

ABDULQADIR BALARABE MUSA AS A NIGERIAN



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INTRODUCTION

Balarabe Musa lived as a genuine patriot. His life is exemplary of service with heart and might. He was straight, focused, and principled rare gem politician; not a greedy, self-serving, or tribal specie. This made him unpopular among the ruling class. He was an ordinary Muslim, not a scholar. But his character of sincerity, modesty coupled with a belief in justice and equality in governance are what Islam teaches. For this reason, he was an attested practical ordinary Muslim, not theoretical scholarly Muslim who do not practice what they preach.

Nigeria will be a great nation if our youth imbibe the principles and attitudes of Balarabe Musa. Unfortunately, most of our political, religious, and traditional rulers exemplify the direct opposite. Just like the popular American Dream, it's time for every Nigerian to inculcate the Nigerian Dream which Balarabe Musa stood and fought for.

Muhammad Imran Muhammad

WHAT I INVITE WHOEVER CARES TO, FROM THE LIFE LIVED BY JUST LATE, ABDULQADIR BALARABE MUSA THAT I MET

He lived and died as a Muslim. Those who are Muslims should know and trust that there is no connection between being a Muslim and being evil, either by grave selfishness, nepotism or hypocrisy. He attracted people regardless of their beliefs and they could confide in him. The qualitative part of this was that simple people felt organized when they share their confusions with him. And he was philanthropic with his limited means.

He believed strongly in having a system-solution to challenges of society. And this is not questionable because institutions outlive people. This was his concept of socialism. And he personally informed me of being enlightened by The Pilot tabloid that he used to read from an Ibo trader in Zaria. And up to the time he died, privatization failed to prove that it is a superior path to making positive impact on the general society.

This is the principal idea that he symbolized for his party. Unfortunately, because it has failed to be developed by the members and supporters among the intellectuals and financial elite, the party has been surviving based on greater faith in the leader. This is why the character of a division in the party is not ideological and will not survive opportunistic invasion by individuals, groups and parties that can offer immediate poverty answers. This stagnation or failure of the party to develop is the real loss and challenge of his party today.

And it is the bankruptcy of ideas that will explain our problems as well as lead to solutions that is the greatest challenge of the tiger parties. This is why members shift between, to access public resources. This is why the other parties will not make any difference in the culture of either ‘doing our part’ or ‘having our turn’. A leader should symbolize a set of ideas for members to submit and thrive on as against a wishful idea. The less the peculiarities of the identity of a people or

party are developed the less the prospect of consistency in the culture of the members.

He was personally knowledgeable and made evident effort to live it. He was therefore not personally empty for anything to just get admitted without evaluation. And he was QUICKLY admmissive of corrections, as he was firm on his beliefs and understanding.

He was above average contented and open too. He did not breed any fallback stooges. His retirement was not stepping aside. You do not need auditing skills to be unconcerned with his level of leaving, if any question is to be raised. This is why he has graduates that are unemployed.

He was almost unreasonably plain and accessible. And this was what enabled me tap some good of him during the few months I met him, while battling with his health. His discipline was such that, at over eighty years, in his frail state of health, he welcomed me and consented to writing a Foreword to my REFLECTIONS ON ONE TERM OF GOVERNANCE FOR POLITICAL REORIENTATION. After the first reading he discussed it with me. He did a second reading and then gave me a date to come for his input. The day was after he was discharged from the hospital and restrictions placed on seeing him. He called me to reaffirm the appointment and that he has arranged to have me ushered in to meet him.

It is my humble submission that whoever is a leader and feels compelled to recognize any starling qualities of his identity should be measured by two related questions. The first is IF indeed the recognition is genuine, what connection had the person with Balarabe Musa, for what benefits to his followers or citizens? The second is which of the listed attributes of Balarabe Musa is he symbolizing now, to the witness of strangers, observers, non-relatives and enemies?

For me as a Nigerian, Balarabe Musa served as a BRIDGE for my generation and younger ones to cross to attain positive responsibility for getting out of the state of confusion we are currently living in. Balarabe Musa served as a positive proof against the failure of most of his contemporaries in leading us. And the infection of this greater failure on my generation is what should make the future of the young frightening.

It is shameful to say his loss is not replaceable by those who are commanders in opposite directions. Consciousness and sincerity will make the difference as humans, if we are not to fool ourselves and think that we are fooling others.

Let us have more people becoming like him. That is the best appreciation and how to understand missing him.

May Allah grant him His Forgiveness, His Compassion, His Bounties, His Light, by His Special Grace. And so be it.

Muhammad Sa'idu Jimada
Wednesday 11th November, 2020.
Kaduna.

WHAT ABOUT ABDULQADIR BALARABE MUSA FROM HIS LIFE?

AbdulQadir Balarabe Musa has his roots in Kaya, a settlement in the present Giwa Local Government of Kaduna State, Nigeria. He was not just born into a Muslim family but he remained a Muslim all his life. He learnt and lived as a descendant of Prophet Adam (AS). He was therefore a conscious and positive member of the human race, in accordance with what Adam lived for with the living efforts of his parents and what he learned from the teachings of Islam. However, his fair color was rarely recognized beyond his physical complexion. Our corruption only permits mystifying him.

Balarabe lived a fairly distinct livelihood that could not be mistaken and was predictable. This level of consistency was easily defined as either stubborn or rigid as a common way of identifying him. Indeed, given the meaning of *KAYA* (thorn) in Hausa language, you can easily discern his being called Bala *Kaya*. Ordinarily, it means Balarabe from Kaya settlement. However, when notorious members of the elite call or refer to him by using the name, the message is Thorny Bala. And whoever is ready to be pierced can join him or better be cautious for safety. This is how impactful his life was but was effectively muddled up in such a subtle manner that fellow men and women were 'initiated' into a laced appreciation and understanding of the son of Musa, from his name.

The truth however is that, Balarabe was not an extremist or an impossible person. He displayed his commitment to transparency and transformation **WITHOUT** being destructive, dictatorial or arrogant. He had a listening ear and was respectful of superior authority. When he was governor, it became established that **LAND** which is the critical means of livelihood for the majority was highly wrongly taken possession of (in some cases) by members of a Zazzau clan in the name of the Sarki that was from the clan. He made arrangements to administer **CORRECTIONS**. A surviving reputable leader of the clan approached late

Mallam Aminu Kano to admit the irregularities in the decades past and pleaded that it will not continue. Balarabe Musa listened to his leader to put further action aside. The objective was for that reason not vindictive. And putting it aside was not illegal. And this is radically different, when compared to the reactionary disposition of the National Party of Nigeria controlled Kaduna State Legislature to governance measures he placed on the table. In Islam, there is no guidance to REFUSE to let go the past. This is the essence of forgiveness on spiritual status. The application of that to mundane things is encouraged for discretion by the leader. Just like it will be irrational to materially condone those who have immediately incapacitated the collective wellbeing of a people, it will be senseless not to have a set limit for visitation. Thus, all the physical achievements carried out by his government when he was the leader, were not only feasible but much more could have been achieved if mischief, roguery, ignorance, arrogance were not the driving factors of the legislature. The shame is that most of them were Muslims and indeed all of them were believers. This is the education for those of us living and especially those who are today praising without an informed context or out of ignorance and hypocrisy.

This is contrary to the common situation where a leader either ‘knows it all’ or has no responsible superior that can guide him to commit or go off matters. This is increasingly inevitable because relationships and leadership or governance are not based on knowledge and discipline of what is right and true.

As a Muslim, he did not live his life for Kaya people, Giwa Local Government people or Kaduna State people. The descendant of Adam lived for himself along with whoever he comes across and cares. I am not from Kaya, Kaduna State or a Hausa person. When he was in school, during the reign of Imam Ja’afaru in Zazzau, he experienced the replacement of heads of schools from the personnel of the leader who were of Hausa with others. The cause was that the leader observed that he was not being given the true reports of affairs, may be out of

ignorant loyalty. They were then replaced by others that were from other places. This was how he had late Muhammad Kobo (Emir of Lapai) and late Ambassador AbdulRahman Mora as his Head Teachers. Balarabe was consequently receptive of new people. And for the few months I met and interacted with him, I have met him or was met by people of my character of difference – from southern Kaduna, Akwa Ibom State, Lagos, etc. Muslims and Christians. This is learning and living Islam as a Muslim.

Of course, many had this kind of experiential characteristics. However, as a Muslim, what made his outstanding is that WHOEVER came was melting in sharing the ideas of common good. This is very critical because, it goes beyond the identity of partisan politics. And I am a witness because I am not in partisan politics or even carrying a political party identity. In action, I wrote a material and asked him to support me with a Foreword. He did in my case, on the ground of ideas for enabling our common or collective good. But before me, he was requested to add value to a biography on someone. He was not attracted to it. Nevertheless, it is common to strategically choose a personality to write on, with the objective of raking in money into your account. Doing so with Balarabe is either too risky or foolish. There is no doubt that if he senses the objective is to launch and make money, he will withdraw or dissociate himself from it. It is also not uncommon to have a leader, even with a doctoral certificate not getting attracted to read a book on our common good, because leadership challenges are not critical, for him.

Access to him was not restricted by either self, appointed rascals, his aides or his family members. The very first time I asked someone for his residence, he said, his house was at the bend on the street and the gate is a simple barricade and the property is visible from outside. When I got to the house I found the gate wide opened. I greeted some people in a house across the road with the intent of finding

someone to usher me in. One of them shouted: Just enter and head to the living room. This is Islam.

If AbdulQadir Balarabe Musa was this accessible, what was the inhibition of fellow leaders, fellow believers and especially Muslims, from interacting to share with him, his ideas and character? As a Muslim and elder, could he have driven any of them away? Was he a snob? As a Muslim he definitely wouldn't have done that. If any leader decided not to visit him, did any properly invite Balarabe for interaction and he refused? Is any leader expecting Balarabe to be going round with baskets of good advice? Is it courteous to appoint him as an adviser? If as a Muslim, Balarabe was not in the wrong, HOW Islamic were the leaders in connecting with him? Is political party difference superior to our identity as believers or Muslims? Indeed Balarabe on his own, on the platform of his party and as leader of opposition parties made challenging statements and observations. The American system we have copied the structure and processes of presidential governance from is not being operated by a people with their religious belief as their critical identity. In our case, the choices we have are consistency as believers (like the life of Balarabe), consistency as Nigerians without regards for the limits set by our faiths (like the United States is cultured) or remain in confusion (informed by ignorance, arrogance, hypocrisy and mischief) and continue to complain.

A leader should be accessible with little difficulty even if not as open as this case. And this is not possible if those who come are doing so for money. Money is scarce and requires more protection in our times for the reason that most of those who have them are in an inevitable trap. They are also in continuous need like those who come for it; they are in more need than those who come for them because the advancement in the variety and quality of things they can be used for are always changing; those who come for it are a mix of those in genuine need, those who do not care if the leader stole them, those who will want to dupe him

and those who are on survey, to return in masks, for the money. With such leaders, IDEAS are not the main things to share. Balarabe Musa was therefore not in hatred of good livelihood materially. This is because he lived optimally within his means. IF the system will enable basic honorable livelihood for EVERYONE there will be no need for the superstructure of Private security arrangements like high walls, electrified walls, uniformed men, arms, contributing to have regular police patrols, charms, dogs of beware, snakes of beware, tigers as pets, etc. And this silly culture has degenerated to having bulletproof walls or cars. The lowest level of embarrassing degeneration is where a state house is surrounded by a bulletproof wall, because neither the governor, the technocrats nor the contractors have considered it insane and an abysmal rape of the collective resources meant for the welfare of the people. In other words, if Muslim leaders will admit and live within their means and be committed to public good, the scope of prosperity will be expanding. The need for hiding will be less. And the livelihood of Balarabe Musa would have been larger and higher. It is thus not sufficient to say that he lived a spartan life. In fact it is informed by ignorance. Balarabe was not a mystic. What he lived was what was best possible **RESPONSIBLY**.

Our general bankruptcy in ideas and knowledge that can be freely shared without any loss and indeed motorize our collective safety and prosperity is our greatest neglect and misfortune. How many of our leaders read on or about our collective challenges for our collective safety and prosperity? How many discuss it BEYOND disagreement or condemnation of a current news report? Nonetheless is the solution not more important? And this is a greater challenge to those with the mandate of governance at any point in time. At the front burner is always, the physical structures, the fiscal structures, the political structure or the legal framework. Yet these, require OTHER THINGS to drive them. These are BELIEFS and personal orientation by evident commitment. This is the gap that is increasingly expanding between the embodiment of most of our leaders and the

responsibilities they bear on oath and allegiance. Balarabe Musa demonstrated that it is both worthy and possible except for ignorance, mischief or hypocrisy. This is the education required for those of us living and for evaluating ourselves between leaders and followers.

Balarabe Musa did not require to be a professor or a scholar to be an outstanding responsible leader. The prefix of Dr. that he earned was as an honor of recognition and not an academic certificate. The curriculum of Islamic studies he was milled through was not as wide as the present provision for post primary education. But today, those with university level of exposure do not guarantee safety and prosperity of fellow humans and entrusted resources. In the tradition of Islam, once you meet a Muslim, you have the guarantee of the safety and prosperity of any other person and trusts in his care. And we are today a witness to the reality that our education system and the increasing number of its products are still battling with enabling Nigeria the identity it deserves. AbdulQadir Balarabe Musa was an example of a genuine effort-full Muslim or believer.

As a result, given his material generosity to weaker people that came his way, it was charity as provided for in Islam. He was investing in his hereafter. And what is admissible is what is clean. In Islam money in itself has no value without the measure of the means of its acquisition and use. Hence it is irrational, senseless and irresponsible to compare his investment of one thousand naira for the drugs of a needy person or for the printing of letter headed paper for his party with one million naira expenditure in similar things by a leader of grey integrity, in the possession of such resources. This difference is what distinguishes the contradiction between the possible livelihood of Balarabe against what majority of our leaders are comfortable with and proud of. It is therefore very annoying to reflect on his livelihood as an example of choice. It will be of choice only if it is possible to be better Rightly, Honorably, Transparently and Responsibly. This is

how to understand and place his going to the farm as against practicing his accountancy profession. The system gagged him into that choice. This is the education for those of us living and the either ignorant or mischievous people who are writing on him.

As a Muslim, without being a scholar, even though he was a prominent leader, he did not build a Mosque in his house. So he was free from either the division of believers or weakening of the principles and objectives of congregation or competing in that respect with others. This modesty should be a lesson to even scholars, not to talk of political leaders or business giants. This was over and above his clean means of livelihood and his charity. But these are very tight and limited strides IF we have a system that is serving ALL for safety and prosperity. It is therefore not sufficient to be loud about these attributes of his. It is more important to recognize that these were limited because of our shameful failure to do the right things for our collective good. Balarabe Musa could have done more and better. And we should have not tens or hundreds but thousands of his type in a society of over one hundred and eighty million believers.

Consequently it is more embarrassing to have a fellow believer, Muslim or Christian who seeks to be equally so recognized or is fraudulently so associated, when we fully know that his means are more questionable or his commitments are an admixture of some good and extreme evil. Balarabe Musa neither believed nor lived in fraud. The height of our complex opposite orientation is revealed by the careless, ambitious recommendation or plea for *Jannatul Fir'daus* to be awarded to every well-known – including those who are a relief to humanity. This orientation of lack of restraint like diarrhea is a dangerous pattern among believers. The modest part is to be silent and not wish the person Hell. This is because Allah is JUST and those who truly believe in Him are sincere. This is the education for those of us living and those who mix up things.

As a Muslim, Balarabe Musa was NOT a REVOLUTIONARY, in spite of the stock of communist literature in his library. He never believed, expressed interest or commitment to OVERTHROWING the setting of Nigeria – in disregard of whatever benefits it had or can offer. As a result he cannot be associated with sedition, secession or revolt, which are illegal in our statutes and ungodly. As a Muslim the inhibitions to positive transformation can be Ignorance, Hypocrisy or Mischief. And these can be overcome by education and collective civil actions. This is the bedrock upon which the Peoples Redemption Party is to be built and not funding strategies to take over power from a stinking rich and vicious cult with an overwhelming blind and hungry following. His brush with authority is necessarily always informed by Fear and Impatience BUT NOT because he was harmful. His plain, safe beliefs and commitment was comparable to late Mallam Aminu Kano joining doctors in a demonstration, while he was a Federal Commissioner.

AbdulQadir Balarabe Musa can be said to have lived his life on the belief in Allah and the Day of Judgement. This informed and propelled his total commitment to our collective good because we are all creations of Allah and our differences on this belief is not for us to enforce. The window of missionary is for scholars and that is not where he belonged. His performance of Salat and Hajj as a Muslim are between him and Allah. While the same applies to fasting in the month of Ramadan, he CONTINUED TO REMAIN IN THE STATE OF FASTING BY HIS PATIENCE AND PERSEVERANCE IN THE COLLECTIVE MESS HE STRUGGLED IN, TO THE END OF HIS LIFE. This he did by NOT taking advantage of the opportunities he had, to exceed the limits set by Allah and our laws. And he invested much in his hereafter by clean charity from his means. Additionally, he privately and publicly distanced himself from Major Sins. This is Islam. He is a Muslim.

This mode and level of modesty has two implications for those of us living and especially his political party. As a Muslim, he is a fair reference, that one does not have to be a scholar to be God fearing and obedient – to be safe and useful to oneself, fellow humans and to God. A believer has NO NEED to suspend, trash or put aside his faith or beliefs, to serve goodly and optimally. And everybody should be safe with a Muslim. The second is that the pursuit of genuine objectives for common good should be IMPERSONAL. YOU do not HAVE to be the ONE to realize it. You will be on course by personally putting in your best at every opportunity. Thus the Peoples Redemption Party can remain a national party and make respective impact across the country using the identities of people as the bedrock for struggles. And the limit to this will be, upholding our unity with a stronger collective point.

As a Muslim, praise be to Allah for his livelihood. As a leader, we miss him more, now that we understand him better.

Muhammad Sa'idu Jimada
Monday 23rd November, 2020.
Kaduna.