

The Impact Of The Measures That Have Been Implemented In The Coronavirus Pandemic On (Places Of Worship) Like Mosques And Churches In Addition To The Education Sector: (A Descriptive Study)

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Abstract:

The study covers an aspect of the impact of the measures that have been implemented in the novel Coronavirus pandemic on (places of worship) like mosques and churches in addition to the education sector and follows its various consequences, due to its material and moral effects on societies

This can be described here as major (demographic disasters), which in turn left severe negative effects on the social, economic, urban, and political levels, in addition to the religious and educational levels (which are the subject of the study)

The study concluded that these closures affected positively on health progress, but at the same time they formed societal congestion for several reasons, especially with regard to (places of worship) in particular, in addition to touching the retreat that some countries of the world witnessed in what has changed to them with what is called (distance learning)

Key words: pandemic, corona, places of worship, education

Introduction:

In the name of Allah, the most gracious, the most merciful

Praise be to Allah, who we praise Him, seek His help, and seek His forgiveness. We seek refuge in Allah from the evils of ourselves and from the evils of our deeds. Whoever Allah guides, none will mislead him, and whoever misleads, none will guide him. We bear witness that there is no god but Allah, the One, He has no partner, and we bear witness that Mohammad is His servant and His Messenger...

And then:

This study deals with part of the Corona pandemic impact on the education sector and places of worship, as well as tracing its different contexts. This is after the implemented national closure strategies made by the countries around the world due to the Corona pandemic, after the high numbers of infected and deaths. The closure included schools, universities, educational fields, places of worship, mosques and churches.

Hence, it was necessary to (focus) on two common factors: isolating the infected and isolating the regions, in addition to closing a number of facilities.

This can be described here as major (demographic disasters), which in turn left severe negative effects on the social, economic, urban and political levels, in addition to the religious and educational levels (which are the subject of the study).

We have witnessed many of these effects and touched some of them today with the spread of the Corona epidemic, or what is known as (Covid-19). This new epidemic has affected the smallest details of our world, disrupting people's work and studies, postponing many of their travels, changing most of their plans, and keeping them apart when they isolated themselves at their homes.

The study importance:

The study importance emerges from several aspects, most of them: talking about the problem at the societal level, the economic effects and negative effects that emerged in the labor market and so on. In addition, to make this study as a starting point to think about an acceptable solution, as this situation has taken a long time, and may continue more than that.

Study objectives:

This research aims to clarify some of the effects caused by the procedures of the Corona epidemic, with reference to the nature of the ideal Islamic dealing in similar circumstances, as well as some of the affected sectors reflected to this epidemic, recommendations and indications about the study.

Study questions:

- 1 - How did Muslims deal with epidemics in Islamic history?
- 2 - What are the effects of the precautionary closures on places of worship and the education sector?
- 3 - How did governments deal with the educational aspect in light of the pandemic-related closures?

Previous studies:

We cannot say that the subject was not discussed by anyone, but the researchers did not stop at a specialized study in this aspect, rather the study may have come to gather the scattered talk about this matter, and try to collect it with an objective and balanced methodology as much as possible.

Research Methodology:

The study is based on the descriptive approach, through which the researchers describe the effects of the precautions of this phenomenon on both sides of places of worship and education.

Research Plan:

The study plan consists of four requirements, some of which contain sections. They are as follows:

The first requirement: the general reference to epidemics throughout Islamic history and how to deal with them

The second requirement: clarifying the impact of the Corona phenomenon and closures on places of worship.

Section A: Reviewing the role of the mosque in controlling the lives of individuals.

Section B: Balance between supporters of closing mosques and opponents.

The third requirement: clarifying the impact of Corona on education.

Section A: How governments deal with the educational aspect in light of the crisis.

Section B: The negative effects of closing schools and institutes.

The first requirement: the general reference to epidemics throughout Islamic history and how to deal with them:

A number of epidemics and pandemics have passed on Muslims in Islamic history, the most famous of which is what was known as (the Plague of Emmaus). It is a disease in which many commanders and Muslim leaders perished¹. In the wave of this plague, it was mentioned that the Muslims acted within the framework of what the Prophet - peace be upon him - said about it and about dealing with it:

“If you hear that a land has a plague in it, do not go forward to it. If it comes upon a land which you are in, do not depart from it”.² This well-known prophetic hadith has a clear indication of what is applied today scientifically and practically, especially what is called quarantine, which is recognized with the aim of confronting the spreading epidemics, which can often be difficult to put an end to. The Messenger of Allah not only ordered them not to come to the infested land, but he followed it by ordering those who were in a land afflicted by the plague not to leave it. The reason, of course, is to prevent the spread of infection, so the epidemic will spread to other areas, and things will have dire consequences. Thus, this hadith can be considered a miraculous gesture added to the record of Prophetic medicine.

The Companion Omar Ibn Al-Khattab, may Allah be pleased with him, was alerted based on this hadith, so he returned to Medina and did not enter Syria after he had gone there. This was clear in his answer to Abu Ubaidah bin Al-Jarrah, may Allah be pleased with him, when he asked him about the reason for his return to Medina. He said: Fleeing from Allah's destiny? Omar Ibn Al-Khattab, may Allah be pleased with him, replied: If someone else says this!! Yes, we flee from Allah's destiny to Allah's destiny.³

Accordingly, some scholars have permitted going out with the aim of preventing epidemics

and protection. Provided that leaving it is not an escape from Allah's destiny, and the belief that his escape is what saved him from death, because this is a problem that may affect some aspects of belief in the Muslim soul. As for the one who goes out for an outright need and for the purpose mentioned and referred to, this is permissible, as well as for medical treatment, this is also permissible, because leaving the diseased land to a non-diseased land is recommended, desirable and undoubtedly required.

Al-Faruq asked Abu Ubaidah to travel with the Muslims from the deep land with abundant water and swamps to a high wide land, so Abu Ubaidah did. That is a lesson for people in adopting the means of prevention of disease and epidemic and keeping away from its sources and places of its exacerbation. While Abu Ubaidah bin Al-Jarrah and other companions remained in the Sham and did not leave it after the epidemic hit it. A group of the companions died due to this disease that worsened around them, and what Allah willed happened.⁴

Some scholars have mentioned the reason for the prohibition of going out to escape the plague: that if people were to go out, the one who was unable to go out due to the aforementioned disease or something else - would lose the benefit, he would lose the one who takes care of him, alive and dead. It would have broken the hearts of the weak. They said also: The reason of the threat for who flee from war is that it will break the heart of the one who does not flee, and brings terror into them by letting them down. In a narration, the epidemic did not leave until Amr Ibn Al-Aas, may Allah be pleased with him, became the ruler of Sham, so he spoke to the people, and said to them: O people! This pain, if it occurs,

will spread as fire, so avoid it in the mountains. Then, he went out with them, until Allah removed it away, when Omar heard what Amr did, he did not hate his act.⁵ Here, we find that he advised the infected people to separate from each other and not gather. He aimed to reduce the rate of transmission of infection, and so that the disease does not destroy them as groups, but rather those who were infected will perish and others remain isolated of infection.

Muslims have developed ways to confront the plague and later epidemics throughout the ages in these incidents in general. In the Mamluk era, and in order to confront the widespread and numerous epidemics that affected the people of Sham and Egypt, some of the sultans and the well-to-do people, with the intention of reward and getting closer to Allah, built bimaristans in all the cities of Sham, to treat and care for the plagued and those afflicted with epidemics such as fever and others.

As people were dying in large numbers during the epidemic, the corpses were left for three days sometimes on the ground and there was no one to bury them for fear of infection. Therefore, some rulers and wealthy people, in response to the teachings of the Islamic religion, which urge the burial of the dead as soon as possible in order to preserve their sanctity and dignity, set up what are called shops or places for washing the dead ones. It is concerned with washing and shrouding the poor dead Muslims, then they are buried according to Islamic law.⁶ It is repeated in the Corona pandemic that we are living in terms of the clear fear of infection, but today it has been dressed in a precautionary medical health template that allows the burial of the dead in accordance with the teachings of the honorable Sharia. This is with repeated warnings and

directives to take constant caution in order to preserve what is possible of the human soul.

As for the so-called quarantine, isolation, and other such names, the world was surprised by this new method, which they were not accustomed to before, and they saw it only in rare cases within health facilities only, but the beholder will find that the recent Islamic history has gone through such. It is known that Muslims have experiences in applying quarantine. Prior to the spread of the plague of 1798 AD in Morocco, Moroccans were able to implement a quarantine and take measures to prevent the epidemic that came from the east. They, although could not avoid it, but they were able to delay its arrival for several years, this plague first started in Alexandria in 1783 AD. As for what contributed to delaying the arrival of the epidemic, it is the set of measures taken by Sidi Muhammad bin Abdullah to protect his kingdom from the epidemic spreading in Algeria, by establishing a military zone on the eastern borders of Morocco. The consular body residing in Tangiers began in 1792 AD to take preventive health measures on the waterfront, after it was able to extract the approval of Moulay Suleiman to impose a quarantine against Algeria, in which the epidemic had spread at that time.⁷ Therefore, the issue of quarantine and isolation is a topic raised through the folds of dealing with epidemics in ancient and modern Islamic history.

The second requirement: clarifying the impact of the Corona phenomenon and closures on places of worship:

No sane person denies that this new epidemic has affected many things, foremost of which is what related to places of worship, such as mosques and churches. This led to taking measures that some of them described as “bold”

to close these places of worship, which are the most honorable places in the eyes of their pilgrims. You can see that the contemporary jurists of the Ummah have differed in this regard between supporters and opponents, affirmative and negative, with regard to congregational prayers in general, and with regard to the issue of Friday prayer in particular. So, these prayers, in general, are governed by the fact that they are a sufficient obligation for the resident men, in the five rituals, and it is the norm for women, and for travelers, and on Friday it is an individual obligation.⁸ This ruling and others led to tension and altercation between the supporters of each opinion, so they debated sometimes, agreed on another, and were confused. However, the governments of countries agreed - despite their political differences - to close gathering places, including mosques and places of worship. The opposition of some jurists and preachers continued to support the exclusion of this opinion, although it is clear that the books of Islamic jurisprudence and history have reported many facts and events in which prayers, collectively and in groups, have been disrupted for many reasons, including epidemics.

The three holy and blessed mosques, the Two Holy Mosques and Al-Quds Al-Sharif, were not spared from this closure, and the pain in the hearts of Muslims increased. But from the point of view of the purposes of Sharia and the five necessities, the jurists transmitted and exchanged fatwas in this regard, and they attached this to the intentions, because preserving the soul is among the necessities that the Legislator, the Most High, commanded to preserve and not be exposed to destruction. They also proceeded with their fatwa from some of the prophetic texts that open this door

as it was mentioned in the two Sahihs from the hadith of Abu Hurairah - may Allah be pleased with him - that the Prophet - peace be upon him - said: "A sick person should not be taken to one who is healthy"⁹. In them also from the hadith of Abd al-Rahman bin Auf - may Allah be pleased with him - that he said I heard the Messenger of Allah - peace be upon him - say: "If you hear that a land has a plague in it, do not go forward to it. If it comes upon a land which you are in, do not depart from it"¹⁰.

This is in addition to the fact that the various discussions about what is more important to preserve the religion or the soul have been studied by the ancient fundamentalists, and many enlightened people such as Ibn Taymiyyah and Al-Razi appeared among them who explicitly endorsed the preservation of the soul over religion. Except that prayer is not confined to mosques, a Muslim can pray anywhere in order to preserve the lives of all. The matter is related to the purposes, and these purposes, as they were called, are the interests that are necessary in order for the matter of life and the system of existence to be based on righteousness, stability and happiness in religion and this world. Also, these purposes are obligatory to be preserved and taken into account on the part of existence, by doing what creates them and root them in the reality of souls and life, by leaving what hinders, obscures and making them miss it.¹¹ They considered here that gatherings for prayers in mosques are considered a way of potentially fatal to the soul, and therefore they were considered hidden, missed and disrupted for a great purpose of the purposes of Islamic law, which is self-preservation.

But ... and because of the realistic measures that were taken in exaggeratingly tightening the closure of mosques, despite the opening of

many sectors, in order to preserve the progress of the economy with minimal losses, it made many believe that some of those who issued a fatwa to close mosques came to this position according to the decision of the political and jurisprudence authority that It is the official religious face of countries and their goal was not to preserve the human soul and the purposes as mentioned above and the support of the jurists came as a justification for the decisions of the authority. This also constituted a confusion that affected the people's confidence in the religious authority in most countries, especially since some of the publishers of this belief or suspicion are among the common people who speak their personal opinions without censorship, which increased the spread of rumors and the expression of opinion in the wrong place by those who are not qualified to do so. At that time, some layers of societal thinking began to wander randomly as a result of being affected by this unprecedented reality for their parents and grandparents, as they see it.

With regard to churches, local and international newspapers and news referred to the statement of decision-makers in the church that the purposes of their religion are incompatible with harming individuals. This is considered a breach of the principles of religion, and this closure, it is based on the principle of following the political authority and not rebellion at a time when peoples of all religions affiliated with it must stand firm and strong to overcome this critical stage.

Based on these principles, the prayers designated in the Christian religion were stopped, such as Sunday mass, joy ceremonies that are held in human gatherings inside churches, and funeral ceremonies were determined and narrowed to the minimum that achieves the public health interest in which the

church is going, and this was a barrier and a limiter for the freedoms of members of the Christian religion, without a doubt.

A: Reviewing the role of the mosque in controlling the lives of individuals:

Regardless, whether the closure of mosques is a sound methodical closure in line with human interests and purposes or a systematic closure in line with political decisions, we need to mention the impact of these mosques on the lives of Muslims and its impact on their control and education. The mosque is not just a place for performing prayer. Rather, it is also an incubator environment for the state of faith, with the gathering of Muslims in congregational prayer, seminars of knowledge, assemblies of remembrance and the Qur'an, communication between believers and advising them with truth and patience. In the Holy Qur'an, the great importance of the mosque and its great status in the Muslim community become clear to us. Almighty said: (In houses which Allah has allowed to be raised up, and His Name to be remembered therein. In the morning and evening - are men who exalt Him there, whom neither trade nor sale can divert from the remembrance of Allah, and establish the prayers) (Surah An-Nur: 36-37). According to scholars and preachers, it is one of the reasons for increasing faith that motivates them to increase their acts of righteousness and piety. Sincerely and faithfully to Allah Almighty¹², and other great effects of the role of mosques.

This and likewise are among the advantages of the presence of the mosque in the life of the nation without interruption. The decision to close mosques has raised great concern for members of the nation (in general, and in particular), because of the dangerous repercussions that will occur on society when mosques are closed and disabled, as collective

worship has a remarkable role in motivating and encouraging obedience, as obedience has the effect of controlling the behavior of the individual, and thus the behavior of society will be controlled. Allah Almighty has legislated for this nation to meet at known times, including what is in the day and night, such as the five daily prayers. Some of them are in the week, which is the Friday prayer. Some of them are repeated twice in the year, which is the two Eid prayers for the congregation of each country. Some of them are repeated once yearly, which is standing in Arafah, for the sake of communication, kindness, and care. Also, it is for cleaning hearts, and to call to Allah - the Almighty - by word and deed, in addition to friendship and love, for Muslims to know the conditions of one another, not to mention its impact on educating the ignorant, getting to know the Muslims, and accustoming the nation to not being divided.¹³ It may take a long time to talk about these virtues and the effects that history and experience has proven.

At the beginning of closing the mosques, the closure decisions began to be attacked forcefully by various segments of society, and in various ways, from social networking sites, to the scientific level and debates, and through meeting the personalities of the decision-makers. Hence, apathy was noticed in society gradually, especially among young people. The reason for this may be the habitual closing of mosques, especially on Fridays, and some of those weak in faith may forget that, and those who are busy with their work, and many of them have returned to normal in this regard.

The two researchers believe that caring for the spiritual and faith aspect has a clear impact in providing strength to confront this pandemic, but the issue of closing mosques revealed the extent of the clear marginalization of the impact of the faith aspect on the psychological state

and relieving pressures to manage the difficulties of this period and true dependence on Allah Almighty, resorting to Him and submission to His Majesty in this difficult stage, and to ask for mercy from Him, Glory be to Him, and to show some of the wisdom and blessings that surround the trials in the universe, so this will have a clear effect in alleviating the effects of tension that prevailed in societies and negatively affected them.

B: Balance between supporters of closing mosques and opponents:

This is a matter in which those who opposed and supported the issue of opening and closing mosques as one of the procedures for dealing with the epidemic relied on the legal text and from the legal perspective as well. Naturally, what is required to resolve this matter, and the safest way to resolve it is that we have to rely on a firm and well-established rule, over which there is no dispute as much as possible. If we adopt this approach, we will not find a more appropriate choice than a methodology deduced from our legal texts and the positions of the biography of the Prophet and the righteous predecessors, may Allah be pleased with them.

Allah Almighty says: (But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.) (Surah An-Nisa: 65).

The overall meaning of this verse is: That is, the faith of the believers will not be complete if they resort to the judgment of Allah and His Messenger until their souls are comfortable with that judgment and are at ease. Then they do not find in themselves any hardship from this ruling and satisfy completely, without opposition, defense or dispute, which is the

reality of faith.¹⁴ We, by invoking the command of Allah, the command of his Messenger, peace be upon him, his guidance, his biography and his Sunnah, peace and blessings be upon him, we will find illuminations and evidence from the honorable biography covering our reality and bringing the treatment way with this confusing moment that confused the scene.

This Holy verse mentions that the perfection of faith and the righteousness can only be achieved if we make him, peace be upon him, a judge between us. As in the Battle of Uhud, which took place in the third year of the Hijrah, there was a great lesson, and perhaps this battle, on the breadth of its events, thus gives us signs and features from here and there for managing crisis.

The first position in this battle was when the Prophet, peace be upon him, heard that the infidels came to avenge their dead in the Battle of Badr, he consulted his companions immediately, and this is from his Sunnah and his custom, and it is a matter of utmost importance. The Companions were divided into two groups at that time:

The first group are the elders, the sheikhs, they supported their stay in Medina, and the Prophet, peace be upon him, agreed with them on that. As for the other group, headed by the young Companions - may Allah be pleased with them - and headed is Hamza bin Abdul Muttalib, their opinion was that they should go out to meet the Quraish and fight them outside Medina. So that the Quraish do not think that the Muslims' failure to go out to fight them is fear of them and cowardice among them. Also among the Companions were those who thought that when he missed the witnesses of the Battle of Badr and saw what Allah the Mighty had given to those who attended Badr, the position of honor and greatness, so they wanted to do the same as the people of Badr did

and to hasten their enemies and to be in a position of attack not to defense like the people of Badr.¹⁵

Based on that, there have become two opinions in the situation, and the two opinions are preponderant and reasonable, and the Prophet, peace be upon him, is commanded by Allah Almighty - and this is the main point - when he bears the responsibility of making decisions in such matters.

From the above, we conclude that Allah Almighty commanded His Prophet, peace be upon him, to consult the people in his saying: (and consult them in the matter. And when you have decided, then rely upon Allah) (Surah Al Imran: 159). The order of the sentences in the verse came in succession, so consultation was required before the decision-maker decided his opinion in making a decision. Applying this approach on the ground is not difficult. If the ministries of endowments - whose decisions regarding the closure of mosques were the subject of controversy - consulted the imams of mosques, the people of knowledge and jurisprudence, and the people of resolution and wisdom among people - and we think that many of them are on righteousness and guidance - the matter would be closer to right and better for not injecting discord among the people whose confidence in the religious authority has been shaken as a result of these decisions.

We also note here two opinions before the Prophet, peace be upon him, and it is easy for him to choose without any justification, as he is the Prophet, the Chosen One, the Infallible, the Inspired, loved by his Companions - may Allah be pleased with them. But when he saw that the majority wanted to go out to meet the enemy, the Prophet, peace be upon him, came down according to their opinion, even though he was inclined to the first opinion. This alone is a lesson that we need years to live in in order to

learn how to manage our differences, and how to manage those with us, and those with whom Allah Almighty has entrusted us.

The two researchers believe that there is a pause with the second stage of the Battle of Uhud as well. It is the stage of material and moral losses in the Companions and in the person of the Prophet, peace be upon him, after the Prophet, peace be upon him, fell into a hole, his honorable face was crushed, his quadriceps fractured and his mouth bled, and other than all of this, the news of his death was rumored, peace be upon him. It is noted that this happened because the Companions violated his command, peace be upon him, in their descent from the Archers Mountain in the well-known story. Here, a similarity appears in the position of some imams of mosques who violated the decisions (even if they were wrong), or of the worshipers who violated some of the imams who adhered to the decisions, with these fifty companions who were on the mountain of archers protecting the back of the Prophet, peace be upon him, but they violated his command, peace be upon him, so the result was bad. So, the contemplator in attributing the mistake of these individuals to the various mistakes of Muslims today, which are related to the various aspects of our public and private lives. Think about this to imagine the extent of Allah's kindness to Muslims, as He does not destroy them with what their hands earn, and with their inaction¹⁶. Mosques in such a situation are considered as arms of these ministries, and if they can work with one accord, they will protect the official religious authorities from any embarrassment that comes to them from these mosques in front of other authorities. We should not forget that the owners, imams and directors of most mosques were of the highest degree of care to adhere to the means of safety such as preaching, guidance

and direction, and other health guidelines as well, such as wearing masks, sterilization, distancing, and taking the prayer rug.

If some violations occur, they are few, but in this incident, there was a neglect of consultation, gathering words and decision-making, and this is a violation. On the other hand, there was an attitude of betrayal or disapproval and rebellion. The case was found and took on other dimensions that do not agree with the tolerance of Islam, and illogical accusations between the two parties. But what we must remember is what happened to the Messenger of Allah, peace be upon him, and his companions - may Allah be pleased with them - it was because of the intelligence of the enemies and their waiting for the division of the Muslims and the difference in their matter. Khalid ibn al-Walid, may Allah be pleased with him - and he was at that time in disbelief - with his military skill took advantage of the moment of opposing the archers and their descending from the mountain. So, this position took a means, an end, and an entry point to overturn the outcome of the entire battle. This is not far from the position of our enemies now, for they are in the same vein, waiting for us and seeking to disperse us and divide our words. Therefore, it is necessary now to collect our words, unite our ranks, and make excuses for each other, so that we can get out of these crises with the least consequences.

Let us be prepared to gather our words and ease the groans from here and there, and let us be an impenetrable shield for each other against the enemies of whom Allah said about them: (the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush) (Surah An-Nisa: 102). The greatest weapon is the weapon of holding fast to Allah Almighty, His religion, and the methodology of His Messenger, peace be upon him. The

greatest enjoyment is the enjoyment of supplication, brotherhood and love. There are benefits for this in this world, such as unity, the elimination of differences and progress, and benefits in the Hereafter, such as Allah's pleasure and security from the hardships of the Day of Resurrection. So, the commandment is to arm yourself with all of this, with good faith, seeking excuses, sharing in opinion, and accepting the other without questioning or treason... and Allah Almighty knows best.

The third requirement: clarifying the impact of Corona on education.

One of the sectors that was a gathering field, and was one of the first precautionary possibilities for closure due to the pandemic, and was even clearly affected by the continuous closures as a result of the spread of Corona disease, is the education sector, from schools, universities, associations, centers and various scientific forums. It is known that these mentioned are incubators for large numbers of male and female students coming from different environments and places, and when they finish their school day, they move to their homes, and perhaps to their jobs, and meet new numbers of people, which will negatively affect their whereabouts through the rapid spread of disease among them larger.

A: How governments deal with the educational aspect in light of the crisis:

Based on the aforementioned reasons, governments have announced new measures to deal with the Corona virus, including the suspension of schools and universities, with the aim of protecting the homeland and citizens. This closure has affected the majority of students in different ways, because finding a balance between learning and safety is difficult. Where many countries started the school year

based solely on the so-called (distance learning) in its various forms of technology. The decision to reopen schools has become a very complicated decision, between completing the education process in person and reaping the fruits of face-to-face learning whose usefulness has been proven over time, which in turn will spread disease because of it, and between maintaining (distance learning) until recovery and ending the crisis. Decision makers, school administrations, parents and teachers often get into heated debates about missed opportunities and how much risk is being controlled. In addition to exacerbating inequalities that harm the most vulnerable and the most disadvantaged. As it was necessary to strengthen these consultations between teachers, parents, students and local communities on the impact of this important stage to ensure that the decision is specific in its own context, and that it is tailored to the needs and suggestions of the main specialized actors based on science, expertise and experience.

As a measure to mitigate the impact of school closures, e-learning was the proposed alternative and implemented in many countries of the world. However, as the recent global human experience has shown, distance learning poses many challenges in implementing and measuring its effectiveness in reaching disadvantaged children.¹⁷ In all countries, especially the Arab countries, societies are divided in this respect into the disadvantaged and the fortunate in terms of services, access and ease of dealing with it.

It is therefore not surprising that disparities abound in regularity and quality. The United Nations Institute for Statistics and the International Telecommunication Union (ITU) estimates that 40% of students whose schools are closed today do not have access to the Internet.¹⁸

Therefore, governments have had to deal in this way as it is the safest way for students. Indeed, many countries have taken the step of canceling face-to-face learning temporarily and replacing it with distance learning under compulsion. Perhaps the decision-makers and the ministries of education know the extent of the negative impact that threatens all categories of students as a result of this dangerous and unprecedented step.

B: The negative effects of closing schools and institutes:

School closures, even if only temporarily, have had huge social and economic costs. As the closure causes disruption to all local communities, it has more impact on male and female students who belong to disadvantaged groups, as well as on their families.

The following are some of the undesirable causes and effects, which resulted from the closure of schools, and made it a very harmful and disturbing matter, and they help to clarify the extent of the impact on all of our lives as a result of the closure of schools, including:

1. Learning suspension:

It is known to everyone that schools are the main factor in providing basic education, but when they are closed, as was the case in the pandemic, children and youth are deprived of opportunities to grow and develop. The disadvantages of closure sometimes come to bear more severe pressure on students than on disadvantaged groups, who have fewer educational opportunities outside of school. In addition to the weak culture of self-monitoring among students in distance learning. This led them to a lack of academic interest, in addition to the weak ability of some parents to follow up on their children in a meaningful and real way.

2. Nutrition:

Many children and young people depend on free or low-cost (subsidized) meals provided by schools for their food and proper nutrition. When schools were closed in order to prevent the epidemic, their nutrition was negatively affected by the lack of it sometimes in their home environments, in addition to the importance of the young community, which encourages those with weak appetites to eat the necessary amount of food for them, accompanied by their colleagues and under the guidance of their teachers.

3. Parents' lack of readiness for e-learning:

When schools are closed, parents are often asked to facilitate the learning environment for their children at home, in order to integrate the participatory education process between school and home. They may face difficulty in performing this task, from a financial point of view, requirements and costs of e-learning (internet packages, laptops, iPads...), or from a moral point of view, such as the fathers' commitment to work and the inability of some mothers to follow up, or what relates to their connection with housework. These are general effects, especially for people with limited resources, or those who live in less fortunate neighborhoods.

4. Change in the level of education and behavioral follow-up:

As mentioned previously, male and female family workers often leave their children of all groups and ages alone according to the e-learning instructions that start mainly from home under the guidance of schools, due to the lack of alternative options.

With the natural obligation for the student to have a computer or a smart phone connected to the Internet to complete this (electronic) educational process, the child at this age is ready to engage in dangerous and immoral

influences that are scattered here and there on the Internet, and are sponsored by international commercial companies. Which will reflect on their behavior and lead naturally to some of these children adopting dangerous behaviors day after day, such as increasing the influence of peer pressure, watching pornographic scenes or images, and taking drugs. This requires more focus from parents on the behavioral assessment of their children, which some parents do not realize and they can't control it for the aforementioned reasons.

5. High economic cost:

For the reasons also mentioned, the economy will be affected at the individual level, and of course it will affect the international level. As indicated by studies of the United Nations Educational, Scientific and Cultural Organization (UNESCO) saying: "Working parents are likely to be unable to perform their work when schools are closed because they are devoted to looking after their children, which causes a decline in income in many cases, and negatively affects productivity"¹⁹. This is one of the most important negative effects because it is considered a threat to the international community in general.

6. Possibility of stop studying:

The general negative effects that threaten the education sector due to the continuous closures of schools will be a clear reason for the reluctance of some students to continue their studies. This may vary between countries according to culture, and ensuring the return of this category to schools is only done when they return as before. This is considered as a kind of challenge, especially when it comes to closing schools for a long time.

7. Social isolation caused by school closures:

It is not hidden, according to experience, that schools are centers for practicing social activities and human interaction, as they are the field that affects the student in terms of refining their personalities, and dealing with them from various environments. When schools are closed, this group will lose those social experiences that have a fundamental role in learning and development, and people cannot dispense with them at this age specifically.

8. Spread of fraud and dishonesty:

It is known that the tests accompanying with the educational process are governed by a formal school system within the classrooms that ensures that students perform the exams with the least possible cheating, not eliminating them but reducing them to a large extent, and this is proven by experience.

With the absence of this system of face-to-face learning monitored in the tests, the student can use various methods of cheating in the easiest and fastest way, especially when there is no religious and moral scruple, and the ease of technological dealings in this matter. This increases the spread of dishonesty and cheating in societies, and the production of generations that do not bear the fidelity of educational responsibility.

Specialists in the field of educational psychology have considered many effects of the phenomenon of cheating, whether on the student or on the educational process in general, including:

- Student's laziness and reluctance to remember academic topics.
- Weak competition spirit among students.
- Reducing the importance of tests in evaluating students' academic achievement

- Giving an unrealistic return and a false image of the outcome of the educational process
- Threatening the values of society, as the harms of cheating extend beyond the study.²⁰

Conclusion, results and recommendations:

The conditions and differences that the world witnessed at the time of this pandemic and the new epidemic known as (Corona) formed a great disorder in all its building blocks, and its pillars were shaken until many of these pillars became in need of restructuring from the beginning to be able to adapt to the current situation until Allah Almighty raises it and returning everything to its previous era of stability.

Paying attention to the impact of (places of worship and the education sector) of the closures and precautionary measures comes in terms of touching their prominent importance in society, which is indispensable for any society. The spiritual aspect related to worship and the relationship of the Creator with the creature and linking the members of the nation to each other on the one hand. On the other hand, the aspect of the scientific construction in society, which reflects the extent of the progress of these societies and their position among nations. Every country was trying its best not to stop these two compounds in order to preserve the importance of each of them and its impact on society. This is the starting point from which the two researchers started.

The researchers extracted from this study a set of results, which are summarized as follows:

1. Muslims have previously dealt with such epidemiological stage in Islamic history, with some differences between today and yesterday, by virtue of the time stage that carries development and change.

2. The closure of places of worship (mosques and churches) had a positive impact on health in an attempt to stop the bleeding rates of injuries, as well as a negative impact on the public street and the religious motivation among people, which led to throwing the fatwas authorizing its closure with a barrage of accusations and suspicions.

3. The (places of worship) have a leading role in the lives of individuals and the building of societies throughout history. This was confirmed by the legal texts, the testimonies of scholars, and the clear and evident societal impact.

4. If the decision-makers had followed the prophetic approach in counseling and asking specialists before the issue of closing (places of worship) was resolved, this would have been more in agreement between the opinions of those who supported and objected to the closure of mosques.

5. The world has witnessed a clear decline in the level of education at all levels, following (distance learning), which the world forced to resort to.

6 - The negative impact on school closures came from many aspects, affecting both the student, the teacher, and the local community as well.

In light of the foregoing, the researchers recommend the following:

- Spreading the culture of resorting to the religion curriculum and then the experiences and opinions of specialists before issuing decisions that inject societies materially and morally.
- Continuous study of percentages and statistics that show the impact of precautionary measures and closures on the education sector in particular.

- Creating educational awareness methods for individuals to reduce the scientific and behavioral decline caused by dealing with the new procedures.
- Governments should reconsider some decisions, especially those related to (places of worship and the education sector) due to the possibility of their need for continuous adjustment following the renewal and development of events locally and globally.

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