

The Legal Basis for Confronting the Epidemic “Coronavirus” And Its Impact on Psychological and Physical Health Islamic Perspective

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Citation: Akeel AM (2024) The Legal Basis for Confronting the Epidemic “Coronavirus” And Its Impact on Psychological and Physical Health Islamic Perspective. American J Sci Edu Re: AJSER-180.

Received Date: 25 March, 2024; **Accepted Date:** 05 April, 2024; **Published Date:** 11 April, 2024

Research Summary

The coronavirus pandemic is a contemporary event that has had its effects on humans in various aspects of life, which requires Sharia scholars to apply all their efforts to clarify its issues and rulings related to it, and to emphasize the precedence of Islam and its validity for every time and place for prevention and elimination of the epidemic, by activating the rules related to the pandemic, and extracting the new issues rules depending on the Quran and the teaching of Prophet Mohammad (peace be upon him). This research aims to study the most important foundations and legal means to confront and prevent the pandemic, either in belief, worship, economics, entertainment, education, or health, with an explanation of the legal components of mental health effects on individual, family, and society, in the event of the ban during the epidemic. The researcher's substantial results are the importance of educating Muslims about jurisprudence and belief provisions in the event of the epidemic, the need to make use of contemporary social media, the necessity of taking legal Excuses to confront the epidemic and preventing its spread, obeying the guardian and those who take his place in adhering to the ban, and the prohibition of harming oneself and people by violating the ban laws. Spreading the epidemic intentionally or unintentionally, and the legality of zakat at the time of the epidemic to pay for people's needs and the permissibility of paying it before its time. There are other recommendations that are found through the research.

Keywords: Legal foundations, confronting Corona, psychological and physical health, worship and Corona.

Objectives of the study

1. Studying legal rulings and means to deal with and prevent the epidemic
2. Statement of the legal components of mental health towards the individual, the family, and society, in the event of prohibition and calamity
3. Statement of the most prominent religious, economic recreational educational, health, and administrative rulings and means in the event of an epidemic

Importance Study

1. Emphasis on the validity of the provisions of Sharia for every time and place.
2. A statement that Islam preceded in establishing the quarantine system epidemic and preventing the spread of the epidemic.
3. Seeking to spread religious awareness to face the crisis, and to warn against ignorance and rejection of God's rulings in the event of an epidemic.
4. Studying the most prominent provisions related to the epidemic, and linking the believer with his faith and law to get out safely from the epidemic, in a short time.

Search questions

This research study the most important legal rulings to confront the epidemic from multiple aspects.

Previous studies

During the study, I did not find any scientific research that shows the legal foundations and rules for confronting the Corona epidemic and its impact on mental health

Curriculum Search

The researcher relied on the descriptive approach, to achieve the objectives of the study and to consolidate the legal foundations and rulings to confront the Corona pandemic and to explain its effects on the individual and society.

The introduction:

One of the graces of God Almighty upon us is that its honorable religion is distinguished by its comprehensive rulings on all aspects of life (Al-Ma'idah including the importance of mental health in facing crises and disasters in nature including, epidemics.) 5: What encouraged me writing on this topic is the need for fundamental studies in this field from an Islamic point of view. As most of the writings are not devoid of being either descriptive studies of how to deal in the field with the epidemic, or studies that deal with the psychological and emotional aspects of confronting the epidemic, far from the legal foundations

Islam has come to preserve, care for, and maintain mental health as Allah says: And We revealed to you the Book (Qur'an) explaining everything and guidance, mercy, and good tidings for Muslims.) An-Nahl: 89 (There is no doubt that some physical illnesses and behavioral problems originate from psychological disorders, and therefore Islam is keen on

psychological comfort and employing it in the service of the mind and body to the satisfaction of God Almighty, so that it becomes adapted to all cosmic events in order to be able to fulfill the right of God, the¹.right of the soul and the right of society.

What happened from the new Corona pandemic, and the religious, psychological, economic, political, and social crises that prompted all sectors, especially the health sector and how Islam treats these consequences or mitigates their effects as He made diseases and epidemics among the expiators for the sins of the patient, and the prophet peace be upon hemlisted the basic rules for prevention and treatment, So that epidemics do not spread from one place to another, he said: “The one who flees from the plague is like the one who flees from the battlefield, and the one who is patient with it is like a martyr”, which is a great sin.²Because he may be infected with the disease and spread it among people harming them, in addition to what is in that of escaping from God’s destiny, mistrusting God, and attachment to ³the causes of the world only.

It appears from the previous hadeeth

- Islam preceded the establishment of the quarantine system; To limit the epidemic so that it does not spread
- He warned against moving from the place of the epidemic, so he treated the issue from the point of view of medicine
- He made the moral motive and the human conscience responsible for his actions
- This study shows the importance of supporting mental health to confront the epidemic, heart, and soul, all evidence has been collected from what was mentioned in the Qur’an and Sunnah and the sayings of scholars in this regard to complete the benefit of the study

The first topic: defining the epidemic and its effects

First: Definition of an epidemic: An epidemic (plural: epidemics) is the sudden and rapid spread of disease.⁴. Or: the appearance of a certain disease on a large number of people in ⁵ the same period of time

Second: Introducing the Coronavirus It is a wide group of viruses that: include viruses that can cause a range of ailments in humans, ranging⁶ from the common cold to severe acute respiratory syndrome

Third: Introducing mental health: It is the individual's ability to enjoy life and create a balance between life's activities and requirements to⁷ achieve psychological resilience

Fourth: The most prominent psychological effects left by the Corona pandemic There are many and varied reasons that are believed to have been behind the spread of the corona virus epidemic, and regardless of whether this epidemic was deliberate in the laboratory or just an infection transmitted from animals to humans, it caused severe psychological and human effects and consequences, e. g:⁸

- A. Depression and boredom, due to isolation, and the narrowness of homes, or their overcrowding in houses and lack of ventilation. The effect of narrow homes on the soul was explained by the Messenger of Guidance, Muhammad, peace be upon him when he said: “Among the happiness of a person is a spacious dwelling, a good neighbor, and a⁹” happy boat
- B. Fear and panic, which may lead a person to despair and despondency, or suicide, theft, and looting. Panic as a result of dealing with the unknown, then anticipation of contracting the disease. With the spread of the epidemic and

panic on a large scale, the collective fear intensifies, and the panic increases as a result of exaggeration through media and social communication

- C. Excessive pessimism, considering the crisis as a mere punishment from God and interpreting it on the basis of religion alone, or science only, and remorse, or indifference and recklessness, and it is noticeable that during crises and epidemics, some project their personal beliefs on them, and take some religious texts out of their context and adapting it to suit his opinion thought and personal culture, and the most dangerous matters to impose religious rulings on people and detail the destinies of God without any evidence.
- D. Spreading rumors and lying on social media, for material 10. exploitation, enjoying playing on people's minds.

Other effects: sadness, insomnia, stress, or anger they can be improved over time, and some of the conditions need providing mental health care, also some resort to alcohol, drug and gambling abuse, and unemployment may push some to homelessness. Paul Farmer, head of the mental health charity, says: “What governments and service agencies need to know is not only how to provide appropriate support to people during a crisis, but also what the long-term impact and services can be provided for people to return to their normal lives, the longer people are left without psychiatric treatment, whose health conditions have deteriorated in a way that may. 11 eventually result in an increase in rates of self-harm and suicide.

The second topic: the legal foundations for confronting epidemic. The first requirement: faith and belief foundations

- 1) Returning and turning to God Almighty makes the Muslim submit to God’s will and destiny accepting calamity: The Almighty said. And He is the Omnipotent over His servants, and He sends guardians over you) Al-An’am: 61 (, and nothing happens except by His permission, as the Most High says: (And they do not encompass anything of His knowledge except what He wills) (Al-Baqara: 255), and there is no doubt that human mistakes and injustice may be a reason for the spread of the epidemic, as God Almighty says:(Corruption has appeared on land and sea because of what people's hands have earned, so that some of what they have done may make them taste that they may return) .)Al-Rum: 41((And a trial that does not afflict those of you who do wrong exclusively)) Al Anfal: 25 (, but the believer believes in trial and expects reward from God Almighty, and is certain that trial is a reminder to the believer to return to God to reveal harm, not to commit wrong and sin, and not to be overwhelmed by fear and panic. Whenever the religious motive is strong, it invites him to accept and use his time in worship, remembrance, and everything that benefits him and this in turn, improves his mood and performance.
- 2) Relying on God Almighty: It is relying on God and delegating our matters to him¹² with fulfilling all required means, by having distance from people and stay home to prevent epidemic spread, and not relying only on ones effort, but rather it should resort to God Almighty to protect him as there is no power or strength for us except with God Almighty, and there is no refuge from God except with Him. Allah says: (It is whom he has trust in God will suffice). Divorce: 3 The Almighty also said: (And consult them in the matter, so when you are resolved, put your trust in God. Indeed, God loves those who trust Him).) Al-Imran: 159.

Relying on God Almighty has a significant impact on correcting mental health in order to confront the epidemic, through:

- Acknowledging his helplessness and having trust in God, he feels comfortable, self-calm, strong at work, and deals with matters with wisdom and balance. And in the honorable hadith that a man came to the Prophet, may God bless him and grant him peace, and wanted to leave his camel. He said: I leave my she-camel without tying it, relying on God's protection, the prophet peace be upon him answered him: No, you have to tie it and have your trust in God¹³.
 - Avoid Satan's whispers which causes anxiety, fear, and obsessive thoughts about infection and death. The Most High said: (He (Satan) has no power over those who believe and put their trust in their Lord.) An-Nahl: 99.
 - Trust in God pushes a person to break through the most difficult difficulties, and this strengthens the health practitioner to perform his profession in a manner that satisfies his conscience and his Lord
 - The reward in the Hereafter, the Almighty said: (And what is with God is better and more lasting for those who believe and put their trust in their Lord) Al-Shura: 36 (so that helps him to be steadfast, patient and reckoning away from nervousness¹⁴ and revenge
- 3) Relaxation and tranquility: strengthen immunity. The Almighty: said: (Those who believe and whose hearts are at rest in the remembrance of God. Indeed, in the remembrance of God are hearts at rest) Al-Ra'd 28, at a time when it is difficult to persuade a person not to worry so that immunity does not weaken. Dr. Mishal Aqeel says: I do not think we can cultivate reassurance and calmness in a person when we tell him: If you are afraid and tense, your immunity will weaken and you will be more vulnerable to infections Please do not be afraid! most likely in this way stress and fear will rise, but¹⁵. Is better you say: “My brother, calm down and remember God” you will find him taking a deep breath saying: la ilaaha ill Allaah, so he will relax and calm down.
- 4) Supplication and seeking forgiveness, so he turns to God Almighty and pleads with Him. The Almighty said : (He Who answers the distressed when he calls on him, and removes the evil, and makes you inheritors on the earth) An-Naml: ⁶² The prophet of Allah peace be upon him, said : “Whoever says in the morning: In the name of God, with whose name nothing on earth or in heaven does harm, and He is the All-Hearing, the All-Knowing” three times, you will not be surprised with a sudden affliction until evening, and if he said it in evening no calamity will surprise him until morning¹⁶” .
- 5) Optimism, hope for relief, and good faith in God The prophet peace and blessings of God be upon him, said There is no contagion or disease “affects by it self-and I like, the good omen (the good word) , the prophet peace and blessings of God, be upon him said: “If you enter upon the sick, give him ¹⁷ agive him a good tiding of long-lasting life, for that does not change destiny but make patient cheerful. “18”. He has to treat others with Forgiveness, tolerance, kindness, with no revenge or hatred believing that what ever afflicted us would not have missed us, and what missed us would not have afflicted us. Yen-Al(Imran)¹³⁴

Religious rules awareness: by keeping distance from people, and abandon: superstitions and popular beliefs contrary to religion as people gather in places of worship, allowing the spread of the virus and some of them are not convinced of the seriousness of the virus, and believe that treatment and prevention is by coming to places of worship as they think that they are safe because they are close to God committing forbidden heresies from pleading with shrines and, boasting Gatherings and clinging to their holy symbols, considering compliance with health directives contradictory to the true faith. They may harm those around them not by what they think, but rather by behaviors based on adherence to false popular beliefs. Islam does not prevent any Muslim from performing prayer and Allah's remembrance at home; Rather, the prohibition is to go to the mosque. Muslim believe that God is always watching him wherever he asks him he finds Him and surrounds him always, so he asks him for relief Allah says: (when My servants ask you about Me, I am near. I answer the call of the supplicant when he calls Me) (Al-Baqara: 186).

The goal of a Muslim's worship is the satisfaction of God Almighty, and through it he can enjoy psychological comfort and the sweetness of faith Among the acts of worship that God Almighty loves is conversing with him by relieving distress and repelling calamities, and this is possible for him in every place and time, and believing that God will not help him except by his presence in the mosque or place of worship is wrong, and if some individuals cling to that, it is due to their ignorance or a habit of attending the mosque for many years and it is difficult for him to separate from it And God Almighty affirmed that the most fearful of people to God is the one who is worships a lot knowledgeable in worship, and not the ignorant who The Council of Islamic Senior Scholars issued a statement regarding the prohibition, summarizing it: It is established among jurists that the provisions of Islamic law purposes are preserving of the five necessities namely: the soul, religion, offspring, money, and mind), ¹⁹ Concerning the soul, the Most High said: (And do not cast yourselves into destruction with your own hands) Al-Baqara: 195 and the Prophet peace be upon him, said: “There shall be neither harm nor reciprocation ²⁰”.

- Accordingly, quarantine is a legal duty when an epidemic spread, and the matter in that is up to doctors and the competent state institutions, and everyone must respond to all measures issued by order to prevent the spread of the epidemic.^{21 22}.
- If the ruler decides that people should not gather in mosques or other places, it is not permissible for anyone to violate this decision, whether that is by praying behind the doors of mosques, or in courtyards or even rooftops. (Those who believe must obey God and obey the Messenger and those in authority among you) (An-Nisa: 59).²³
- It is forbidden by Sharia for those who have symptoms or whose infection has been confirmed to go to mosques, or to travel and shop, because they will transmit the disease to others, and the obligation to report symptoms to a hospital and go for a checkup directly and stay home, and if the patient conceals his infection he has committed two, crimes; The crime of lying and concealment, and the crime of causing harm to others by the spread of epidemics, and whoever is afflicted with this disease because of him he bears a sin²⁴.

Real fear of infection with the Corona virus not just an illusion of fear is a legitimate excuse for not praying Friday and congregational prayers the Prophet, peace and blessings of Allah be upon him, said: Whoever hears the caller calls to prayer has to attend congregational prayer unless an excuse prevents him from going to the mosque, they said. what is the excuse?, he said: fear and sickness²⁵, and he used to ask the caller if it was cold weather or if it was raining, to say: pray in your positions²⁶. In summary, some of what people do as a result of the spread of the Corona virus, such as wandering and mixing, contradicts the legal texts, and contradicts the jurisprudential rules. The plague appeared during the time of Caliph Umar ibn al-Khattab, and he did not order people to gather in order to supplicate, seek forgiveness, or pray. to lift this dangerous epidemic, so whoever invites people to such gatherings for the sake of supplication and seeking forgiveness is a sinner and transgression against God's law, and what is legally required is supplication in their homes to lift the epidemic, for them and for²⁷ everyone.

And as we know that the degrees of the spread of the epidemic varied and people's reactions differed from one environment to another and from one society to another, there is no doubt that religion has a direct or indirect effect, fast or slow, strong or weak, in the hearts of those who bear it. We Muslims are certain of its validity for every time and place and its effective influence in judiciary. On the epidemic, the Almighty said We have not sent you except as a mercy to the worlds) Prophets.¹⁰⁷. It is internationally agreed that in Gulf society and Saudi Arabia, the rates of Corona and its effects were lower than in other countries, and given the effect of temperature on the spread of the virus and the community's awareness of methods of prevention and health treatment, legitimate factors that are²⁸ we Muslims do not lose sight of other important not only in limiting the spread of the epidemic, but also by stopping it also, because the essence of Muslim worship is prevention: before it is a cure, and I attribute the lack of spread of the epidemic to

- Belief in God's will and destiny, and fortification in his remembrance
- Trust in God and give reasons, in the prevention and treatment of the epidemic
- Cleanliness and purification by performing (whudu) ablution removing impurity
- Avoid illegal mixing, and limits of public gatherings.
- Not to commit sin by disobeying Allah and harming others. Neuroscientist and professor of psychology at the University of Paris "Albert Mokheiber" says, that the fear is not stronger than faith, as the goal of faith is to calm the fear of death, and the essential goal of religion is to reassure a person that if he dies, he will win another life; He resorts to any idea that calms him down when he encounters any issue he does not understand. "If I am a believer, I will face my panic with prayer, and if he is a non-believer, he may resort to herbs or yoga, in order not to get sick. These beliefs attract more people than scientific facts, and the reason, according to "Albert" is that doctors are unable to provide definite answers sometimes, and certainly people will be attracted to believe the one with certainty, even if it contradicts logic, because the brain is characterized by the ability to organize reality in the form of a story, to understand. This means that God answered him, and if he prayed and died, then this means that it is God's will. The world is a competition between who can tell the most

convincing story, and make the largest number of people believe his story.²⁹

The Islamic concept is that, yes, faith in the heart may be stronger than fear but with the exertion of reasons, and an understanding of acceptable logic incidents.

Likewise, the Muslim knows that God accepts prayer and answers supplication, and he does not have any doubt that God is capable of that so he does not despair of God's mercy, believing that if all people gather to harm him with something, they will not harm you except with something that God has ordained for you regardless any convincing superstition story adhering to Allah's commands to success in this life and in the hereafter.³⁰

Conclusion: There are acts of worship and cosmic incidents. God Almighty commanded us to submit to them without seeking an explanation or a story for them, especially the unseen and the rulings for some legislations and we delegate them to God Almighty.

His theory in the issue of story telling may apply to his society, and we cannot generalize it to our society except after conducting scientific studies to know how the Muslim brain interprets events and its reactions to believe with and without telling a story.

The second requirement: jurisprudential foundations:

Make use of legal excuses in the performance of worship, is by either reducing, delaying, or seeking an alternative worship this is to bring easiness to the worshipper, in time of sickness, fear, travelling, to shorten and join prayers or break his fasting or using sand to perform ablution (whudu) instead of water. The Almighty said: (He has not placed upon you any hardship in religion) Hajj: 22 (so whoever fears infection is permitted to leave purification or use dry ablution and delay per forming Hajj, and refrain from going to the mosque during the epidemic, if they allow him to go, then he can bring a rug with him to pray on it and wear a mask and keep a distance as this act fulfills God's command, He says: (God intends for you ease and does not want hardship for you) Al-Baqara:¹⁸⁵ (and if the health practitioner is wearing the barrier gown he can perform tayammum if not able he can pray without any ablution. All of this legal excuses acts relax ones tension and prevent performing worship with psychological fear and physical fatigue, as the goal of worship is humility and submission, and this can only be achieved by concessions.

It is possible to benefit from the application of the jurisprudential guide to get the wonted provision related to the pandemic. Issued by the Faculty of Sharia at Umm Al-Qura³¹ University

The third requirement: the economic legitimacy foundations for confronting the epidemic

- 1) The need to take into account the tangible and moral professional rights of workers; By preventing employers from overcrowding workers in housing and keep their places of residence clean, healthy and ventilated, this has a direct and indirect effect on psychological health of the workers, which in turn affects productivity and the way of dealing with customers or bosses, as they feel comfortable, reassured, and calm, as the Prophet, peace be upon him, said:

“All of you are accountable for whom you are responsible for.”³²”.

- 2) The need to spread awareness among merchants by taking into account the human condition, and volunteering in fighting the epidemic because of its great reward, avoiding greed and exploitation, and being careful not to selfish without considering the consequences and the forbidden. The Almighty said: (And whoever fears God, He will make a way out for him and provide for him from where he does not expect) At-Talaq:³ The prophet peace and blessings of Allah be upon him, said: Every trader“ is in Hell fire except he who is pious³³
- 3) Monopolizing commodities and exploiting people's needs at the epidemic time. Monopoly: is refraining from selling a commodity until its price rises to an unusually high level, with the state in dire need of it. ³⁴which is legally forbidden, and deserve punishment ³⁵”. Therefore, the monopoly of medical supplies and everything that is most needed is more forbidden than its monopoly in times of prosperity, in addition to that is eating people’s money unjustly, it also drives panic to people due to the shortage of goods coinciding with the spread of the epidemic.
- 4) Social solidarity with charity, and care for those affected during times of the epidemic Scholars address the necessity of helping the needy among manual laborers, those with chronic diseases, and the elderly who cannot reach what they need, either from alms "zakat" money or an obligatory charity as long as they are in need, especially in conditions of isolation and boycott, taking into account priorities³⁶.

The fourth requirement: the family’s legal foundations for confronting the epidemic:

There is no doubt that the family is the main entity of society and fortifying it at the time of the epidemic is considered one of the first priorities for combating the epidemic and enjoying mental and physical health, people reactions differ from each other, some of them are reckless and some of them reluctance, one must make the power of reckless spent on good and the power of reluctance to hold from harm. ³⁷

With regard to the situation of the epidemic, you find some courageous people reckless to harming themselves or others daring to commit the prohibited things because of the superficiality that stirs in their minds and not realizing the consequences, so they feel that everything is fine and it is not possible to transmit the infection and there is no need for exaggeration, so there is nothing to be afraid of going out for a walk. On the other hand, you find the restrained personality filled with fear and extreme caution and overcome by Satan whispers so he feels that the epidemic is everywhere and that the infection will hit him or has hit him, and he isolates his family completely because of his fear and exaggerates precautions and he gets nervous and panic, and obsessive about cleanliness and sterilization.

The nature of daring and refraining are different behaviors from one person to another, and they must be employed and motivated in a positive way. For example, the doctor, the security man should be more daring to confront epidemic to be able to help and protect people from the epidemic. And the public should overcome the side of reluctance, in order to stop and distance themselves from infection, and listen to the instructions of officials carefully. There is no doubt that staying

away from people and stopping social exchange as much as possible is obligatory for every Muslim during an epidemic, because God Almighty says: (And do not throw yourselves into destruction with your own hands) Al-Baqara: 195 except that during the ban a person remains in contact with specific people every day, the repetitive pattern causes some nervousness and depression especially if the person accompanies a person who is negative, nervous, or has a mental disorder ,therefore patients with mental disorders rise and become obvious in times of tension and stress in ban time.

Being in contact with people who have behavioral or emotional problems is the incurable disease that brings every evil. Then the person should contact such people as she needs and be aware of how to cope and deal with those who are in contact with him at home.

Kinds of people gathering are divided into four categories:

- Ones are like food: they are not indispensable during the day and night, you take from them what you need, and leave them and so on all the time. they are the family, loyal companions, those whose mixing is all the profit.
- Ones are like medicine: you need when you are sick, so as long as you are healthy, you do not need to mix with them, they are the advisors and scholars and the like.
- Ones like a disease of different degrees and types, they are the ones who you do not profit from them any useful matters in life or in faith.
- Ones are like doom and mixing with them is like eating poison and they are hostile, authoritarian, and those, 38 you need to rescue and protect yourself from their quagmire, therefore in ban time you need to contact with psychological and social workers to help and guide you with appropriate practical solutions, or provide temporary housing units, or Keeping you in care homes.

In general, one should not mix with negative and nervous people, and keep him physically away in a separate room If possible.

The family must contribute to minimizing the effects of the ban by the following

1. Strengthening faith, to accept tolerate boycott, by use his time in worship, remembrance, and everything that benefits from serving the house or reading the useful and beneficial.
2. Exploiting social networking sites in sports applications permissible motor games and Parents should deal with their children wisely and positively with the psychological pressure and behavioral disorders of their children, which may result from the crisis, and compensate the children with patience, love, altruism, and respect and not harm others, because the Prophet, peace be upon him, said: “The best of you is the best to his family, and So³⁹”. I am the best to my family who ever pardons and makes amends, his reward is with God.) Al-Shura: 40.
- 3-Keep them away from playing electronic games as much as possible, as they increase violence and nervousness.

3. Paying attention to the physical and psychological care of children, as parents' reactions may have a negative impact on them, and when we notice sudden behaviors of our children, such as: aggression, isolation, and mood swings. Or involuntary nocturnal urination, we warn that these are psychological symptoms that may be a serious indication of the empowerment of fear and panic in children as a result of rumors and fake news about the imminent danger of Corona, and the solution lies simply in being calm, getting close to children, and giving them more support and positive feelings passing health information in a calm manner, away from exaggeration.⁴⁰
 1. The elderly, who often suffer from many chronic organic diseases, should be cared for.
 2. Duty towards mental patients: Psychiatric patients are affected more than others by crises and the imposition of home quarantine, and they fall into two groups:
2. Providing individuals with multiple knowledge experiences and skills.
3. Reducing crime, delinquency and negative habits.
4. ⁴⁵ Spreading a culture of optimism, confidence and positivity
5. Being servitude to God Almighty: ⁴⁶."
6. Diversity of recreation so that it meets all the⁴⁷ requirements of soul things that have been reported on the authority of the Prophet, peace be upon him, and his companions, which shows the tolerance of religion and the consideration of what is beneficial to psychological, mental⁴⁹ .and physical health.

The first group: includes neurotic diseases, such as: minor depression, general anxiety, obsessive-compulsive disorder, and panic attacks. They are often aware of their illness, take treatment, see a psychiatrist, follow directions, and apply preventive measures. These people only need good sleep, healthy food, and simple physical activity. As for those with anxious and tense personality, and those who have obsessive-compulsive disorder or obsessive-compulsive disorder about cleanliness, they must take the correct information from reliable sources to stabilize their psychological state and relax, whether from the World Health Organization or the Ministry of Health. Saudi Arabia⁴¹.

The second group: includes psychotic diseases, such as: schizophrenia, psychotic depression, and postpartum depression, and they are not clairvoyant, and are not aware of the necessity of taking treatment. And these must, first, be given full confidence inside the house. Secondly, giving them the opportunity to take treatment themselves, while observing them from a distance, so that they do not become agitated and violent. Thirdly, organizing their sleep at night, and occupying their free time with what they love, such as drawing and playing. Fourthly, giving them a separate, well-ventilated and safe room. Fifthly, immediate admission to the nearest psychiatric clinic for ⁴² the person over whom the family has lost control.

The fifth requirement: Recreational legal foundations in the event of an epidemic

Recreation is: useful and harmless programs and activities that are held in free time or by personal desire; Whether they are physical, artistic or mental activities that differ from the type of work, and are carried out according to free will and personal or public benefit, in the light of ⁴³. Islamic values and teachings mention d. Meshal Al-Aqeel We suffer today from high rates of anxiety disorders and depression. The rate of social phobia in Saudi Arabia is the highest in the world, due to the many social restrictions and traditions imposed by society. Will these percentages rise further after Corona. This is because self-recreation and entertainment is ⁴⁴ is very important, in:

1. Strengthening immunity, relieving stress and anxiety.

Factors to variation in recreational activities:

1- Gender: In the event of a ban, most girls will not be interested in going out as much as boys. 2 - Age: Children have activities of a dynamic nature, while classic, art activities and reading among the elderly, and the youth group tends to sports and trips, and this is what will collide with entertainment during the epidemic. 3 - Educational level: The learner is helped by his educational level in finding multiple ways to get out of the ban crisis and the threat of the epidemic with the least losses and psychological pressure from the uneducated. 4- The level of the economic society: a society with a high economy provides its society with a variety of entertainment, including spacious homes, green spaces, and sports venues, unlike countries with a deteriorating economy, from which citizens suffer at the time of the epidemic from environmental oppression, looking for a way out for them, from the convergence of buildings, the narrowness of houses, the noise of cars, and the spread of pollution. Waste, hardship and gasping for sustenance: 5- Amount of free time, the longer the free time increases, the longer it becomes a motive for choosing recreational activities that are different from the recreational activities practiced in the event of time constraints. 6- Recreation place and type of participants: The ban period was an experience full of difficulties for some people, especially those who do not have any significant means of entertainment at home, so some sought to buy fitness equipment or electronic devices, and those who lived alone moved to live with another to have fun with him, and some could not do anything for lack of money or Spatial distance, and his psychological condition worsened, especially in a cramped house that does not have an external or internal outlet, so some gave up and others bypassed the system and the house ban. 7- The specificity of the doctrinal and cultural community:

The nature and characteristics of the Muslim community have an important role in determining the type of recreational activities The Muslim possesses a large part of ⁵⁰ practiced by its members personal and internal entertainment through worship and remembrance, and entertainment with other activities with legal controls, which will be explained later. What indicates the credibility of this concept is what Salman said to Abu Al-Darda, may God be pleased with them: Your Lord has a right over you, and your soul has a right over you, so give everyone who has a right his right, and the words of the Prophet, may God's prayers and peace be upon him, confirming that: This has the legitimacy of self-recreation ⁵¹". Salman is right "and the removal of toxic and fatigue from oneself.

Recreation controls, most notably:

- Recreational activity should not cause harm to others: ridicule, intimidation, backbiting, assault, or destruction: The Most High said {O⁵² "you who have believed! no harm.
- Is there no lie and slander in the recreational activity: He, peace be upon him, said: Woe to the one who tells a lie, so that the ⁵³ people laugh at him Woe to him, woe to him?
- Recreational activity should not be a waste of money: {Recreational activity should not have forbidden mixing between men and women {Al-Ahzab: 53}.
- Recreation should not distract from a legal or social duty
- Avoid gambling, and the like. Al - Ma'idah: 90.

The sixth requirement: Awareness and educational foundations for confronting the epidemic:

- 1) Directing people to be patient, reckoning, believing in God's will and destiny, and relying on Him, and obedience to those in authority and staying at home. The Almighty said: (O you who believe, obey God and obey the Messenger and those in authority among you) 4:59.
- 2) Make sure of exploiting social networking sites by educating people, the consequences of spreading rumors and lying without authentication, especially in times of crisis, and that it is forbidden and one of the major sins in Islamic law, because of what it implies of lying, spreading fear and chaos, disrupting people's social life, weakening their cohesion and rallying around the rulers in confronting this. The epidemic, and the Almighty said O you who have believed, if an evil-doer comes to you with news, verify it, lest you harm a people out of ignorance⁵⁴. Al-Hujurat: 6

Things to do when receiving the news:

- Not to publish it without verifying its authenticity.
 - If the news has no benefit and my result harm, then it is not permissible to promote it or talk about it.
 - Neither underestimating nor exaggerating the size of the danger, as this results in health neglect, or the occurrence of psychological stress in the form of panic attacks as a result of the secretion of anxiety hormones, the most important of which is cortisone, which leads to exhaustion of the immune system, making it weak and easy for the virus to attack it. Calmness and emotional stability are the effective way to control psychological pressure⁵⁵.
- 3) Muslim scholars and preachers must stand on these consequences and effects, analyze them and evaluate them from a legal point of view, and come up with legal provisions, controls and rules related to this pandemic.
 - 4) Spreading religious awareness and teaching people the legal position in the event of crises or natural disasters, including the epidemic.
 - 5) Cover your nose when coughing or ⁵⁶sneezing.

- Not to urinate and spit in the way of people or places where ⁵⁷ they sit.
- 6) Guiding young people to exercise self-control and make the most of their time, with the following conditions.
 - Not to harm others, as the Prophet, peace and blessings be⁵⁸ upon him, said: "There is neither harm nor reciprocity.
 - Do not tamper with another people's property. For his saying, peace and blessings of Allah be upon him: "A Muslim is the one from whose tongue and hand people are safe ⁵⁹ And most of the youth do not intend to harm as much as they intend to entertain and pass the time, and if we direct them, they will be righteous.
 - Direct support and activation of various applications and social networking sites, to identify and solve youth problems and help in overcoming the crisis practically. For example, suggesting some different useful games and courses, and this is a great responsibility that falls on all ⁶¹ mentors and educators.
 - Teaching parents how to deal with behavioral disorders in⁶⁰ their children.
 - Early sleep, exposure to the sun, home exercise, and urging family members to take advantage of the time. He, peace be⁶² upon him, said: "Bless my nation in its early days. Psychological calmness, relaxation, and enhancing the spiritual aspect through prayer, meditation, and reading the Qur'an.
 - 7) Follow a healthy eating pattern.
 - 8) Seek psychological counseling if fear and anxiety persist
 - 9) Avoid touching the face, nose, and eyes except after washing the hands thoroughly with soap and water. Our religion is the religion of cleanliness, as the Almighty said: Purify your clothes (Al-Muddaththir: 3, and the Almighty said: (God loves those who repent and loves those who purify themselves) Al-Baqara: 222.
 - 10) Eating good things from permissible and well-cooked meat: And we Muslims eat animals that eat plants. The Almighty said: And He makes lawful the good things for them, and prohibits the bad things for them Al -A'raf: as reported that bats was the cause of the disaster, as they eat insects and dead animals and carried viruses⁶³ which transmitted to humans later and caused the epidemic.
 - 11) Not shaking hands and kissing, and contenting ourselves with greetings from afar, and avoiding public gatherings, due to the hadith: "If the epidemic is in a country, do not enter it, and if ⁶⁴ you are in it, depart from it⁶⁵.
 - 12) Maintaining a kinship relationship, via the Internet and social media. He, peace and blessings of Allah be upon him, said:⁶⁶. He who would like to prolong his life, bless his sustenance, let him uphold his ties of kinship.

The seventh requirement: the legal foundations related to the health practitioner

The profession of a health practitioner necessitates giving priority to daring, courage, patience, and deliberation in making the decision to treat and steadfastness in the face of a pandemic, because if reluctance prevails, he will not be able to protect himself and treat patients. Doctors have likened the epidemic to an invasive and unknown enemy, and therefore the way to deal with it is like the soldiers confronting the enemy, and the soldiers are the doctors who need patience and courage⁶⁷ to confront this epidemic and defeat it. Ibn al-Qayyim, may God have mercy on him, says: And sound opinion⁶⁷ is the vaccine for courage, so if they meet, it is victory, the health practitioner in the face of the epidemic must realize that there are things that he can control and things that are beyond his control, so he does his best as he can, and by this he pleases his Lord and his conscience, so he does not grieve for what he cannot, and surrenders and delegates his affairs to God and watches what God appreciates calmly and reassuredly, satisfied. Calculating the reward of the fighter for the sake of God, and God does not burden a soul beyond its capacity, as each patient differs from the other in terms of his resistance to the disease and the extent of his acceptance and response to treatment, and this is what the doctor has no choice but to monitor and follow up. What a health practitioner can do:

- Arming with specialized training to confront the epidemic, by teaching him the prophetic medicine.
- Diligence in diagnosis and treatment, and conducting the necessary examinations.
- Counseling when reluctant to diagnose or how to treat the condition.
- Preserving dhikr and prayer while taking preventive precautions.
- A request to stop working in the event that there are psychological or social obstacles that prevent him from focusing and caring for the patient, and those in charge must monitor the conditions of mentally health in health practitioners⁷¹.
- If the health practitioner presents all the means of prevention and treatment that he can, and watches himself before God and clears his duty with advice and guidance, then this will be pleased with his courage and put him in one of the Muslim frontiers, and his family will encourage him to do his work and rest assured of God's will and destiny.
- The comfort of the psychiatrist has a major role in the accuracy of the treatment of patients, so the Muslim doctor must be conscious and aware of his personal needs before looking into the cases of his patients in order to perform his duty properly.
- On the other hand, the doctor's tension and pessimism about the epidemic negatively affects the patient's health condition. Even if the doctor reassures the patient, the patient can know the doctor's fear from his facial expressions, frowning, squinting his eyes, and lack of stability in his answer, and he becomes panic and frustrated.

The eighth requirement: institutional and administrative foundations

be upon him, said: “There is no servant whom God puts in charge of his subjects, and on the day, he dies he deceives his people, God forbids him to enter Paradise⁷³. Many governments in the Arab and Islamic countries have sought to provide means of prevention and protection from the epidemic, and have put in place quarantine and ban systems to limit the epidemic, and have arranged various penalties for those who transgress them, and among the first countries is the government of the Kingdom of Saudi Arabia, which has spared no effort in setting laws and penalties and directing the various sectors to combat the epidemic. Whether health, many researchers and⁷⁴, psychological, economic, social and legal scholars have participated on a personal and institutional level to shed light on some administrative foundations in various sectors to confront the epidemic, the most prominent of which are:

- 1) Establishing mechanisms for reporting the pressures health practitioners face, and for the decision-maker to listen to these reports and work to solve them transparently.
- 2) The mental health officer should be given a strong voice in the decision-making committees set up to deal with the pandemic.
- 3) The health system in the facilities must maintain and complete the continuity of care and psychological well-being programs in the facility.
- 4) Allocate funding for the care of physicians who are experiencing physical and mental health impacts due to the COVID-19 service.
- 5) Funding to develop a national epidemiological tracking program to measure physicians' mental health during and after an epidemic, preferably led by the Centers for Disease Control and Prevention⁷⁵.
- 6) Providing emotional and practical support to those suffering from psychological distress and nervous shock, by: health workers, teachers, clergymen or trained volunteers.
- 7) Clinical care for mental health covers conditions such as: depression, psychotic disorders, epilepsy, and addiction
- 8) Visiting and following up those who suffer from psychological or social problems inside psychological facilities, and do not forget the efforts of the National Committee for the Promotion of Mental Health in the Health Ncmh.org and its effective initiatives. It has established the National Association for Community Services, Primary Psychological Assistance, the Qariboun application, the Mental Health Promotion Call Center, and the Mental Health Promotion Project through Social Development Committees.
- 9) Links and mechanisms for referral between mental health professionals and community support services, such as: schools, and social services and relief services such as those that provide⁷⁶ food and shelter.
- 10) The need for the contribution of the police and emergency departments, especially those that threaten life, awareness of the system of protection from abuse, raising readiness to deal with cases of domestic violence, and publishing the number: 1919, for⁷⁷ reporting.

Recommendations:

- 1- The need to spread and educate society about the primacy of Islam in laying the foundations for prevention and preventing the spread of the epidemic.
- 2- The need to educate Muslims on jurisprudence and belief in the event of an epidemic, and to exploit contemporary social media.
- 3- Sharia licenses must be taken to confront the epidemic and prevent its spread.
- 4- The obligation to obey the rules and whoever takes his place in adhering to the prohibition.
- 5- Prohibition of harming oneself and people by violating prohibition orders, and spreading the epidemic, intentionally or unintentionally.
- 6- The legality of zakat at the time of the epidemic to meet the needs of people and the permissibility of paying it before its time.
- 7- The need to provide and diversify public and private entertainment venues.
- 8- Monopoly is prohibited in times of an epidemic, and officials must double the penalty when exploiting people's

needs at the time of an epidemic.

- 9- Merchants must be made aware of the fear of God Almighty with regard to the workers they have, and its impact on production.
- 10- Officials must punish every trader who does not provide his workers with housing and an appropriate environment for living and working.
- 11- Pay attention not to spread rumours, prohibit intimidation and terrorize people, and arrange punishment for the perpetrator.
- 12- The family must take care of young people during the ban and direct them to what is good and righteous.
- 13- The need to include children and consolidate the concept of trust and trust in God Almighty, optimism and good faith in Him.
- 14- The health practitioner must arm himself with courage, patience, wisdom, and knowledge of the most important legal foundations for confronting the epidemic.
- 15- Confronting domestic violence, by activating support centers, intensifying field trips, and opening shelters.
- 16- Funding for religious and psychosocial support to respond to the pandemic should be increase.

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