Islamic Sharia has provided strict instructions for safeguarding the rights of knowledgeable individuals or elderly experts. Along with many countries around the world, Bangladesh

has also presented national policies for the protection of the rights of elderly experts . The research article titled "Establishing the Rights of Elderly: A Comparative Discussion between Islamic" yields the following results and recommendations:

7.1. Results

1. In Al-Qur'an, there have clearly been the rights and relevant discussions of elderly experts.
2. In Al-Hadith, there have also been stated the rights and relevant discussions of elderly experts.
3. The age limit of elderly experts is presented in light of Al-Qur'an and Al-Hadith.
4. The fundamental rights of elderly experts are presented based on evidence and proof.
5. The rights policies for elderly experts, formulated by the Bangladesh government and other countries, have been examined.
6. National and international discussions on the issues regarding the rights of elderly people have taken place through the initiatives of many non-governmental organizations.

Recommendations

1. Adequate rights and dignity should be provided to elderly experts in family, social and national life.
2. The amount of financial support for afflicted elderly experts should be increased on a national level.
3. Ensuring food safety and healthcare for elderly people is very necessary.
4. The practice and custom of sending elderly experts to so-called homes for the elderly should strictly be eliminated.
5. Keeping in mind the future consequences, it is very important to reconsider the subject of preserving the wealth earned by elderly experts.
6. The matter of respecting the dignity of elderly experts should be embraced in conjunction with Islamic consciousness both in this world and the Hereafter and they should be treated with honor and proper respect.

Therefore, it is the responsibility of every individual, family, society, and state to establish the rightful rights of elderly experts. And if this responsibility is fulfilled, the elderly people will get their deserved rights within the limits of their lifespan.

Bibliography

1. Al- Quran al-Karim
2. Abū Dāwūd, Sulaymān ibn al-Ash'ath ibn Ishaq al-Azdi al- Sijistānī. *As-Sunan*. Beirut: Dar al-Kutub al-'Arabi.
3. Ahmad ibn Hambal. 2001. *Musnad* Beirut :Muassasah al- Al-ālusī, Shihab ad-Din Mahmūd ibn Abd Allah. 1415H. Rūh al-Risalah.
4. Ma'ānī fī Tafsiri-l-Qur'ani-l-'Azim. Beirut: Dār al-Kutub al-'Ilmiyyah.
5. Al-Bukhārī, Abū 'Abdullah Muhammd ibn Ismail. 1987. *Al'Jami' al-Musnad al-Sahih*. Cairo : Dar Ibn Kathir.
6. Al-Hākīm al-Naysāburī, Abū 'Abdullāh Muhammad ibn 'Abdullah .1990. *Al-Mustadrak ala aṣ-Ṣaḥeeḥayn*. Beirut: Dar al-Kutub al-'Ilmiyyah.
7. Al-Haytami, Shibab al-Din Abū al-Abbas Ahmad ibn Muhammad. 1994. *Majmu' al-Zawa'id*. Cairo: Maktaba al-Qudsi.
8. Ali, Mohammad Et al (eds.). 2001. *Bengali - English Dictionary*. Dhaka: Bangla Academy.

9. Al-Tirmidhi, Abū Isa Muhammad ibn Isa as Sulami ad-Darir al- Būghi al-Tirmidhi. 1998. Sunan Beirut: Dar al-Garb al-Islamiyyah.
10. Biswas, Shailendra. 1995. Samsad Bangla Ovidhan. India: Sahitya Samsad.
11. Dictionary of Thesaurus, <https://www.dictionary.com/browse/old-age>, Accessed Date-01.02.2016
12. Fitzgerald, P. J. 1996. Salmond on Jurisprudence, London:Twelfth Edition,
13. Ibn Jarir al-Ṭabarī, AbūJa'far Muḥammad. 1997. Jami' al-Bayān 'anTa'wil ay al-Quran. Damascus: Dār al-Qalam.
14. Muslim, Abu al-Husain Muslim ibn Hajjaj. 2003. Al-Musnad al-Sahih. Beirut: Dār al-Fikr.
15. Nath, Dr. Anima Rani & Karim, Rezaul. 2005. Manobadhikar, Samajik Nay Bichar O Samajkarmo. Dhaka: Radiant Publications,
16. National Policy on Older Persons. 2013. People's Republic of Bangladesh
17. National Social Security Strategy (NSSS) of Bangladesh. 2015. General Economics Division (GED) Planning Commission Government of the People's Republic of Bangladesh
18. Patowari, Dr. A.B.M. Mofizul Islam & Akhtaruzzaman, Md. 1993. Manobadhikar O Aingato Sahayota Daner Mulnity. Dhaka: Humanist And Ethical Association of Bangladesh,
19. Rahman, A.S.M. Atiqur. 1999. Bangladesher Bardhoker Bivinno Dik. Probin Hitoishi Potrika. Volume-37, Issue-1-2.
20. Rashid, Dr. Muhammad Abdur& Khalil, Dr. Mohammad Ibrahim. 2018. Dhaka: Islame Manobadhikar. Dhaka: Marit Fair Prokashon,
21. Sharif, Ahmad & others. 1999. Bangla Academy Sangkipto Bangla Obidhan, Dhaka: Bangla Academy.
22. Sharma, Urmila & Sharma, S. K. 2007. Principles and Theory in Political Science (Vol. 1). India: Atlantic Publishers & Distributors Ltd,
23. Siddiqui, Zillur Rahman (ed). 2011. English Bengali Dictionary. Dhaka: Bangla Academy