

The effectiveness of mental health intervention among covid 19 patients from an Islamic perspective

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Abstract

Novel Corona Virus Disease (COVID-19) originating from China has rapidly crossed borders, infecting people throughout the whole world. As the COVID-19 pandemic spreads around the world, we are starting to see the first waves of epidemiological pandemic disease and know that it disproportionately impacts older adults. However, with this still being a new and rapidly evolving global crisis, there is currently very little known about its broader impact on mental health. The nature of *riya* depends on the quality, purity, and sincerity of the intentions in COVID 19 disease when Malaysia will overcome to stop it. Scholars emphasized that the practice of the *riya* will be punished and even the nature *riya* itself will bring the anger and torment of Allah S.W.T It compromised of three categories. If the driver of the practice coincides with his motivator, so both become equally strong, then both should be dropped and the practice is considered to be neither sympathy nor innocent. If the impetus of *riya* is stronger and prevents others, the

practice will not benefit, but will give harm and torture. Torture in such a state is lighter than the practice of torture simply because of riya '. If the intent to draw closer to Allah is heavier or more likely to be compared to other impulses, then one will be rewarded just as the excess of the strength of his sincerity, as the word of Allah s.w.t: So whoever does an atom's weight of good will see it. (Al-Zalzalah 99: 7-8) There is a need to intensify the awareness and address the religiosity issues of people during this COVID-19 pandemic.

Keywords: Showing Off (Riya'), Self-Conceit (Ujub, Prejudice (Su'u Zhan) Riya', Problematic Behaviors, Psychology of Religion, COVID-19 pandemic

1. introduction and exploring element of self-conceit in covid 19 disease

The COVID-19 pandemic was caused by a novel coronavirus first discovered in Wuhan, Hubei province of China in December 2019. On January 23, 2020, the city of Wuhan with 11 million residents was placed on a city-wide quarantine, and by January 29, 2020, all 31 provinces in China announced the public health emergency. Although the disease started in December 2019 in China, but rapidly progressed to affect more than half a million people across 176 countries (till 1.05.2020) and these numbers are only expected to rise further. A time when world's best health-care facilities and global public-health researchers are in dare setback, it's worth raising the question that, are we prepared enough to handle the psychological ill-effect and psychiatric

issues that are anticipated in post-pandemic periods? Psychological distress in the general population has been reported in China during the COVID-19 quarantine.¹ The healthcare system in Wuhan was quickly overwhelmed as tens of thousands of people with flu-like symptoms swarmed the hospitals. Frontline healthcare workers (HCWs) in Wuhan have been under tremendous pressure and risk of contracting COVID-19 since the beginning of the quarantine. As of February 12, 2020, 21,569 HCWs from other cities in China have been deployed to support emergency response efforts in Wuhan. In March 2020, the World Health Organization (WHO) declared Coronavirus disease 2019 (COVID-19) a pandemic, pointing to over 110 countries and territories around the world where the coronavirus illness is present. Infectious disease outbreaks such as COVID-19, as well as other public health events, can cause emotional distress and anxiety. These feelings of distress and anxiety can occur even in people not at high risk of getting sick, in the face of a virus with which the common people may be unfamiliar. Element of Self-Conceit in COVID 19 Disease in `God's Word s.w.t:

And among men there is a man whose words make you taajub about the life of the world, and of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. (Al-Baqarah 2: 204)

So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers. (At-Taubah 9: 55)

So do not claim yourselves to be pure; He is most knowing of who fears Him.(An-Najm 53: 32)

Rasulullah s.a.w said:

Someone who is accustomed to having a record of sins will eventually feel it common to them. (HR Turmudzi)

Ujub in Islam is the nature of self-admiring and the feeling of self-proud. A person who has the trait of ujub feels that they are always true, and do not like to seek advice and criticism from others.

Ujub clearly brings harm to those who owns the character. The characters of people with ujub will feel themselves always right while they are wrong. Feeling they did not commit sin while so often making sin. They also become more arrogant towards Allah S.W.T.

The advantages given to a person by God had made one easily forget themselves. It can be divided into seven parts, namely:

- a) to the beauty of his face and body, his health and strength,
- b) Intelligence and insight in all sorts of things about the world and the hereafter.
- c) Proud to have noble and good family heredity.
- d) He is associated with a cruel king, and not because of knowledge and piety.
- e) Someone has a a lot of children, numbes of assitants, a big family members and a great number of followers.
- f) Someone owns a lot of wealth and property.
- g) Doubt of things that will bring misunderstanding.

Ujub can also be related with the feeling of envy and riya'. It is found within those who deny the verses of Al-Quran and commit sins, and shirk towards Allah S.W.T. A person should avoud those who possess these attributes for they are being able to influence someone to follow them which could mess up the mental and spiritul.

2. The importance of element of showing off in covid 19 disease

The Importance of Element of Showing off in COVID 19 Disease in God's Word s.w.t:

And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion. (An-Nisa 4:38)

Rasulullah s.a.w said:

Allah says: "I am the richest of all the allies to be associated with, so whoever has done a deed of associating with the other, I leave him with that ally." (HR Muslim from Abu Hurairah r.a)

Riya' is an attitude to make onself appear to be righteous and obedient to Allah S.W.T in front of other people for the sake of earning admiration, praise, and respect without genuine intention of acquiring these for the sake of Allah S.W.T.(Al-Muslim Mustapa, et al, 2018).

Scholars emphasized that the practice of the riya'will be punished and even the nature riya'itself will bring the anger and torment of Allah S.W.T.

The nature of riya depends on the quality, purity, and sincerity of the intentions. It compromised of three categories (Ab Rahman, Z. et al, 2018; Rahman et al, 2018):

- a) If the driver of the practice coincides with his motivator, so both become equally strong, then both should be dropped and the practice is considered to be neither sympathy nor innocent.
- b) If the impetus of riya 'is stronger and prevents others, the practice will not benefit, but will give harm and torture. Torture in such a state is lighter than the practice of torture simply because of riya '.
- c) If the intent to draw closer to Allah is heavier or more likely to be compared to other impulses, then one will be rewarded just as the excess of the strength of his sincerity, as the word of Allah s.w.t:

So whoever does an atom's weight of good will see it. (Al-Zalzalah 99: 7-8)

According to Imam al-Ghazali (2005); Abdel-Khalek, A.M. (2010); riya 'can be divided into five parts, namely:

a) Riya' in religious matters with physical appearance such as showing a thin body and a pale face with the intention of making others think of it as a fasting person and showing a pale face with intent to make others think of staying awake and perform Tahajjud prayer (Ancok, D. & Suroso, F. N. (1994).

b) Riya' in physical appearance and action. For example, to kneel down of the forehead on the ground as if showing they love to pray and using the same clothes as religious people.

c) Riya' in words. Often talking about religion to appear like a religious people and loving the religion.

d) Riya' in deed, such as intentionally praying in front of the public to be considered as a religious person.

e) Riya' in friendship, such as, like to approach the religious people to be considered as one.

In Islam, riya' is a critical issue and capable to destroy good deeds and kindness. Prophet Muhammad expressed that riya' is an attitude that leads to "minor shirk".

Imam Yahya An-Nawawi in divides the quality of the charity into three parts, namely:

a) The charity of the slave, the charity done solely for fear of Allah.

b) Merchant's charity, which is to practice for reward and to be put in heaven.

c) Independent human charity, which is to act as devotion and to give thanks to Allah or to act as an obligation.

The effects of people who love to show off and expect human praise can be proved in the verses of Al-Quran:

a) Do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. (Al-Baqarah 2: 264)

b) And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion. (An-Nisa 4:38)

c) The riya 'is also classified as hypocrites who always cheat Allah s.w.t (An-Nisaa' 4: 142)

d) And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah . And Allah is encompassing of what they do. (Al-Anfaal 8:47)

e) The one who likes to show off is the person who deceives his religion (Al-Maa'uun 107: 6)

f) People who love to show off are hypocrites

3. Element of prejudice in islamic perspective in covid 19 disease

Element Of Prejudice in Islamic Perspective in COVID 19 Disease in God's Word s.w.t:

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. (Al-Hujurat 49: 12)

Rasulullah s.a.w said:

Beware of prejudice, because the thought of it is a lie. (HR Bukhari and Muslim from Abu Hurairah r.a)

It is a bad attitude to have a prejudice towards something. People with prejudice will always blame something when the problem or issue occurred. A person who is grateful will always put his belief in Allah S.W.T that something is happening has a silver lining (Ahmad Yunus, et al, 2019).

A person who is affected by disaster or problem must avoid prejudice that Allah S.W.T is hurting them. They should pray that everything will be ease because Allah S.W.T is testing their faith and patience towards Him. In Hadith of Qudsi:

I am in line with the thought of My servant to me ... (Narrated by Asy-Syaihani and Turmuzi from Abu Hurairah r.a)

The point of the thought of My servant to Me is a good guess, that is:

- a) If a servant asks for forgiveness, surely He will forgive him.
- b) If a servant asks for something, surely He will grant it.
- c) If a servant asks for sufficiency, surely He will suffice it.

Prejudice of Allah S.W.T should be kept away as it will bring harm to life. Prejudice will affect not only himself but everyone around them (Altamura, A. C. et al, 2008, 2010). The heart will often feel negative and they will refrain themselves from committing acts of worship and obedience to Allah S.W.T. (Ab Rahman, Z. et al, 2018; Rahman et al, 2018). Fear and anxiety are common psychological response during disastrous situations like this (Dong and Bouey, 2020). But undue prolonged stress with social isolation can act as niche for developing a pathological mental state (Goyal et al., 2020). While higher income countries already apprehending worse recession and socioeconomic setbacks, low-and-middle income countries like Malaysia is high likely to face the worse. Many already proven social factors like: being sick, prolonged hospitalization, death of loved ones, loss of job, months of forced quarantine, lack of supply, stigma – is likely to hit us all, especially those who are more vulnerable to stress and already suffering from mental illness (Mak et al., 2009; Brooks et al., 2020)

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