

Below is a translation of part of a report written in Hausa language titled: How to diminish paganism and the spread of Christianity in Kano State.

Presented by Al *Qadiy* Husaini *Şufi* at a Seminar organized by Kano State Islamic Propagation Committee in 1999.

**NUMBER OF PAGANS IN KANO STATE:**

As mentioned earlier a census on the population of Pagans in Kano State was conducted in 1995 and the result was there are approximately 64,173 Pagans in the State. The number has drastically increased in 1999 even though some of the Pagans were converted to Islam.

The increase in the number of the Pagans and the difficulty in knowing their correct number can be attributed to the following reasons:

1. The report of the first census was un able to identify some of the wards and villages of the Pagans.
2. Most of the researches conducted on the number of Pagans in Kano State were restricted to Pagans not converted to Christianity, while many of them were converted to Christianity.
3. Increase in the birth rate of the Pagans.
4. The number of small children was not included in the previous census on the number of Pagans.

As a result of an intensive survey, it was discovered that there are 45,000 Pagans in Sumaila, Garko, Kibiya, Tudun Wada and Doguwa Local Governments of Kano State.

At present the number of Pagans and those converted to Christianity in Kano State is 125,114 (Pagans 88,599, and Pagans converted to Christianity 36,515).

Questionnaire for  
representatives of the  
Selected Islamic organizations  
under study.

Research Topic:

**THE ROLE OF ISLAMIC ORGANISATIONS IN THE SPREAD OF ISLAM IN  
KANO STATE (1985 – 2010)**

My Name is Kabiru Uba Ibrahim a post graduate student (PhD) at Institute of Islamic Science and Research, Sudan University of Science and Technology, Khartoum. You are please requested to answer the following questions accurately and precisely.

Note that, any information given is purely for academic purpose, and it will contribute to the success of this work, which will by the grace of Allah (SWT) benefit Muslim Ummah. Please you are expected to make some comments in some questions.

1. What is the brief history of the organization?
2. What are the aims and objectives of the organization?
3. What are the sources of income of the organization?
4. What are the problems encountered by the organization?
5. What are the contributions of the organization towards calling the unbelievers to Islam?
6. What are the problems encountered after converting the pagans to Islam?
7. What attracts the pagans to accept Islam without preaching to them?
8. What is the population of pagans in Kano State?
9. How many pagans your organization converted to Islam from its inception to date?
10. What is the Priority objective of your organization?

11. What are the reasons behind your organization's success?
12. Which kind of impact your organization's propagation has on pagans?
13. What is the next action after converting a non Muslim to Islam?
14. Did your organization perform other functions after *Da'awah*?
15. At what level do you allow the converts to continue their Islamic ritual?
16. How can you compare the effect of the success achieved as a result of performing *Da'awah* in area with those that are not approached by Islamic propagators, what is the difference?
17. How can you compare the seriousness of a convert in performing Islamic rituals and a person who was born in Islam?
18. Have you ever stop propagating Islam, if yes, what was the reason, and where did you concentrate?
19. Do you invite or encourage other Muslims to perform *Da'awah*?
20. Is *Da'awah* a voluntary or an organizational work?
21. Do you have any relationship with foreign or local organizations?
22. Do you have any relationship with the state *Sharia* councils, Did they made any effort in the development of *Da'awah*?
23. Is there any relationship between your organization and Christian organizations, if yes, is it in form of competition or not?
24. Did the presence of Christian missionaries in some areas affect the intension of your organization in moving to the same area?
25. Did religious crises affect Islamic propagation?
26. Did the converts join you in Islamic propagation when you visited their areas?
27. Do you have any contact or relationship with the Chairmen or District heads of the areas where pagans are found?
28. Did your organization use to organize seminars and workshops to Islamic propagators?
29. Any additional information that will assist the research work?

Thank you.

Questionnaire for the pagans.

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1. What is paganism?
2. Who is a pagan?
3. Do you have a mode of worship?
4. What do you worship?
5. Did your worshipping produce results?
6. Did the creatures you worshiped has any influence on you, your family and your community?
7. What is your opinion about the followers of the other religions (Muslims and Christians)?
8. What is Totem? Do you worship it, did you choose lizard, rat, cat or crocodile as your totem, is it true that you do not kill any of them?
9. What are your attitudes? Did you train your children in such attitudes?
10. Did changes in life made you to withdraw some of your attitudes?
11. What frightens you and what did you hate in your life?
12. What attracts and impresses you in the life style of others?
13. Is there any secret in your tradition that you do not want anybody to know?

14. Which among the activities in your traditions you exposed to the public?
15. What is your major achievement in life as a pagan?
16. What are you proud of?
17. What are the rules governing marriage in your tradition?
18. Did introduction of other religions in your area affect some of your traditions?

Thank you.

Questionnaire for the converts

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1. Why did you accept Islam? Did you accept it because you are not satisfied with your former religion?
2. Did pagans that refused to accept Islam know anything about it?
3. How did the pagans compare their tradition and that of Islam, did they believe that their tradition is superior or Islamic tradition is better?
4. Is it the influence of *Da'awah* that made you to accept Islam, or you accepted it because you are expecting to achieve better results?
5. What was your financial position before and after being converted to Islam?
6. What was the position of your relationship with your family after you accepted Islam?
7. In your opinion what made some converts to reverse their decision and join other religions?
8. Is *Bori* activity a sign of worship in paganism or is it a tradition?

9. What do you understand by the spirits and Angels which were prohibited from being worshiped by Islam?
10. What is the difference between *Bori* activity and Totemism?

Thank you.

**LIST OF INFORMANTS AND THEIR ADDRESSES:**

Below are the names and addresses of the persons interviewed in the course of the research work.

They are of integrity and of good charisma in our society. They are also popular and dependable sources in the field of *Da'awah* especially in terms of converting pagans and non Muslims to Islam in Kano and some parts of Nigeria, and all of them are above fifty years of age.

| <b>Names</b>                  | <b>Address</b>   |
|-------------------------------|--|
| 1. <i>Al QadiyHuṣainiṢufi</i> | - <i>UmmatuWasṭan</i><br>organization, No 100 Chiranci<br>Quarters, Kano City.     |
| 2. AminuBala                  | - <i>Jundillahi</i> Society of Nigeria,<br>Marmara Quarters, Kano City.            |
| 3. Baba Uba Ibrahim           | - Abdullahi Mai Masallaci<br>Islamic Foundation No. 307<br>UnguwarGini, Kano City. |
| 4. Ibrahim Abubakar           | - Young Muslim Congress of<br>Nigeria, No. 9 KofarWaika,<br>Kano City.             |



5. Muhammad Banna'i Ibrahim - Abdullahi Mai Masallaci  
Islamic Foundation No 307  
UngwarGini, Kano City.
6. Mansur Mukhtar Ibrahim PhD - Department of History North  
West University, Kano.
7. MuzzammilSaniHanga - *Hudaibiyya* Foundation  
No 45 Sharada, Kano City.
8. TahirDahiruUsmanBauchi - Sheikh DahiruUsmanBauchi  
Islamic Foundation, Kano.