

Utilizing Islamic Medicine to Ensure Quality Health Care for the Aged People Among Muslims

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Abstract

The practice of Islamic medicine is becoming a household activity across the Muslim world, especially in Nigeria. Several major cities and towns in the country have both Islamic medicine stores and medical hospitals where the health and medical needs of the people are attended to by experts in the field. The practice is so prevalent that the Nigerian government has licensed it in the country as an effective alternative medicine. Aged individuals, on the other hand, are one of the important categories of people that need special attentions due to the obvious decline in their physical and mental health. The decline has accounted for the strange attitudes they exhibited because their systems are not active as they used to before they attained the age. They therefore need special care, attention and treatments to enable them to live happily. The current economic reality in Nigeria with arbitrary inflation, uncertain means of sustenance and insecurity has adversely affected their access to orthodox medical care, thereby considering alternatives which Islamic medicine is categorized as one of them. The medicines and treatments are not only affordable and easily accessible but also effective because they are largely made from local materials. The study, which will adopt descriptive methods, aims to highlight various diseases and strange displays that are associated with old age and how they can be treated with Islamic medicine and within the general Islamic guidelines for medical practice. It will also discuss the Islamic rules for interacting with old people in the society.

Keywords: Islamic Medicine, Old Age, Alternative Medicine, Hospital, Treatment

Introduction

The Islamic medicine refers to medical practice that is deeply rooted in the teachings of the Qur'an as practiced by Prophet Muhammad (ﷺ), the flag bearer of Islamic message. It is the use of medical items mentioned in the Qur'an and Hadith, the two primary sources of Islam and other medicines not mentioned therein but satisfied the Islamic regulations or items that are declared as *halal* (lawful) with proofing evidence of efficacies over time. Islamic Medicine prioritizes both the prevention and the holistic approach to illness, treating not just the physical symptoms but also addressing patients' mental, emotional, and spiritual well-being.¹ Islamic medicine is counted as alternative medicine in Nigeria because it is not a formal means of medication, though it is attracting attentions in the recent past because of proven efficacies and testimonies across societies. Islamic medicine is fast becoming a household practice across Nigeria in the recent times as communities are now witnessing the springing of Islamic medical stores and clinics where patents are admitted and treated, like conventional or orthodox hospitals. This paper is basically not to discuss the ailments and their treatments but examine how the Islamic medical methods can be

used to promote activeness among the aged people in Nigeria and beyond. This is because health and wellness transcend treatment of a sick person, but also include maintaining a healthy living among others. Human society is made of different strata, male and female, young and old. One of the categories that need special attentions is the old population or aged individuals because people in this category have spent substantial part of their lives actively before attaining the old age which practically did not only responsible for their weaknesses but also indicate their closeness to death. They therefore need attentions and care from those around them, for them to enjoy the fruit of their labours. One of the essentials that will make life enjoyable for them is health. They need quality healthcare because mostly their body system is getting weak and becoming incapacitated. This paper therefore is an effort to explore Islamic medical provisions in ensuring qualitative healthcare for the aged people in Nigerian society and to serve as template for others across human societies.

A Brief on Islamic Medicine

According to Mayberry, Islamic medicine is a medical system combining both the Qur'an and Sunnah's theoretical and philosophical principles to ensure healthy living and well-ness.² Also, it is a practice of medicine that does not contravene Islamic Law (Shariah) and encompasses an Islamic ethos that addresses an individual's physical, mental, emotional, and spiritual needs, ensuring an enhancing quality life.³ The Islamic medicine is made of different components. The first and foundation are medical items or prescriptions mentioned in the primary sources of Islam, the Qur'an and Hadith. It should be stated that these two sources are the grand norms for anything and everything that is Islam. Their provisions are not limited to only Islamic worships but laid the same foundation for every aspect of Islamic sciences and practices, medicine inclusive. Islamic medicine is greatly influenced by the teachings of the Qur'an and the authentic Sunnah of the Prophet, especially those related to providing and enhancing hygiene, healthy living, and curatives. The Qur'an in many places (2:172 & 16:114) directs and recommends *At-Tayyibat* (clean or pure), which can be interpreted to have three meanings: pure, delicious, and nutritious. *Halal* is for spiritual purity, while *tayyibat* directs physical purity as well. This enhances healthy living, while *haram* is prohibited because inherent dangers and to always keep him fit.

The primary characteristic of Islamic medicine that makes it different from other forms of medicines is its holistic approach, as it deals with the whole person, including physical, emotional, and spiritual aspects of life, to create a balance among each component of the system of a man to achieve perfect well-being. It also has much consideration for the interconnectedness of life and the environment. The second significant characteristic is its emphasis on prevention over and above the curativeness. Islam places a premium on healthy living and believes it is better achieved through habits, a nutritious diet, and physical fitness. Hence, various religious prescriptions such as *taharah*, *Salat* (Prayer), *Sawm* (Fasting), and Hajj benefit Muslims' physical health and well-being apart from spiritual benefits or rewards. Adhering to hygiene rules, steadfastness in *Salat*, regular fasting, and pilgrimage prevents illness and sickness.

Islamic medicine is also a faith-based medical process. It emphasizes beliefs and prayer as cardinal principles that enhance healing. It recommends prayers such as reciting the Qur'an, either whole or part, or recitation of *adhkār* (ذِكْرٌ) as may be recommended by either the Prophet (ﷺ), the Companions, or the scholars of Islam. Islamic medicine also emphasizes reliance on Allah for healing and well-being.⁴ In Islam, medications are taken as the means to healing but not the rally itself. This is why medicines are regarded as *asbab* (means or causes), while Allah is the Healer those cures diseases and restores health. The Islamic medicine is broader than the Prophet's

medicine. The former entails various forms of medical items that fulfill the conditions of Halal and Haram. At the same time, Prophetic medicine is limited to medical things that the Prophet (ﷺ) mentions in his tradition.

Old Age in Islam

Islam does not have specific age limit or requirements to mark the beginning of old. This is due to the universality of its message which is meant for the entire humanity. Considering the variation of time and place, it may be inappropriate to do so. A leaf to establish non-Islamic specification about age for old age can be borrowed from institution of marriage where emphasis is only placed on maturity (Q.4:4). The Qur'an uses different terminologies to describe and qualify old age. Some of these terms include Shaykh (old man) as could be inferred from the story of Prophet Yusuf, Q.12:78, Kibar (Kabir) is also mentioned in Q.15:54 and Q.3:40 in respect of Prophet Ibrahim and Zakariyyah respectively when both appeared to be hopeless in bearing child (ren). Other places are Q.2:266, and 14:39. Another Qur'anic expression which connotes old age is *ajzu* which is used in respects of the wives of the wife of Ibrahim Q.11:72 and 51:29 and Prophet Lut Q.26:135 and 37:171. Generally, Qur'an gives different characteristics of old age to include among other things, forgetfulness Q.16:17 and 22:5, menopause by women Q.65:4, 24:60, incapacitation Q.19:3-6, 30:54 and sensitivity Q.16:23. Scholar like (Asadollahi, 2019) divides old age into two, describing one as *Mubkirah* (early) and *Mutaakhirah* (late). He adopts 60 to 70 years as the early, while the late starts from 71 till death.⁵

Both the Qur'an and Sunnah of the Prophet recommend respect and concerns for old people in society, especially the parents. In proofing the importance that Islam accords old age, Benaouda and Fadila write:

Islam exhibits a deep appreciation for a life that is long and full of righteousness and moral goodness. From an Islamic perspective, older age provides the individual with the opportunity for self-purification and reform while also emphasizing the centrality and significance of the social role they occupy within the community at large. This partly explains the significance of spiritual and moral refinement of character in Islam as outlined in the following tradition of Prophet Muhammad: "None of you should wish for death or pray for it before it comes to him, for when one of you dies, his good deeds come to an end and nothing increases a believer's lifespan but good" (Muslim, 2006, 1: 1236)...such a conception serves as a religious and effective assurance for healthy mental conditions of the elderly while also achieving a substantial advantage in sustaining a more profound cognitive and intrinsic spiritual appreciation for aging in Islam.⁶

Old age is therefore one of the essentials that accord premium to in its scheme of things. The aged must not only be respected, but also be cared for by assisting them in their task and what makes life enjoyable to them. They should be associated with and encourage to engage in what promotes healthy living.

Diseases Associated with Old Age

The old age in Islam as could be inferred from the Qur'an comes with different features that defined whoever has attained it. According to World Health Organization (WHO), common

diseases that connected to old age are sight and hearing impairments, body weakness, back and neck pain and osteoarthritis, chronic obstructive pulmonary disease, diabetes, depression and dementia and the likes.⁷ Most of these diseases are mentioned in the Qur'an. For instance, the Qur'an mentions the weakness of the body and the loss of memory among others as basic features of old age. The weakness as mentioned in the Qur'an is not only physical but also internal to body organs and systems as they would not be active as they used to be before. This will expose him to different types of diseases, because the immunity would have become weak and lost protective capacity. Depression is another major health challenge in old people because it a period of reflection over the past life and one would have been at a stage of ripping the fruits of one's labour in the earlier days. Closeness to the grave also brings depression to one as one may be willing to live longer.

Islamic Medical Items for Aged People

a. Honey

This is a common medical item in Islamic medicine with many health benefits, some of which include anti-inflammatory, antibacterial, and anti-fungal among others. The medicinal functions and effects of honey is mentioned in the Qur'an 16:67-68, where it is described as healing food. Qur'an states:

Allah says, "And your Lord inspired to the bee, 'Take for yourself among the mountains, houses, and among the trees and [in] that which they construct. Then eat from all the fruits and follow the ways of your Lord laid down [for you].' There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed, in that is a sign for a people who give thought (Q.16:67-68)."

Commenting on the verse, Yusuf Ali states that the collects its juice from different kinds of fruits and flowers before producing honey from itself. The variety of items which it collects the juice responsible for different colours and tastes. It thus serves different purposes, especially as medicine that cures and prevents diseases.⁸

The Prophet also emphasized the use and efficacy of honey, especially for healing. He is reported to have said: "Make use of the two remedies: honey and the Qur'an." He is on record to have recommended honey for various ailments at different times during his days which now becomes a model for healing today. Such includes sore throats and stomach issues. Also, one reports narrates that a man came to him (the Prophet) complaining of a stomach pain. The Prophet instructed him to take honey. When the man returned and said that it did not help, the Prophet told him to take honey again. After the third time, the man was cured. The Prophet is also known and reported to often consume honey whenever he eats or sometimes mix honey with food or drinks.

The Properties of honey glucose, fructose, and minerals such as iron, calcium, phosphate, sodium chlorine, potassium, magnesium. Below is a typical honey profile, according to Bee Source:

- Fructose: 38.2%
- Glucose: 31.3%
- Maltose: 7.1%
- Sucrose: 1.3%
- Water: 17.2%
- Higher sugars: 1.5%

- Ash: 0.2%
- Other/undetermined: 3.2%.

Also, the physical properties of honey depend on the specific flora that was used to produce it, as well as its water content (Purbafrani et al).

Some of the health benefits of honey for elderly people are well-pronounced in different areas of their needs, especially as related to keeping them fit and medically upright. Honey is generally known as anti-bacterial diseases, treatment of wounds and prevention of infections of different kinds. It is a good source of antioxidant, a substitute for sugar, lower blood pressure and improves cholesterol, boosts gastrointestinal health and aids in digestion.⁹ It also alleviates allergy symptoms. Honey also benefits elderly people in many ways as it is useful for those with phlegm disorders, and it soothes the temperament.¹⁰ It is often served with dates and other sweets as a symbol of hospitality and generosity. Honey holds a significant place in Islamic teachings and culture, for its numerous health benefits. The cultural significance of honey can be seen in various Islamic practices and traditions.

b. Black Seed (*Habatu 's-Sauda*)

It is also known as *Nigella sativa* as its botanical name. It is a common medical ingredient prescribed in Islam that is used for different ailments. Black seed is said to be indigenous to the Mediterranean region but has been cultivated into other parts of the world including the Arabian Peninsula, northern Africa and parts of Asia. The Black seeds are small black grains with a rough surface and an oily white interior, like onion seeds. The seeds have little bouquet, though when rubbed, their aroma resembles oregano. They have a slightly bitter, peppery flavor and a crunchy texture. The Black Seed is also known by other names, varying between places. Some call it Black Caraway, others call it Black Cumin, Onion seeds or even coriander seeds. The plant has no relation to the common kitchen herb, Cumin.¹¹

Muslims have been using the Black Seed for century in their medicaments. This is because the Prophet strongly recommended it as remedy for many kinds of diseases. He said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السَّوْدَاءِ، فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ». وَالسَّامُ: الْمَوْتُ

“On the authority of Abu-Hurayrah who reports that the messenger of Allah said: Seek medication from this black seed. Indeed, in it is a cure for every ailment, except Sham i.e death”. (Al-Bukhari, No.5688, Muslim, No.2215)

The Prophet is also on record to have used black seed to treat different diseases, such as nose bleeding,¹² and stomach pain¹³ among others. According to Islamic physiotherapy, black seed is a renowned herb with medicinal properties. In one Hadith, the Messenger of Allah prescribed black seeds as snuff and recommended taking five to seven crushed seeds with oil to alleviate nostril-related issues.¹⁴ In another tradition, the Prophet Muhammad (ﷺ) stated that black seed is healing for every illness except for death and that honey and black seed are healing remedies not affected by temperature or natural components.¹⁵ Another Hadith suggests that black seed, cupping, and costus contain a cure for every disease.¹⁶

The Black Seed is rich in nutritional values because it contains almost 40% fixed oils and 1.4% volatile oils. It also contains around fifteen amino acids, proteins, calcium, iron, sodium, and

potassium. Among its most effective compositions are thymoquinone, dithymoquinone, thymohydroquinone, and thymol. The Black Seed is also said to be high in protein, carbohydrates, essential fatty acids, vitamins A, B1, B2, C and niacin as well as calcium, potassium and iron.¹⁷ These are the very nutrients that modern science has found in the recent times.

The Black Seed is an excellent herb with many benefits and uses, especially for elderly people when it comes to maintaining a strong and healthy immune system. The prophetic reference in describing the Black Seed, as having a healing power for all illnesses is not exaggerated. The Black Seed has been used for a variety of elderly medical problems for several thousand years. The uses among the elders and old people range from stomach aches to asthma, cancer to coughs, and the traditional use as a spice. The Black Seed is also used as: a carminative (rids the body of gas from the intestines), a digestive (aids in the digestion of foods), a diuretic (increases urine flow by ridding the body of excess water), an emmenagogue (promotes and regulates menstruation), a galactagogue (increases the production of milk), a resolvent (dissolves boils and swelling), a stimulant (increases the flow of adrenaline and energy), a stomachic (relieves stomach disorders), a sudorific (increases perspiration), a tonic (improves bodily functions), and a vermifuge (expels worms).¹⁸

Research suggests that the Black Seed is an effective antitumor treatment for certain types of cancer, including breast cancer and fibrocystic breast disease. The Black Seed may also be of possible benefit in treating high blood pressure. Recent research has provided evidence that most illnesses arise because of an imbalanced or dysfunctional immune system, which cannot perform its primary function of defending the body optimally. Research also indicate that the Black Seed contains an ability to significantly boost the human immune system - if taken over time. Black seed is said to help with digestion, and it also contains antihistamine, anti-inflammatory, antioxidant, and analgesic properties. Muslims often consume black seed to help with respiratory ailments, digestive issues, and to boost the immune system.

c. Dates

Consuming dates as a staple food has been a global practice, especially in the Muslim world. This is due to medical benefits inherent in it. Dates are rich in vitamins, minerals, and fiber that promote overall wellness. They contain 12% of the recommended daily fiber intake, to aid digestion and promote satiety.¹⁹ Also, dates are a good source of potassium, magnesium, and vitamin B6 which contribute to bone health, energy metabolism, and mood regulation, respectively. All these are what old age requires for proper functioning. Contemporary studies have proven that dates have health benefits, such as enhancing digestion and providing prolonged energy without the sugar crash. Equally, they can lower cholesterol levels and the risk of heart disease and stroke.²⁰

Date is mentioned in about thirteen (13) places in the Qur'an, most of describe it a food that grows from the earth, and medication for ailments. It is particularly recommended Q.19:25-26 for a safe and easy delivery by pregnant women as could be inferred from the story of Maryam, the mother of Isa. The importance of dates in Islam is better appreciated when the Prophet, as reported by Ahmad and Abu Dawud recommended dates as the best item to breakfast.²¹ The Prophet is equally reported to have recommended the consumption of *Ajwa* dates for healing. The Hadith reads:

“On the authority of Sa’d who said: “You are a man suffering from heart disease. Go to Al Haris Ibn Kaladah (a Jew medical expert) brother of Saqif. He is an expert who gives medical treatment.

He should take seven *Ajwah* dates of Madinah and grind them with their kernels, and then put them into your mouth.” Muslim 3875

In the same token, the Prophet as reported by Imam Bukhari (5445, 5768, 5769, 5779) recommended dates as anti-poison, while Imam Muslim’s report (.2048) describes dates as antidotes. Each of diseases that are cured by dates affects elders and can be used for them at the time of need to make enhance their health and productivity. According to research conducted by New Health Advisor,²² consumption of dates by elders gives the following fifteen benefits to their health. These are Healthy Blood Cells, Stronger Teeth and Bones, Improved Sexual Health, Nervous System Booster, Healthy Blood Pressure, Digestive System Health, Anti-Inflammatory Benefits, Healthy Eyes, Glowing Skin, Intestinal Health, Weight Gain, Energy Booster, Allergy Cure, Alcoholic Intoxication Prevention and Hair Growth among others.

Olive Oil (Zaytun or Saint)

Olives and olive oil are generally considered safe for most people. Allah swears in the Qur’an with Olive at the opening of chapter ninety-five (95) along with some other items. Olive appears in about six (6) places in the Qur’an, namely, 6:99, 141, 16:11, 24:34, 80:29 and 95:1. In each of these places, it is mentioned as a beneficial and medicinal oil that is recommended along with other types of foods. Having drawn the attention to it by the Qur’an, the Prophet carried out practical to confirm the medicinal applications, encouraging his followers to use olive oil, and anoint themselves with it, because it comes from a blessed tree.²³ He was also said to have recommended Olive Oil and Wars for Pleurisy.²⁴ In another tradition, he commanded the companion to mix Olive Oil with flesh of frogs as anti-Snake and for tooth pain.²⁵ On another occasion, the Prophet directed that a woman who lost her husband should anoint her eyes with Olive Oil.²⁶” Zayd ibn Arqam narrated that the Prophet directed the companions to treat pleurisy with *kust* barn and olive oil. He also treated the illness with pseudo-saffron and olive oil. The Messenger of Allah also said, “A mourning woman can rub herself with lotus leaves and olive oil.”²⁷

Olive is useful for elder in many ways. It is a fantastic source of nutrition that boasts many different health benefits. It possesses a variety of properties, including emollient, demulcent, laxative, and anti-inflammatory. When taken internally, olive oil can help relieve constipation, flatulence, and colic, as well as assist in the treatment of peptic and gastro-intestinal ulcers. Furthermore, olive oil can reduce gastric secretions, which is especially advantageous for individuals dealing with hyperacidity and acid reflux. Doctors in the Middle East, Japan, and North Africa have endorsed the belief that regular consumption of olive oil can help prevent gastrointestinal carcinoma. When applied externally, olive oil can alleviate itching, soothe stings, burns, eczema, psoriasis, rheumatism, sciatica, alopecia, mouth and lip ulcers, and dermatitis.²⁸ Research conducted in Cuba has illustrated that ozonized olive oil is effective in treating a variety of skin problems, including herpes zoster, epidermofitosis, onychomycosis, chronic external otitis, ulcers, hemorrhoids, herpes simplex, genital herpes, vulvovaginitis, vaginitis, gingivostomatitis, keratitis, and other dermatological issues.²⁹ Hemorrhoids can be treated by applying a mixture of olive oil and henna leaves twice daily, while the concentrated aqueous extract of olive leaves and fruits is effective against dental cavities and leukoplakia in the mouth.³⁰

Garlic

Generally safe for consumption and has both nutritional and medicinal values. It is used for treating cardiovascular disease, high blood pressure, cancer, and diabetes; it boosts immunity; it is antiviral,

antimicrobial, antiphrastic, antifungal, and antibacterial, among others.³¹ Garlic, however, needs to be taken with caution because of its side effects. It can cause bad breath, a burning sensation in the mouth or stomach, heartburn, gas, nausea, vomiting, body odor, and diarrhea. Adverse side effects are often worse with raw garlic. Garlic should be consumed in a manageable amount for at least two weeks before surgery as it may interfere with normal blood clotting and increase bleeding time. For this reason, it should not be used in large amounts by persons with bleeding disorders, such as hemophiliacs. Likewise, garlic must not be combined with herbs that interfere with blood clotting, such as cat's claw, ginger, ginkgo, ginseng, or feverfew.³² It should not be used by people suffering from stomach or digestive disorders such as gastritis due to potential gastric irritation. Since garlic can lower blood glucose levels, it should be used cautiously in diabetic patients.³³

Garlic and onion, known as *Fum*, *Thum*, *Thaw*, and *Basal*, are mentioned in the Qur'an. When garlic and onions were mentioned to the Prophet, he said, "The strongest is garlic." When asked whether it should be forbidden, he responded: "Eat it. And he who eats it should not come near this mosque until its odor disappears."³⁴ It is reported that the Messenger of Allah forbade the consumption of fresh garlic and onions before interacting with people in the public sphere. He explained, "He who eats them (garlic and onions) should not come near our mosque."³⁵ If it is necessary to eat them, make them dead by cooking, that is, onions and garlic."³⁶ In another tradition, the Prophet opposed eating fresh garlic and then mingling with people. He did not fight its consumption but because he disliked its odor.³⁷

Although garlic is generally known as *thawm* in Arabic, the Qur'anic name is *fum*. Cultivated garlic is known as *thawm zira'n*, and several dozen varieties exist.³⁸ Garlic is a stimulant, carminative, emmenagogue, anti-rheumatic, anthelmintic, alterative, expectorant, diaphoretic, disinfectant, and diuretic herb.³⁹ Garlic is also antibacterial and anti-viral, discouraging the growth of *Candida*, *trichomonas*, staph, and *E. coli*, as well as intestinal worms. It treats bladder infections, strep throat, vaginosis, yeast infections, and ear infections. It is also used to treat pulmonary problems, high blood pressure, rheumatism, asthma, chronic bronchial catarrh, loss of appetite, and constipation. It is used externally as a liniment or poultice for diseases of the lungs and ringworm.⁴⁰ Over 250 studies have been conducted on the impact of garlic on cancer. Garlic use has been associated with lower rates of breast, colon, larynx, esophagus, and stomach cancer. It is also used to treat peptic ulcers. Although a few studies suggest otherwise, over 1,800 scientific studies support the use of garlic in lowering cholesterol and blood sugar levels, preventing heart attack and stroke, and treating infections and cancer.⁴¹

Zamzam water

Zamzam water, a religiously significant water source obtainable in Makka. It has been described in many *Ahadith* and is considered to have numerous advantages and qualities. According to a study, Zamzam water has a rich metallic composition, comprising minerals such as magnesium, calcium, sodium, and lithium, and is lacking in dangerous trace metals. Experimental tests reveal that Zamzam water is safe to consume and does not generate hepatotoxicity or nephrotoxicity.⁴² It has been reported to have antibacterial, nephron protective, cardio protective, and antineoplastic properties.⁴³ Also, Zamzam water has been reported to have wound healing qualities and has shown a 96% healing impact in animal models. The site bee, 'Take for yourself among the mountains, houses, and aractcolours of Zamzam water reported in Hadiths include its ability to treat numerous ailments.⁴⁴ Zamzam water is a religiously significant water source that has been examined for its possible neurological effects, including cognitive enhancement, antioxidant

capabilities, anti-inflammatory effects, and neuro protection.⁴⁵ It has been discovered to increase cognitive performance in healthy people and older adults and exhibit antioxidant characteristics that may have implications for neuro protection. Animal models have also revealed its neuro protective properties in Parkinson's disease and Alzheimer's disease. However, concerns have been raised concerning probable heavy metal pollution in Zamzam water, which may harm neurological health.⁴⁶ Additionally, Zamzam water has been tested for its possible mitigating effect on cyclosporine-induced nephrotoxicity and gentamicin-induced testicular injury, revealing beneficial effects in restraining these toxicities. Furthermore, Zamzam water has been shown to contain a rich metallic content, including helpful minerals such as sodium, calcium, and magnesium. It has been demonstrated to have medicinal properties.⁴⁷ Finally, Zamzam water is an excellent demineralizing agent for early carious lesions, comparable to sodium fluoride.⁴⁸

Conclusions

The aged people are special categories of people that make up every human society. It is one of the realities of life that the Qur'an and the Prophet discussed at length, to promote their well-being. It starts from according them with due respects and honor. The younger ones are equally enjoined to assist them and pray for them, even after their demise. There are different types of diseases that are associated with old age, such include sight and hearing impairment, general body malfunctioning due to weakness, memory loss, and amnesia. They therefore need special care and attention due to their condition, to make life meaningful to them. Islam commands the Muslims to cater for them either as parents or ordinary members of the society that are old. One of the special needs for them is healthcare to enable them to live a fulfilling and better life. This paper therefore identified some medical items in Islam, such as Honey, Black seed, Dates, Olive, Garlic and Zamzam water and their inherent medical benefits for elderly people in the society. They are useful in promoting active aging and maintaining healthy living for them. They are therefore encouraged to be conversant with those medicines for their upkeep and better life.

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