

In the name of Allah, the Gracious the Merciful.

“He will be extremely intelligent and perceptive ... and will be filled with secular and spiritual knowledge.” (*Tadhkirah* [English translation, 2018], p. 178)

The above quote is from the prophecy of Musleh-e-Maud, the Promised Son – the words of Allah revealed to the Promised Messiah as in 1886. This prophecy spoke of a special son born to the Promised Messiah as, who would strongly support his mission: the revival of faith and Islam.

This son was predicted to have great qualities. Since the world was shifting to a merit-based system, Allah granted the community someone who would excel in all types of knowledge and serve as an example for others.

However, early in his life, there were no signs of the greatness that lay ahead for Hazrat Mirza Bashiruddin Mahmud Ahmad ra. Due to his poor health and vision, his education was not ideal.

Yet, in his early years as Khalifa, before even turning 30, he wrote to a friend:

“Experience is different from knowledge and is important, but I lack knowledge and have only experience. I was not taught and did not learn in traditional ways. What I know comes directly from Allah. Sometimes, I don’t even know what I’m saying, but divine light guides me.” (Al Fazl International, 18 February 1994, Vol. 1, issue 7, p. 2)

As he grew, his exceptional abilities became clear. He authored over 220 books and pamphlets, delivered hundreds of speeches, and produced over 26 volumes of lectures, with his Friday Sermons alone amounting to nearly 40 volumes. His 10-volume commentary on the Holy Quran, although incomplete, spans over 10,000 pages and is unmatched in Islamic history. He also wrote a detailed commentary and translation of the Quran. Even non-Ahmadis have acknowledged his unmatched command over the Quran. (*Tarikh-e-Ahmadiyyat*, Vol. 8 p. 155-163)

Hazrat Musleh-e-Maud ra once said:

“Anyone, from any background or religion, can challenge the Quran, and I will respond from the Quran itself. I challenge the world to compete with me in understanding its deeper meanings.” (Anwar-ul-Ulum, Vol. 13, p. 255)

He responded to criticisms of the Quran from figures like Theodor Noldek, Rev Vere, JM Rodell, and Sir William Muir, and even to well-known intellectuals like Carlyle.

His writings covered a wide range of topics, from history and geography to politics, religion, economics, and more. His speeches were so captivating that listeners would stay for hours, absorbing his words.

While the world evolves every day, many religions cling too tightly to their teachings and dismiss the value of secular knowledge, which causes a supposed clash between science and religion.

Allah the Almighty commands:

“Say, ‘O my Lord, increase me in knowledge.’” (Surah Ta Ha, Ch. 20: V. 115)

Without distinction, Allah urges people to seek knowledge. The Holy Prophet sa also advised:

“The acquisition of knowledge is compulsory for every Muslim.” (Ibn Majah)

The Promised Messiah as was also taught to pray:

“O Lord! Show me the reality of things.” (*Tadhkirah* [English translation, 2018], p. 990)

Knowledge is highly emphasized in Islam, and Hazrat Musleh-e-Maud ra valued it deeply. He said:

“By God’s grace, I have read books on all subjects. Sometimes, I finish 400-page books in a single night. So far, I have read nearly 20,000 books. I had 10,000 books in my library in Qadian alone.” (Anwar-ul-Ulum, Vol. 21 p. 556)

From the beginning of his Khilafat, Hazrat Musleh-e-Maud ra urged everyone to learn:

“There should be no one in the community who cannot read or write.” (Anwar-ul-Ulum, Vol. 2, p. 49)

He also advised:

“Those who lack knowledge should focus on learning, and those with knowledge should teach others. We have a great opportunity now to learn. If anyone wastes it, they will surely regret it.” (Friday Sermon, 23 June 1939, Khutbat-e-Mahmud, Vol. 20, p. 281)

In 1939, when the community gave him a gift of 30,000 rupees, he set up a fund to award students who excelled in their education and to support their studies. (Anwar-ul-Ulum, Vol. 15, pp. 435-436)

This impact is still felt today, with Hazrat Khalifatul Masih V aa awarding students from all over the world, contributing to high literacy rates in the community.

Hazrat Musleh-e-Maud ra also encouraged students to broaden their studies:

“No student can be truly educated if they only read what is required for school. They should read 10 books outside their syllabus. Real knowledge comes from beyond what the teacher provides.” (Sawaneh Fazl-e-Umar, Vol. 5, p. 153)

After World War II, social mobility increased, and for the first time, hard work and study could lead to success. Knowledge is now easily accessible, and the possibilities are endless.

The Promised Messiah as said:

“Knowledge is power, and courage comes through this power.” (Malfuzat, Vol. 4, p. 361)

Hazrat Khalifatul Masih V aa, speaking to Jamia students in Ghana, said:

“If you make a habit of personal study for two hours every day, you can become a great scholar and conquer the world.” (Al Hakam, issue 143, 11 December 2020, p. 5)

There’s no doubt that Hazrat Musleh-e-Maud ra conquered the world, though many are unaware of it. His deep insights into political, economic, and social issues, and his solutions for the Muslim world, could have changed the course of history.

By underestimating his legacy, we’ve seen the failure of many systems: capitalism, communism, socialism, and even democracy are struggling. The world faces widening inequality and political cynicism, which distracts from personal growth and fulfilment.

Churchill once said democracy was the worst system except for all the others. He had not considered the views of Hazrat Musleh-e-Maud ra, who had a different perspective.

Towards the end of his time, Huzoor^{ra} stated, without affectation, “Putting my trust in the grace of God, I say that my name will always remain in the world. And even though I will die, my name will never be erased. This is God’s decision that has been taken in the Heavens. He will keep my name and my work established in the world.” (*Al Fazl*, 3 January 1962; *Anwar-ul-Ulum*, Vol. 26, p. 541)