Original Article

Islamic Missiology: The Rise of 'Procreative Jihad' and Islamophobia in Nigeria

Assoc. Prof. Peter O. O. Ottuh, PhD[1] & Damilola T. Otuyemi[1]*

[1] Delta State University, P. M. B. 0001, Abraka, Nigeria.
[*] Author for Correspondence ORCID ID: http://orcid.org/0000-0002-3587-7537; Email: pottuh@delsu.edu.ng

ABSTRACT

Nigeria has already experienced a lot of crises; therefore, it is obvious that it is unprepared for the havoc that Islamophobia can bring about as a result of 'Procreative Jihad' – a new missiological strategy in Islam. 'Procreative Jihad' is currently happening in Nigeria, where radical Muslims have started having sex with non-Muslim girls and women, abducting, impregnating, marrying, and forcing them to convert to Islam so that their offspring will inevitably grow up to be Muslims. This research provided a qualitative analysis of the ramifications of the Islamic missiological tactic known as 'Procreative Jihad' which aims to convert non-Islamic populations in Nigeria to Islam. The paper employed a critical literature review and phenomenological methods. The literature review was used to provide a historical overview of 'Procreative Jihad', while the phenomenological method was used to collect data for the study through oral interviews and observations. Using extant literature, oral interviews, and observations, the findings revealed that 'procreative jihad' is an affront to human dignity, a violation of non-Muslim women's human rights and freedom, undercuts Islam as a religion of peace and justice, and breeds Islamophobia. The study concludes that the mission or *da'wah* goal of Islam does not necessarily include the holy war of any form. As a result, Muslims should use all of Islam's holistic qualities, such as compassion, honesty, tolerance, humility, and decency, in spreading the religion in Nigeria and beyond.

INTRODUCTION

One of the world's three main monotheistic faiths that is growing quickly and is built on its holy book is Islam. It is a natural outgrowth of both Judaism and Christianity, incorporating some of their principles while tempering or rejecting others (Ottuh & Idjakpo, 2022). In the 19th century, Islam was actively promoted by the Sokoto Caliphate, which was headed by Usman Dan Fodio and had its headquarters in Nigeria (Awoniyi, 2012). *Da'wah* (spreading the message of Islam) may take many various forms and is not only done through speaking, sermons, or handing out material (Phil & Ramsay, 2003). Being a good role model and living example, having a decent character, a strong personality, and having excellent manners are the most effective ways to teach and practice Orthodox Islam. Individualistic religious beliefs and evangelism have less success with Muslims than with other groups. In the context of Arab culture, where individuality does not predominate, this is particularly true. In the postmodern era, evangelism ought to be intimately relational and ingrained in a certain setting and community. Such ways of thinking would also be very helpful when talking to a Muslim who feels very connected to his or her community.

According to Ottuh and Idjakpo (2022), despite the fact that Islamic means of propagation are often more aggressive and coercive, Nigerian Muslims are aware of the missionary orientation of Muslim migration, radicalism, revivalism, expansionism, and exclusivism. Thus, Muslims' attitudes and approaches to Islamic missions vary. When

Muslims reach the point of equality with members of other faiths, they are likely to behave in a manner that is foreshadowed in the Nigerian portion of the narrative (Isiramen, 2004). In Islamic missiology, the mission includes both temporal and spiritual *da'wah,* as well as Jihad (holy war) and crusade. The basis of *da'wah* may be found in the Quran (14:24–25) (Anderson, 2016). Nadwi (2021) says that these verses give rules for spreading the message of Islam (called "*da'wah*") in every time and place and help people protect themselves from danger.

God commands Muslims to call people to Islam and to remove them from *Jahiliyyah* (a term used to describe a way of life marked by unrestrained freedom and self-gratification). They are warned that failing to comply would lead to widespread mischief and corruption throughout the globe—this is the main goal of Muslim *da'wah* (Nadwi, 2021). Recognition of this fact gives every reason for Christian missiologists to envy their Muslim colleagues. The former bemoans the fact that missiology is a distinct academic study and methodical approach apart from the other theological disciplines, while the latter relish the prestige of dealing with the core of their faith (Fuller, 2001). Islam as a whole, encourages Muslims to use all of their skills and resources to help them achieve their goals.

A new missiological method known as "Procreative Jihad" in Islam to convert non-Islamic communities in Nigeria to Islam is already going on. Procreative Jihad as a new Islamic missiological strategy is a practice whereby radical Muslims have sex with

non-Muslim girls and women, abducting, impregnating, marrying, and forcing them to convert to Islam so that their offspring will inevitably grow up to be Muslims. According to Ottuh and Aitufe (2014), the new Islamic missiological strategy now includes kidnapping and hostage-taking. This qualitative research provided an investigative analysis of the criticism and implications of the Islamic missiological tactic: 'Procreative Jihad,' which aims to convert adherents of other religions in Nigeria to Islam. The study employed the phenomenological approach by drawing from extant literature, oral interviews, and observations.

We argue that the missiological goal of Islam should not necessarily include the holy war of any form. As a result, Muslims are encouraged to use all of Islam's holistic qualities, including compassion, honesty, tolerance, humility, and decency, in spreading their religion in Nigeria and every other part of the world. The research was important because it tried to find ways to stop the looming effects of Islamophobia caused by the new Islamic missiological typology.

LITERATURE REVIEW

An Overview of Islam in Nigeria

Islam has been in Nigeria since the 11th century when traders from Senegal and North Africa came to the country along trade routes (Hoyland, 2015). A Muslim scholar converted Mai Ume Jilmi of Kanem in the eleventh century, marking the first known conversion of a traditional leader (Lapidus, 2002). In Hausaland, Muhammad Rumfa was the first king to embrace Islam (Shittu, 2015). The majority of Muslims in Nigeria are Sunnis who follow the Maliki school of thought. Islam was introduced to Yoruba territory during the rule of Mansa Kankan Musa of the Mali Empire (Alonso, 2014). Instigating the Fulani war, or Jihad, against the Hausa Kingdoms of northern Nigeria in 1803 was an Islamic scholar named Usman dan Fodio. He

prevailed, establishing Sokoto as the capital of the Sokoto Caliphate (Olayiwola, 2003). The Caliphate ruled throughout most of the 19th century until it was overthrown on July 29, 1903 by forces led by the British and German armies (Smith, 1988). There were no Yoruba Muslims at the time the first mosque was erected in Oyo-Ile in AD 1550 (Peel, 2016). In traditional Yoruba towns and cities, central mosques took the role of shrines and religious locations.

According to Peel (2016), Muslims in Nigeria largely supported Islam's prominent position in politics. The majority of Muslims supported the death penalty for those who reject Islam, stoning and/or flogging of adulterers, and hand amputation for crimes such as theft and robbery. According to Sheikh Adelabu, the widespread embrace of Islamic beliefs and practices has successfully had an influence on both the written and spoken vernaculars of Nigeria (Hoechner, 2011). Twelve Nigerian states have completely enacted Sharia law by the year 2008. The colonial conquest enforced a prohibition on aggressive Christian evangelizing in the Muslim north. Even in 1990, everyone in Nigeria was aware of the five pillars of Islam and how they permeated everyday life. Public adjudication made sharia law's fundamental principles widely understood. Even though there were families of clerics whose sons had important jobs in the mosques and courts, Islam in Nigeria was not a very structured religion.

In the northern region and the middle belt, Sufi brotherhoods were crucial to the propagation of Islam. The two largest, Qadiriyah and Tijaniyah, each featured unique mosques and parochial schools that were supported by the government (Olayiwola, 2003). Where it was expanding, Islam served as a unifying factor in the north and the central belt. Non-Muslims have to stay in an enclave and lead essentially segregated lifestyles in order to assimilate completely into northern society. On the other hand, accepting Islam opens the path to complete social integration, which according to

Ottuh and Jemegbe (2020), is one of the positive functions of religion. People in the middle belt are more likely to convert to Islam, especially those with business or political ambitions.

ISLAMIC MISSIOLOGY: A NEW CONCEPT

Islam, like Christianity, is a missionary religion. Two separate terms are combined to generate the notion of missiological strategies, which provides a framework for understanding a crucial aspect of the Islamic mission. To clearly comprehend the term's etymological concepts, the two terms may be split into two. The adjectival form of the noun "Missiology" is "missiological" (Wrogemann, 2018; Morreau, 2001; Kollman, 2011). Islamic missiology, unlike Christian missiology, is not thought of in terms of an academic discipline but as a methodical approach towards achieving the goal of the Islamic mission through *da'wah* (spreading the message of Islam).

An example of this was when Muhammad dispatched certain men to other tribes as missionaries, but the Khuzaymah tribes bought them off in retaliation for Muhammad's adherents killing Khalid bin Sufyan, the chief of the Banu Lahyan tribe – a trip which claimed the lives of over eight missionaries (Gabriel, 2008). Muslims did not immediately begin *da'wa* activities after Muhammad's passing. They seldom, if ever, dared to preach to the local non-Muslims both during and after the swift conquest of the Byzantine and Persian countries, and following 'Abbasid propaganda against the then-ruling Umayyad tribe in the 720s, *da'wa* became more widely used (Nasir, 2000). According to Daftary (1995), Isma'ilis (a sub-sect in Shia Islam) might be considered the forerunners of organized Muslim missionary efforts in many aspects.

According to Islamic doctrine, the goal of *da'wah* is to urge both Muslims and non-Muslims to comprehend the concept of worshipping God (*Allah*) as it is described in the Qur'an and Muhammad's Sunnah. The Arabic word for "call" means "to call or to invite." The process of calling, disseminating, and enticing individuals toward the message of Islam is referred to by this term when used in an Islamic missiological context. Muhammad started evangelizing for the Qur'an by using *da'wah*, which is translated as the "Call to God" (Sookhdeo& Murray, 2014). Muhammad believed that the real religion and purpose of all previous prophets was Islam. As the last Prophet, it was his duty to reiterate this appeal (*da'wah*) for people to convert to Islam to everyone on earth.

The Prophets of Allah, their companions, and itinerant scholars all preached in public as a form of early traditional Islamic communication. An Islamic play has the power to concentrate Muslims' attention and rectify the false messages they have been given by non-Muslims. Even if some adherents of the Sunnah dislike drama, it may help spread Islam. According to Gilliland (Cartwright, 2019), the Arab missionaries wander around without a pocketbook or a script and silently teach the Koran to spread their beliefs. Together, the local missionaries engage in active commerce for the spread of their religion and leave a sense of that everywhere they go. On the other hand, despite the fact that they are merchants as well as preachers, they are not just traders. And by doing this, they are subtly and almost covertly turning princes into fanatical propagandists who convert to Islam.

The goal of one missionary trip by the Sardauna group was to take up the cause of Uthman dan Fodio in a peaceful jihad which transformed people's hearts at Jalingo, which is today the capital of Taraba State in northwest Nigeria (Kukah, 2011). For new believers, he constructed new mosques. In this way, Islam will be covered in all public schools, including growing Qur'anic schools all across the region. Under Sardauna's guidance, the Jamatu Nasril Islam (JNI) was established for the purpose of training missionaries. Falola& Genova (2009) claim to have converted 60,000 people between November 1963 and March 1964 (Falola& Genova,

2009). According to Ottuh and Omosor (2022), in the pre-colonial period, when Muslims were still a minority but considerable and expanding, Nigeria's Christian community was primarily quietest in its attitude to both Muslims and the government. Their missionaries left them with an evangelical, pietistic, and apolitical form of Christianity.

In comparison to both the language of strategists in the West and that of the Sardauna period in Nigeria, the *da'wah* language in modern-day Nigeria is far more aggressive, belligerent, and harsh. Nigerian Muslims adamantly assert their freedom to evangelize without limitations. They base their unilateral emphasis on this right on elements of Islam, such as their strong belief in a grand commission that establishes the fundamental guidelines (Freeman, Christine & Beate, 2012). There are some other things, too, like their love for their religion and their belief that everyone must follow Islam. Since the 1960s, Christianity has grown quickly in population and has likely surpassed Islam in size (Ngare, 2013). The urgency has become an emergency as a result of the revelation that many of these converts are from Islam. They continue to assert that their faith is the dominant religion while publicly ignoring the trend and acting as if such conversions are rare. All these have prompted Muslims to invigorate efforts at engaging in new missiological strategies to win more converts, of which 'procreative jihad' is one such option (Ottuh & Erhabor, 2022).

Islamophobia Conceptualized

Islamophobia is the fear of, hatred of, or prejudice towards Islam or Muslims in general, particularly when seen as a geopolitical power or a source of terrorism (Centre for Race and Gender, 2014). Other words that may be used to describe unfavourable views and sentiments against Islam and Muslims include anti-Islamism, intolerance toward Muslims, anti-Muslim prejudice, anti-Muslim bigotry, hatred of Muslims, anti-Muslimism, Muslimophobia, and demonization of

Islam or Muslims (Allen, 2011). Islamophobia which is an irrational fear of and bias against Islam and people who follow it is destroying many western countries today.

Islamophobia in several western nations has its roots in acts of violence and terrorism committed by people who identify as Muslims. It is obvious that Islamophobia is a ticking time bomb in Nigeria when such instances are compared to the status of the nation and anti-Muslim violence in certain places. To overcome this fear, there is a need for both non-Islamic and Islamic leaders to speak out more strongly against terrorism and their exclusive religious attitudes. This may be done by increasing calls for good governance, a correct and humble interpretation of the Qur'an, and interreligious dialogue.

One factor that raises Islamophobia is Jihad (Islamic holy war). Jihad is an Islamic mandate that essentially implies fighting. It could include a fight against sin, actions and attitudes that are contrary to the Quran's teachings, or it might involve efforts to spread the Islamic faith (Abdul-Salam, 2012). Its interpretation by a certain instructor, speaker, scholar, or preacher at a specific period will determine its meaning. The meanings can range from mild and subtle to strong and aggressive. Most non-Muslims and Christians think that Jihad is synonymous with violence whenever it is addressed. According to experts, the word "jihad" originally meant "effort," "striving," or "combat" (Abdul-Salam, 2012; Nielsen & Nilsen, 2021). The latter might be done either in a peaceful manner using the tongue or the pen or by using force, as indicated in Quran 9:5 and 29. Jihad must be carried out for a legitimate cause, in self-defence, as a last option, and with the protection of non-combatants. This false belief has made Islamophobia more likely, particularly among non-Muslims in Nigeria.

Narrating Jihad in the Context of Islamic Mission

For Islam, Jihad is the effort to uphold the will of God on earth. There are rigorous guidelines for involvement, yet it is a necessary component of protecting the Islamic religion against aggressive outsiders. Never should Jihad cause damage to the defenceless or weak, such as women, children, anyone with a disability, or the elderly (Nasir, 2000). A common translation of Jihad is "holy battle." According to the Ulema (cited in Abdul-Salam, 2012), there are two types of jihads: Peaceful Jihad—referring to both internal and external efforts to uphold Islamic principles and to be a good Muslim or believer, as well as attempts to spread awareness of the religion to non-Muslims. In this view, Jihad is, in this view, the battle to uphold the moral law on earth for the benefit of God. The second type of Jihad is *qital* (conflict). In times of war, it is known that Islam allows the use of force, such as military Jihad (Nielsen & Nilsen, 2021). There are rigorous guidelines for involvement, yet it is a necessary component of protecting the Islamic religion against aggressive outsiders. When his followers came back from a military campaign, the Prophet Mohammed is said to have told them not to hurt women, children, people with disabilities, or the elderly. He was talking about the change from armed conflict to the nonviolent struggle for improvement and self-control.

In narrating Jihad in the context of Islamic mission, the phrase "sexual jihad' comes to mind. The term "sexual jihad" is an alleged phenomenon in which women who support Salafi jihadism go to conflict areas like Syria and willingly agree to be married to militant jihadists (Frydenlund & Leidig, 2022). The phrase first appeared in a purported *fatwa* issued by a Saudi Salafi cleric in 2013 that encouraged advocates of sex jihad among Iraqi women to come forward (International Institute for Counter-Terrorism, 2013). According to Othman Battikh, a Tunisian mufti, women who supported the Syrian Islamic jihad movement were going there to engage

in sex jihad in 2013 (International Institute for Counter-Terrorism, 2013). Some of the Tunisian women who travelled to Syria for "sex jihad" were having intercourse with 20, 30, or even 100 rebels, and some of them had given birth after returning home (Ward, 2013). This earlier assertion was disputed by a Tunisian official, who said that at most 15 Tunisian women had visited Syria. Apparently, Islamic State in Iraq and the Levant (ISIL) members reportedly instructed families in 2014 to give up their daughters for sex (Spanos, 2012). The Iraqi Ministry of Human Rights said in December 2014 that one ISIL member had murdered at least 150 females in Fallujah, including pregnant women (World Archive, 2014). In August 2015, a spokeswoman for the Kurdistan Democratic Party said that 19 women were killed by ISIL because they refused to take part in "sexual jihad" (Withnall, 2015).

According to a Middle East Forum journalist, the truth about sex jihad is being purposefully hidden by the western media, despite the fact that several victims' stories have been covered by numerous media outlets and that numerous sex jihad volunteers have stepped out to give interviews (Manian, 2022). *Jihad-al-Nikah*, which means feminine surrender to God's will, is another name for "sex jihad" (Mohammadi, 2018). In the Arab Spring upheavals, women played a significant part in demanding their social and political rights. Yet, the changes that followed revolutionary activity went against the aspirations and visions of the initial change-seeking movements. According to media reports from 2013, the practice of Tunisian women travelling to Syria to provide sexual services to Islamist militants has come to be known as "*Jihad al-nikah*," or "sex jihad."

Although it is true that some women who participate in *jihad al-nikah* are victims of males, it is believed that women have a variety of reasons for doing so. Teenagers were definitely attracted to the thrill of adventure, but that does not explain why they chose to participate in this specific activity. According to

Malji and Raza (2021), young women are portraying themselves as "activists" backing the Islamic State cause, seeing *Jihad al Nikah* as an effort to expand Islam and create a parallel society based on what they perceive to be Sharia (Islamic law). Jihad is the Islamic term for the Holy War that Muslims are instructed to engage in order to defend and propagate their religion. Jihadists are followers of Islam who support the path of Islam by waging holy war against followers of other religions in an effort to force Islam on them, to stop non-Islamic activities, to propagate Islam, or to uphold Islamic principles (Nasir, 2000). A new Islamic missiological strategy to win non-Muslims has emerged. This we identified as 'Procreative Jihad'.

Conceptualizing 'Procreative Jihad'

The phrase "Procreative Jihad" is a combination of two words: procreative and Jihad. The term "procreative" refers to the act of creating new life or progeny. Procreation is the main goal of sex between marriage and concubinage, according to Islamic law (Sachedina, 1990). Islam promotes a pro-natalist perspective on procreation and acknowledges the strong sexual drive and desire for it. On the other hand, Jihad implies a holy war in Islam. The word qualifying Jihad here is "procreative". Therefore, "Procreative Jihad" is a new missiological strategy by radical Muslims to convert non-Muslim girls and women to the Islamic faith by having sex with them as well as marrying them either forcefully or voluntarily.

Procreative Jihad in this sense, is both a novel method in Islamic missiology as well as a typology of Jihad. In the name of Islamic mission and propagation, 'procreative Jihad' is currently taking place in Nigeria, where radical Muslims now engage in sexual activities with non-Muslim girls and women (including married women), abducting, impregnating, marrying, converting them to Islam, and producing children who automatically become Muslims.

'Procreative Jihad' as Islamic Missiological Strategy in Nigeria

A solitary strategy is a general method, plan, or means of articulating how people will go about achieving their objectives or addressing their issues, while strategies under the word "missiological strategy" are multiple (Morreau, 2021). Missionary tactics and missiological strategies are equivalent. Therefore, in the context of this study, "missiological strategies" refers to the general strategies, plans, or tactics used by Muslims over other religious adherents to win them over to Islam (Nadwi, 2021). Gospel, medical, rural, and diaspora missions are examples of Christian missions that are well-known to many people, while sex missions or procreative Jihad are less well-known.

Procreative Jihad is one of the cunning methods Muslims use to expand their borders into Christian and other non-Muslim territories. When Muslim males are deployed into non-Muslim communities as "sex missionaries" with the express purpose of having sex with their girls and women, this is an example of procreative Jihad (Nasir, 2000). In such a situation, they have sex with Christian women, impregnate them, marry as many as they can, convert them to Islam, and then give birth to children who are Muslims and, at the same time, native to the area. It is a method of assimilating Islam into non-Muslim nations. By doing this, they create native Muslims with the people's native names, so you have mixtures of names such as John Musa, Hannah Ahmed, Beatrice Ali, Janet Mustapha, and the like (Nasir, 2000).

These sex missionaries may be tailors, shoemakers and shoe shiners, mudguards, tricycle riders, or motorcycle riders. Many of them offer goods that appeal to women, including wrappers, perfumes, chains, necklaces, suya (roasted meat), and other attractive items. According to Olori (Personal Communication, 2022), radical Muslims search for weak ladies to seize by using enticements such as talismans called "touch" and "follow." These sex

missionaries can be found throughout the southern regions and the major east, and their host communities are frequently unaware of their goals or objectives. According to Obodiwe (Personal Communication, 2022), many so-called Christian girls and women are being pregnant, married, or even kidnapped on a regular basis thanks to perfecting their procreative jihad mission strategy. In many southern communities in Nigeria, girls from host communities are entrapped and mistreated in all migrant settlements and trailer parks by Muslims. This procreative Jihad tactic results in offspring who are Muslims and both native and foreign. Ehijiator (Personal Communication, 2022) opines that even as Ramadan advances many Muslim sex missionaries or procreative jihadists resident in several non-Muslim areas in southern and eastern Nigeria stand to reap significant rewards if they are successful in luring Christian girls, many of whom have already become cheap commodities for these radical Muslims.

Evaluating the Implications of 'Procreative Jihad'

Scholars today mostly agree on the primacy of gender relations in the political philosophy of Islam. Regardless of the many grievances driving the radical Islamist movement, the Islamist answers boil down to sexual restriction in the end (Ottuh & Erhabor, 2022). Radical Muslims are aware that having control over the sexual activity and asserting one's sexual purity translates into power (Ajani, 2015). These feelings are not exaggerations; they speak to the most serious social problem the West is facing right now, which is the rise of single-parent households and the breakup of marriages and the family.

For males and females, Muslim sexual asceticism also has quite varied applications. This is more complicated than simple sexism since both the punishments and the benefits are designed with male functioning in mind. It is obvious that sexual restraint has a utilitarian purpose, but Islamic soteriology seems to view sex as a reward for political and especially military service, highlighting both the significance of the sexual-political trade-off and the Islamist system's one-dimensional approach to utilizing it (Hill, 2013). Every civilization ought to regulate sexual behaviour, and religion is the most efficient method of doing so. In practically all human communities, sexual control is centred on religion. In fact, it is possible that religion's main societal role is to regulate sexual behaviour (Umeh, Personal Communication, 2022). The consequences need further consideration despite the fact that this oversimplifies the situation, especially in the case of procreative Jihad.

Liberals' naive belief that sexuality can be ignored and left unrestrained makes people susceptible to both societal disorder and those who want to intervene and control it (Wilson, 2017). Be it Catholicism, Hinduism, Islam, or Communism; religions often assert a special authority to control and limit sexuality, which is frequently upheld by governmental authorities (Bant & Girard, 2008). As observed, even the Soviets were forced to set restrictions (Sikand, 1997). As a dire consequence of procreative Jihad, people, especially victims, risk losing control over their sexuality if they abandon their conventional religious beliefs. According to Ottuh, Ottuh and Aitufe (2014a), the alternative is painfully obvious in their own, mostly stable nations, where the rise in single-parent households under a welfare state that is unsustainable financially threatens social order, economic viability, and even civic freedom.

With its obsession with progress, the liberal mindset perceives "procreative jihad" in Islamism as a perplexing retreat to the medieval past, or simply put, to the *jahiliyyah* (primitive) era in pre-Islamic Arabia (Hill, 2013). In actuality, procreative Jihad is a relatively modern Islamic concept that harnesses sexual energy for the purpose of not only propagating Islam but also igniting political and

religious revolutions. In this sense, Usman (Personal Communication, 2022) opines that radical Islamism is now filling the gap left by the assumption that secular ideals that predominate in societal and intellectual life have been discredited. Procreative Jihad, like some popularly believed Islamic interpretations, is at odds with human rights laws that uphold human freedom to practice their chosen faith. According to Ottuh (2008), human rights are God-given gifts reinforced by law and are goals for complete, equitable, and active participation in society. The freedom of mind, conscience, and religion is guaranteed under Article 18 subsection 2 of the International Covenant on Civil and Political Rights; this right includes the ability to alter one's religion or philosophical beliefs (Lukale, 2012; Knudson, 2006). In the same vein, procreative Jihad also violates women's reproductive rights or choices. This means that women have the freedom to decide whether or not to have children, whether or not to carry out an undesired pregnancy, and whatever family planning and contraceptive methods they choose. This is known as the right to reproductive choice.

Women's rights to sexual and reproductive health were acknowledged by the International Council on Population and Development (ICPD) as essential to their overall health (Nowicka, 2011). These rights are also supported by a number of clauses of the UN Convention on the Elimination of All Forms of Discrimination against Women (UN-CEDAW) (2017). In order to provide women more control over their sexual and reproductive health in connection to their social, economic, and political circumstances, the ICPD has established a new approach to women's reproductive rights and health. Women's health is influenced by their standing in society and the prevalent gender discrimination, in addition to their access to healthcare facilities (Marsha et al., 2012). In procreative Jihad, like in times of armed conflict, women are more at risk for sexual assault and other forms of torture, which may have a negative impact on their emotional well-being and increase their vulnerability to sexually transmitted diseases (STD) and other reproductive health issues, such as unintended pregnancies (Wilson, 2017). Women who experience such violence run the risk of being shunned, demonized, and abandoned by their families and communities. In summary, the three main notions of human rights—liberty, social justice, and equality—are all violated in the case of procreative Jihad.

Ottuh (2008) argues that despite recognizing many of the rights outlined in the United Nations (UN) declaration, Muslims themselves are not given the freedom to convert to other faiths. But they (Muslims) believe in the forceful mandate to convert other religious adherents from their religions to Islam. Abul Ala Maududi challenges Western perceptions that there is a fundamental incompatibility between the two, contending that respect for human rights has always been a cornerstone of Sharia law and that the origins of these rights can actually be found in Islamic thought (Oraegbunam, 2012; Ottuh, 2008). However, most Western academics have disregarded his analysis. According to Kazemzadeh (2002), Islamic fundamentalism is more similar to the Puritanism of modern Christian and Jewish extremists than it is to the original Islamic spirit. He also says that neither Christian nor Jewish fundamentalists support forced conversion or terrorism, nor do they do these things themselves.

It is advisable to examine the risks of Islamophobia in Nigeria after looking at the possibilities of it because of procreative Jihad. A quick examination of the current "jihadic" situation in Nigeria reveals numerous differences in the current statuses of interreligious relations. Thanks to interreligious dialogue, misconceptions and unfavourable stereotypes about other religions can actually decrease. Ottuh, Ottuh and Aitufe (2014b) posit that Nigeria's leading proponents of interreligious understanding accept and acknowledge that the effects of dialogue are very slow to take hold in Nigeria and thus leave much to be desired.

Religious bigotry has not been completely abolished among followers of the Islamic and other faiths, and there are still what may be defined as barriers rather than bridges between them. Therefore, if Islamophobia gains traction in Nigeria as a result of procreative Jihad or other unpopular Islamic tendencies, it could result in a significant increase in Muslim victimization, as it has in other countries like the United States, as well as Muslim retaliation attacks, which would send the nation into cycles of victimization and retaliation that would be devastating (Turner, 1988). In essence, there should be no room for further challenges in the Nigerian nation at this time since it currently faces too many political, economic, social, and religious challenges. Nigerians are already pretty divided along racial and religious lines, and Islamophobia would only make things worse.

Collaborating the above, Ottuh (2020) argues that pretty dividing along racial and religious lines like it is happening in most African nations already would seriously jeopardize the sanctity of human life, human dignity, and other basic freedoms contained in the 1948 Universal Declaration of Human Rights. This is a declaration, written by representatives from all over the world with diverse legal and cultural backgrounds, and adopted as a benchmark of success for all peoples and all countries by the United Nations General Assembly on December 10, 1948, in Paris (Elkins & Ginsburg, 2022), the African Union Charter (African Union Charter on Human and People's Rights, 2000), and the 1999 Federal Republic of Nigeria Constitution. The already very vulnerable Nigerian State will descend into complete anarchy and depravity if this new trend of Islamic expansionism continues. According to Belkhir and Charlemaine (2015), Islamophobia reintroduces and maintains a worldwide racial system through which resource distribution imbalances and religious discrimination are sustained and enlarged. Belkhir and Charlemaine are against a situation in which

Islamophobia leads to unequal access to resources and freedom to practice the religion of one's choice.

THE WAY FORWARD

In the context of religion, propagation is the act of spreading a religious message. Propagation is the goal of all heavenly prophets to lead humankind out of darkness into the light of God. Hence, propagation is given a lot of weight in this sense. Different schools of thought have historically used various methods to deliver their thoughts to their addressees. Islam's techniques of propagation fall into three categories: verbal, written, and practical, each with a variety of other varieties. Systematic dissemination is made up of four components: message, messenger, receiver, and the manner in which it is carried out. The four main pillars on which the Islamization process is founded are the Sealed Prophet, the Holy Quran, the uneducated Arabs, and the Prophet's deeds (Mohammadi, 2006). Some people say that any action taken by the greatest Prophet, no matter what field it is in, could be seen as a good way to spread.

Prophetic figures and prophets often use deceptive strategies to disseminate their message, such as stirring up sensations and emotions. For instance, the Qur'an makes people think about their orphaned children and inspires fatherly feelings to warn them against the unequal allocation of property (Ngare, 2013). The open and rational argument was the preferred technique of propagation when addressing opponents; instances of this may be seen in every one of the Prophet's utterances (Mohammadi, 2006; Sookhdeo & Murray, 2014). Moderation in interpersonal interactions is a powerful tool for spreading the divine word. The Qur'an states that the cornerstone of Islam is human's intrinsic disposition; no one questions its rulings and everyone believes that their ideal lives are exactly what their innate disposition (*fitrah*) dictates and leads them to. Monotheism is the only thing that guarantees human individual and societal rights and upholding and promoting it is one of humanity's

basic rights, which Islamic propaganda ought to know when engaging in Islamic revivalism.

The God of Islam, *Allah,* explains Islamic ethics in the Glorious Qur'an, and the Noble Prophet and his companions served as good examples, respectively. To succeed in the Prophet's line of work or evangelism, an Islamic propagandist should accept a certain code of ethics – humility, decency, honesty, modesty, inclusiveness, tolerance, and love, among others. These traits were found in the Prophet (Mohammadi, 2006). These are a few of the *da'i*'s (a person who participates in *da'wah* (propagation), the process of evangelizing others.) morals or traits of the Prophet which Islamic propagandists should possess. An Islamic propagandist has a responsibility to behave and speak honestly to his audience or potential converts. This means that he needs to spread the truth and not deception. A *da'i* (propagandist) needs patience more than others if it is one of the key characteristics that all humanity should possess in order to succeed in all of their endeavours. Because he interacts with people, welcomes them to the straight path, and teaches them Islamic virtues, a propagator has to be modest.

In the sphere of *da'wah*, relationships with people are essential because Islam cannot be properly practised alone without interacting with others (adherents of other faiths). *Da'wah* is an art that should be learned before beginning, and there is no quick fix for serious issues. Those who spread Islam need to uphold its values if they want to be regarded as serious Islamic missionaries. *Dawla*'s responsibility is multifaceted and difficult but crucial and significant. Workers in the *da'wah* field should prioritize pursuing piety and working to maintain and improve it. Islamic propagandists should constantly allow for the presence of God in their thoughts and constantly be aware that they are bringing humanity closer to what God permits and enjoys.

Propagandists will get assistance and rewards for their work from God if they continue to exhort and persuade people to follow him. In this sense, Islamic clergy and propagandists should not get tired of persuasively extolling the sublime Islamic ideals of love, justice, forgiveness, peace, pacifism, and the sacredness and dignity of human life (Anie, 2002). According to Onimhawo and Ottuh (2007), dialogue is a powerful tool to strike a reconcilable balance between religions and might aid in removing negative language and polemics between various religious groups, especially in multi-religious nations like Nigeria. The religious dialogue will inspire various faiths in Nigeria to work together and defeat their common foes, which are terrorists and other people who commit acts of violence in the name of religion.

CONCLUSION

Findings in this study show that since the 11th century, when merchants from Senegal and North Africa arrived in Nigeria through trade routes, the nation has been home to Muslims, although not without turbulent times. It is believed that Christianity has had rapid demographic growth in Nigeria since the 1960s and has probably overtaken Islam in terms of size. Radical groups have been successful in reintroducing Jihad as a fundamental element of Islamic duty. Muslims in Nigeria claim that they are free to evangelize the Nigerian populist without restrictions. On this premise, they are radically converting people to Islam and transforming them into fervent Islamic propagandists by employing various missiological tactics, including procreative Jihad. Procreative Jihad is synonymous with *Jihad ulNikaah* (sex jihad or sex mission) in Islam and is a term used to describe Muslim women who assist Islamic terrorists sexually.

Carrying out procreative Jihad involves Muslims having intercourse with women of other faiths, making them pregnant, marrying as many of them as they can, converting them to Islam, and then

having Muslim offspring. We argue that procreative Jihad as a form of Islamism is a puzzling return to Islam's primitive and medieval past. The void created by the notion that secular values have been debunked is now being filled by radical Islamism. We further argue that procreative Jihad is an affront to human dignity, a violation of non-Muslim women's human rights and freedom undercuts Islam as a religion of peace and justice and breeds Islamophobia. In reality, procreative Jihad in Nigeria will channel sexual energy into the spark of a political and religious uprising, thus leading to Islamophobia. If Islamophobia spreads in Nigeria, there may be a rise in Muslim victimization and reprisal violence. Therefore, the missiological goal of Islam should not necessarily include a holy war of any form. As a result, Muslims are encouraged to use all of Islam's holistic qualities, including compassion, honesty, tolerance, humility, and decency, in spreading their religion in Nigeria and every other part of the world. To achieve this, both non-Islamic and Islamic leaders should condemn terrorism in order to dispel unnecessary anxieties. In addition, there should be more appeals for interreligious understanding, decent governance, and accurate Qur'anic interpretation. Therefore, the best ways to teach, preach, spread, and practice Islam are through setting a good example and living it.

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