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Islamic Principles and UAE Policies Regarding Protecting Senior Citizens' Rights and Safety

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Abstract: Islam influences Muslim societies through rules, regulations, and legislation. This paper highlights Islamic principles and legislation that protect the rights and dignity of older adults and compares them to policies and laws that have been applied and implemented in the United Arab Emirates. A comparative method was utilised to conduct this study, relying on sources that present the rights of older adults in Islamic Sharia, as well as official sources from the United Arab Emirates, where information on laws and regulations related to older adults is published.

Keywords: Islamic principles; senior citizens; human rights; human safety; UAE society

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1. Introduction

Islamic Sharia has been characterised as appropriate for all times and circumstances. It is concerned with human life and people's lived experiences at each stage of the life cycle, including old age, when mental, physical, psychological, financial, and social states may change. Consequently, at this stage, a person requires care from their family, society, and health authorities who must identify their needs, acknowledge their rights and demands, and appreciate and recognise their prior contributions to the family and society when they were young and strong.

This study investigates three primary aspects of Islamic law and United Arab Emirates (UAE) policies and laws: the definition of senior citizens, care for and neglect of senior citizens, and unique considerations for senior citizens. It clarifies Islamic Sharia's perspective on these aspects, as well as the extent to which UAE legislation and policies are related to recommendations via Islamic Sharia. Moreover, it compares and contrasts Islamic Sharia and UAE legislation, and it examines the application of the aforementioned laws and policies and whether any discrepancies exist in their application.

This exploration fills a gap in knowledge in an increasingly secularised world, particularly in the West, where health and social care professionals pay scant attention to the role of religion in ensuring the dignified treatment and recognition of the rights of the most vulnerable. This is despite providing pastoral care and paying attention to spirituality, which minimises the centring of religion and religious tenets in the care of seniors. This enquiry also challenges negative perceptions of Sharia in the Western world, where the ideas and ideals of 'Sharia' are misrepresented and feared, rather than acclaimed as a potential guide for humankind. The creeping blight of Islamophobia and anti-Muslim sentiments contribute to this phenomenon (Briskman 2015).

Although contentions exist regarding the universality of human rights, the rights to safety, dignity, and freedom from abuse are universal constructs enshrined in the United Nations Principles for Older Persons (United Nations 1991). The application of universal standards varies according to context, culture, and religion; examples from Sharia and the UAE are illustrative.

2. Background

The human rights of seniors have garnered international attention, partly because of the demographic importance of this population (Megret 2011). Notwithstanding universality, the paradigms through which care is framed and delivered differ. This study promotes the unravelling of characteristics of elder care in the UAE. Although it was beyond the scope of this study to compare different countries, what is apparent in the UAE is the Islamic influence on the provided care. This contrasts with many Western countries, where the rights of older adults may be a primary concern, but religious texts are not apparent care principles. Although attention is given to religion, such as through faith-based organisations contracted to deliver care for older adults, particularly in residential care facilities, such organisations may have limitations imposed by governments that provide funding through homogenised policies that are not solely guided by religious values. Although this study does not purport to proffer comparisons with other religions, we note the provisions that exist in services provided by non-Muslim religious organisations and secular services in other countries, such as adhering to religious celebrations, ensuring that religious and culturally appropriate food is available, and permitting religious leaders to offer observance and spiritual guidance.

Ahmad and Khan (2015) posited that religion is less valued in care for seniors in Western and secular societies. Meanwhile, among practising Muslims, Islam is a way of life that transcends culture and ethnicity. As Bensaid and Grine (2014) explained, Muslim societies are religious in nature; therefore, their socio-religious fabric must be understood to promote perspectives on the elderly.

The delivery of care for seniors depends on various health and social welfare institutions. The authors of this paper are social workers, and they suggest that social work may help explain the diversity becoming more prominent in service delivery and care. According to Rauf and Ishrat (2016), implementing an Islamic system of social work positively impacts equality and social justice. Albrithen (2023) argued that tension does not exist between social work and Islamic or Arab cultures. Given that social work is a value-based profession, its basic tenets—such as social justice, dignity, and human relationships—align with the holistic ethics of Islam despite the influence of Western epistemology (Albrithen 2023). Furthermore, social work is a rights-based undertaking (Ife et al. 2022), and social care, including social work values and ethics, guides how professionals should implement care for seniors. The international definition of social work is useful for benchmarking global expectations, and—the authors believe—it fits Islamic perspectives.

Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility, and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities, and indigenous knowledge, social work engages people and structures to address life challenges and enhance well-being. The above definition may be amplified at national and/or regional levels (IFSW and IASSW 2014).

This paper explores three areas in the following order: the Islamic and UAE definitions of seniors, the Islamic and UAE conceptions of senior care and neglect, and the unique Islamic and UAE considerations for seniors. Although the terms ‘seniors’ and ‘elders’ are used interchangeably, ‘seniors’ is the preferred nomenclature since it aligns with UAE preferences. Our exploration is confined to characteristics of elder care for citizens of the UAE, and it does not include other residents.

2.1. Definitions of Seniors

The Islamic Definition of Seniors

In Islamic literature, older adults are referred to by various terms, including *Shaybah*, *Musinn*, *Muammar*, and *Kabr*. An older woman is referred to as an Ajuz, and these terms refer to individuals above 50 years old. According to certain Muslim scholars, people between the ages of 50 and 80 years are considered ‘old’. A *Musinn* is any older person

unable to care for themselves owing to age, rather than disability or other factors. Other definitions refer to obvious patterns of physical deterioration and functional decline in older adults that affect both their physiological and mental capabilities. Another description refers to a person showing visible signs of old age, such as grey hair. Many researchers have stated that a *Muammar* is someone beyond the age of 45 years.

In his Holy Quran, Allah says, 'So that he knows nothing after [having had] knowledge' (Quran, Surat *Al-Nahl*, verse 70). This Quranic verse stresses a decreased learning capacity among older adults and their probable withdrawal from engagement and interaction, reverting to a basic childhood capacity and physical weakness, simple thinking, forgetfulness, or even the denial and rejection of known facts. It emphasises the decline in cognitive abilities caused by forgetfulness, in addition to the inability to integrate or comprehend new knowledge. It describes a state of mental and physical weakness, as well as an unachievable attempt to change the past. By memorising the Quran and maintaining close connections with God, Muslim scholars ensure protection against the negative consequences of ageing (Bensaid and Grine 2014).

2.2. The Definition of Seniors in the UAE

The UAE government classifies people as seniors when they are aged 60 years or older. This contrasts with the definition of older people in Sharia, which may reflect greater longevity, owing to advances in health and related spheres. On 21 October 2018, the UAE government ordered the term 'Elderly Emiratis' be replaced with 'Senior Emiratis'. The National Policy for Senior Emiratis, which was officially formulated by the government in 2019, is based on an integrated care system, designed to keep seniors engaged in and linked to government services. The policy emphasises fundamental elements and rights, such as autonomy and privacy; protection from abuse and violence; and enabling housing, education, employment, social care—including centres for older adults and social clubs—medical care, confidentiality of information, social aid, and medical services (The United Arab Emirates' Government Portal 2022a).

Consistent with Islamic perspectives on ageing, the physical and mental changes that occur in a person and how these changes may influence others' assessments of the person's belonging to this status are prioritised. The UAE government considers anyone aged 60 years or older to have the right to benefit from a policy supporting senior citizens and protecting their rights. The term 'senior citizens' covers older individuals who are deteriorating mentally and/or physically, as well as elders who are in excellent health, because no specific conditions have been set to evaluate each person in this age group.

2.3. Perspectives on Seniors' Care and Neglect

Islamic Sharia's Perspective on Seniors' Care and Neglect

In the Holy Quran, Allah demonstrates that a person experiences various life phases, beginning with childhood and its vulnerability and transitioning to youth and its strength before reverting to vulnerability during old age. Allah stated in the Holy Quran: 'It is Allah Who created you in a state of weakness, then developed your weakness into strength, then developed your strength into weakness and old age. He creates whatever He wills. For He is the All-Knowing, Most Capable.' (Quran, Surat *Al-Rm*, verse 54). Islamic Sharia recommends caring for humans at all life stages, most notably in old age, when most people experience changes such as a deterioration in physical abilities and the onset of diseases and disabilities, making the individual vulnerable to neglect.

The Prophet Muhammad asked God for refuge from this difficult stage. According to Anas, the Prophet said, 'Oh God, I seek refuge in You from incapacity, laziness, cowardice, and geriatric old age…'. Islam emphasises honouring older adults and treating them appropriately. On the authority of his father and grandfather, Omar bin Shu ayb stated: 'The Messenger of God-Mohammed- said: He is not one of us who does not have mercy on our young and does not respect our elders'. This study examined the Islamic approach, which requires compassion, love, solidarity, respect, and care for older adults.

Islam protects the rights of older adults and recognises their essential role in society, necessitating care during their time of frailty. Older adults contribute significantly to society during their youth, and their opinions and wisdom are illuminated by their age. Consequently, Islam considers caring for older adults to be a noble, humanitarian act. Neglecting older adults is considered painful, and it contributes to worsening the health and psychological problems that they may experience at this stage of life (AlKailani and AlKailani 2016).

2.4. Seniors' Sharia Right to Family and Social Care

'For your Lord has decreed that you worship none but Him and honour your parents. If one or both reach old age in your care, never even scoff nor yell at them. Rather, address them respectfully. And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young"' (Quran, Surat *Al-Isr*, verse 23–24).

In the above Quranic verses, God Almighty commands people to be kind to their parents. Allah connects respecting parents to worshipping God and ranks their right to be treated kindly and respectfully second to Islam. The Quranic verse underlines the need to consider parents' psychological status, particularly when they require care. The Quranic verse clearly states that children—not charity organisations, hospitals, or care homes—are directly responsible for their care.

Allah commands people to treat older adults with courtesy and respect, even during times of hardship and exhaustion, and to speak gently, with admiration and compassion. Compassion is essential when interacting with older adults since they may feel depressed about their loss of independence and subsequent reliance on others for physical or financial aid. Allah stated in the Quran, at Surat *Al-Baqarah*, verse 215, 'They ask you "O Prophet in what way they should donate." Say, "Whatever donations you give are for parents, relatives, orphans, the poor, and needy travellers. Whatever good you do is certainly well known to Allah."' Therefore, spending money on parents and older adults, helping them financially and morally, and avoiding leaving them hungry or in need of necessities are required. In the honourable hadiths of Prophet Muhammad, he highlighted the necessity of serving and caring for older adults when they are weak and emphasised that treating them with kindness is a reason to enter Heaven, while neglecting them may warrant placement in Hell.

The Prophet also recommended that Muslims visit their parents' friends after their deaths since these friends may also be older people who require appraisal regarding whether they need support. Furthermore, Islam's recommendation for caring for older adults extends beyond older parents and their friends and encourages care for senior first- and second-degree and more distant relatives. These broadly encompass human ties in general. What applies to dealing with older parents also applies to other senior citizens in society, as this reinforces familial and societal bonds.

'Worship Allah alone and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbours, close friends, needy travellers, and those bondspeople in your possession. Surely Allah does not like whoever is arrogant, boastful. . .' (Quran, Surat *Al-Nis*, verse 36).

In addition to older relatives, Islam encourages caring for one's nearest and farthest neighbours. Therefore, each neighbourhood or town should support one another like a family, with the wealthy helping the poor and the strong supporting the weak. Islam urges individuals to be kind, sympathetic, and supportive of their older neighbours, regardless of their nationality or religion, particularly those who have no relatives or family.

Another aspect of senior care is the social care of older adults. Islamic society is, as the Prophet Muhammad described, like one body, compassionate and caring, wherein people support each other financially and morally to establish a balance between societal classes. Society must respect older adults, provide them with justice, honour their presence at gatherings, and be kind to them. Islam also mandates that young individuals learn from their elders, particularly regarding noble characteristics, such as decency and tolerance.

Furthermore, Islam recommends the provision of shelters and senior homes for older adults without families or relatives; these facilities must be established with programmes and services based on Islamic foundations. In addition, the atmosphere of these facilities should be familial, rather than purely institutional, and senior homes should have names that reflect their humanitarian missions. Islam promotes a system of alternative families that enhances the social and psychological health of older adults. However, these social resources should not be used as excuses by children who cannot care for their relatives because they are too busy to send their parents or older relatives to these facilities. Authorities should hold families responsible and implement laws compelling them to provide care for older adults, following Islamic principles, and not abandon them (AlQudat and AlTamimi 2012).

Having established the Islamic principles that outline obligations to older people, we now examine the consistency of the perspective of the UAE government. Both care and neglect are examined, referring to tenets of the Prophet and UAE policies. Doing so recognises that elder neglect and abuse are now a feature of many societies.

2.5. The UAE Government's Perspective on Seniors' Care and Neglect

Her Excellency Hessa Buhumaid, Minister of Community Development in the UAE, stated in 2019 that the ministry financially and socially supported approximately 25,000 senior citizens. The World Economic Forum stated that the number of people over 65 worldwide will triple by 2050. Therefore, the Ministry of Community Development (2021, 2023) in the UAE has identified many of the needs and risks for senior citizens in the country, prompting it to draft a new law to ensure the preservation of senior citizens' rights and safety, which obligates individuals and institutions to follow, as it covers all aspects of senior citizens' lives. Consequently, the UAE Federal National Council announced its latest criminal law to ensure the preservation of senior citizens' dignity and access to social justice. This law includes punishments—including fines and imprisonment—for anyone who insults or neglects seniors. Furthermore, this will not be limited to the perpetrators of these crimes and degrading acts but will also include those who witness or hear about any abuse of seniors and fail to report it to the relevant authorities (Salama 2019).

The Sharjah and Ajman authorities worked to implement Islamic Sharia recommendations to establish homes for older adults lacking family support. These homes are designated for senior citizens who have been neglected or subjected to violence, as well as for those without family or other forms of social support. Nevertheless, in Abu Dhabi and Dubai, homes are already available for older adults who require long-term medical care (The United Arab Emirates' Government Portal 2021; Government of Sharjah—Social Services Department, *Nursing Home*; Ministry of Community Development, *Elderly registration in the nursing home*; Dubai HealthCare City, Dubai *Healthcare City And VITA Join Forces To Deliver The First Specialized And Integrated Elderly Care Complex In The UAE 2018* (Dubai 2018)).

What do these provisions imply in practice? Based on interactions of the Ministry of Community Development with thousands of senior citizens while providing appropriate financial and social support, a significant number of senior citizens in the UAE were noted to have suffered violence and neglect. Therefore, a law protecting them and preserving their rights was deemed necessary, resulting in the announcement of the new Law of Senior Citizens in 2019. However, no statistics, anecdotes, or explanations have been published regarding the types of neglect justifying the drafting of this law. Although this legislation was announced approximately three years ago, many emirates and cities in the country remain delayed in their ability to provide services and facilities related to senior care. For example, in most parts of the UAE, numerous medical facilities welcome seniors requiring long-term medical care. However, senior homes that accommodate seniors without families or relatives are lacking, as are special care institutions that provide additional services, despite resembling the seniors' actual homes. Furthermore, laws regarding alternative family programmes for older people without families, which aid seniors without access to

senior homes in their communities, do not exist. However, the UAE does not tolerate its senior citizens being degraded, abused, or harmed.

2.6. Unique Considerations for Older Adults

The Unique Islamic Considerations for Older Adults

Islam is characterised by compassion and comfort. Regarding religious obligations, Sharia law supports and considers the abilities and limitations of vulnerable people, including older adults. For example, although prayer is one of the five pillars of Islam, Prophet Mohammed commanded that it be shortened in congregational prayers because older adults who are unable to stand for long periods may participate, showing flexibility in religious practices. Abu Huraira stated that the Messenger of Allah, peace and blessings be upon him, said, 'If one of you leads people in prayer, let him lighten it as among them are the weak, sick, and elderly. If one of you prays by himself, let him pray for as long as he wishes.' God Almighty's verses in Surat *Al-Baqarah* provide further evidence of Islamic compassion for older adults.

'Fast a prescribed number of days. But whoever of you is ill or on a journey, then let them fast an equal number of days after Ramaḍân. For those who can only fast with extreme difficulty, two compensations can be made by feeding a needy person or every day not fasted. But whoever volunteers to give more, it is better for them. And to fast is better for you, if only you knew' (Quran, Surat *Al-Baqarah*, verse 184).

Furthermore, in Surat At-Tawbah, Allah said, 'There is no blame on the weak, the sick, or those lacking the means if they stay behind, as long as they are true to Allah and His Messenger. There is no blame on the good-doers. And Allah is All-Forgiving, Most Merciful' (Quran, Surah *At-Tawbah*, verse 91).

Using these two Quranic verses, many Islamic scholars have explained that Allah relieved older adults of their duty to fast or engage in jihad, two of Islam's most fundamental duties and obligations. Furthermore, God Almighty compensates older adults for good deeds completed in their youth, as stated in Surat At-Tin: 'Indeed, we created humans in the best form 4, but we will reduce them to the lowest of the low in Hell, except those who believe and do good. They will have a never-ending reward' (Quran, Surat *At-Tin*, verses 4–6). Certain Muslims interpret these Quranic verses as highlighting that older adults' rewards and thawab for the good actions they perform in their youth continue to follow them as they age (Ibrahim 2021).

Islamic Sharia treats older adults of all religions and ethnicities with the same humanity to retain their dignity and continue to offer adequate care. For example, Islam exempted older adults from other religions, particularly those with insufficient money, from paying the '*Jizya*,' which must be paid by people from other religions who live in Muslim countries in return for protection from any external attack. When Omar Ibn Al-Khattab, the leader of Muslims at the time, saw an old man from a non-Islamic religion standing at people's doors begging for donations, he told him they were being unfair to him by asking him to pay *Jizya* since he was old and struggling financially. Subsequently, he wrote a new policy instructing his workers not to take *Jizya* from older adults, and he provided the old man with sufficient money to relieve his financial difficulties. Several examples highlight the Islamic aspects of tolerance and compassion toward older adults, irrespective of their faith and race (Orabi 2022).

2.7. Unique Considerations for Senior Citizens in the UAE

The UAE government has focused on investigating the needs of senior citizens and residents, particularly in health, security, and social fields. Senior citizens' legislation entitles them to preferential treatment, including prioritising senior citizens' interests over those of other parties in housing applications, government transactions, access to assistance, health services, and other domains. Regarding health services, following the new policy for senior citizens, which includes healthcare alignment and states that senior citizens have the right to healthcare, health insurance, and home nursing, the Ministry of Health

and Prevention launched several initiatives to support healthcare for older adults. Most notable are mobile clinic services for senior citizens. In addition to primary healthcare and psychological and social support through a home care programme for older adults, which is currently available in Ajman as a mobile medical unit, similar services are available in Abu Dhabi, Al Ain, Dubai, and Sharjah through specific facilities. A mobile car service is also available in Al Ain that allows senior citizens to complete their transactions comfortably in their homes. Regarding long-term medical care, the Abu Dhabi Medical Rehabilitation Centre is the city's only facility that offers specialised care for older adults. This facility offers various health and social care services, including diagnostic and medical counselling, treatment from different medical specialisations, family counselling, and reintegration into society.

For non-nationals residing in the Emirate of Abu Dhabi, the Department of Health has also launched the 'Awnak' card, which is honoured by His Highness Sheikh Khalifa bin Zayed Al Nahyan, the previous President of the Country, and His Highness Sheikh Mohamed bin Zayed Al Nahyan, the President of the UAE (Department of Health 2014). The card provides comprehensive care in hospitals, outpatient clinics, and emergency centres, and it covers the costs of medical equipment, nutrition, physical therapy, medications, outpatient psychotherapy, and illness detection. The Community Development Authority in Dubai runs the WELEAF programme, which offers free home care for older adults. Regarding the social aspect and the senior citizens' policy, which also protects their rights to social services, the Emirates Red Crescent has trained many employees to provide appropriate care for older adults. Furthermore, it has organised various programmes in coordination with care centres for older adults to organise activities and events that focus on the needs of senior citizens. It also organises visits to homes and care centres in order to understand their needs and provide them with emotional support and gifts. The Ministry of Health and Community Protection in Dubai has created the '*Masara*' card, which provides senior citizens benefits and services in medical, banking, hotel, tourist, catering, decorating, and other industries (Ministry of Community Development 2021, 2023). Furthermore, in collaboration with government and private agencies, the Community Development Authority in Dubai issued a '*Thukur*' card that includes various services and discounts to honour Dubai's senior citizens and their contributions to society.

Furthermore, the authority runs the Thukher Social Club, which arranges various daily activities, events, and programmes for senior citizens (Community Development Authority 2020, *Thukher Card*). The Emirates Society for Parental Care was founded in Al Ain in 2017 to care for parents and older adults who do not have a primary caretaker and provide social, financial, and medical support through collaboration with nationwide health service providers and other social institutions (The Emirates Society for Parental Care 2019, *The Foundation and Establishment*). Finally, the General Pension and Social Security Authority, which manages contributions, pensions, and end-of-service benefits for working citizens, as well as financial asset protection and management through wise investment strategies, is a significant social and financial resource and support for senior citizens (The United Arab Emirates' Government Portal 2022a). Despite these services for senior citizens, the law respects their right to make their own decisions and the freedom (their autonomy) to choose the services that suit them. Therefore, they cannot be forced to live in health centres or homes for older adults or to submit applications to receive or cease any type of service allocated to them. Furthermore, they may keep their information confidential unless otherwise required by the law (The United Arab Emirates' Government Portal 2021, 2022b, 2022c).

3. Discussion

The focus of Islamic Sharia on observing older adults' rights is evident in its pronouncements of Islamic obligations, such as fasting or going to Haj, in addition to lessening other obligations, such as prayers. Furthermore, older adults can perform Islamic obligations such that they suit their physical capacities and their right to emotional safety

and dignity is protected. The law on the rights of Senior Emiratis announced in 2019, and the initiatives and programmes implemented over several years, demonstrate the government's commitment to empowering senior citizens and ensuring that they enjoy their rights, as outlined in the law's seven pillars. It follows Islamic Sharia in relieving older adults of certain obligations and treating them preferentially based on their needs, health, and psychological status. The Ministries of Community Development and Health have initiated numerous programmes to facilitate care for seniors and expand the sources and methods of health-related, social, psychological, and financial support. However, among the initiatives announced by the UAE government, many facilities and services have been provided only to some areas of the country since the focus is currently on Abu Dhabi, Al Ain, Dubai, Sharjah, and, to some extent, Ajman. Senior homes, transportation services, and free home care from various medical specialities are not yet accessible to seniors in certain emirates or rural areas. Regarding the diversification of services, the UAE is a pioneering country in the initiative to provide the most current and appropriate health and social services to senior citizens and residents. However, these services do not cover all areas of the UAE or reach all older adults who require medical, legal, social, and emotional support.

Elder abuse is problematic in Islamic societies such as the UAE. The Islamic principles enshrined in Sharia have clear expectations recognised in the UAE through edicts, preventative concepts, and legislation. However, in the UAE, elder abuse exists, necessitating government intervention through the provision of safe spaces, which remain inadequate in number, where seniors can reside away from their families when such care is not available or when finances are inadequate.

The UAE also supports Islamic principles that recognise the obligation of its citizens to all seniors in society, including modern-day nations, as the responsibility of the government. Concurrent with Islamic principles, care offered via the UAE is holistic and covers all aspects of senior citizens' lives. Adherence to Islamic norms requires treating seniors with respect, compassion, and dignity, which are collective obligations throughout society. Flexibility is also afforded to seniors regarding Islamic practices, in line with Sharia law, since it considers their specific circumstances and abilities.

4. Conclusions and Recommendations

The Emirati legislation protecting the rights and safety of senior citizens is predominantly derived from Islamic Sharia. Given its vision of providing ground-breaking services for seniors in the fields of social work, healthcare, law, and justice, our analysis found that the UAE government must extend these social initiatives and programmes to all areas of the country to ensure that the Senior Citizens Law is properly implemented. To achieve this, the following recommendations are made to overcome shortfalls in provisions that enable further alignment with Islamic principles and recognise tensions in a developed society such as the UAE, where increased government reliance exists, and social problems emerge despite religious principles. Therefore, we propose the following measures to ensure that seniors receive the best care:

- Raising senior citizens' awareness of situations they may face during this stage of life which are considered issues that need support and resolution.
- Educating senior citizens about government services and programmes and how to apply for them.
- Educating senior citizens about their rights, Islamic legislation, and federal laws that safeguard them.
- Ensuring the establishment of senior homes in each emirate, where all senior citizens and residents with no relatives or families are welcome, with a system ensuring the treatment of seniors based on Islamic principles.
- Providing home care services to senior citizens nationally, as well as free transportation, particularly for those whose health and finances have deteriorated or those who are without family support.

- Ensuring that senior citizens participate in social events throughout the year and ensuring their integration into programmes that benefit from their experiences and wisdom.
- Educating the public on notifying relevant authorities about senior citizens or residents who require social, financial, psychological, or medical support.
- Working on publishing more research on various aspects of the lives of older adults in the UAE.

Introducing such measures would enable Islamic law to interact with government policies and societal realities. Overcoming the challenges of an ageing society remains difficult despite goodwill and changing policies and laws.

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