

The Illumination of Waraka

by A. Human Being (August 2016)



Ali Wheatley of Arkham's Miskatonic University translated the following manuscript, which was discovered in the remains of the library of King Harshavardhana in Kanauj, The Harsha Empire, Central Bharat, which is now modern India. The manuscript is dated December 21, 633 ad and is ascribed to Waraka ibn Nawfal, who history records as the Nestorian priest who told Muhammad that the person who accosted him in the cave of Hira was the Angel Gabriel. It is worth noting that Waraka never accepted Islam. According to the various notes and lesser writings found with this manuscript, Waraka was blinded and left for dead at the rocky basin of al-Harrah in 629 ad, where a Zoroastrian Persian found him and took him to the Harsha capital at Kanauj, India. Despite his infirmity, Waraka served as a religious scholar in the king's court and composed the following manuscript. As a scholar of cosmopolitan pre-Islamic Arabia, Waraka's manuscript demonstrates a knowledge of Greek Classicism, Neo-Platonism, Jewish, Gnostic, and Ebionite Christian traditions. In India, he expanded his knowledge to include the parables and religious metaphors of the Indian tradition. His manuscript, therefore, reflects, not only the historical testimony of the man

whose error of judgment had given spiritual authority to Muhammad's affliction, but also both a cross-cultural evaluation of Muhammad's pivotal experience in the cave of Hira, and a spiritual and psychological antidote for release from that same affliction.

The Illumination of Waraka:

*Being the Identification and Dissolving of the State Known as al-Alaq into the
Higher Light*

It is human conscience that moves my hand to write. So, drawing the Greater Awareness inward, I focus my consciousness, in compassion, on that lesser power that duplicates itself in the spilling of blood; and from the Compassion-Sea of our Fuller Awareness, from which the smallness of my human body arises, I pick up a pen, blind and imperfect as I am, to write dawn and daylight into being.

Like Tiresias, like Oedipus, I have been blinded and left to wander the earth. Of the immense curiosity and kindness of those whom would help a blind scholar make safe passage in his exodus and wanderings, I offer blessings of deepest gratitude. Now in gentle India, I have been told that there where a group of blind men who suffered much the same. So an Indian parable, much like the beloved parables of my Ebionite Christian faith, has lifted my consciousness out of morbid darkness, and again, into the Light. My life, my personhood, stands, therefore, at the fallible dawn-lit crossroads of myth, legend, and history.

Be gentle then as I tell the tale of two enigmas:

The voice of *al-Alaq* had come unto Muhammad. And I was there to give a fool's blessing, declaring the words were from the Archangel Gabriel. Would that I had the eyes I have now. At first, *al-Alaq* was only a nagging voice in a cave where blood had been spilt. "Proclaim!" *al-Alaq* decreed. "Proclaim the message created – *miraculous* – from clots of congealed blood spilled in my name. Proclaim and receive my bounty – special dispensation for the one who would make the archetype flesh – whatever you desire in this life and the next!" So Muhammad, red with appetite, a younger cousin whom I had taught in Jewish and Christian ways, cut the blood covenant with *al-Alaq*.

And therewith, *al-Alaq* showed his appearance to be great in size, reaching the uppermost horizon. And Muhammad became the vehicle in flesh of the diffusion of his lord's immutable state. And thus Muhammad preached, "I am a warner in the

face of terrific punishment,” and “Unbelievers will be destroyed as whole nations before them were destroyed.” All this Muhammad proclaimed, before he took up the sword against his own. His words, therefore, were a preamble to his deeds. And before his words was his *state of awareness, that lesser power that duplicates itself in the spilling of blood.*

For al-Alaq was: first a *state of awareness*, a feeling tone, a way of being in the world, a seizure of a certain rigidity in consciousness, a possession; and second a *voice*, a declaration of submission, the recitation, and repeated inculcation of al-Alaq’s mind; and third *the taking up of arms*, as Muhammad had done, and cutting (as in the covenant), but now into the necks of all people of perceived difference.

In the Aesclepion of the ancients, the Greeks used the awareness of a snake’s venom to make an antidote to its poison. And thusly, our detached awareness, abiding in the Higher State, thus identifies the lesser power – *the state of al-Alaq* – as this:

A feeling-tone of *difference* from “perceived others,” i.e., all outsiders to the enclosure of the *ummah*, the community absorbed in *the state of al-Alaq*[here](#).

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