



Impact of Islamic Extension Educators on Dissemination of Health Habit Information Management and Awareness Before, and Beyond Covid-19 Pandemic

Ali Abdu Giginyu¹, Nazifa Garba Shitu² and Muhammad Ali Mutah³

^{1,2,3}Faculty of Education, Federal University Dutse, Jigawa State, Nigeria

aliabdullahiginyu@yahoo.com¹, nazifagarbashitu@gmail.com²,

9256.mmali@gmail.com³

Abstract

Islam can be described as complete and comprehensive way of life, the teachings of Islam cover all aspects of life for example political, social, economic, religious and so on. The study intends to assess the impact of Islamic extension educators on dissemination healthy habit information management and awareness before, and beyond COVID-19 pandemic. The data was generated from Islamic source of Sharia and scholar's publication; Islamic Extension Education, Cause of pandemic in Islamic perspective, Islamic good personal health habit management, disaster, epidemic and pandemic in the Qur'an, mitigation of disaster management from Islamic perspective, disaster coping according to Islamic teaching, teaching of Islam before, amidst and beyond disaster and pandemic etc. making the paper. The study revealed that the roles of Islamic Extension Educators are vital to the societal living. Therefore, the study could serve as a document and a guide to Islamic Scholars and Islamic Extension Educators in Nigeria. However, recommendations have been made as: Muslim community leaders should collaborate with government to organize effective and functional monitoring and evaluation team, overseeing Islamic preaching, Islamic preaching should be based on actual teachings of Islam (way of Allah) with wisdom and good advice, because there is no compulsion in religion, whoever wills, let him believe, and whoever wills, let him disbelieve by Muslim scholars and it was also recommended for further study.

Keywords: Islamic Extension Educators, Dissemination, Healthy Habit, Information and Awareness and COVID-19 Pandemic.

1. Background to the Study

In the face of global outbreak of the novel COVID-19 (Corona Virus), NCDC assure you that this pandemic shall pass, and encourage community to follow these simple but effective tips for their safety as: 1. Wash your hands regularly with soap for at least 20 seconds. 2. Use hand sanitizers when water is not readily available. 3. Avoid social gathering – social distancing is the new cool 4. Avoid touching your mouth, nose and eyes 5. If you sneeze, ensure to do the 'dab' and 6. Stay hydrated by drinking water very often (WHO, 2020)

Spreading of COVID-19 pandemic has been a public health crisis in which first exploded in December, 2019 in Wohan China. It quickly spreads to over 200 countries infected as of 16 September, 2021, 238 460 430 cases of COVID-19 been reported, including 4 855 764 deaths. Cases have been reported from: Africa: 8 392 276 cases; 213 946 deaths. Nigeria is among countries of the world which is severely affected by this pandemic with a total cases of 2032 165 new confirmed cases and 2 deaths were recorded at 16 October, 2021, till date 208797 cases have been confirmed 196425 cases have been discharged and 2769 death have been recorded in 36 state and the Federal Capital Territory. The 167 new cases are reported from 10 states Rivers (68), FCT (43), Lagos (24), Plateau (10), Niger (8), Edo (5), Kano (4), Benue (12),



Oyo (2) and Delta (1). This evidence makes Nigeria among countries with the highest fatality rate in the world, as a country with majority citizens are Muslim (WHO, 2021).

Islam means peace; it means peace with your lord and yourself with your fellow human beings as well as other creatures around you. Islam is the total submission of mankind and Jinn's to Allah. Islam can be described as complete and comprehensive way of life, the teachings of Islam cover all aspects of life for example political, social, economic, religious and so on (Qur'an An'am 6:38). Protection is better than care, the teaching of Islam put more emphasis on prevention rather than cure, Allah said "*And come not near to the unlawful sexual intercourse*" (zina adultery) (Israi Q 17:32). "*And do not throw your selves into destruction with your own hands*" (Suratul Bakara 2:195) Allah said "*And do not kill your selves* (Qur'an Nisa'i 4:29). On the hadith: "*On the authority of Abu Tha'alaba (May Allah be pleased with him) said the messenger of Allah (peace ad blessing of Allah be upon him) said: Verily Allah Ta'ala has laid down religious obligation (Fara'id), so do not neglected them, and He has set limits, so do not overstep the; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness so do not seek after them*" (Reported by Darul Kuduniy).

Therefore, Muslims scholars (Islamic extension educators) took the responsibility of interpret and spreading current issues/information according to the teaching of Islam, based on this background the study intends to assess the impact of Islamic extension educators on dissemination healthy information management and awareness before, and beyond COVID-19 Pandemic.

2. Islamic Extension Education

The noun extension comes from the Latin word *extendere*, meaning stretch out, (Act of stretching or straightening out a flexed limb. To a layman, extension simply means 'something extended or projected'. But to a professional the real meaning of extension must go deeper. Extension education is a voluntary out-of-school educational program for children and adults. It employs the principles of teaching and learning that affect changes in the life of children, their parents; it is generally carried out in an atmosphere of mutual trust and respect between extension workers and their clientele (human being). Therefore, Islamic extension education is a voluntary out of school educational program for children and adults. It employs the principles of teaching and learning that affect changes in the life of children and their parent according to the teachings of Islam.

In western vision the term Extension was first used to describe adult education programs in England in the second half of the 19th century; these programs helped to expand or extend the work of universities beyond the campus and into the neighboring community. The term was later adopted in the United State of America, while in Britain it was replaced with advisory service in the 20th century. A number of other terms are used in different parts of the world to describe the same or similar concept" (extension education) i.e., 1. Arabic: Al-irshad (Guidance), 2. Dutch: voorlichting (lighting the path) 3. German: Beratung (advisor work) 4. French: Vulgarization (Simplification) 5. Spanish: Capacitacioun (improving skills) 6. Thai, Lao: Song-Suem (to promote) 6. Persian: Tarvij & Gostaresh (to promote and to extend). In US, an extension agent is a university employee who develops and delivers educational programs to assist people in economic and community development, leadership, family issues, agriculture and environment. Many extensions agent works for cooperative extension service programs at land grand universities, they are some tomes referred at as country agents or educators (Van and Hawkins, 1996). In Islam Islamic extension educator is a person assist and guide people in all aspect of life according to teachings of Islam.

The concept and practice of extension are the central themes of this guide. According to Leagans (1971), Extension education is an applied social science consisting of relevant content derived from physical, biological and social sciences and in its own process synthesized into a body of knowledge,



concepts, principles and procedures oriented to provide non-credit out of school education largely for adults.

Extension education is an applied behavioral science, the knowledge of which is applied to bring about desirable changes in the behavioral complex of human beings usually through various strategies and programs of change and by applying the latest scientific and technological innovations. Extension education has now developed as a full-fledged discipline, having its own philosophy, objectives, principles, methods and techniques which must be understood by every extension worker and others connected with the rural development. It might be mentioned here that extension education, its principles, methods and techniques are applicable not only to agriculture but also to veterinary and animal husbandry, dairying, home science, health, family planning, etc. Based upon its application and use, various nomenclatures have been given to it, such as agriculture extension, veterinary and animal husbandry extension, dairy extension, home science extension, public health extension, and family planning extension (Krishiworld, 2010). It is multidisciplinary in nature as it covers extension work in agriculture, nutrition, health, environment, literacy, lifelong life, insurance, co-operative, entrepreneurship, home management, social welfare, business, mass-communication, library sciences, ICT, marketing, industry, public policy and Islamic among others.

Islamic extension educator known as *da'i* concerned with spreading, educating and disseminating Islam method among Muslims and non-Muslims, large numbers of Islamic “educators,” as *da'is* are sometimes called by Muslims themselves, turn their attention to and devote their work to fellow teaching of Islam. *Da'wa* toward fellow Muslims – that is, within the *Umma* – seeks to increase religious awareness among the Muslim masses and induce them to comply with the Islamic injunctions extracted, foremost, from the Quran and Sunna of Muhammad saw. The ultimate goal of such *da'wa* is to bring about total Islamization of both public and private spheres of the already existing Muslim societies. This can be achieved only through nurturing individual and social Islam city – a conscious all-embracing commitment to Islam (Racius, 2004).

Education in Islam is “an education which trains the sensibility of an individual, in such a manner that their attitude towards life, their actions, decisions and approach to all kinds of knowledge are governed by the spiritual and deeply felt ethical values of Islam”. It prepares human beings for holistic life with no separation of this temporary life which ends with death, and the eternal life that begins after death. It is a means of training the body, mind and soul through imparting the knowledge of all kinds i.e., fundamental as compulsory and specialized as optional. Education in Islam is not merely of acquiring intellectual knowledge but it is a mean of molding the nature and character of an individual so that they can collectively represent Islamic values, behave as *khalīfatullāh fī al-ar* (vicegerent of Allah on the earth), witness of true, nobility and human greatness. In another word, education is “a process through which human beings are trained and prepared in a concerted way to do their Creator’s bidding in this life (*dunyā*) to be rewarded in the life after death (*ākhirah*)”. The terminology of education from Islamic perspective is often defined by Muslim scholars from three different dimensions which are reflected in different concepts introduced, important among them are; *tarbiyyah* – the process of education that gives emphasis on physical and intellectual development of an individual; *ta'dīb* – the process of education that gives emphasis on nurturing good human beings with knowledge of the faith and the noble codes of conduct/ethics approved by Islam, so that he may place himself and deal with others in society with justice; and *ta'līm* – the process of education that is based on teaching and learning. The concept of education in Islam must take into consideration of all the dimensions of teaching and learning activities that reflect the above concepts of *tarbiyyah*, *ta'līm* and *ta'dīb*. No matter which one of the stated concepts is preferable to scholars, it should not be used as a pretext for controversy and intellectual acrimony among scholars; because what does it matter is not the concept, but the practice, methodology and its objectives (Yasin and Jani, 2013)



Islamic Education aims to make Balance between three levels: sense, mind and ethics, and promoting them by various educational methods. The ego's progress is a continuous dynamic movement which assimilates the different aspects and stages, without negating any, the perceptive and the intellectual, thought and emotions, ideas and deeds are all integrated into the final aim of the ego. (Manzoor. 1984)

3. Cause of Pandemic in Islamic Perspective

According to Islamic perspective Allah never change the condition of any community until the change what is in them, Allah said *"He has attendant angels before him and behind him, who, by the command of Allah watch over him. Allah does not change what is in a nation unless they change what is in themselves. Whenever Allah wants evil for a nation, none can ward it off. Other than Him, they have no guardian Suratur"* (Qur'an Ra'adi 11). Another verse Allah says: *"Whatever misfortune happens to you is because on the things your hands have wrought and for many (of them) He grants forgiveness Shura Verse 42: 30. And Satan will say to his followers after the judgment has been passed. Indeed, Allah has made you a true promise. I too made you a promise, but I failed you. I did not have any authority over you. I only called you, and you responded to me. So do not blame me, blame yourselves. I cannot save you, nor can you save me. Indeed, I denounce your previous association of me with Allah in loyalty. Surely the wrongdoers will suffer a painful (Qur'an Ibrahim 14:22).*

Disruptive behavior and unethical leadership style: Allah said: *"And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them (or We (first) increase in number those of its population) who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then, We destroy it with complete destruction. And how many generations have We destroyed after Nuh! And sufficient is your Lord as Well-Acquainted and All-Beholder of the sins of His slaves"* (Qur'an Al-Isra'I 17:16-17).

Lack of forbid other from committing the abominable deeds committing: *"Those of children of Israel who took to unbelief have been cursed by the tongue of David and Jesus, son of Mary, for they rebelled and exceeded the bounds of right. They did not forbid each other from committing the abominable deeds they committed. Indeed what they did was evil"* (Maida 5:78-79). Hadith: *"On the authority of Huzaifata may Allah be pleased with him reported that prophet saw said by Him whose hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted"* Narrated by Tirmizi

Punishment from wrong doer: Allah says *"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much"* (Qur'an Shura 42:30). Another Verse Allah says: *"mischief has appeared in the land and the sea because of what thy hands of the mankind have earned, that He may make them tasted a part of which they have done, so that they may return (turn to Allah)"* (Qur'an Rum 41:30). Again Allah said *"Because of their sins they were drowned; them were made to enter the fire. And they found none to help them instead of Allah"* (Qur'an Nuh 71:28)

Trial from Allah: Allah said: *"Be sure We shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere Bakara 2:155. And most certainly We try you until We have known those of you who strive hard and the patient. And We shall test your news as well"* (Qur'an Muhammad 47:31). Another verse Allah said *"Do the people suppose that they will be left off because they say, We have faith and they will not be tested? And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those are liars, (although Allah knows all that before putting them to test"* (Qur'an 29:2-3).



Hadith: On the authority of Abu Said Al Khudri and Abu Hurairata may Allah be please with them said: The Prophet saw said: *“No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick, he receives from a thorn, but that Allah expiates some of his sin for that. Bukhari and Muslim reported. Therefore, the role of Islamic extension educators to preach people, guide them and invite them to the actual teachings of Islam (way of Allah) with wisdom and good advice, because there is no compulsion in religion, whoever wills, let him believe, and whoever wills, let him disbelieve”* (Bukhari)

4. Islamic Good Quality Personal Health Habit Management

Islam is a religious of cleanliness, good personal health habit constitutes personal hygiene, personal hygiene involves eating a balance diet, keeping our body clean and living in a clean environment. In all ritual Islam required cleanliness before they are carried out; it is the first condition for performing some rituals in Islam, before one can engage in prayer, circumambulation around the ka'aba one must be clean from impurities, and removal impurity is done through ritual bath with clean water.

Muslims are therefore always to be clean in both physical and spiritual. Allah said *“take “Sadaqa” alms from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them and Allah is All-Hearer, All Knower”* (Tauba Qur'an 9:103). Hadith: *On the authority of Abu Hurairata (RA) said: I heard the prophet saying, “my nation will be called on the Day of Resurrection by the name Gurr Muhajjileen (implying that the parts of the body will be glittering or radiant) due to the traces of ablution whoever among you who can lengthen his portion of radiance should do so”* (Recorded by Bukhari and Muslim).

In at least Muslim performs ablution 5 time before 5 daily prayer he may wash his hands 3 time each, mouth, face and legs, he also prays only in a clean place, his clothes with which he prays must be clean, when he goes to toilet he must clean himself by using clean water if water is not available he can use hard object like stone or toilet paper, dirty clothes should be washed with pure water, the mosque should be thoroughly swept as Islam wants a Muslim pray in clean place.

It is part of the teaching of Islam if one is affected by major impurity he must take ritual bath or ablution i.e. urine, feces, seminal fluid, menstrual blood, post-partum blood, blood from a prolonged flow from the woman's private part, Al madhi or prostatic fluid which is a fluid that flows out of the sexual parts due to sexual stimulation, sperm, upon entering into the inviolable state of the pilgrimage, one who washed the death body, for edil prayer, for entering Makkah, for eclipse prayer and rain, for any social gathering (Sadlan, 1413). It is compulsory to clean out impurity from the cloth, body and place of a praying-man: that is the place where his body touches directly while praying, provided he is aware of it and able to clean it by pure water, if he cleans it by impure water and performs prayer, the prayer is not correct (Aliyu, 939).

Wash your hands before and after eating, leaving the toilet, or mouth after sleeping, vomit, do not spit or sneeze outside, used your hand or handkerchief, always wash your fruit, vegetables before eating them, use handkerchief to clean your face, it keeps your face dirty. Do not play with a stick around your eye. It is dangerous to do so. Drinking river water directly is bad, boil your river water and filter it before drinking. Always wash your plates and cutlery after each meal, clean the mouth by using of chewing stick and performed ablution in a clean place it is recommended during ablution. The benefits of cleanliness: There are any benefits for maintaining personal hygiene and cleanliness 1. It helps to prevent the development and spread of infections and pain, 2. It prevents illness and bad odor, 3. It makes us more attractive to others, 4. Good hygiene practices will help to keep your healthy (UBE, 2016). Thus, the Islamic extension educators took the responsibilities of teaching and awareness of the people from grassroots (childhood) to adulthood on the importance and how to cure our personal health, morally and spiritually.



5. Disaster, Epidemic and Pandemic in the Qur'an

Disaster, epidemic and pandemic explored from the Qur'an and Hadith were many, Allah said: *"Has not the story reached them of those who had gone before them, the people of Nuh, tribes of Ad and Thamud, the people of Ibrahim and the inhabitants of madyan and of the overturned cities? Their messengers came to them with clear signs, then it was not Allah who would wrong them, but they wronged their own selves"* (Qur'an Tauba 9:70). Another verse Allah said: *"And indeed, We gave Musa the Scripture (the Taurat) and placed his brother Harun with him as a helper. And We said: go you both to the people who have denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations etc). then We destroyed them with utter destruction. And Nu's people, when they denied the messages, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the polytheists and wrong-doers. And (also) Ad and Thamud, and the Dwellers of Ar-Rass, and many generations in between. And for each (of them) We put forward example (as proofs and lessons), and each (of them) We brought the utter ruin (because of their disbelief and evil deeds). And indeed, they have passed by the town (of prophet Lut on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection"* (Qur'an Alfurkan 25: 35-40).

First, during Prophet Nuhu: Flood disaster narrated in Qur'an occurred during the time of Prophet of Nuhu (AS) lasted for forty days and forty nights and killed all living things except those on ark of Nuhu. Allah says: *"Nuh prayed "my Lord! Indeed My people have denied me. Then judge between me and them with decisive judgment and save me and those with me of the believers. So we saved him and those with him in the leadership. Then we drowned thereafter the remaining ones"* (Qur'an Ash-Shuara Q: 117-120). Consequently, Allah said: *"therefore we sent on them the miracles, floods and the locusts and the lice and the frogs and the blood. But they behaved haughtily and they become a sinful (guilty) people. Allah said so We sent (plagues) on them, wholesale death, locusts, lice, frogs and blood sings openly self explained but they were steeped in arrogance a people given to sin"* Qur'an Aaraf 7:133.

Secondly, the disaster occurred as a punishment from Allah as a result of same-sex sexual orientation, during prophet Lud: the catastrophic rain of stones in the time of Prophet Lud (AS) as in the city of Sodom (now know as the border of Israel-Jordan) which Allah says *"When our command came, we turned the cities upside down and rained down on them clustered stones of baked clay* (Qur'an Suratul Hud: 11:82).

Thirdly, the famine which last for seven consecutive years which is narrated in surah Yusuf: Allah said *"You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat. Then you come after those seven difficult years which will consume what you advanced "saved" for them, except a little from which store. Then will come after that a year in which the people will be given rain and in which they will press olives and grapes"* (Qur'an Suratul Yusuf 47-49).

Fourthly, Thamud and Ad community, Allah said *"Thamud and Ad people denied the striking Hour of judgement. As for Thamud, they were destroyed by the awful cry. And as for Ad, they were destroyed by a furious violent wind. Which Allah imposed on them for seven night and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms. Do you see any remnants of them?"* (Qur'an Alhaka 69:4-8)

Fifth: Fir'aun Allah said: *"And Fir'aun and those before him, and the cities have overthrown (the towns of the people of Lut committed sin. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment"* (Qur'an Alhaka 69:9-10.) Additional verse Allah says *"And We took the children of Israel across the sea, and Fir'aun with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: I believe that none has the right to be worshipped but He (Allah) in Whom the children of Israel believe, and I am one of the muslims (those who submit to Allah's Will. Now (you believe)*



while you refused to believe before and you were one of the Mufsidun (evil-doers, the corrupters) (Qur'an Yunus 10:90-91).

Sixth: miraculous birds mentioned in suratul fil that protected the ka'aba in mecca from the Aksumite elephant army of Abrahata Allah said *"And He send against them birds in flocks (Ababeel)"* (Fil 105:2). Consequently, there were lessons we can learn from whatever narrated from Qur'an by our Islamic extension educators.

Seventh: The health disaster in the form of Da'un outbreak of infectious disease that occurred in the land of Sham, in the year 634-639AD (17-18AH). This disaster killed more than 30% of the population of Sham including the Governor and the companion of the prophet saw Mu'adh bn Jabal and Suhail bn Amr whose piety was beyond doubt (Khashimi etal, 2020), of the four disasters in Islam, only Ta'un disaster are relevant to COVID-19 because they are health disaster. The Da'un and COVID -19 pandemic have many things in common.

5.1 Mitigation of Disaster Management from Islamic Perspective

COVID-19 categorized as a disaster, Islamic perspective seen as a form of Allah's love and affection for human being, people were expected to belief that all with good and bad things. Allah says: *"And it is said those who fear Allah, "what did your Lord send down? They said: Goodness (the nicest thing) for those who are the best of the best (for those who have submitted their free wills to Allah) there are goodness (nice things, rewards, positive degrees) in this world. And certainly the Home of the Hereafter is much better. And certainly most excellent is the Abode of the pious (the owners of piety, taqwa)"* (Qur'an Nahli 16:30). Another verse Allah said *"Say to them (O Muhammad saw) my Lord enjoys justice, and; and that you set your faces a right at the time of every prayer, and that you call upon Him, exclusively dedicating your faith to Him. You shall return to Him as you were created"* AARAF Qur'an 17:29.

Muslims are expected to always have positive thinking and feeling feel and think positively to their lord, so that they always behave positively in a crisis. In psychology, people who are always able to be positive in the middle of a crisis will have resilience or endurance and the ability to adopt a pandemic, so that they remain productive in different situation (Zahra, 2020) Thus, disaster in Islam must be overcome with the spirit of a better life, not fatalistic and pessimistic. In Islamic history perspective, disaster management is carried out in the three stages namely: Preventive Measure, Emergency Measure, and Recovery Measure (Jihad, 2020)

Preventive measure: This analyzing the cause of disasters and understanding the role of humans as representatives of Allah on earth. This step was inspired by the story of Yusuf in the Qur'an "Allah commanded the people of prophet Yusuf to do farming for seven years in a row and harvest should be stored except for a little to be consumed because there will be a flaming which will last for seven years" (Qur'an Suratul Yusuf: 47-49).

Disaster Emergency Response: This is a series of activities carried out immediately at the time of disaster to deal with the adverse effects which include activities to rescue and evacuate victims properly, the fulfillment of basic needs protection of vulnerable group management of refugees and emergency recovery. This step is inspired by the Qur'an Allah says: *"For this reason did we write to the children of Israel (In Torah) that whoever kills a human being for other than manslaughter or for mischief in the earth, it is as though he had killed all mankind. And whoever saves the life of one, it shall be as if he had saved the life all mankind. And assuredly there came unto them our apostles with evidences, yet even thereafter many of them are acting on the earth extravagantly".* (Qur'an Maida 5:32)

Recovery Measure: Is the rehabilitation of public services and the reconstruction of post-disaster infrastructure. In this Allah says in the Qur'an Allah does not change the fate of people until they change



their own destiny, (Qur'an Ra'ad 13:11). *Another verse Allah said "Ask forgiveness from your Lord, Verily, He is Oft-Forgiving; He will send rain to you in abundance. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers (Qur'an 71:10-12)*

6. Teaching Of Islam Before, Amids and Beyond Pandemic, Disaster and Epidemic

The Qur'an and Hadith had the concept of disaster that are rich in meaning, such as *musibah*, *bala'i* (bad test), *iqab* (punishment). On one hand, disaster can cause serious disruption to human life and it also result in a loss, damage, destruction or paralysis of social functions of society as well as conflict and chaos (*fitna*). Disaster not only befalls those who are guilty or sinful, but also those who are good and righteous and have faith Allah said: And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong and know that Allah is strict in punishment (Anfal 8:25). If a sinful human hit by a disaster, then it can be seen as (*azabah*) *iqab* even for his action. As for those who died as a result of a disaster of a disaster but were innocent, they died as martyr (glorious in the sign of Allah. *On the authority of Anas bn malik RA said prophet Muhammad saw said "Plague is the cause of martyrdom of every Muslim (who died because of it) Narrated by Bukhari (Sahih Bukhari book: 56, Hadith 2830. Another Hadith On the authority of Abuhuraira the prophet said "The martyrs are of five kinds: one who dies of plague, one who died of disease of his belly, the drowned, one who dies under the debris (of construction, etc), and one who dies while fighting in the way of Allah" Narrated by Bukhari and Muslim.*

Allah says: *"and We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient"* (Bakara 2:155). It is stated that a disaster is a form of love from Allah and a medium of introspection. Therefore, disaster must be treated as a test which opens up opportunities for people improve the quality of their faith and devotion. The prophet saw said: *"if you hear a plague ranging in a country, then do not enter it; and if you are in that area do not go out to run from it"* (Narrated by Bukhari and Muslim). This Hadith is very relevant to current situation.

On the authority of Ibn Abbas (May Allah be pleased with them) said: one day, I was riding behind the Prophet saw when he said, *"O boy! I will instruct you in some matters. Be watchful of Allah (commandment of Allah), He will preserve you. Safeguard His Rights; He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gathered to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been and the link had dried up"* (At-Tirmidhi)

The Prophet Mohammed (Peace be upon him), did not underestimate dealing with the pandemics, nor did he panic, but rather ordered the Muslim to be cautious, and he advised him to deal practically with the pandemic to prevent it is better than to mourn and cry over the spilled milk, so the pandemic is an enemy of man. All human beings to put an end to it and confront it by all available scientific means, so that it does not spread and move from one place to another as the Prophet of Islam commanded (Craig, 2020). In the noble hadith, the Prophet Mohammed (Peace be upon him) said, "God did not bring down a disease, or did not create a disease, but he sent down, or created a medicine for him: the death" (Al-Bukhari, 1995). This Prophet of Islam warns Muslims and all of the mankind that the treatment precedes from preserving the soul, body and mind, and shows that every disease is a medicine, and every disease cures its knowledge from its knowledge and its ignorance from its ignorance. This differs according to several aspects, such as; the ages and times, the development of medications, treatment and medical means, so the Prophet gives hope to every patient, as he decides that every disease has a medicine and every disease has a cure, and thus does not lose hope, no matter how serious his illness is. Unlike what is the case today where some diseases are classified as having no cure (Al-Kassimi, 2003). The Prophet Mohammed (Peace be upon him), observed its moderation as usual in setting the scientific method for dealing with the disease, by



intermarriage between spiritual and psychological medicine and physical medicine, and not only on the physical side, and thus Islam in everything where it combines religion and the world and between matter and spirit (Monroe et al., 2003).

6.1 Islamic Instruction Before and Beyond Pandemic

In the Islamic religion, there is a set of health directives and instructions in the time of the epidemic and the spread of diseases, including:

- 1. Belief in God Almighty**, in the amount of good and bad, and the taking of causes, lack, dismay and alarm, Allah Almighty said in his holy book: *For each one are successive (Angel) before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people there is no repelling it. And there is not for them besides Him any patron*” (Qur’an Ra’ad 13:11). Another verse Allah said “...Allah is the one” (Qur’an Iklas 112:1-4)
Another verse Allah says “*Say thou: He is able sent on you a torment from above you and from beneath you feet, or adding you to each other (making you enemies) in different parties and make you taste the violence of one to another*” see how we explain our verses, so that they may understand”. (Qur’an An’am 6:65).
Again Allah said “*Then eat of all fruits (flowers)! Ply (wonder around) in the way of your Load that He commanded. There comes forth out of their bellies a fluid (honey) of varying hues, which there is a healing for mankind most surely there is a verse (proof) in this for a people who reflect*” (Nahli 16:69)
- 2. Preserving prayer, supplication, and pleading with a lack and refraction of Almighty Allah:** Allah said “*O ye who believe! Seek help with patient perseverance and prayer; for Allah is with those who patiently persevera* (Qur’an 2:153.)
In a tweet to US President (Donald Trump), he said: It is a great honor for me to announce on Sunday, March 15, 2020, the National Day of Prayer in America! And the Pope of the Vatican says: We pray that God will remove this epidemic from the people of the earth. Then he says, I unite with the bishops and the believers in these difficult times to live by faith, love and trust in the power of God, that we pray for those who suffer from the Corona epidemic and for those who support them.
- 3. Commitment to quarantine and avoid crowded places:** as the Prophet Mohammed (Peace be upon him), said “*If you hear of an outbreak of plague in a land, do not enter it; but if the plague outbreaks out in a place while you are in it, do not leave that place*”. (Bukhari)
- 4. Healthiness/hygiene habit proper management:** by washing hands with water and detergent, and caring for body hygiene, clothes, and others. On the authority of Abu Hurairah (Radiyallahu Anhu) that he said: (The Messenger of God, if he sneezed, put his hand or his garment on his mouth). (Jamiu Timidhi) And on the authority of Aisha, (Radiyallahu Anha), reported, he said: The Messenger of Allah saw “if he wanted to sleep while he was in a state of major ritual impurity, he would perform ablution, if he wanted to eat or drink, he would first wash his hands and then eat or drink” (Sunan Nisa’I 258).
- 5. Keep away from contact with patients or suspects:** In this the Prophet Mohammed (Peace be upon him), clarified this principle by saying: Narrated bu Abuhurairata RA Prophet “*Flee the leper as you flee from the lion.*” (Bukhari) Anothr tradition “Narrated by Saudat, Prophet Said “if you hear of an aoubreak of plegue in a land do not enter it, but if the plague breaks out in a place while you are in it, do not leave the place” (Bukhari V:7 Book 71 Number 624)
- 6. Evade evil doer:** Allah said: “*And fear tumor or oppression, which affected not in particular (only) those of you who do wrong and know that Allah is strict in punishment*” (Qur’an Anfal 8:25).
Ummu salama narrated that I heard the messenger of Allah saying “*If sins become apparent in my*



(community) umma, Allah will surround them with punishment from Him". (Reported by Imam Ahmad)

7. **Solicit forgiveness from Allah:** Allah said: *"And oh my people! Ask forgiveness of your Lord, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength so turn ye not back in sin"* (Hud Qur'an 11 52). Another verse Allah said *"Then, I say you are asking forgiveness of your Lord, verily He is ever Most Forgiving. He shall send on you the sky with abundance of rain. And help you with wealth and sons, and make for you heavens (fruitful gardens) and make rivers run for you"*. (Qur'an Nuh 71"10-12). Therefore, Muslims should try their best and follow the teachings of Qur'an and Sunnah as well as our Islamic extension educators (scholars)
8. **Remembering Allah:** always remembering, praying and glorifying Allah and endurance. Allah says in the Qur'an *"therefore, remember Me I will remember you, and be grateful to Me and never be ungrateful to Me. O you who believe! Seek help in patience and As-Salat (the prayer), Truly Allah is with As-Sabirun (the patience)*. (Bakara 2:152-153)
9. **Application of the honey, Zamzam water and black seed:** Allah said in honey: Then eat of all fruits (flowers)! Fly (wander around) in the ways of your Lord that He commanded. There comes forth out of their bellies a fluid (honey) of varying hues, in which there is a healing for mankind. Most surely there is a verse (proof) in this for a people who reflect Qur'an Nahli 16:69. The Prophet Mohammed (Peace be upon him), said in the Water of Zamzam, it was narrated that Jabir bn Abdullahi said: I heard the messenger of Allah saw say *"The water of Zamzam is for whatever it is drunk for"* Reported by Ibn Maja.

The Prophet Mohammed (Peace be upon him), said in the black seed *"Black seed is a remedy (cure) for all diseases (ailments) except death"* [Al-Bukhari and Muslim] (Ahmad et al., 2013). Where scientific research has proved that honey and black seed raise the efficiency and ability of the human immune system (Hussain et al., 2016) (Saleh and Schleicher, 2000) (Seward, 2015) (Swamy and Tan, 2000).

Finally, we must verify the news and not spread rumors, how many have been destroyed by societies, and raise the slogan "They found out" and let us take the advice and instructions of scholars and specialists from theologians and from specialized doctors so that people do not fear and panic, and in this he said the Prophet Mohammed (Peace be upon him), An Uqba bin Amer (Radiyallahu Anhu) He said: I said, *"O Messenger of God, what is deliverance? He said: (I hold your tongue on you and your home can help you"* (Narrated by Tirmidhi 2406). (Hold your tongue on you) means healing rumors, (for your house can help) means quarantine.

7. Conclusion

Islamic Extension Educators have been impacting in dissemination healthy habit information management and awareness before, and beyond COVID-19 Pandemic. This was because the scholars were trying their best in advises, teaching, awareness, dissemination Islamic information the actual teachings of Islam voluntarily both spiritual and moral in all aspect of life. Therefore, the researcher concludes that Islamic Extension Educators are impacting in dissemination healthy habit information management and awareness before, and beyond COVID-19 Pandemic

8. Recommendations

The followings recommendations have been made as:

1. Muslim community leaders should collaborate with government to organize effective and functional monitoring and evaluation team, overseeing Islamic preaching



2. Islamic preaching should be based on actual teachings of Islam (way of Allah) with wisdom and good advice, because there is no compulsion in religion, whoever wills, let him believe, and whoever wills, let him disbelieve by Muslim scholars.
3. It was also recommended for further study.

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