





Understanding the Intersection of Islamic Principles and Humanitarian Services: Efforts of Muslim Students' Society of Nigeria

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Abstract

Background of study: This study examined the intersection of Islamic principles and humanitarian services through the activities of the Muslim Students' Society of Nigeria (MSSN). It explored how MSSN's diverse humanitarian programs align with Islamic teachings on compassion, social justice, and communal responsibility.

Aims and scope of paper: This paper's goal is to investigate how MSSN's programs include Islamic ideals and how youth-led religious initiatives use faith-based humanitarianism to address important social issues in Nigeria. The study's focus encompasses a range of MSSN initiatives in the fields of spiritual outreach, education, healthcare, and aid distribution.

Methods: Utilised qualitative methodology, the research draws on primary reports, interviews, and institutional records to assess the society's interventions across healthcare, education, relief distribution, and spiritual outreach.

Result: Findings reveal that MSSN actively played a crucial part in crisis response, such as during the COVID-19 pandemic, where it provided essential food, medical supplies, and public health education. The Society also engaged in sustained welfare initiatives, including IDP support, deradicalization programs, scholarship schemes, *zakāt* distribution, and rural *Da'wah* missions. These efforts have significantly impacted vulnerable populations, reaching thousands across northern and southwestern Nigerian. MSSN's model of youth-led, faith-driven service delivery further extends to prisons, hospitals, and orphanages, ensuring a holistic approach to community care.

Conclusion: MSSN's integration of Islamic ethics with pragmatic service delivery affirms the critical role of faith-based youth organisations in fostering national cohesion, resilience, and development across Nigeria.

A. Introduction

Across the annals of history, the proactive involvement of individuals and religious communities, particularly, Islam, in extending a helping hand to those in distress predated the codification of International Humanitarian Law by centuries (Nabiebu, 2023). This tradition of altruism and solidarity has been a cornerstone of Islamic civilization, demonstrating a universal commitment to assisting populations impacted by the ravages of persecution, the devastation of natural disasters, the upheaval of conflicts, and the plight of displacement.

The confluence of multiple crises in contemporary Nigeria, such as pervasive poverty, youth unemployment, internal displacement brought on by insurgencies (particularly Boko Haram), and structural social discrimination, has made humanitarian needs even more pressing. More than 8.4 million people in northeastern Nigeria need humanitarian aid, according to reports from the UN Office for the Coordination of Humanitarian Affairs (Ekele & Shidu, 2017). Because they have less access to resources, education, and work prospects, young people who make up over 60% of the population are more susceptible to radicalization and exploitation.

Thus, the engagement of Muslim communities in humanitarian efforts is deeply rooted in the teachings of the Qur'an and the Hadith, which instruct believers to engage in humanitarian acts, such as caring for the less fortunate, promoting justice, and upholding human dignity. The Muslim Students' Society of Nigeria (MSSN) and other student-based Islamic organizations have risen to the occasion to tackle these issues through a range of humanitarian initiatives. However, despite MSSN's prominence and grassroots initiatives in community development, welfare, health, and education, there hasn't been much scholarly interest in their work (Hasan, 2024; Isa & Jalil, 2020). The majority of scholarly research on MSSN ignores its humanitarianism in favor of concentrating on its religious activism, ideological disputes, or sociopolitical identification, according to a study of recent literature. Due to this dearth of research there is a substantial knowledge vacuum regarding the wider role of faith-based youth organizations in long-term social intervention (Patrick et al., 2023).

These directives are not merely charitable gestures but are considered forms of *Ibādah* (worship), with the potential to cleanse one's soul, earn divine favour from Allah, and pave the way to Paradise (*al-Jannah*). Such teachings transcend the boundaries of faith, promoting a universal message of kindness and support to all humans, regardless of their creed and cultural background.

Examining how MSSN's interventions relate to Islamic ethics like *rahmah* (compassion), *'adl* (justice), and *ihsān* (benevolence) is also necessary. How these values are operationalized in specific programs like prison outreach, *zakāt* distribution, educational scholarships, rural *Da'wah*, and assistance for internally displaced persons (IDPs) is another important consideration. This congruence between belief and activity provides a rich framework for examining the Society's potential as a faith-driven force for community change. Recent research has highlighted the increasing importance of these organizations in filling state capacity gaps in crisis situations (Hasan, 2024).

Part of the structured mechanisms established in Islam to facilitate humanitarian aids are *Zakāt* (the obligatory almsgiving), *Waqf* (charitable endowments), *Ṣadaqah* (voluntary charity) and *Kaffarah* (expiation payments) are key examples of these institutions. Furthermore, MSSN's operations offer a chance to investigate how traditional Islamic economic mechanisms are applied by youth-led religious movements in contemporary urban and rural Nigerian environments. In West African Islamic studies, this field of study is still understudied, particularly regarding programmatic and practical perspectives. Understanding this could help create development policies that are more inclusive and based on religious principles.

These acts have historically contributed to significant social reforms, such as the emancipation of slaves, the provision of critical support to underprivileged individuals, and the enhancement of educational and healthcare facilities. Their impact has been monumental in improving the quality of life for the broader community (Yusuf, 2024). These principles not only form the moral compass for Muslims but also guide the operational ethos of organizations like the Muslim Students' Society of Nigeria (MSSN).

Thus, the title of this study, "Understanding the Intersection of Islamic Principles and Humanitarian Services: Efforts of Muslim Students' Society of Nigeria," refers to the efforts of this faith-based youth

organization, the Muslim Students' Society of Nigeria, to operationalize Islamic humanitarian principles through planned social interventions.

B. Research Methods

This study used a qualitative approach and a descriptive case study design. Twelve MSSN members from five zonal councils were interviewed in-depth. The selection process sought to represent program diversity and geographic dispersion, and the data were subjected to thematic analysis.

The fieldwork took place between January and May of 2024, spanning five months. The study concentrated on a few MSSN zones in northern and southern Nigeria, including Oyo, Ondo, and Niger States (Southwest) and Borno and Kano States (North). The great intensity and variety of MSSN humanitarian efforts, especially in areas impacted by poverty, displacement, conflict, and limited access to public services, led to the purposeful selection of these locations. The chosen areas represented a range of social settings pertinent to the study's goals.

Semi-structured in-depth interviews, participant observation, and document analysis were used in the data collection process. Twelve key informants were interviewed, including welfare program directors, volunteers directly involved in humanitarian program execution, and national and zonal MSSN officials. The purpose of the interviews was to examine the planning, execution, goals, and difficulties of MSSN's programs, including COVID-19 response activities, assistance for internally displaced people (IDPs), distribution of zakāt and sadaqah, rural da'wah initiatives, and social visits to hospitals and prisons. Depending on the respondents' location and availability, interviews were either conducted in person or online.

Sites where MSSN programs were in operation or had been completed were visited to conduct field observations. These included community service projects, health campaigns, relief distribution initiatives, and outreach events in rural areas. Contextual information about the interactions between MSSN program implementers and recipients was gleaned from observations. To supplement the primary data and validate important findings, supporting documentation was examined, including activity reports, official MSSN publications, financial records, and promotional materials.

Transcription, coding, theme categorization, and interpretation were all part of the thematic approach to data processing. Finding trends and connections between Islamic values and MSSN's humanitarian activities was the main goal of the investigation. To evaluate how well MSSN's work aligned with Islamic social ethics, key ethical ideals like rahmah (compassion), 'adl (justice), ihsān (benevolence), and ukhuwah (brotherhood) were used as conceptual lenses.

A number of shortcomings are acknowledged in this study. The majority of the data sources were MSSN internal, which could have introduced positive bias into the representation of program outcomes. The purposive selection of informants and research locations limited the applicability of the findings to all MSSN structures throughout the country. The lack of perspectives from external stakeholders and program users limits the ability to independently assess the efficacy of the program. These drawbacks highlight the necessity of larger, more comprehensive follow-up research to improve the breadth and depth of subsequent discoveries.

C. Discussion of Results

A distinguished academic and religious leader, Professor Adamu Aliyu, chaired the COVID-19 Relief Committee (CRC), which was established by the Muslim Students' Society of Nigeria (MSSN) B-Zone in a prompt response to the COVID-19 pandemic. In 17 northern states, the committee oversaw relief activities and provided food, hand sanitizers, and face masks, among other necessities, particularly to impoverished areas (Adewole & Buhari, 2023). In addition to providing tangible relief, the CRC used grassroots outreach and the media to raise public awareness about COVID-19 prevention (Elmakki, 2025). The CRC changed its name to the Welfare and Relief Committee as the pandemic progressed, institutionalizing aid after the emergency phase and continuing to provide assistance throughout Ramadan and other crucial times.

MSSN extended its humanitarian reach beyond the immediate crisis response to areas affected by violence, with a focus on internally displaced persons (IDPs) in the states of Borno, Adamawa, and Yobe (BAY). Through organized trips to displacement camps, more than 5,000 IDPs received food, clothing, toiletries,

and educational supplies (Wayas et al., 2019). Understanding how susceptible young people in these areas were to radical ideologies, MSSN launched deradicalization initiatives focused on Islamic education with the goal of dispelling theological myths and promoting tolerance and peace (Onoja et al., 2020). This strategy positioned MSSN as a pertinent player in post-conflict rehabilitation and spiritual counseling for displaced communities by fusing humanitarian aid with intellectual engagement.

In 2019, MSSN B-Zone created the Al-Ummah Zakāt and Sadaqah Foundation in an attempt to organize charitable contributions. To assist low-income families and vulnerable students, this foundation was established to gather and disburse zakāt and sadaqah from members and well-wishers (Razak, 2019). Scholarship programs that pay for school costs for underprivileged kids and provide widows with monthly allowances are two noteworthy initiatives within this concept (Innovation & Assistance, 2024). As an example of MSSN's dedication to educational empowerment at all levels, the foundation introduced a PhD support program in 2024 that offers ₦250,000 interest-free loans to help doctorate candidates complete their thesis work.

MSSN's main Rural Da'wah program, led by the University of Ibadan chapter, focuses on rural outreach in addition to urban-centered relief. Volunteers from MSSN were sent to underprivileged areas between 2022 and 2024 to carry out da'wah in conjunction with development initiatives like classroom restorations, borehole repairs, and hygiene education (Aliyu, 2022). Numerous conversions and improved intercommunal relations resulted from these activities, which were frequently accompanied by spiritual participation and community discussions (Joppe et al., 2024). Additionally, volunteers from the departments of agriculture and veterinary medicine offered farming guidance and animal care, demonstrating a comprehensive fusion of practical growth and faith-based service (Karimullah, 2023).

The work of the Al-Ansār Foundation, an assistance program that pays for tuition, food, and housing for students in need, further demonstrates MSSN's longstanding dedication to student welfare. Donations from alumni and charitable members of the Muslim community support these initiatives (Conference, 2023). Furthermore, MSSN chapters at other organizations, such as FUTA and LAUTECH, actively support underprivileged high school students by paying for national exams like JAMB and WAEC. Additionally, the organization regularly arranges outreach to hospitals, jails, and orphanages, where volunteers provide counseling, Islamic literature, and food (Shavira et al., 2016). These projects exemplify MSSN's comprehensive approach to humanitarian aid by fusing spiritual counseling with material and psychological support.

Because of its theological foundation, Islamic humanitarianism differs from secular humanitarian models, and MSSN's efforts provide a localized embodiment of this philosophy. Islamic philosophy views humanitarianism as a divine mandate derived from the Qur'an and Sunnah, which call for compassion, fairness, and service to everyone, regardless of status or faith (Iji, 2025). This ethical imperative, which holds that faith and service are inextricably intertwined, is embodied in MSSN's programs like the CRC and the Zakāt Foundation. This religious paradigm encourages community ownership and long-term involvement.

The foundation of MSSN's operations is founded on fundamental ideas such as ta'awun (cooperation), raḥmah (mercy), and 'adl (justice). Instead of being top-down charity, these ideals are mirrored in the way aid is provided: with dignity, respect, and consultation with recipients (Merlins, 2024). This strategy is further supported by the use of Islamic education in deradicalization programs, as MSSN eschews punitive tactics in favor of remedial pedagogy based on scriptural validity (Zahra & Herman, 2023). This educational strategy offers an Islamic substitute for Western de-radicalization frameworks and has demonstrated efficacy in combating radical ideologies among susceptible populations.

The MSSN's use of economic instruments like zakāt and sadaqah is in line with the greater goals of Islamic law, or maqāṣid al-sharī'ah, especially when it comes to advancing socioeconomic fairness. By creatively utilizing these tools in a student-led setting, the Al-Ummah Foundation transforms religious donations into a dependable source of widow assistance, microloans, and scholarships (Rusydiyana et al., 2025). Because contributors are guaranteed that their money will be utilized in accordance with Islamic ethical standards, this not only empowers beneficiaries but also fortifies ties within the community. These models provide insightful information for more extensive Islamic NGO funding systems.

Furthermore, MSSN's Rural Da'wah program serves as an example of how religious institutions can help close the gap between rural underdevelopment and metropolitan educational institutions. MSSN engages in what could be referred to as "service-based da'wah" by integrating da'wah with borehole repairs, educational donations, and health services (Nnaji, 2023). This approach is quite similar to the prophetic heritage of using service to mankind as a means of evangelization. The effectiveness of these approaches in promoting social cohesion and conversion suggests that they could serve as replicable models in comparable settings throughout sub-Saharan Africa (Olatinwo et al., 2024).

Last but not least, MSSN's programs offer an alternative perspective to the dominant international discourses that obscure Islamic actors in humanitarian studies. The idea that Islamic humanitarianism is reactive or intellectually inflexible is contested by their work. Conversely, MSSN exhibits the ability to plan strategically, coordinate across sectors, and have a lasting impact all of which are based on Islamic principles (Parisi, 2017). This calls for their increased inclusion in scholarly and policy discussions and challenges the way Islamic actors participate in humanitarian partnerships (Tosi & Marty, 2024).

The MSSN's contributions to national progress are substantial and multifaceted, with a significant emphasis on acting as a robust instrument for national unity and social cohesion. Its membership, which transcends geographical and ethnic boundaries, fosters national integration and constructs bridges of understanding through initiatives that underscore the values of Islam, particularly the concept of brotherhood, and the interconnectedness of humanity at large. Similarly, the programs orchestrated by this influential society are meticulously designed to instill a proper compass in future leaders, grounded in the belief that morality, a sound disposition, and the dignity of labour are indispensable cornerstones for national development. The society is recognized for cultivating students who embody both academic excellence and moral integrity, contributing valuable figures to governance, education, and other fields. In a nation divided by ethnic tensions, the society has fostered a robust sense of brotherhood, immune to the influences of ethnic prejudice, with genuine and deep-rooted friendships. The society has cultivated a leadership that is not only disciplined but also dedicated to selfless service.

Furthermore, the Muslim Students Society Nigeria maintains its role as a vigilant pressure group, not merely focusing on unifying Muslims and instilling a genuine Islamic spirit and faith in Allah, but also on advocating for the broader welfare of the Muslim community and safeguarding their fundamental human rights within any society. This dual focus on internal spiritual growth and external societal impact underscores the society's comprehensive approach to community development and national service. In essence, MSSN's activities are deeply rooted in promoting both intra-faith solidarity and inter-community harmony, while simultaneously nurturing leadership and upholding human rights, all pivotal to the overarching goal of national development and progress (Ulime & Seminary, 2024).

This study enhances our understanding of how Islamic values are used in youth-led humanitarian efforts by faith-based organizations. The study emphasizes an integrated spiritual and social service delivery model rooted in zakāt, sadaqah, da'wah, and community empowerment through the Muslim Students Society of Nigeria (MSSN). The research looks at the role of student-driven religious institutions in disaster relief, educational support, and community development. This contrasts with previous research that has focused on state-led or NGO responses. By presenting MSSN as a scalable and replicable case for a grassroots value-based service model in a multi-ethnic and multi-religious context, this research adds to the growing literature on Islamic humanitarianism.

This study only collected data from a few MSSN branches and activities; it may not represent the scope of MSSN operations across Nigeria. In addition, the results are based on personal reports from MSSN actors, which may be positively biased. External assessments or comparative perspectives from beneficiaries and community leaders could be beneficial for future research.

Further studies are needed to examine the humanitarian strategies of MSSN and other youth-based Islamic organizations in West Africa. In addition, it would be advantageous to conduct an investigation into the long-term impact of MSSN's programs on community resilience, social integration, and religious harmony. Finally, policy-level analysis could explore ways in which MSSN's grassroots model could be improved or institutionalized through formal cooperation with government agencies or international organizations.

D. Conclusion

By transforming fundamental values like rahmah (compassion), 'adl (justice), ihsan (kindness), and ukhuwah (brotherhood) into tangible, youth-led initiatives that tackle pressing social issues, the Muslim Students' Society of Nigeria (MSSN) incorporates Islamic principles into humanitarian services. In addition to being reflected in their motivations, these values are also ingrained in the way they organize and carry out their various initiatives, such as the distribution of zakat and sadaqah, rural Da'wah, prison and hospital outreach, scholarship programs, and assistance for internally displaced people. Humanitarian service is a religious practice, as evidenced by MSSN's actions, which operationalize Islamic ethics through ongoing welfare programs and community care. This study satisfies the research goal of examining faith-based youth engagement in social welfare by showing that Islamic values, as implemented by MSSN, may be successfully transformed into tangible humanitarian projects.

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F. Author Contribution

MKA oversaw the writing of the first draft, conducted field interviews, and developed the research design. IKO made a substantial contribution to the literature evaluation and was responsible for data gathering and theme analysis. AAM oversaw the investigation, verified the results, and made significant edits to the paper. HK managed references, arranged institutional access, and assisted with formatting and editing the final version.

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