



## REVIEW OF RESEARCH

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### “EFFECT OF BEFORE AND AFTER RAMADAN ON MENTAL HEALTH OF OLD AGED PERSONS”

**Dr. Quadri Syed Javeed**

**Head & Associate Professor in Psychology,  
Ankushrao Tope College, Jalna (M.S.) India.**

**&**

**Chavan Nitin Sitaram**

#### **ABSTRACT :**

*The present study was undertaken to investigate the effect before and after Ramadan on mental health of old aged persons. Sample of the study 60 respondents. The purpose of the study was to examine the effect of before and after Ramadan on mental health of old aged persons. Hypothesis of the study is 1) after Ramadan have*



*significantly high mental health than the before Ramadan of old aged persons. C.G.Deshpande Mental Health test was used for measuring mental health, besides these, a PDS was used to get the order necessary information relating to the respondents. Conclusion was 1. After Ramadan have significantly high mental health than the before Ramadan of old aged persons.*

**KEYWORDS :** *mental health , old aged persons , philanthropy.*

#### **INTRODUCTION :**

Eid means repeating bliss or party. Eid is commended in India with much excitement and enthusiasm and Muslims from all strata of life can be seen decorated in excellent new garments, visiting the mosques to go to Salatul (Eid petitions). Welcome of "Eid-Mubarak" or "a favored Eid" are traded. The religious Eid is a single day and Muslims are not permitted to fast that day. The holiday celebrates the conclusion of the 29 or 30 days of dawn-to-sunset fasting during the entire month of Ramadan. The day of Eid, therefore, falls on the first day of the month of Shawwal. This is a day where Muslims around the world try to show a common goal of unity.

A significant part of eid is the philanthropy, which every one of the Muslims are relied upon to stretch out to the destitute. Prior, this was the type of blessings in kind however now money is given to the destitute. The first Eid of the year is known as "Eid Al Fitr". Al Fitr truly means breaking of quick. In this way Eid Al Fitr is praised on the main day of Shawaal, the tenth month in the Muslim schedule, to characteristic of the part of the bargain long quick during the period of Ramadan. As the third "column" or religious commitment of Islam, fasting has numerous unique advantages. Among these, the most significant is that it is a methods for learning restraint. Do to the absence of distraction with the fulfillment of real hungers during the light long stretches of fasting, a proportion of domination is given to one's profound nature, which turns into a methods for coming nearer to Allah. Ramadan is likewise a period of concentrated love,

perusing of the Quran, refining one's conduct, giving philanthropy and doing temperate deeds. The optional goal of fasting is a method for encountering yearning and creating sympathy for the less blessed, and figure out how to be grateful and thankful for the majority of God's bounties. Fasting is likewise profitable to the wellbeing and gives a break in the cycle of unbending propensities. Eid Al Fitr is multi day of bliss and thanks giving. On this day, Muslims demonstrate their satisfaction for the wellbeing, quality and chances of life, which Allah has offered them to satisfy their commitments of fasting and other great deeds during the long stretch of Ramadan. It is viewed as unholy to quick of this day. It is additionally multi day of overlooking repressed hostilities and sick sentiments towards other individual men. As per the observation, experiment and the study the month of Ramadan and roze is quit beneficial for the mental health for those who perform entire roze and Namaz.

**OBJECTIVE OF THE STUDY:**

1 . To find out the effect of before and after Ramadan on mental health of old aged persons.

**HYPOTHESIS:**

1 . After Ramadan have significantly high mental health than the before Ramadan of old aged persons.

**Sample:**

For the present study 60 Sample were selected from Aurangabad town, Maharashtra State. The effective sample consisted of 60 old aged persons.

**Tools:**

**C.G.Deshpande Mental Health test:**

C.G.Deshpande Mental Health test was used for measuring mental health. All the 50 items of the scale are presented in simple and brisk style. Each of the item has two answer (multiple choice) 'YES' and 'NO' This is well known test having high reliability and validity coefficients.

**Procedures of data collection:**

One instrument could be administered individuals as well as a small group. While collecting the data for the study the later approaches was adopted. Test administered on the subjects individual and through informal talk appropriate rapport form. Following the instructions and procedure suggested by the author experiment. This experiment divided in two parts 1 . Before Ramadan (One day before). 2 . After Ramadan.

**Variable:**

**Independent variable:** Muslim Old Aged Persons.

**Dependent variable:** Mental Health.

**RESULTS AND DISCUSSION:**

Dimension of Mental Health	Before Ramadan (N=60)		After Ramadan (N=60)		t-ratio	df	p
	Mean	SD	Mean	SD			
Social Activity	3.02	1.45	4.84	2.00	5.71	118	< .01
Under Emotionality	2.11	1.59	4.56	1.45	8.81	118	< .01
Confidence & Insight	2.01	1.05	3.98	1.67	7.74	118	< .01
Over Emotionality	2.47	1.69	4.28	1.82	5.65	118	< .01
Personal Rigidity	3.10	1.87	4.87	1.50	5.72	118	< .01
Tension Relievers	2.35	1.74	4.45	1.67	6.74	118	< .01

Social Skills	2.20	1.56	3.94	1.74	5.77	118	< .01
Self-Awareness	2.10	1.66	4.19	1.80	6.61	118	< .01
Body Habits	2.55	1.63	4.69	1.65	7.15	118	< .01
<b>Total Mental Health</b>	<b>21.91</b>	<b>14.24</b>	<b>39.8</b>	<b>15.3</b>	<b>2.45</b>	<b>118</b>	<b>&lt; .01</b>

Significant level 0.01=1.98 and 0.05=1.66

The results related to the hypothesis have been recorded. Mean of the total Mental Health score of the before Ramadan of aged persons Mean is 21.91 and that of the after Ramadan old aged persons Mean is 39.8 The difference between the two mean is highly significant ( $t=2.45, df=118, P< 0.01$ ) and each every dimension of mental health is significant of 0.01 level. It is clear that before and after Ramadan eid old aged persons Differ Significantly From each other from the mean scores it was found that the after Ramadan old aged persons have significantly better mental health than the before Ramadan old aged persons. This result supports the hypothesis.

**CONCLUSION:**

1 ) After Ramadan eid old aged persons have significantly better mental health than the before Ramadan old aged persons.

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