

Impact of mental health problems on covid 19 patients from an Islamic perspective

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Abstract-- *The COVID-19 pandemic is a major health crisis affecting several nations, with over 3,218,410 cases and 230,309 confirmed deaths reported to date. Such widespread outbreaks are associated with adverse mental health consequences. Keeping this in mind, existing literature on the COVID-19 outbreak pertinent to mental health was retrieved via a literature search of the PubMed database. Published articles were classified according to their overall themes and summarized. Doubt is a delicate whisper that persuades to do evil to God in time of COVID 19 disease. This subtle whisper can make an impact on one's heart. The whisper is very dangerous if one is often missed remembrance of God and asks for help from Him. Once the devil had taken control of one's heart and soul, a whisper would be difficult to handle and eventually lost to the whisper said. It is deviated from the teachings of Islam, whether through words, actions, and movements. At-tustari explains every past thought, whether good or bad without affecting a person is not a doubt. It is indeed everything that is done without God s.w.t; it is called the doubtful; and anyone who wants the world but does not succeed, it is also called a doubt. The cause of a doubt is triggered by angry feelings, which eventually become a disadvantage. Therefore, your heart should always be with God in all matters such as relating to food, drink, gifts, and other requests, which will give you a peace of mind to calm of stress in COVID 19 disease. According to Dr Kamal Gaffar, doubt doubts are divided into two forms; one of them is from the soul (can be removed from the heart) and one from the devil (can be eliminated through remembrance of Ar-Rahman).*

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I AN INTRODUCTION AND ELEMENT OF GREEDY IN COVID 19 DISEASE

Originating as a cluster of unexplained cases of pneumonia in Wuhan, China, novel coronavirus disease – officially designated as COVID-19 by the World Health Organization – has reached the level of a pandemic, affecting countries all across the world. To date (May 1th, 2020), over 3,200,000 confirmed cases and 230,309 deaths attributable to this disease have been reported. In the wake of this global health crisis, stringent public health measures have been implemented to curtail the spread of COVID-19 (Adhikari et al., 2020). Widespread outbreaks of infectious disease, such as COVID-19, are associated with psychological distress and symptoms of mental illness (Bao et al., 2020). Psychiatrists across the world should be aware of these manifestations, their correlates, and strategies to manage them that encompass both the needs of specific populations (Yang et al., 2020) and the precautionary measures necessary to contain the spread of COVID-19 (Liu et al., 2020a). They should also be aware of lacunae in the existing literature, which may need to be filled in over time through more widespread clinical experience and research. In addition to various psychological problems like depression, anxiety, and panic disorder, the COVID-19 pandemic has caused severe threats to the lives and physical health of people around the globe (Battaglia, J., Coverdale, J., & Bushong, C. 1990; Qiu et al., 2020).

The topic of forgiveness used to be almost the exclusive domain of philosophers and theologians. In the last three decades, however, considerable attention has been paid to forgiveness by a host of professionals including educators, psychologists, therapists and health practitioners. Forgiveness has been studied by philosophers and theologians for hundreds of years. God's forgiveness and seeking forgiveness from God have generally been studied in the context of theology; however, the possibility of interpersonal forgiveness is discussed independently of God's forgiveness in the context of philosophy. In this regard, while some philosophers have evaluated forgiveness as an aspect of weakness, others have interpreted it as a sign of bravery or power (Enright, & Coyle, 1998). In recent decades, the number of studies on forgiveness has increased rapidly in psychology (e.g., Pargament, & Rye, 1998; McCullough, Pargament, & Thoresen, 2000; Krause, & Ellison, 2003; Powers, Nam, Rowatt, & Hill, 2007; Romero, & Mitchell, 2008; Reich, 2009; Riek, 2010; Wright, A. et al, 2009, 2010). Many psychologists have emphasised the differentiation between forgiveness and other similar concepts such as 'pardoning', 'condoning', 'excusing', 'forgetting', 'reconciling' and 'denying any wrong doing' (McCullough, & Witvliet, 2005; Dyke, & Elias, 2007; Nwoye, 2009). Element Of Greedy in COVID 19 Disease in God's Word s.w.t:

Indeed, Allah does not guide one who is a transgressor and a liar. (Al-Mu'min 40: 28)

...and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. (Al-A'raf 7: 31)

We willed and destroyed the transgressors. (Al-Anbiya '21: 9)

Do not make a pile of wealth, that can make you too fond of the world (HR Turmudzi from Abdullah bin Mas'ud r.a). Two hungry wolves on the loose among sheep are not more harmful than damage to a religion due to a person longing after wealth and status. (HR Turmudzi from Kacab bin Malik r.a). Greedy is an attitude that seeks to acquire something a bit too much, whether in terms of wealth, status and others which matters over religion (Ahmad

Munawar, et al, 2018; Awang, J. et al, 2017, 2018). There is no halal or haram, right or wrong for people who are greedy.

People who are greedy will always feel unsatisfactory and the need to want more. They will strive to their best to conquer the world by numerous ways such as, fraud, murder, damage others' reputation and more (Ab Rahman et al, 2018; Zaizul et al, 2019; Rahman et al, 2018). Rasulullah S.A.W said that greedy people are far cruel than a lion or a beast. Greed can be seen from actions, attitudes in everyday life. For example:

- a) Desire to achieve the highest position in the world; and is willing to do anything to get it, even if it is to deviate from the teachings of Islam.
- b) Not felt enough with one wife. Do not feel guilty of making sin with many women.
- c) Most of the time spent on finding wealth. Individual becomes ungenerous.
- d) Greed also exists in terms of food. People are willing to go for a distance in order to satisfy their appetite to make sure they are full.
- e) People who are greedy always want to do more than others.

This greedy and greedy attitude will cause a person to be in a state of disgrace, such as:

Greed will make people be in an unpleasant conditions:

- a) Far from Allah S.W.T guidance and love.
- b) Troubled to worship Allah S.W.T and obey to Him.
- c) It's hard to admit weakness and change the habit.
- d) More easy being ungenours and insensitive to needy people.
- e) Living in the state of anxiety, fear of poverty and always suspicious of the people around.

Therefore, individual who want to form a pure and clean soul, must act and cultivate zuhud, contrary to greed (Ahmad Munawar, et al, 2018; Awang, J. et al, 2017, 2018).

The definition of 'zuhud' is to abandon the luxury life and not occupied themselves with material things (Rahman, Z.A. et al, (2018); Awang, J. et. al (2017); Ahmad Munawar, et al, (2018); Ahmad Yunus, et al 2018); Ghazali (2007); Ab Rahman, Z. et al (2018), Salasiah et al (2020). Meanwhile, warak is restraining from things that are illegal, and syubhat is anything that falls within the grey line (doubtful), which is in between halal or haram. Signs that shows people are not affected by greed:

Their personality is modest, accepting thing as it is. He do not fond of the praise and will not be sad over the hardship. Preferbly to worship Allah rather than human beings.

As Firman Allah S.W.T: And the ones who disbelieve in the signs of Allah and the meeting with Him - those have despaired of My mercy, and they will have a painful punishment. (Al-Ankabut 29: 23). "Go and find out about Yusuf and his brother and despair not of relief from Allah . Indeed, no one despairs of relief from Allah except the disbelieving people." (Yusuf 12: 87). The despair is the loss of spirit to fight the truth; the loss of the spirit to repent, the loss of the spirit to worship, the loss of the spirit to seek knowledge and the loss of the spirit to seek the love to Allah s.w.t.

The worst desperation is divided into three types, namely:

Discouraging in the execution of the commandments of Allah. Often we hear the expressions of those who are weak in faith, that we should not have to bother or hurt ourselves in extending worship as we not the Prophet Muhammad, and our faith differs from him; therefore Allah will not burden His servant. It is impossible for us to follow as he did worship (Ab Rahman, Z. et al (2018, 2019), Salasiah, et al (2020).

Confusion comes from the following:

- a) Disheartening in the worship of Allah S.W.T.
- b) Having the thoughts that unable to be like Prophet Muhammad's greatness and faith.
- c) Always assume that Allah S.W.T. will not burden His servants.

II ELEMENT OF LIE (KADZIB) IN COVID 19 DISEASE

Element Of Lie (Kadzib) in COVID 19 Disease in God's Word s.w.t:

And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide there in eternally." (Al-Baqarah 2: 39)

Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever. (Az-Zumar 39: 3)

Word of the Prophet s.a.w:

In fact, the truth leads to lawfulness, and the good leads to heaven. And verily, the righteous are considered of Allah as believers. And verily, the lie leads to destruction to the Hell. And look! The liar will be counted by Allah as a liar. (HR Bukhari and Muslim from Ibn Mascud r.a). Lie is an act of misleading and spreading incorrect facts (Ab Rahman et al, 2018; Zaizul et al, 2019; Rahman et al, 2018). Even the worst liars are those who deliberately and clearly deny the verses and laws of Allah s.wt (Ahmad Munawar et al 2018; Ahmad Yunus et al 2018). He acknowledged the truth of Allah and His Messenger Muhammad s.a.w but his actions and attitude did not reflect what was believed. That is the characteristics of hypocrisy, fasiq, kufur and idolatry. Rasullah S.A.W listed out four criteria that can be identified as a hypocrite person, such as:

- a) When believed, he betrayed.
- b) When speaks, he lied.
- c) When promised, he denies.
- d) When arguing, he wants to win. (HR Bukhari and Muslim from Abdullah bin Amru bin Ash r.a)

The lies committed by individuals or group will cause destruction to life. The liars will get the negative impacts (Ahmad Sunawari Long, et al, 2018; Ahmad Munawar, et al, 2018) such as:

- a) Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment. (Al-Baqarah 2: 7).
- b) They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not. In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie. (Al-Baqarah 2: 9-10)
- c) The liar is considered by Allah as a fool and God will not let them in blunder. (Al-Baqarah 2: 13-16)
- d) The liars will be placed in the blaze of hell (Al-Baqarah 2: 39; Al-Maidah 5: 10)
- e) Those who deny Our verses are deaf and dumb within darknesses. Whomever Allah wills - He leaves astray; and whomever He wills - He puts him on a straight path. (Al- An'am 6:39)
- f) But those who deny Our verses - the punishment will touch them for their defiant disobedience. (Al-An'am 6: 49)
- g) Those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle. (Al-A'raaf 7:40)

III ELEMENT OF DOUBTFUL IN COVID 19 DISEASE

Element Of Doubtful in COVID 19 Disease in the Devil whispered to them to expose their auras; and the Devil said "Your Lord did not forbid you this tree except that you become angels or become of the immortal." (Al-A'raaf 7:20).

Word of the Prophet s.a.w:

Sometimes the devil will always come to one of you, then he says: "Who created this and created it, until he said who invented your Lord?" When it comes to that, let him seek refuge Allah and remove the whisper "(HR Muslim from Abu Hurairah ra).

Doubt is a delicate whisper that persuades to do evil to God (Al-Muhasibi, 1992; Hawwa, Said, 1988; Ab. Rahman, Z. 2018; Salasiah Hanin, et al, 2020). This subtle whisper can make an impact on one's heart. The whisper is very dangerous if one is often missed remembrance of God and asks for help from Him (Ahmad Munawar, et al, 2018; Awang, J. et al, 2017, 2018).

Once the devil had taken control of one's heart and soul, a whisper would be difficult to handle and eventually lost to the whisper said. It is deviated from the teachings of Islam, whether through words, actions, and movements (Al Muslim et al, 2018; Rahman et al, 2018).

At-tustari explains every past thought, whether good or bad without affecting a person is not a doubt. It is indeed everything that is done without God s.w.t; it is called the doubtful; and anyone who wants the world but does not succeed, it is also called a doubt. The cause of a doubt is triggered by angry feelings, which eventually become a disadvantage (Hoesni et. al. (2012), Zaizul et al (2018) and Ab Rahman et. al. (2019). Therefore, your heart should always be with God in all matters such as relating to food, drink, gifts, and other requests, which will give you a peace of mind. According to Dr Kamal Gaffar, doubt doubts are divided into two forms; one of them is from the soul (can be removed from the heart) and one from the devil (can be eliminated through remembrance of Ar-Rahman).

Muhammad al-Qifi divided the subject into several parts, among them:

- a) Doubt is a form of confusion of truth from the Devil when whispering to human. The Devil is trying to provoke them to enjoy life and pleasure as they still have much time for repent (Mujib, A. 1999, 2000; Ahmad Yunus, et al, 2017; al-Muslim, et al.2018).
- b) The Devil increase the urge of lust.
- c) The Devil exists in the form when the heart is set to abstain from performing worship.

Doubt is very dangerous to human because it can seep into them no matter where and when. Therefore, Allah S.W.T often commands His servant to always pray for protection.

The Devil has a great purpose to destroy one's faith, devotion, and ability. They always whisper to people to persuade and occupy people's mind from performing worship; forming a dream that can not be achieved by reason and mind; to waste time with unnecessary activities; in rush to do all things; execute bad things and get wasted ((Rahman, Z.A. et al 2018; Zaizul et al, 2018,2019, 2020).

Here is the result of the failure of people acting accordance to the Devil's whispers:

- a) It will be conveyed by the devil to a place of despair and low (Al-Baqarah 2:36)
- b) He will be the slave and friends of the devil (An-Nisaa '4: 38)
- c)) He will be astray from the way of Allah s.w.t, the prophetss and the righteous (An-Nisaa '4: 60)
- d) He will always gain a bad life and harm (An-Nisaa '4: 119)
- e) Easy for him to commmit sins in his own world. (Muhammad 47: 25)

V CONCLUSION

Although it is clear in the Al-Quran the guidance that can be followed to increase the taqwa to Him, His servants must be patient and not easily give up. As verses from Al-Ahqaf 46:35, "So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised" People who are unaware of Allah's love will always complain the hardships of their life after what they've done to Allah S.W.T, and compare their lives with those who leave the command of Allah S.W.T but have a better life. (Rahman, Z.A. et al, 2018; Ab Rahman, Z. 2018; Awang, J. et. al 2017; Ahmad Munawar, et al, 2018; Ahmad Yunus, et al 2018).

Success is ultimately in favor of the devil which has incited them. They will stop worshiping Allah S.W.T for believing in getting a better life. If they examine their lives, they will soon realize that their lives are not as good as what they expected it; a broken family with moral of their children corrupted by indecent behaviour.

The troubled signs begin to arise within a person when an individual is less devoted to God, disobeying the command of Allah S.W.T, wasting time with wasted things, often prejudiced against Allah S.W.T.

Life will turn into a mess when an individual does not obey to Allah S.W.T command and prohibitions.

There is a presumption that the teachings of Islam would restrict the development of creativity and human potential (Salasiah et al, 2020)

Bad whisper begins to arise when someone is in a state of weakness and is mentally ill.

- Thought that human beings needed to be close to God only when they are old.
- Assume that individuals need only follow their own desire without being restricted by anyone or anything
- The emergence of the notion that today's times are very challenging and difficult to carry out orders and keep God's prohibitions s.w.t. (Mutsalim Khareng et al, 2016, 2017 Al-Qardhawi, 2001; Al-Muhasibi, 1992; Hawwa, Said, 1988; Ab. Rahman, Z. 2018). Therefore, one should only surrender and surrender to Allah only. Disheartens to accept Allah S.W.T's test will cause a great impact (Al-Muhasibi, 1992; Hawwa, Said, 1988; Ab. Rahman, Z. 2018; Salasiah Hanin, et al, 2020). Someone will abandon God's command and become impatient. For example, refuse to perform prayers, do not fast, do not pay zakat, and ask from the Devil to solve the problem, and many more (Al-Ghazali (1988) Al-Muḥasibī (2003); Al-Jawziyyah, Ibn Qayyim. (2001); Sharifah Fatimah (2012); Hawwa, Said, 1988; . Mohd Noor, A. Y. et al 2017). Researchers should also attempt to assess the impact of COVID-19 on other vulnerable populations, such as children and adolescents, those in remote or rural areas who face barriers in accessing health care, and those belonging to lower socio-economic strata. Further, there is a need to develop mental health interventions which are time-limited, culturally sensitive, and can be taught to healthcare workers and volunteers. Once developed, such interventions should be tested, so that information regarding effective therapeutic strategies can be widely disseminated among those working in this field.

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