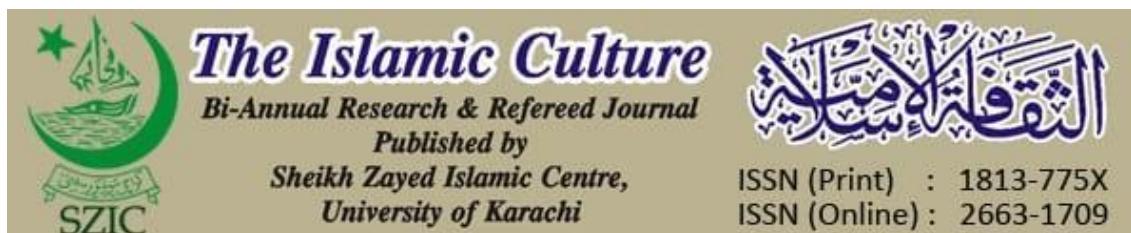


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Social nexus between COVID-19 & Religion

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Abstract:

While considering the stressful factors resulting from the apparent COVID-19, this paper addresses the issues that students have observed in the context of the religiosity. Since the outbreak of the COVID-19, there have been some buzz words of whether to attend the congregational prayers/activities or not. Such aspects involve the how a religion (particularly Islam) allowed people to interact during the outbreak of a pandemic or a plague and how one can be safe from catching it without panicking or creating a chaos. The sample taken were twenty five students who were from IIUI (International Islamic University Islamabad) and FURC (Foundational University

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Rawalpindi Campus). The religious aspects include how the people are offering prayers in this pandemic and how the religious specialists (Imam or Ulema) are reacting to this pandemic and how the solidarity is affected in the society in this stressful phase of time. The personal hygiene and public cleanliness are also one of the most essential factors at hand and how people are practicing it is still to be questioned.

Keywords: Social distancing, Congregation, Personal Hygiene, Solidarity

Introduction

Since the prehistoric times, rituals have been the chief instruments through which religion has practiced its control over people. In each crisis or an emergency, it has rediscovered new quality in old customs and has hence fortified its power. Today the coronavirus has introduced a unknown reality to religion – it has forced us to avoid ceremonies and decreased the churches, mosques, synagogues and temples to immateriality. Religion doesn't yet have the slightest idea how to adjust to this new reality, yet it is making a decent attempt. The religious foundations are offering loves through online stream of their practices - a somewhat clean substitute. Religion today is in search of a desperate miracle.

For a change of scenario, many *religious pioneers* and governments are focusing towards their own practices instead of criticizing those of different beliefs. They are attempting to discover various ways by which religion can be connected with both innovation, and some science. This is something novel throughout the entire existence of mankind, since religion has consistently viewed science from a different angle, as a usurper.

The coronavirus is reconfiguring and reclassifying religion, bringing its endless gaps and fault lines to the fore front, while disentangling its logical inconsistencies and uncovering its ceremonies for what they really are – worthless. Also it is not just pointless, but hazardous as well. As the Pope has stated, the pandemic is without a doubt "a time to separate that which is necessary from that which is not ". Therefore, if we can guess it out how to do that, then the post COVID-19 world would absolutely be a superior spot for the mankind to live.

Like most of the well managed religions, Islam is quite open to be interpreted. It is a digressive tradition whose universals are continually arranged when placed by in local settings by its experts. Islam is additionally a political tool, which can supply masses with the ability to prepare themselves considering an emergency or direness. If Allah is a definitive referee, the One who gives the cures to infections, and the One to end and resume life, for what reason should Muslims cling to public wellbeing advice?

In Islam, the privilege to noble human life is of most extreme need. While Allah, the provider of life, has enriched human with the endowment of life, it is the obligation of the people to continue it through the methods (the intelligence, and science) provided to them. Various verses, alongside the Sunnat (Sunnah), references to sayings and practices by the Prophet Muhammad as passed on by his partners, assume a directing job in issues relating to Islamic medical and wellbeing moral conducts.

The outbreak of this COVID-19 pandemic since last November is a reminder of the social and cultural effects of health related crises. Afterwards, the religious specialists worldwide have taken measures to suspend ceremonies which could imperil the public wellbeing. As medical anthropologists appropriately note like numerous other organized religions, Islam is an arrangement of confidence that suits the difficulties that health related crises brings about.

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Just within only a couple of months the whole world scenario had changed. Who might have believed that most daily human activities would ground to a halt? The Covid-19 infection has solidified economies and has overpowered health care frameworks. It has flooded clinics and discharged the public spaces. It has isolated individuals from their working environments and removed them from their companions. Hotels/Inns stay unfilled and Airlines are grounding out their flights. Eat outs and other small enterprises have shut down. In pretty much every nation on the planet, shops are shut. There are no outdoor exercises, no games, no diversion settings open, no amusement, no fetes, no picnics, no gatherings, no sea shore trips, no political or strict social affairs, restricted travel assuming any and no visit to companions and family members.

All are bounded inside their homes. It requires superhuman exertion and penances to contain this minuscule inactive particle named as COVID-19. To simply contain the spread of this infection, limitations are put on the movements of the whole populaces. The isolation of the wiped out and their seclusion is likewise suggested. Nobody can protest these measures. They are not just helpful, they are essential. The benefit of all turns on the penances of many. In any case, to place trust in these measures alone for the total extirpation of the infection is a vain expectation. A partial results attained by these measures, are insufficient as fixed cures or preventives.

People who practice a religious way of life, frequently experience prevalent health/wellbeing results, instead of their secular partners people who routinely rehearsed their religion, for example, going to religious services, supplicating, or understanding of scriptures or other different writings, experienced lower circulatory strain (blood pressure), were hospitalized less regularly, and endured less wretchedness than their secular partners. (Anshel & Smith, 2013)

The non-secular pioneers don't adequately bring to shoulder significant religious lessons by tending to how devotees could be more advantageous and appreciate a

higher caliber of life if they are occupied with more healthy/beneficial propensities. Such leaders overlook the clinical outcomes of keeping up unhealthy personal conduct standards. Key among the potential reasons for these unwanted propensities is the inclination of numerous individuals of confidence to isolate the physical from the supernatural world. Furthermore, a few people characterize control of one's wellbeing, personal satisfaction, and fate to a higher force. The outcome is the view of a decreased duty and ramifications for propensities that the medical community would consider "unhealthy."

People whose faith involves the conviction that a higher force is liable for "all things" may feel pardoned from assuming individual liability for their undesirable habits. Subsequently, the undertaking of convincing them to be progressively mindful of their actions and to assume responsibility for their wellbeing by starting supposed "solid propensities" may demonstrate testing. Poor apparent restraint or self-control, additionally called self-assurance may figure in one's passive position with respect to one's own wellbeing-related activities and subsequent results from those activities.

Religious pioneers may possibly practice solid influence upon those people who neglect to assume individual liability for their health and wellbeing and to think about their "places of worship". Such leaders may likewise advocate different types of physical movement (i.e., exercise, game) and dietary propensities for improving and keeping up great wellbeing among individuals of faith. Regardless of whether these pioneers see their job as facilitators of sound personal conduct standards is theoretical, they share the normal topic that keeping a healthy way of life is God's will. (Ibid)

Most religious traditions are packed with scriptural entries advancing healthy actions and discretion, and advised against over-guilty pleasure is loaded in different theological writings. Numerous beliefs offer good and functional direction concerning approaches to accomplish and keep up legitimate physical, mental, enthusiastic, and

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spiritual wellbeing. While points of interest fluctuate starting with one religion then onto the next, they share the same objective of guaranteeing that keeping up a solid way of life is as per the God's will. The people are rebuked to deal with their body, particularly so as to keep up great wellbeing, and to fight off sickness, torpidity, and premature death. Maybe the most well-known wellbeing related subject created from a sacred text is control.

While people have free choice to acknowledge or dismiss the lessons of their beliefs, it is conflicting with the standards of their faith to keep up unhealthy habits/propensities that will prompt sickness, disease, absence of vitality, and a small life span. It is clear, at that point, that religious practices are natural for a sound way of life. Theological leaders have a chance to turn into the impetus that helps individuals from their particular organizations to make an atmosphere of solid behavioural conduct as an inherent piece of religious and spiritual practice.

A few elements have been appeared to help clarify the impact of religious practice on nature of our wellbeing. This is especially significant in putting forth the defense for more noteworthy inclusion by these pioneers in advancing sound propensities in the theological network. One of these variables is expanded social help (e.g., religious pioneers, family, gathering or congregational membership). Encircling oneself with people who offer help, comprehension, and inspiration is alluded to as the buffering hypothesis. People with a solid social emotionally supportive network are more productive and experience the ill effects of less psychological problems and infections.

The theological organizations give a significant job as a major aspect of an individual's social group of people by expanding a feeling of having a place and imparting to other individuals' convictions and gathering held standards about appropriate wellbeing related personal conduct standards. Impact of social help on keeping up a solid way of

life as a component of religious convictions and practices stays a zone that promises a future research.

Strictness engages a few people to assume individual liability for their wellbeing, encountering decreased recurrence and force of apparent pressure, utilizing successful, profoundly based adapting aptitudes, and keeping up constructive feelings to keep up great emotional well-being. Maybe beside an individual's doctor or health care service, the one network member who has the best effect on someone else's contemplations, feelings, and practices is an individual's spiritual pioneer. Theological leaders bring to the circumstance of wellbeing conduct that changes their status and remaining in the network, the best possible degree of validity, steady Scriptural and different theological writings, history of a drawn out relationship with the person that sustains trust and regard, and relational abilities expected to impact alluring changes in wellbeing social habits.

Unfortunately, there has been an evident lack of conscious endeavors by these pioneers to see wellbeing conduct change among congregation members — and for themselves — as an inborn piece of their main goal. While there has been a lack of research clarifying unexpected weakness practices of these conservative pioneers, there is no deficiency of theory concerning the reasons that strict pioneers don't "perform what they teach".

Religious congregations and gatherings should share sites and work together with other congregations to discuss community's needs and plan projects to meet them. Religious gatherings and establishments should connect with different congregations to circle data about intercession layouts. Various religious leaders contend that people who visit the religious services are searching for spiritual relaxation, rather than physical one, and that upgrading one's inner-self is the religion's foundation's essential job. It is conceivable to deduce, subsequently, that church are not open to upholding the need to

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keep up a sound way of life and don't see wellbeing related messages as vital to their main goal.

Subsequently, it is similarly significant is to urge these pioneers to advance, model, and empower physical wellbeing as a significant and fundamental piece of an individual's otherworldly prosperity. Overcoming any barrier among profound and physical segments of life might be a region of required intervention. Therefore, distinguishing a theological or otherworldly faith as a significant (guiding principle, yet neglecting to support and treasure one's body (or "sanctuary") by keeping up healthy actions, is encountering a distinction between one's values and practices.

There has been little research on how congregations/assemblages are or ought to react to pressures brought about by scarce assets and requests for responsibility. Leaders in these religious assemblages would communicate more complex mentalities toward technology use than recently found in different kinds of organizations and that these perspectives were straightforwardly identified with the settings of religious associations. (Berlinger & Te'eni, 1999)

Conveying of utilizing computers is risky as it's definitely safe in any case, without the human touch. [That is, utilizing PCs to uncover data is safe but] it's a forlorn type of correspondence and consequently dangerous. Most clergies, hence, accept that the individual relations that they do in their gatherings is a higher priority than offering types of assistance to large quantities of individuals.

The opportunity has already come and gone for political pioneers need to understand that religion must be a tool for the promotion of unity, for the individuals who disregarded peacemaking endeavors to truly check out current endeavors and for those accomplished in between religious discourse to welcome on board the individuals who have not partaken in them till today.

Human culture has 'dealt with the uncommon highlights of the flesh through three critical institutional courses of action, to be specific religion, 'law and medication', and 'law, religion and medication manage and control human epitomes'. The particular job of religion is to control and manage the body with the end goal of physical and profound cleansing. In Islamic religious philosophy, religion, law and medication are incorporated. All religions, to differing degrees, have proscriptions and approvals that revolve around how the body and wellbeing are to be taken care of. The idea of the 'body as a sanctuary', for instance, is communicated in various religions, including Christianity, Judaism and Islam. For each human distress, God has given a natural solution: 'God has not inflicted a disease without prescribing a cure to it, known to whoever knows it and unknown to whoever does not know it.' (Tober & Budiani, 2007)

Hadith, as this one give an opening to Muslims to look for and acknowledge advancements in the logical and clinical fields – expecting that these developments meet other Islamic rules – and speak to an essential way of thinking hidden the long-known concepts of Islamic medication. All through the Muslim world, recognitions and practices of the body are intensely impacted by Islamic thinking, just as other social variables. The writings on Islamic medication addresses in detail ideas of wellbeing and sickness, and treatment and the actions of the body, just as the necessary behaviour for a doctor.

The many Biomedical and Biotechnological advancement presents unmistakable difficulties as to view of life, the upkeep of wellbeing and the administration of death in numerous Muslim social worlds, just as in non-Muslim societies. For instance, preventative and regenerative advances, including gamete gift, go up against ideas of life, family relationship and propagation. Living organ gift questions the ideas of responsibility for body (God/man) and bodily integrity. Meanings of death, and treatment of the body after death, are haggled to oblige molded dissection and the expired organ donation. In every one of these cases, in Muslim nations there are

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endeavors to accommodate Islam and Islamic clinical morals with logical and innovative advances.

Ongoing discussions in Islamic bioethics exhibit how mechanical advances and clinical practices are confined in Islamic frameworks of rationality. Islam is flexible to social and logical advances. While some new innovations and medications are mentally reformulated to be predictable with Islamic standards, others might be adjusted to nearby traditions and conditions, or just dismissed clearly. Less heed is paid to the day to day lives of Muslims and their ideas of life, prosperity and passing, which are available in each society. Similarly as the rising bio-advances regularly impel reactions of uncertainty in the West, these advances likewise present new difficulties and special discourses in the Muslims' world.

There are numerous purposes of contact among *cleanliness and religion*. Every factor relates with human instinct in the push to create right methods of living. In the religious thought processes of every individual mental cleanliness and health finds either a solid partner or an obstinate adversary. (Groves, 1929)

Everything relies on the kind of experience that has gotten normal for the person. Albeit mental cleanliness can't generally consider upon religion as a partner, it never securely overlooks the existence of any person, for if the religious experience outfits no help with the working out of a healthy life program, it essentially develops a viewpoint upon life that offends healthy conduct. Luckily, mental health and hygiene isn't legitimately related with the beginning of religion, nor is it obliged to attach itself to some specific type of experience and demand this as the norms. Maintaining a strategic distance from any endeavor to normalize religion in the push to characterize the most attractive sort, mental cleanliness is allowed to perceive both the social and individual qualities and the issues related with religion as a declaration of human needs.

The open doors for hypothesis with respect to the idea of religion and its start has not been ignored by those inspired by psychological sciences, and a portion of these speculations do convey useful ramifications for mental cleanliness. Religion is multi-faceted object and maybe from the first of the people it has been less straightforward than in principle. There is one part of the blame or guilt experience which especially interests the psychological hygienist and that is the social segregation /isolation felt by the victim. He withdraws inside himself not simply for self-preservation, but principally in light of the fact that he has a feeling of disgrace and the conviction that everybody has betrayed him by virtue of his misdeeds (sins).

Social distancing suggestions might be inadequate, particularly for social get-togethers (e.g., graduations, weddings, and a funeral) that are seen as significant transitional experiences. Consider as models the weights on a dad with a job in a little girl's wedding or on an individual craving to go to the memorial service of a long lasting companion. Particularly when one's symptoms are mild or uncertain, it could be difficult to settle on the choice to pass on these soul rites of passage experiences. (Kozlowski, Kiviniemi, & Ram, 2010)

Given the amazing social and mental powers, one could even contend that the circumstance as a result can have undue impact on handshaking or participation paying little heed to one's individual inclinations and saw a risk. Accordingly, the supposition that handshaking or participation is an individual decision in such circumstances and that an individual can uninhibitedly and effectively "quit" is a dangerous presumption similarly that large research participant payments are morally hazardous as far as applying undue impact on choices to take part in.

Thus, staying at home from work or school pits wellbeing worries against real monetary (lost wages) and accomplishment (learning and examinations) concerns. Public/social events are significant and brimming with representative noteworthiness to

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people, making reaction clashes related with their cancellation or different changes to normal activities. There are probably going to be different powers that make clashes in people's response to public's wellbeing guidance (e.g., economic pressure).

Conceptual Framework

The conceptual arrangement of this assessment will control the structure of the research work through the relevant literature, main objectives and the results of the assessment. This framework depended upon a sharp appraisal of affirmation based on the nexus between the Islam and COVID-19 pandemic from the views youngsters of two different universities.

A **Religiosity** can be characterized as the level of contribution in a few or all the facets of religion. Such aspects remember convictions for powerful/supernatural agents, exorbitant deals with these specialists (e.g., offering property), utilizing of such beliefs/convictions in those specialists to the lower anxieties, for example, the anxiety over death, and public customs that approve and certify the religious beliefs. Obviously, a few people may communicate responsibility or take an interest in public ceremonies for reasons other than theological convictions. (Zuckerman, Silberman, & Hall, 2015)

In order to understand the term religiosity, we need to understand the concept of intelligence which can be characterized as the “capacity to reason, plan, take care of issues, think dynamically, understand complex thoughts, rapidly understand and learn from practical experience.”

The **Social Distancing** is a term applied to specific steps that are taken by Public Health authorities to stop or hinder the spread of a profoundly infectious illness. The Health Officers have the legitimate position to do social distancing measures. In other

words, *Social distancing* are the steps taken to limit when and where individuals can accumulate to stop or moderate the spread of uncontrollable diseases. Social distancing measures incorporate restricting enormous gatherings of individuals meeting up, shutting offices and dropping of occasions. Since a pandemic can't be halted once it has begun, and in light of the fact that the health specialists don't have the foggiest idea how much cautions there will be social distancing measures will be utilized from the earliest to slow the spread of the illness and furnish our locale with the significant time should have been more ready.

A few instances of social removing measures that would be directed during a pandemic include:

- Public and private schools suspending classes, going to Web-based learning and dropping all large area gatherings and social affairs.
- Public and private libraries adjusting their tasks and limiting individuals from social event by permitting individuals to come in just to get materials that have been kept or mentioned on-line or by phone.
- Business changing organization practices on, setting up adaptable shift plans, having representatives work from home and dropping any crowded gatherings or meetings.

A **Prayer** is termed as the in-depth link of the human soul with a reality, or being, acknowledged as more noteworthy than-human and either imagined or treated as close to home. This definition thus leaves open the inquiry whether the object of religion is in every case brilliantly known to be close to personal; yet it regards supplication, the trademark theological experience, as an individual and exemplifying consciousness, the supplicant's consciousness of superhuman reality in essential association with him, i.e. the worshipper. (Calkins, 1911)

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In other words, **A Prayer** is an indispensable religious practice. In every single world religion, supplication is generally significant and even individuals who are not religious now and then implore. Despite the fact that supplication is a fundamental strict act, it is a mind boggling wonder and baffling to appreciate. From one perspective, supplication is sanctioned in the solid existence of average folks and communicates their requirements and wants. Then again, it is a quite certain theological demonstration, given the way that the supplicating individual or network submits to God. One can't depict supplication without portraying the intensity of the God who is tended to. In petition, the God whom we address is completely important. (Immink, 2016)

A **congregation** is a term that refers to the people who gather together to perform a religious prayer or any other task as a member of their respective society. In Islam, the congregational prayers take place five times each day facing the Holy Kaa'bah while standing in the form of rows.

Advancing or encouraging good **personal hygiene** frequently necessitates that community individuals are activated towards this objective and mindfulness is raised about how to accomplish it. It is significant that cleanliness instruction programs accomplish more than essentially tell individuals that on the off chance that they don't wash their hands they will become wiped out in view of pathogens they can't see. It works very rarely. Rather, education projects should attempt various strategies to boost commune investment in the projects and to urge individuals to advance cleanliness.

To urge hand washing to turn out to be a piece of the day by day standard, reasonable offices must be situated close to spots, for example, toilets and kitchens, where they will be required. In the event that the running water is accessible, the offices ought to incorporate a tap and a sink just as cleanser.

The Islamic context of **punishment** is taken from the Holy Quran and the Hadith. All in all, the Holy Quran has around 200 verses managing the lawful issues). The fundamental objective of Islamic Penology is to make sure about human welfare assistance, keep up harmony and to set up an honest society. It is plainly articulated in the Holy Quran that Allah has sent His couriers and the Holy Quran, with the goal that men can set up equity. It is completely communicated as: "God orders equity, honesty, and spending on one's family members, and disallows lewdness, bad behavior, and misdeeds..." (Ramzan, Akhtar, & Rubab, 2015)

Punishment/Disciplines are neither endorsed, nor executed in an indiscriminate way. An equalization of equity is kept up in a correct way and Islam demands the assessment of complementing conditions related with the wrongdoing and these fill in as relief factors while an appointed authority settles on any certain choice.

Operationalization

A plan of estimation procedures or methods that builds up an operational definition (i.e., a definition to the extent the specific action or exercises are concerned) is mainly basic so as to investigate the reasonableness of the idea of the theoretical system of a social exploration. An operational definition would join a technique for watching events in a field setting, a way to deal with measure delegate substance in the expansive correspondences, or any strategy that reflects, reports, or addresses the dynamic form as it is conveyed in the hypothetical definition.

Social Solidarity

Social solidarity might be "compared with the idea and awareness" of "who is my neighbor?" It is an attractive sensation, for man is most joyful when generally incorporated in a gathering". Social democrats demand that government assistance is boosted where the regulating collection of social attachment offers the need to "social

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balance", which might be thought of as a social standardizing perfect. What makes a difference is that all people are viewed as having equivalent ranks in their networks, paying little mind to differentials in access to material resources. (Johns, Hyde, & Barton, 2010)

Places of Worship

The place of worship here refers to the place where the people come to offer congregational prayers or other activities with respect to their religion (e.g. listening to holy sermon) or recite the Holy Quran, Bible or Torah. Here the main religion being talked about is Islam. The religious practices, thusly have greatly decreased as the COVID-19 has forced the respective authorities to place a ban on the congregational prayers be it the Eid, or Friday prayers or the daily five-time prayers.

Government (*precautions*) or orders

How the Government authorities have taken action with respect to the COVID-19 crises in the religious place is a question mark. Whether people are practicing the social distance and other precautions as given by the state in order to have a control over the increasing number of cases of this COVID-19 pandemic is something that needs serious attention, both by the public and the religious authorities.

Objectives

The current study was an attempt to understand and uncover the basic problems and hurdles with respect to the COVID-19 problem in the context of religious places and its respective gathering/s. The following objectives were highlighted;

- To explore the role of religious teaching in COVID-19 pandemic
- To highlight the actions of the people with respect to Cleanliness (both personal and of Mosques)

Literature Review

The literature review is known as a chief once-finished and evaluation of the stream conditions of information in a specific zone of the research specialist. The reviews helped a ton in understanding the titanic bits of the researcher's subject. It has also proceeded with current information and opened new data and new discussions at the general level. It also showed the best outcomes on the particular requests.

In the same way as other different areas of life, religion has been fundamentally influenced by Covid-19. Social-seclusion orders have constrained strict pioneers and enthusiasts to change their practices and to avoid shared ceremonial spaces, for example, holy places, mosques, sanctuaries, and other sacred locales. The stifling effects of Covid-19 on strict exercises make for a particularly sad irony. Limitations on the act of religion come at the exact second when individuals are in unique need of strict reassurance through gift, petition, recuperating, and community support. In typical occasions, individuals all through Asia go to religion to manage difficulties. While religious networks across Asia have reacted contrastingly to the infection, one can watch certain general highlights and reactions that appear to be shared among every one of them. One of the most inescapable and sensational changes that religious gathering face is the prerequisite to remain at home and away from typical spots of worshipping.

All through the world, the monetary and wellbeing results of the pandemic, just as the remediating estimates are important to stem the malady, (for example, lockdowns and other lawful limitations) have frayed social ties and brought long-standing disappointments and acrimonies to the forefront. As a component of this, religion-based hatred has erupted. Generally broadcasted stories connecting coronavirus contaminations to specific gatherings and occasions have, in various cases, drove not

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exclusively to criminal allegations being recorded, yet in addition to bigger sorted out and grassroots battles against specific communities.

Wellbeing is the main light and composite measure of a country's prosperity. The brokenness of public wellbeing administrations internationally has been the essential danger to pandemic reaction. It has duped human security – the imperative reason for growing individuals' decisions - a domain of political, monetary, and social opportunities for being inventive and profitable. The current pandemic is one more confirmation that disease transmission specialists have since quite a while ago cautioned. As an ever increasing number of individuals, live on the planet, in closeness to natural life, the more hazard there is of infections making the hop to people. This refers to the destruction of wildlife and its backlash on humanity.

Health and wellbeing is an illuminating presence and essential total pointer of a country's safety. The brokenness of the essential, optional and tertiary wellbeing administrations has contrarily affected state's ability to frontload assets for pandemics. Henceforth, unsustain-capable general wellbeing frameworks influence the capacity of the masses to take an interest effectively in building reasonable social orders. Supportability of such frameworks is predicated on the need to prepare direly countries to divert national and global arrangements and assets to address the developing pandemic, its economic problems and convincing human ramifications. (Costantinos, 2020)

An inventive new endeavors should be discharged to address the difficulties presented by pandemics head on and henceforth, procedures and methodology should be built up that would guarantee a further extent of political will to be converted into approaches and systems to control the effect of the pandemic dependent on concrete and evaluable plan of actions. A significant hurdle to endeavors to unite wellbeing frameworks is the almighty and various leveled populist bureaucratic structure developing in

industrialized countries, whose hierarchical idea is to order and control and is engrossed with its own endurance and improvement.

"Pandemic" originates from the Greek word signifying "all" and demos "the individuals", and the word is usually taken to allude to a far reaching scourge of infectious sickness all through the whole nation or at least one or more continent simultaneously. In any case in the course of recent decades, the term has not been neglected to be characterized by numerous latest clinical writings. Indeed, even legitimate messages about concerning pandemics don't show it in their files, including such assets as complete narratives of medication, exemplary the study of disease transmission course readings, the Institute of Medicine's persuasive 1992 report on developing contaminations. (Qiu, Rutherford, Mao, & Chu, 2017)

The universally acknowledged meaning of a pandemic as it shows up in the Dictionary of Epidemiology is clear and notable: "a pestilence happening around the world, or over a wide zone, crossing global limits and generally influencing an enormous number of individuals". The old style definition, be that as it may, incorporates nothing about populace resistance, virology or disease seriousness.

A pandemic occasion compromises all parts of the financial and social texture". For another model, the SARS in 2003 and the Ebola pandemics, in 2013 and 2015 individually, upset the economies and social request in China and West Africa just as causing demise and ailment. Ebola and different pandemics have diminished the existence nature of families and networks, and Ebola has upset basic administrations, for example, instruction, transport, and the travel industry, decreased the West African economies and secluded populaces, which had impacts past Africa excessively because of the worldwide exertion of containing the episode. (Ibid)

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Irresistible illness disaster, including pandemics and developing irresistible sickness episodes, can possibly cause higher morbidity and mortality on the planet, and in reality they may represent a quarter to a third of the worldwide mortality.

Numerous nations around the world have set up limitations and strategy measures with respect to social distancing, remote working, and self-confinement. The financial ramifications have been serious. The COVID-19 pandemic is a worldwide danger to populaces' monetary status brought about by the breakdown of lion's share of distribution of commodities and every day business exercises. Acknowledgment of severe guidelines limits social connection, which is one of the primary mainstays of mental prosperity and strong personality. Besides, we are worried about mental and psychiatric impacts of financial vulnerability. The very capriciousness and lay-offs lead to extreme mental issue, and resulting money related obligations and unavailability to clinical treatment cause a for the most part solid populace to encounter the obsessive condition of personality unsettling influences.

Social identity hypothesis places people's feeling of self that depends on the gathering, participation and jobs one accept. Gatherings furnish individuals with social personality, and they are particularly important in distressing circumstances, since the requirement for social help is intensified when one can't control the results while managing vulnerability. This particularly holds for individuals with subordinate character, since they will endure progressively because of their requirement for endorsement and friends. Social recognizable proof shows as disguising the gathering personality and shaping a mentality towards in-group individuals, just as social examination with different gatherings. In this way, on the off chance that one groups as a sound, outgoing individual, specialist of explicit association, any condition that undermines his ID or participation will similarly compromise his own personality,

causing subjective disharmony and character aggravation. (Godinic, Obrenovic, & Khudaykulov, 2020)

Since personality alludes to self-definition just like a piece of a more extensive community and is along these lines progressively connected with cultural conditions, dread of neediness, social rejection and underestimation may genuinely diminish one's confidence. Monetary vulnerability acknowledges an air of possibility, unusualness, and brokenness, making it trying to achieve and keep up a solid feeling of character.

As a responsible individual, we should all act sensible during the COVID-19 pandemic, yet extreme social detachment of all populace isn't perhaps the best action. We should not be neither jumpy, nor thoughtless, however shrewd, focusing on the brilliant mean and ponder physical wellbeing, yet on psychological well-being also. Regardless of that the proportion of social distances are vital in pandemic, counterbalancing every strict get-together may have pessimistic effect on psychological wellness and not just for strict and religious individuals, on the grounds that these get-togethers add to the solid feeling of network, convention and national personality.

We should know that COVID-19 pandemic has a negative effect on worldwide economy. Numerous individuals are being excused during the pandemic of what is significant hazard factor for the improvement of emotional wellness issues notwithstanding broad proportions of social distance and isolation. These people are presently the most defenseless gathering of individuals with regards to mental and financial/monetary wellbeing.

The personal cleanliness incorporates various habits, i.e., washing hands and brushing teeth which keep microbes, infections away from our bodies. In addition, these propensities will assist us with protecting our psychological wellness and movement. Likewise, great personal cleanliness will assist us in liking ourselves. Since the individuals who don't deal with their cleanliness, i.e., grimy garments, personal stench

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and awful breath will experience the ill effects of separation, and this will mostly prompt mental issues. In any case, the most essential point in this subject is that all individuals have their hygiene, however a few people show improvement over others, so this primarily relies upon every individual's way of life, society and family norms. (Lal, 2020)

The human palm has been recognized as one of the most profitable natural surroundings for social microbial convenience making the hand hygiene (HH) basic to essential avoidance of such infection. Since the hand is in steady contact with fomites which have been demonstrated to be generally sullied, constructing hand cleanliness propensities is fundamental for the counteraction of contamination. Ongoing involvement in rising irresistible maladies has featured the action of isolation in flare-up settings.

An individual, who gets sick with COVID-19, needs to disengage themselves in a particular room away from other family individuals. Family individuals should utilize a different room and even a different restroom if conceivable. As a precaution one should be away from gatherings and organize house to house visit with adequate separation between the cleanliness promoter and his household unit. Concentrate on broad communications (radio, SMS, computerized, bull horn, church and mosque declarations, and so forth.) yet additionally the utilization of amplifiers in explicit neighborhood and camp settings. Increment water amount conveyed to permit visit hand washing rehearses just as normal cleaning and sterilization. Increment in the water stockpiling ability to restrain water storage requirements.

Research Methodology

In arts and humanities, researchers use various methodologies which help them in searching for answers to questions and finding substantial and significant information about a specific issue at hand. At various points in time, in any control there are various procedures and methods available for data collection of social events.

This is generally made of qualitative procedures for data collection and assessment. The noteworthy methodologies used were the key-witnesses, unstructured data collection through the use of online survey forms. The sampling used was the purposive. The sample taken was 9 students from International Islamic University Islamabad (IIUI) and Foundation University of Rawalpindi campus (FURC).

Since the pandemic (COVID-19) had taken its toll greatly and globally, the researcher did not meet the respondents in person. Thusly, the online surveys were used to collect the data about the problems at hand regarding the nexus between the COVID-19 & the Islamic perspectives of the students of two chosen universities, that is, (five students semester 4th of BS Psychology-IIUI) and (four students from semester 5th of BSCS-FURC) respectively.

Discussion

The following answers were given by the respective students of the chosen from the two universities. They played a major role in the understanding of Islam and COVID-19 and its two way nexus.

Religious Teaching during the COVID-19 Pandemic

The people due to the fear of the spread of pandemic have gone through a transition about attending large gatherings and uptill now, many are not attending the mosques or other places of worship since the outbreak of the pandemic. It is a moral duty of a

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Muslim to attend the Mosque and offer prayers and fulfill his duty as a Muslim to spread the word of Islam and Prophet Muhammad ﷺ, but the pandemic has taken its toll around our necks very tightly and many religious specialists and the Imams and Tablighi Jama'at people are not fulfilling their part due to this fear in the minds.

A young respondent from IIUI claimed;

“A religious teaching, no matter what a person reads or hears, provides a mental and physical health and peace to a person who understands it properly. However, not going to the Mosques for a long time is not the solution to such a problem. Instead, one should take precautionary measures that would help prevent the pandemic spread from affected to the non-affected. If one follows the right SOPs (Standard Operating Procedures) of the pandemic then one can be safe from this pandemic’s spread. As a Muslim performs prayers, he or she is bound to find inner peace as well as external peace. There is no chance that he or she would go astray. I believe that if one does not get a chance to offer prayers in congregation in the mosques, then one should offer the congregational prayers at his respective home. As this would promotes a sense of unity in the family and friends and relatives as well.

Also, there are often some Nawafil prayers (صلوة نفل) being offered at our hostels and at our public mosques in our home towns as we believe that this pandemic is a punishment from Allah (الله) Almighty. The older people are more careful in the mosques or imam-bargahs in this time of pandemic while the adults and younger ones are not that mature enough. This is indeed a serious matter which should not be taken lightly at all.”

Another youngster claimed:

“Only a few people attending the mosques is not going to help contain the virus, because there is an outbreak and one should be very careful. It is not something that people say that there is no such thing as the Corona Virus. It is there, but with the right precautions, one can be careful in staying away from it. I attend the mosque five times a day to offer my daily five prayers and I take the right precautions and Alhamdulillah I did not get the virus. Not only me but my whole family takes care in such a situation. I avoid going to other places as our beloved Prophet Muhammad ﷺ advised people to stay in their homes and seek protection at all cost from the deadly pandemics. Our Imam (امام) of Masjid also offers prayers and make dua (عَدْيَة) to ask forgiveness from the Almighty against this pandemic. If the Tabligh (تبليغ) work is not carried on, then the Ulema should stay calm and do not panic as it is a hadith of the Holy prophet ﷺ that the orders of a leader should be followed. The youngsters are said to be much more responsible in following the religious teachings and orders with respect to the pandemic (plagues) of today’s COVID-19. A person’s religiosity is not just known by how many times he visits the mosque to offer prayers.”

A student of FURC stated;

“As far as containing the virus is concerned, allowing only a few people to visit the mosque is not the solution to contain the spread of this COVID-19. Instead, one should take the best precaution that the WHO has highlighted on and on over the news and other channels of media. The mental health is at a serious stake these days. One should take note that prayers alone cannot put an end to this dirty pandemic. There is more emphasis on the level of one’s personal hygiene and the tidiness of the Mosques when after the outbreak of the pandemic. I offer congregational prayers with my family at home and it is one of the best experiences that family members can get. To some extent I think it is a game played by the developed countries to create a chaotic environment in the world. As a result, Islam teaches us peace and respect of every religion. Sadly,

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we are not following the true meaning of Islam. I believe that other religious communities e.g. Christians, Hindus are better off in observing social distance as compared to us. This pandemic may be taken as a punishment from Almighty (الله) due to our misdeeds towards humanity.”

Another respondent claimed;

“As a Muslim, one should not stop the work of Tabligh. Instead there should be an online system of communication so that they keep on spreading the message and word of Islam. It is not something that should be stopped just because the whole world has stopped. The SOPs should be followed against the virus. As Isla teaches us to spread the word of Islam as there have been many sacrifices made by different prophets just for the sake of protecting and spreading their religion’s message. As far as the religious teachings and the precautions are concerned, the young people are more sensible in taking care of themselves and practicing of social distancing to help stop the spread of the pandemic. The elder ones are not taking the right precautions as they should have to, as cautioned by the state. Since, as Muslims we do not care for the people of our own country, that’s why it may have been a punishment from the Almighty to help us come to our senses. Sad to say, but the other religious minorities are more careful in practicing the precautions of this pandemic than us Muslims. As the Prophets used to take care of their neighbours by going door to door and Prophet Umar (RA) used to do this more often.”

Another lad claimed that;

A religious understanding and practices e.g. prayers and congregation is said to provide an internal peace to its practitioner. And also, closing or strict measures of gathering in Mosques or Imam-bargahs is not a solution in containing the COVID-19. Prayers should never be stopped, but there should be a back-up plan or strategy on the part of

the religious specialists or the responsible state authorities, while keeping in mind the social distancing. As prayers is known to be the beauty and sign of being a Muslim. Prayers allow one to acknowledge a sense of unity among his fellow Muslims. As we are living in the virtual era nowadays, if one wants to carry out the task of Tabligh, then he can use the zoom meeting or classroom apps that can allow the people to reach a large number of people at a single point in time. Just like video conferencing or calls.”

A youngster from IIUI said;

“Offering prayers in congregation at home does not help promote unity. There are other factors that influence such a thing. There seems to be no virus and it is just like a dream, where people are far away from reality. Islam teaches us to be brave and one should not just rely on rumors without finding out the reality that exists out there.”

One person claimed;

“Taqwa in Islamic literature implies about mindfulness, dread, love of Allah, truthfulness in confidence, and shirking of defiance to Allah. If an individual accomplishes a feeling of taqwa (devotion), he can't hurt his community, since this thought will keep him from fouling up things. For instance, the devout or pious individual can't lie, cheat, or trick individuals. Taqwa assists individuals with controlling themselves from doing disallowances and live by the standards of their confidence. It implies watching the guidelines of God when an individual needs to do anything. It makes individuals to care about other people who consistently experience the ill effects of destitution and sickness like individuals who are assaulted by Corona virus.”

A respondent said;

“Since Islam is a reasonable and down to earth religion, it encourages its devotees to add to completion the neediness, setting up the solidarity, accomplishing shared

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flourishing, and cultivating an existence of pride for all. It is very noticeable that solidarity with one's kindred siblings isn't less significant than only one's relationship with God and His beloved Prophet Muhammad ﷺ .”

A female student said;

“What we can be sure of is that Muslims and minorities are particularly in danger because of mass social gatherings that happen, for example, the day by day supplication and Jumuah-جمعة (Friday Prayer), and the way that minorities and the older have a more fragile immune system and are progressively powerless to the sickness and as such are at a more serious risk.”

Cleanliness & Hygiene

The cleanliness is part of one's faith. If there is no tidiness, then half of his iman is incomplete. Thus, one's personal hygiene and religious knowledge both goes hand in hand when it comes to the cleanliness of oneself and his/her place/s of worship.

A respondent said;

“The hostel students gained a sense of responsibility due to this pandemic and they have been keeping their respective places of worships very clean and tidy and discourage anyone who is not careful in the matters of personal hygiene in the public place/s. It may be beneficial that the keeping people large gathering of people away from the mosque will help in slowing the spread of the virus. But it all depends on how careful one is and to what extent he is practising the social distancing. Due to this COVID-19, people like myself are more careful in personal hygiene and as far as the religious teachings are concerned, people are seriously following the social distancing and keeping themselves clean. Handshaking and hugging is strictly not allowed in

mosques and should wear mask all the time when he is in the mosque. So one greets the other simply by saying the greetings from a 3 to 6 ft. distance. As the Quran says that **“Truly, God loves those who turn unto Him in repentance and loves those who purify themselves.”**

Another respondent said;

“When this Coronavirus infection spreads, individuals appeared to be too powerless to even think about enduring this pandemic or to battle it. They needed a superpower to secure them, and that power, obviously may be the supernatural force. The COVID19 pandemic uncovers that Islamic religion has an incorporated arrangement of social qualities that shows the appearances of leniency, participation, obligation, social solidarity, spirituality and the relationship with God.”

Another one said;

“In the current pandemic individuals are taking a risk with the lives of other increasingly powerless individuals by not disconnecting with others. Regardless of whether you are youthful and strong, spreading the infection asymptotically to somebody in the network who is old or weak is like murdering them. Its carelessness in the most elevated request and you are adding to your own devastation just as killing others.”

A student pointed out;

“In the event that Muslims don't accept the orders of the state, at that point they ought to be set up for additional deaths in the Muslim communities, and state approvals, not having the option to perform funeral service ceremonies of the expired ones. If there is lacking limit in burial grounds, at that point the perished will be incinerated regardless of whether this is against the desires of the family.

The individuals ignoring the guidelines ought not to be under the dream that they are

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dying as martyrs, in reality it's the opposite. In the event that these individuals are the purpose behind others who die, or they are pointlessly placing themselves in harm's way, at that point probably they fall a lot nearer to the class of the individuals who had killed themselves instead of martyrs.”

Regarding the large gatherings and hygiene, a respondent stated that;

“Because of the danger of the Coronavirus and unbalanced number of Muslims biting the dust from the sickness, I hold the position that mosques should close down, and as such there ought not be Jumuaah, Jamaat (جماعت), Eid (عید) supplication or Taraweeh (تراویح) petition. Notwithstanding this, the old individuals and those with hidden wellbeing conditions ought not to fast.

It's the ideal opportunity for Muslim researchers to act like pioneers, to make predictable, quick and definitive choices that secure Muslims and the community in general. We live in a period where we have to act with astuteness, authority and with the chief goal of protecting one's life. We have to evacuate the rural type attitude imbued inside the way of life of specific sect and gatherings. It's the ideal opportunity for Muslims to become noteworthy citizens, to help, to contribute and to not worsen up the situation.

What's more, if the utensil of good deeds isn't sufficient to convince Muslims, they should realize that the stick of the effectively anti-Muslim media censuring them for spreading the pandemic is additionally close by.”

Regarding the human to human transmission a student said;

“A human-to-human transmission for the most part happened between close contacts in Mosques. A human-to-human transmission of infections varies, some infections have high threat and are exceptionally infectious, while other infections are less so. The

individual to individual spread of the current COVID-19 pandemic is principally spread between individuals through respiratory drops from coughs and wheezes.

Moreover, all face masks, hand cleanliness, and suitable utilization of the personal protection equipment (PPE) ought to be executed both inside and outside the mosques and religious gatherings. To instantly recognize patients and forestall further spreading of disease, doctors ought to know about the movement or contact history of patients with good COVID-19 signs and symptoms.”

With the persistent ascent in the quantity of affirmed cases and death rates over all nations and areas on the planet, classification of individuals with the most elevated causalities are more established individuals, particularly those with basic ailments; thus, preventive measures ought to be centered more around this helpless gathering. (Ayenigbara, 2020)

The COVID-19 is without a doubt a universal general wellbeing worry because of by far most of nations that have detailed affirmed instances of contamination and deaths. In any case, even without the current discovery in the pressing quest for explicit treatment and immunizations, the spread of the current COVID-19 pandemic can be decreased and eventually halted with severe adherence and consistence to essential contamination preventive measures.

Conclusion

The fast spread of the COVID-19 and its results the world over has driven individuals to fear, frenzy, concern, and tension, panicking and purchasing of surgical masks disgrace, gloom, bigotry, and also xenophobia. In addition, as there is no medicine and inoculation yet, wrong utilization of disinfectant fluids, methyl alcohols, garlic, lemon tea is among the numerous deception to overcome the COVID-19. In addition, the dread of disease, isolation, social segregation, an absence of self-care thus leads people

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to their self-destruction. Typically, any infectious pandemic flare-up effectively affects people and society. (Shammi, Doza, Islam, & Rahman, 2020)

This perceptual based online study attempted to envision the mental worries concerning the religiosity of the local individuals just like the economic crisis because of the COVID-19 pandemic. It very well may be said that psychological stress because of the COVID-19 of not being a good Muslim and attending the prayers is a result of the lockdown without guaranteeing the major needs of the people. As we need money for the food and shelter, we need religion that is the food for one's soul. Thus, there have been an ongoing debate on whether the mosque and other similar religious places should be closed or not, but there has been one dominant view from most of the respondents that the religious specialist of any area should be capable enough to continue their Tabligh and other religious lectures to the to-be hifz students through an online system. There is no such initiative that exists and the state should ensure rightful provisions because as a Muslim, one should not stop the religious duty of spreading the word of the Almighty and his beloved Messenger Muhammad ﷺ with his rightful message and Sunnah to others.

In any case, mental prosperity that has been recognized in the examination are now threatening the general public with dread and uneasiness can be considered for the upcoming dangers due to COVID-19 which are; danger of community transmission, human services limit, state coordination, alleviation for the low-pay populace, legitimate biomedical waste administration through cremation, and groundwork for the conceivable nature based disasters. Keeping the Islamic point of view in mind, the solidarity should be maintained even if people do not physically gather in a mosque or on any other occasion. Also, the appropriate risk management and trustworthy communication, multi-sectorial executive taskforce deals with biomedical waste, fundamental plans of action to the individuals who are in need, and good governance

was proposed to diminish mental and social pressure causing a socio-economic problems of COVID-19 outbreak.

At last, this evaluation procedure could support the government and policymakers to pass judgment on the public views in a crisis circumstance to manage COVID-19 pandemic in thickly populated lower-middle-salaried nations like Pakistan, India, Bangladesh and the like.

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