



بِسْمِ اللَّهِ الرَّحْمَنِ

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ویرایش پنجم 5th revision

Translation Criteria

It has been our endeavor to keep the original text intact both in style and the mood of the settings and characters. Fluency of the language has been tried to be kept to make it totally familiar to people who are used to reading English texts. Some of the metaphors and similes that can readily be understood by English speaking people have been kept in their original expressive form to add more originality to the text. The discourse chosen for characters is chosen as meticulously as the natures of the two languages allow us. Some oddities may be felt by people of different linguistic backgrounds due to cultural, historical, and linguistic complexities in the text; however, the supplemented footnotes and endnotes can be very useful to the less familiar reader who may not have an accurate historical knowledge of the events and the characters. And finally we hope to receive helpful feedback from all who may use this translation.

ضوابط ترجمه

سعی بر این داشته ایم تا متن اصلی را از لحاظ سبک و حال و هوای صحنه ها و شخصیت ها پاس بداریم. روانی در گویش حتی الامکان رعایت شده تا این متن کاملاً برای افرادی که متون انگلیسی میخوانند آشنا باشد. برخی از تشبیهات و استعاره ها که به سادگی توسط انگلیسی زبان ها قابل فهم میباشند در شکل اصلی و توصیفی خود باقی مانده اند تا به اصالت متن بیفزاید. ارتباط با شخصیت های داستان تا آنجائیکه محدودیت های زبانی اجازه میدهند به دقت تعیین شده است. برخی از گفتار ها شاید برای افراد دارای فرهنگ و تاریخ متفاوت کمی نا آشنا جلوه کند که این به خاطر پیچیدگی های متن میباشد. برای رفع ابهامات یادشده پاورقی ها و یادداشت های پایانی برای افرادی که شاید دانش دقیقی از وقایع و شخصیت های داستان ندارند، میتوانند بسیار مفید باشند. و در آخر امیدواریم که بازخورد مفیدی از کلیه ی افرادی که از این ترجمه استفاده میکنند دریافت کنیم.

1 – Opening Scene – The desert and yardangs¹ - Sunrise - External

2. Mountain Road, Outside Mecca, Daytime, Outdoors

In the landscape of a mountain road, in full gallop, comes up a rider whose face is covered with a turban and passes across the scene.

3. A Hill overlooking Mecca, Daytime, Outdoors

As the camera turns with him, the dark skyline of Mecca appears. The rider pulls the harness to a halt on the height overlooking the city and hesitates. Silently, he looks down at the city below - it looks as if he is both eager and embarrassed, but just the same, he keeps going. He spurs the horse on, and at a slower pace than before, he heads for the city.

Old Abu Talib's voice has begun on the city's screenshots:

Abu Talibⁱ :

Mecca, the city of Abraham, the city of Kaaba and Zamzamⁱⁱ, with the hypocrisy and rituals of its clans, the city of marketeers and caravan crews, the city of bards and swords, the ruthless city, has flushed its face. But the old city was hot for new words, for young hearts. Bosoms and ears were open to the new words; however, more numerous were the ones who, fearing the freshness in these words, had shut their gates and doors. This was two years before Hijra.

4- Mecca – Bazaar – Daytime External The exhausted rider goes through the hustle and bustle of the bazaar and the vendors who offer both local and exotic goods with the buyers haggling over the prices. He passes by a post to which a black slave is tied and a bulky slave is flogging him at the orders of a chubby man who seems to own both of them. The owner, seeing the rider passing through, slows down the flogging by a hand gesture, in order for the rider to pass. Across from them a shopkeeper is hanging a string of dates and another string of dried figs in front of his shop. His eyes meet the curious eyes of the rider. He grimaces and stands between the hung dates and figs, and the rider's

¹A **yardang** is a streamlined hill carved from **bedrock** or any consolidated or semiconsolidated material by the dual action of wind abrasion, dust and sand, and **deflation**

path. He passes by the deck, on both sides of which rows of camels are sitting . Slaves and porters under the watch and orders of overseers are unloading the camel loads onto the deck . Nohas , and old bard directs Labid²'s (his apprentice's) attention to a one-legged frail old man who is standing on a crutch . The old man (Samuel) is obviously watching the masked rider.

4a - Mecca – The City Square and Kaaba – Daytime External

The rider reaches Kaaba . He makes a bow of respect and rides past it calmly. Some pilgrims who are worshipping idols or standing beside the al-Hajr e Aswad³ step aside at the sight of the rider. The rider steers his horse to circumambulate Kaaba. When the rider disappears behind the wall of kaaba , Samuel takes his eyes off him and laboriously limps his way to the bazaar's patio. Following Nohas's signal Labid goes toward him and reaches the old man just a few steps away from his shop.

Labid:

They come from distant lands

for the sweetest perfume in the city.

Travellers , euphoric , would in your abode reside

had your generosity a sweet scent.

Samuel disregards him . Labid leaves him, without a reward and with questioning eyes . Samuel opens the door to his shop calmly. Further away a raggedly old man(Jonathan) is watching him in the interlaced shade of a straw roof. Samuel by a soft turn of his body sees him and beckons him to come in .The ragged man approaches him . Samuel gives him a folded piece of cloth . Jonathan directly walks toward the square and cautiously passes Dar Al Nadwa ⁴ .

5– Mecca - Dar Al Nadwa building , Daytime , External

²Labid (ac. 560–661) is one of the late poets of the classical Arabic period. He is said to have converted to Islam at the age of ninety Ibn AbdRabbihi and names poems by Imru al-Qays, arafah, Zuhayr, Labid, Antarah, AmribnKulthum, ...

³The Black Stone (called al-Hajr e Aswad in Arabic) is a Muslim relic, which according to Islamic tradition dates back to the time of Adam and Eve. Historical research claims that the Black Stone marked the Kaaba as a place of worship during pre-Islamic pagan times.^[1] It is the eastern cornerstone of the Kaaba, the ancient stone building towards which Muslims pray, in the center of the Grand Mosque in Mecca, Saudi Arabia.^[2] The Stone is a dark rock, polished smooth by the hands of millions of pilgrims, that has been broken into a number of fragments cemented into a silver frame in the side of the Kaaba. Although it has often been described as a meteorite, this hypothesis is still under consideration.(Wikipedia)

⁴Dar Al NadwaThe meeting place of the tribal lords in Mecca before Islam

Abu Sufyan⁵ can be seen , a chieftain in Mecca , a man of trade and diplomacy .He is now standing to manage his merchandise . It seems the working party is related to him. While reciting his poems, Abu Qays⁶ finds his way to him through the workers.

An agent on duty is standing next to Abu Sufyan, reporting the list of goods from a written list.

Agent:

The figs from Syria and the silk fabrics from Yemen have arrived. The wheat from Ta'if was delivered , and they took Indian blades in exchange . **We are waiting for a caravan load of silk.**

Abu Sufyan:

Even a silkworm moves faster! If the caravan arrives after the pilgrimage, I shall send them back.

Nohas, humbly stooped, and keeping a short distance behind Abu Sufyan, recites an ode to him.

Nohas :

The spring of pilgrimage abounds the Meccan orchards,
with red blossoms of pure gold.
Be thankful to the shower of blessings from gods,
and the pilgrims who shall come ,like
rainclouds ,from a thousand lands ;
yet, be not heedless to the wisdom of Abu Sufyan,
the clever custodian of this garden.

Abu Sufyan – still occupied with his chores – brings out a few coins , but as he turns his head, he sees the masked rider on the road . Preferring not to face him, he reluctantly throws the coins at the bard and turns away, walks to the circle of his men and stays away. On this side, Abu Qayshas bent down to collect the coins . Nohas sees his chance and gets himself ahead to recite his own poem.

⁵ **Abu Sufyan** (1 September 560 - 1 August 650) was a leading man of the [Quraish](#) of [Mecca](#). He was a staunch opponent of the [Islamic](#) prophet [Muhammad](#) before accepting Islam later in his life.

⁶ **Imra' ul-Qays, Ab** 'l-H rithHunduj,[1] son of Hijr al-Kind ,[2] one of the foremost **poets** of the 6th century pre-Islamic Arabia

Nohas:

Mecca's generosity splashes from his fingers
Cursed be that Mecca sigh from Abu Sufyan's lips
Cursed be empty tables , empty grails , empty heads.
Cursed be the deniers of gods,
plagued be those who claim prophecy, blighted be Mohammad .

Abu Sufyan , seemingly minding his own business , notices from the corner of his eyes the rider's approaching to hear Nohas's words , but Nohas himself does not see him coming from behind him and continues his Aaraation . On this side Labid is standing and looking at Nohas . Abu Sufyan pretends to have just recognized the rider; he greets him with amusement.

Abu Sufyan:

May I not see a Qurayshⁱⁱⁱelite passing through the city with his face covered.

Hamza⁷ :

The cover is for the dust in the roads , else I talk face to face to my foes .(he turns back and rides on)

behind a window on the upper floor of the Dar Al Nadwa - Abd-al-Uzza^{iv}(also known as Abu Lahab) is seen working on his books and accounts. He takes a look from the gap in the partly opened window, but as soon as he sees Hamza he closes the opening.

Abu Sufyan :

Heavens! is it Hamza? The peerless Arab hunter who has returned from the desert empty-handed?

Hamza:

⁷Hamza Ibn 'Abdul-Muttalib. (In Arabic:) [b.568¹¹-d.625] was the paternal uncle of the Islamic prophet Muhammad, and his foster-brother.^[2] He and Muhammad were raised together as they were almost the same age. With excellence in the arts of wrestling and swordsmanship. Hadrat Hamza used his talents and experience to its best in the cause of Islam and earned the title of "Chief of the Martyrs" from Muhammad. Hamza was very fond of wrestling and hunting. He took great interest in swordsmanship and archery."

(Takes the cover off his face) I have kept all my arrows for the beasts in the city.

Abu Sufyan understands his meaning and turns serious now.

Abu Sufyan :

You may call me your foe, cousin! (takes a step forward after the horse that is going away and he speaks up so more people can hear him .) If I endorsed the boycott against Mohammad and his disciples I intended well. I did not want him to defy his ancestral faith. I wanted him not to make the blood of the city boil, and I didn't want anyone's blood be shed over tribal ardor and bigotry; did I do wrong?'

The rider is now far away. Abu Sufyan turns his eyes to the window on the top floor and Abu Lahab slowly opens it - his eyes meeting those of Abu Sufyan's.

Abu Sufyan shifts his look to the black clad man who is riding towards him in a gallop . He dismounts near Dar Al Nadwa and comes up to Abu Sufyan and whispers something into his ear. Abu Sufyan , shocked by the news, looks at the man and sends him away with a command.

Labid, who has been watching and hearing all this , steps forward in his search for his master.

Labid:

Did you recite anything about the outcasts' three years in the valley?

Nohas : Abu Talib Shib' ?

Labid : and did you mention Mohammad?

Nohas: Stay away from him . Mine and your poems are soft caress . His poems are riot ! It mesmerizes you and captivates your soul .

Labid looks at him in wonder ; as if having found attraction in his words

6-The Entrance to Abu Talib Shib – Before nightfall – outdoors

Hamza approaches on horseback. Near the entrance to the Shib (valley) two soldiers are on watch duty . Hamza passes in between them. He slows down at the edge of the entrance without looking at the two guards. The soldiers who are awed by Hamza's prominence cautiously get themselves to the horse and each of them takes a look on either side at the saddlebag, which looks more or less empty; however, they do not

dare to check it. Hamza, still without looking at them yells at the horse and rides into the Shib.

7- Abu Talib Shib – just before nightfall – outdoors

Abu Talib Shib is a valley with the view of a few dwellings made of mud and adobe. Some household stuffs like spinning wheels and buckets are scattered around the huts. The stoves next to the huts, however, are off and covered with dust.

Hamza rides through the huts with his head down. On the scene of his passing through the huts Abu Talib's voice can be heard .

Abu Talib's voice :

Bread is god's blessing and so is faith that gives the power to endure hunger, trade boycott , ban to marriage and socialization and ...⁸. (referring to the 10th year of Hijra and 3rd year of boycott)

A few kids belonging to one of the households are digging small holes in the soil . They stop at the sight of Hamza and look up at him expectantly , but Hamza shakes his head without replying , and the children go back to their task . One of them finds a plant root and happily goes back to his mother who is sitting a little further away and is mashing roots in a stone mortar.

Hamza passes a frail and dying old man who is lying on a mat next to his tent while his aged wife is sitting next to him holding his hand tightly in hers. Then he passes by a mourning couple sitting dazedly next to a little newly-dug grave. The woman is mourning and the man, seeing Hamza gets halfway up , pain stricken and numbed. Sympathetically, Hamza shakes his head and rides on.

A baby's cries of restlessness together with its mother's melancholy lullaby are coming from a hut.

8- Abu Talib Shib- Prophet's Home - Dusk - External

A house on the most elevated slope appears before him. Hamza gets off his horse and takes the harness in his hand, but before starting to walk,

⁸According to tradition, in 617 the leaders of [Makhzum](#) and [Banu Abd-Shams](#), two important clans of [Quraysh](#), declared a public boycott against the clan of Banu Hashim, their commercial rival, in order to put pressure on the clan to withdraw its protection from Muhammad.^{[1][2]} The terms imposed on Banu Hashim, as reported by Ibn Ishaq, were "that no one should marry their women nor give women for them to marry; and that no one should either buy from them or sell to them, and when they agreed on that they wrote it in a deed."^[3] The boycott lasted for two or three years but eventually collapsed mainly because it was not achieving its purpose; the boycott had caused extreme privation and the sympathizers within the Quraysh finally united to annul the agreement. [\(Wikipedia\)](#)

he feels as if someone is pulling his mantle. He turns around and sees a smiling five –year-old girl who has extended both palms of her hands to him. Hamza smiles back and nods his head.

Hamza: Nothing doing .

The little girl brings her hands down disappointedly.

Hamza: Wait .

He looks in the saddlebags, and at the very bottom of one of them, he finds something; his fist comes out of the bag. The little girl raises her hands happily . He empties his filled hand into hers and the little girl runs hailing with joy with her full hands.

Then, again, Hamza looks at the house on the height. A house made of adobe and stone with a few steps at its porch. The ragged old man (Jonathan) opens his way through a black man and his wife who are sitting on the entrance steps, and hurriedly climbs the stops . Hamza is watching him. The man goes toward the entrance door. He hesitates for a moment. Hamza **ties** his horse **and comes forward** . Jonathan is talking to someone on the other side of the entrance curtain. The man on the inner side of the curtain hands him something . The old man climbs down the steps with his head down .

On another side Hamza sees a frail old woman who is sitting in front of a tiny hut . Her hands are busy knotting straws to weave some sort of footwear. Hamzawhile keeping the old man under his watch , kindly asks her .

Hamza:

What are you doing in such darkness Umme Halim. Can your eyes see anything?

Old woman: I weave with my heart, for Rasul Allah⁹'s feet .

Hamza smiles.

⁹Apostle of God (Arabic: *Rasul-Allah* or *Resulallah*) is a title given to [Muhammad](#) by God. It is also used by [Muslims](#). Muhammad had a ring that stated he was "Rasul-Allah", and his seal that he used on letters also included the phrase.

The curtain at the entrance to the house opens and a white-haired old man – Abu Talib – with a black baby in his arms walks out. The black man and wife jump to their feet and go toward him. Hamza also climbs up the stairs to Abu Talib.

Abu Talib:

(putting the baby in the woman's' arms) The prophet has said that the newborn girl has opened a gate to the gates of heaven to you . Her entering your life shall be blessed . He has named the baby after his mother , Amina.

The black woman: (repeating the name) Amina.

Abu Talib: (sees Hamza and greets him) Brother...

The black couple, happy and grateful, nod their heads , as if they were a couple of foreign slaves still unable to speak other people's language . They get up to leave when Abu Talib calls them.

Abu Talib :

You have forgotten something (he hands them a palm leaf which is wrapped in a number of folds) the Prophet has given this for blessing, and said it will make more milk for the baby.

The black man opened the leaf and found a few dates inside. Hamza, who had greeted and congratulated the man with a smile, sees the dates and reflects on them. The black man and wife, with the happiest hearts on Earth, repeatedly nod their heads thankfully and leave.

Hamza: He had not eaten even one date.

Abu Talib looks at him blankly.

Hamza : Was it not his today's ration?

Abu Talib: (nods his head and then) How far did you go ?

Hamza:

Everywhere . Five days of wasted travelling and not getting as much as a grain of barley! Not even a single bedouin tribe accepts our coin! The word about the boycott has reached the farthest tribes.

Abu Talib:

Have no fear. It is the popularity of God's religion that their messengers have inadvertently delivered everywhere.

Hamza: There is a shadow of threat from QuAuraaaysh everywhere.

From the look in Abu Talib's eyes, Hamza senses the presence of some people behind him. He leaves his sentence unfinished, turns around and in the dusk sees a family. A man is standing upfront and his pregnant wife and a child of five or six a few steps further back.

The husband: (discomfited) Greetings and farewell.

Abu Talib reaches for the oil lamp

The husband:

No lamp please, I am ashamed of meeting Rasoul Allah's eyes .

Abu Talib takes a sigh.

The husband:

We could have left quietly – but I couldn't bring myself to do it. I have come to beseech your forgiveness. Think not that I am worried about going hungry myself, but this woman – last year – gave birth to a dead infant. Should I expect another one?

Abu Talib drops his eye lids.

The man walks back into the darkness.

The man :

We shall leave – of desperation – but my heart shall remain in exile here.

He pulls his pregnant wife and his child and takes them away with him. Abu Talib watches their departure and also raises his hand at them.

Abu Talib: God does not ask more than a man's capacity.

Hamza : If only we could endure until the Hajj¹⁰ season...

¹⁰The **Hajj** (Arabic: *ḥajj*) is the pilgrimage to Mecca, Saudi Arabia. It is the largest pilgrimage in the world, and is the fifth pillar of Islam, a religious duty that must be carried out at least once in their lifetime by every able-bodied Muslim who can

Abu Talib:

The prophet whispered into the ear of the newborn – hopes of relief! It lit up my heart .He hands the folded cloth to Hamza.

Abu Talib :

News has come from the heart of Mecca. Some leaders have jointly sworn to break the embargo, with three camel loads of food supply, this very night at moonrise !

Hamza looks at Abu Talib

9a – Sky – Night- External

The moon comes out in the sky.

9- Rocks and Desert – Night time – Outdoors

Hamza with two other men with the help of hanging ropes climb up a cliff all the way to its top. Now the desert is spread before them. They look around and one of them points his finger at something that turns out to be three camels with their drivers (an old man and a young man). They are approaching along the foot of the cliff, but before arriving, four riders gallop up a slope out of nowhere and, while screaming, race towards the camels. Two of them are holding long spears and the other two are waving their burning torches in the air. Hamza and his companions run to the camels in a panic. The riders reach the camels sooner and one of them stabs a camel with his spear. Blood spurts out of the camel's neck. The other two camels are unnerved by the painful and continuous wails of the wounded camel. The second camel scurries away and a rider charges after him. The third camel is blocked by two of the riders. Hamza and his two men stand between the third camel and the assailants. The fourth rider – the man in black at Abu Sufyan's scene - the commander of the other three - looks away from Hamza with a sneer and then with his drawn sword turns to the two camel drivers. The camel drivers cringe and cower. Hamza strikes the hilt of his sword; ready to attack. The commander's sword stays up in the air for a moment; suddenly the wails of the second camel echos in the desert, taking everyone's attention. The rider who had gone after the third camel dashes back screeching. His spear is bloodied. Unexpectedly, the commander turns his horse to the remaining camel, but before he can reach it , Hamza grabs the spear out

afford to do so. The Hajj is a demonstration of the solidarity of the Muslim people, and their submission to God (Allah in the Arabic language).^[1]

of the hand of the rider who has just returned and hits the commander's chest with its butt knocking him off the horse. Then with a quick move of his sword cuts the straps holding the load. The whole load comes down. Bags of supplies fall on the slope and roll toward the Shib. Hamza turns his sword to the commander who is being aided by the three other riders, who have gotten off their horses to help him.

Hamza:

This time, I hit you with the butt of the spear. I let you live to deliver the message that Mohammad does not want war and bloodshed.

9b – Abu Talib Shib – Night- External

From the fallen load of the third camel, bags of wheat , grain and other food roll amongst rocks and cliffs down to the Shib.

10 – Mecca - In front of the Dar Al Nadwa – night time – outdoors

Firm and determined footsteps turn around a corner and come forward. Whining in terrible pain, a wounded horse is tossing and turning with agonizing pain. A few slaves and servants, together with a medic, have made a circle around it. Abu Sufyan and his aides are standing nearby facing the scene. The horse struggles to get up, and falls down again in excruciating pain.

The advancing feet have come closer. Now the camera goes up and shows their faces. They are some of the prominent citizens of Kaaba. They are furious and anxious. Abu Lahab leads the others. They come over to Abu Sufyan. He is still paying all his attention to the horse and the painful whining. The complaining party helplessly waits in silence.

Abu Sufyan: snake bitten – They cannot find the bite mark.

Abu Lahab: you know about the deed violation, Do you not , Abu Sufyan?

Abu Sufyan turns around and sees the commander among them, limping and in bad condition from Hamza's blow. He is ashamed and humiliated. (Again the awful struggle and painful neighs of the horse) Abu Sufyan tensely extends his dagger toward a slave.

Abu Sufyan: Put it to rest.

The slaves run ahead and hold the legs of the horse, and the dagger lands on the throat of the horse. Abu Sufyan faces the complainants, behind him a fountain of dark blood rises.

Abu Sufyan:

Summon the leaders of QuAuraaysh to Dar Al Nadwa .This issue must be settled tonight.

All the complainants go away to further discuss the issue . Abu Sufyancalls Abu Lahab.

Abu Sufyan: Stay a while Abd-al-Uzza.

Abu Lahab slackens his pace. He walks up to a few step away from Abu Sufyan . Abu Sufyan looks at the dead body of the horse and starts walking. Abu Sufyan:

I asked you to stay since you also have kinsfolks in the Shib . You might know whom your brothers have mesmerized to infringe our deed .

He looks at Abu Lahab

Abu Sufyan: I trust you ...but the camel owners. Find out who did it.

Abu Lahab cheers up.

11 - Abu Talib Shib –Nighttime – External

A stream of wheat is flowing out of a ripped bag that has gotten stuck in the rocks. The camera moves back slowly and shows hands, holding clay bowls that are being filled with wheat one by one and by turns. The people of Shib are happily moving up and down collecting the fallen foods and carrying bags in the glow that is provided by the moonlight and the few torches. In a corner a man is blowing into a stove and in another corner a woman is pouring a bowl of wheat into a handmill.

12 - Abu Talib Shib – Abu Talib's Home - Small Room – Nighttime – Indoors

Through the doorway , the joyful and lively events outside can be seen. Abu Talib, who is inside writing something in the light of a lamp, looks up and listens to the sound of the approaching , galloping hooves ; then goes back to writing again . His voice is heard on his scene.

Abu Talib:

This is my Shib , Abu Talib Shib . The Shib that became a shelter for believers , but was ignAurant of the conventions of

hospitality. It has made life difficult for God's believers . It has seen its children starve , but its stone heart did not melt by shame . The rocky Shib that saw the death of Khadija who was Mohammad's soul mate and partner, and did not flinch. And tonight , before the morsels of happiness reach the peoples tables My heart senses omen from the noises of horses carrying bad news.

Hamza appears at the doorway. Abu Talib looks up from his writing.

Hamza :

The leaders of 10 tribes have gathered in Dar Al Nadwa - waiting for you.

Abu Talib looks him in the eye.

13 – Mecca - Dar Al Nadwa – Nighttime – Indoors

(The assembly hall of the QuAuraaysh leaders) Four of the leaders are gathered around a fifth who leads them. The fifth one lifts his head.

al-As^{vii} :

We are glad that the boycott is broken , but we have no knowledge of who has done it . Frankly , we regret having signed the deed. I am of this opinion and so are Hisham, Zohair, Motem and Zamee.

Abu Lahab stands in front of them with another group of leaders in the background.

Abu Lahab: five out of ten , a tragedy for tribal unity.

al-As :

How long are we to keep up this death, suffering and mourning? What have we gained by the boycott? What will they call us in the whole Arabia? Anything other than "cruel" , "kin-killers"!?

Abu Lahab:

(turns to Abu Sufyan who is standing at the window) You will remain silent , Abu Sufyan?

Abu Sufyan :

(turns to the audience) Why should I oppose if everyone is in favor of lifting the ban. I am more concerned about my relatives in Bani Hashem^{viii} than anyone else. Mecca will welcome them if this is

what the leaders' desire. We shall disregard the visible god and give our hearts to the unseen god. Tell me al-As, Are you willing to share your meals with your slaves. Are you ready to let your wife, brazened by Mohammad, speak back to you? You will shut down the fun hangouts for the caravan crews? You deny your forefathers and break their traditions? Can you do without usury? Would you break all of the pilgrims' gods? Would you wait in anticipation of when a caravan would come this way? If you see your benefit in this, why should I not go along with you?

al-As looks down and his company eye each other questioningly .

14 - Mecca - Beside Kaaba – Night Scene – External

In the dark depth of the scene Abu Talib comes up on foot; through the light of the torches that cast unsteady shadows of different size idols in the lot, he passes Kaaba, and again he steps into the moonlit darkness.

15- Mecca , In front of the Dar Al Nadwa – night time – outdoors

Abu Talib walks on. While passing a torch that is burning in the foreground of the scene, Abu Sufyan's slaves come up dragging the body of the dead horse. Abu Talib being startled by the scene stops short so that they can pass. A few drops of blood splash on his sandals. After they pass he takes a large step so as not to walk on the blood. Then goes towards Dar Al Nadwa and climbs up the steps to its porch.

16- Mecca - Dar Al Nadwa –Entrance - Nighttime - Indoors

The entrance hall to the building - Abu Talib walks towards the entrance of the assembly hall on the doorway of which a decorative curtain is hung. He hesitates at the curtain for a moment and takes a breath. In the crack on the side of the doorway slaves can be seen going round with perfume alembics, pouring the content onto the hands of the tribal lords. Then each chieftain shakes hands with the one beside him ... Since Hamza's entering the lobby, Abu Sufyan's voice can be heard.

Abu Sufyan's voice:

So..., cursed be division; in as much as, Quraysh needs a united voice. In accordance with our ancestors' traditions, perfume your hands for reconciliation.

16 a - Mecca - Dar Al Nadwa –The Main Hall - Nighttime - Indoors

(The assembly hall) The curtain at the entrance is pulled aside and Abu Talib steps in.

Abu Sufyan walks up to greet him and guide him to the meeting. The attendees rise, although some are displeased; some are insincere; and some are embarrassed or ashamed. The camera accompanies Abu Talib and Abu Sufyan who is leading their walk in front of the lords' faces. He breaks the silence for the first time since Abu Talib's arrival.

Abu Sufyan:

Welcome, the supreme lord of Quraaysh. Mecca has been looking forward to seeing you back in this assembly. The seat of honor still bears the name of Abu Talib.

Now they have reached the front of the room- the section that is now occupied by Abu Lahab who tries not to look Abu Talib in the eye - Abu Sufyan is embarrassed and can feel the heaviness of the situation. He takes Abu Talib to the other door of the hall through the crowd.

Abu Sufyan:

Time is short and there is a lot to discuss. I will be the assembly's voice and summarize everything.

17 - Mecca - Dar Al Nadwa Hall - The Room – Nighttime – internal

Abu Sufyan and Abu Talib have entered the room behind the hall. Behind them, a little way back, a slave is carrying a perfume alembic and a clean handkerchief. While speaking, Abu Sufyan takes Abu Talib to the section that opens to the backyard and warehouses.

18- Mecca - Dar Al Nadwa - The Backyard and Warehouses – Nighttime – External

They step into the yard that is lit with torches. On one side of the yard there is a row of camels. Here and there slaves are busy carrying loads or valuable presents and objects. Abu Sufyan gives directive signals to the slaves occasionally as they talk.

Abu Sufyan:

Mecca is expanding by the day, but its elites are shrinking. Only a few years ago it had a merchant like Khadija. And now Mohammad! Can you imagine what a high status he could have?

As he is talking he stops a slave who is carrying an elephant tusk. He feels the tusk to check its texture and quality.

Abu Talib: Is anything higher than being chosen by God?

The slaves are carrying a magnificent throne on their shoulders. Following them some others are carrying gifts. Whoever sits on that throne may be well-matched to it , like a sword ornamented with jewels.

Abu Sufyan:

(Pointing at the merchandise) this year's Hajj portion,
(Abu Sufyan signals the slaves and again goes to Abu Talib) I wanted to get away from the crowd, since I have a secret that can only be revealed to you. My heart has been lightened by Mohammad's invitation. What is he willing to give if Abu Sufyan converts to his faith?

Abu Talib: Faith is not merchandise, Abu Sufyan.

Abu Sufyan:

Let him be the chosen one by God, and I be his disciple. We sign a pact and this perfume is for shaking hands of loyalty. We cannot give our heart to his faith without disturbing these folks. Don't these people have beliefs? Do they not have rituals? Don't say "NO" Abu Talib ! We appreciate our ancestor's belief that gave us four forbidden months, safe from enemies and highwaymen so that the pilgrims can come and bring the caravans of Mecca's prosperity with them. All Mohammad has to do is to keep his God to his heart and share this prosperity and prominence.

Abu Sufyan is still talking but his voice cannot be heard.

Abu Talib's voice:

If they give me the sun in my right hand and the moon in my left, again I swear to God that I shall not abandon Mohammad in this transaction . You very well know that displaying Mecca's wealth is of no avail . Unmask another hidden story of yours , you , ibnHarb¹¹!

A slave stumbles under a heavy load in front of them.

Abu Sufyan : Hey man , haven't you eaten your bread ?

¹¹Sakhr ibn Harb (Arabic: [سكهر بن حرب](#)), more commonly known as **Abu Sufyan**

The man, sweating heavily under the load, turns around and nods an apology. Now we recognize this man. He was the man who had come to Abu Talib with his wife and children to apologize and say farewell before nightfall. Now when he sees Abu Talib he shies away and gets himself and his load out of the scene. Abu Sufyan comes back to Abu Talib who is watching him quietly but resolutely. Abu Sufyan starts walking and he takes Abu Talib through an arched room into another yard.

19- Mecca – Dar Al Nadwa -Another Yard – Nighttime – External

Here the warriors are preparing for a battle, making their horses, armors and blades ready. In one section some are sharpening their swords by rubbing their blades on stone, in another section groups of fresh soldiers are joining the crowd.

Abu Sufyan :

Can't you see ? The tribe has run out of patience . You have until sunrise tomorrow . There is nothing else that even I can do after sunrise .

Abu Talib is shocked by the news . His legs feel weak and numb . He sits on a platform .

Abu Talib : Tribal Wars?

Abu Sufyan: Those who throw themselves into death receive no blood money .

Abu Talib extends his hand to get a clean handkerchief from a slave to clean off the blood that was splashed on his sandals.

Abu Talib:

Never have I stepped on blood, nor has ever any blood stained my clothes, unless by others.

Abu Sufyan:

If Mohammad doesn't disavow his claim, let Bani Hashem stop their support for him! Then the sword shall be lifted from among the tribes....

Abu Talib:

And put it on the abandoned man's throat, who is the disciple of God.

Abu Sufyan:

If the mill of war starts turning, Bani Hashem will be like a grain between the upper and lower millstones.

Abu Talib gets up apprehensively and distressfully. He walks through the blades that are being honed and the sparks that fly off the battle of stone and iron. He is on his way out. The clink and clang of iron and the contact of blades with grindstone has filled the place.

Abu Sufyan remains behind.

20 – Mecca - In front of kaaba – Night time – outdoors

In the moonlight, the distraught Abu Talib leaves Dar Al Nadwa among the horsemen and foot soldiers who , two by two or three by three, are heading for Dar Al Nadwa. The weapons being honed can be heard , echoing in the air. He goes past , as he steps in the dark he feels dizzy by fatigue and frustration . Helplessly he goes back to the lit area . He takes a torch that is in front of a stern god . However, before taking a single step the wind blows out the torch . He lights the blown out torch by another one . As soon as he sets off the flame is blown off by the wind again. More frustrated than before, he throws down the torch and ventures into the darkness. further away is , in the semi-lit road a shadow appears behind him and follows him.

21- Mecca - Beside the last Homes of the City- Nighttime – Outdoor Scene

In the moonlight, Abu Talib, anxious and troubled, comes to the road that leads him out of the city. He touches the wall of the last house, takes a rest and takes a step when the shadow of the man who was watching him comes out of the darkness. Abu Talib looks at the silhouetted figure.

Abu Talib: Who are you?

The silhouette quickly un.masks his face . It is Labid.

Labid :

Is this Shib your property? I want to see that new poet, Mohammad.

Abu Talib:

On this night of blood? (he walks toward the Shib) . Hey, stranger He is not a poet . What he says are the words of God.

Labid: That is exactly what I am thirsty for. (he is frozen in hesitation behind him)

Overwrought , Abu Talib walks on his way .

Abu Talib whispering to himself : How can the words of God be heard in blood.

22 - The Abu Talib Shib – Night – External

Abu Talib walks through the gate and continues walking through the Shib. Outside the Shib the bright campfires of QuAuraaaysh guards and warriors can be seen, and in front of him the Shib, with its huts, seems more hushed in the moonlight than before he left.

He walks by a stove in which one can still see the redness of fire and the smoke that is rising from it. Hearing his footsteps, a kid who is gnawing at a piece of bread comes out of his hut . When he sees Abu Talib he smiles and offers him the bread. Abu Talib smiles faintly and walks on.

He walks past a family that is sleeping on a straw mat outside their small tent. Beside them the father is performing a Sajda^{ix} to thank God. A little further out a woman is gently rocking her baby who seems to have been fed and is peacefully sleeping in its mother's arms. Abu Talib advances in the dark and turns into an alley.

23 – Abu Talib Shib – Prophet's Home – Nighttime - External

At the depth of this alley, lights can be seen. The light is from a house on the height - the prophet's home. Abu Talib, dazed and hesitant goes towards it. He walks past another smoking stove. When he comes out of the smoke, the prophet's home is before him. The light that radiates from its window, and the curtain that is hung from its front door gives the house a special grandeur. (Again the grinding sound of blades on stone), Abu Talib, troubled and distressed, suddenly walks toward the front steps of the house. A radiance of the prophet's figure can be seen through the window. While his back to the window, the prophet stands and start his prayer. The sound of prophet's "Allahu Akbar"^x pacifies Abu Talib. It sounds different this time. Abu Talib looks as if he has suddenly calmed down. He sits on the front steps **so his soul may be soothed by the voice**. The recital of the Surah al-Hamd from the prophet's lips echoes in the air. Abu Talib is sitting while lending his ears to the prophet's recital.

In the depth of his vision he can see a couple of kids who are still searching the nooks in the rocks for dates that have fallen off the camels. A woman

walks over to them, carries one of them in her arms and sends the other one ahead of her back to their hut.

An expression of sorrow fleets across Abu Talib's face. He faces down and weeps quietly. His shoulders shake with weeping. The voice of Prophet's recital still vibrates in the air. After Surah al-Hamd, he begins Surat al-Fil^{xi}. As the recital commences it seems to strike a chord in Abu Talib's soul. He consciously sharpens his ears. He brings his head up and wipes his tears. Now he sees Labid's silhouette who has breathlessly gotten himself to the Shib and the prophet's house (It seems that he has had quite an ordeal passing through the guards at the gate). Labid gives a faint smile and sits on the ground a short distance in front of Abu Talib. While he sits a bleeding trace of a whipping from QuAuraaaysh's warriors can be seen on his back. Abu Talib is listening to the prophet's recitation and his attention to the recitation makes Labid pay attention to the magic words that he had come to hear. One, a veteran believer and the other a young novice still to discover the first flicker of faith. They are speechlessly sitting before each other, silent and spellbound of the prophet's magnetic voice. Prophet's reciting seems to have a message for Abu Talib. The words touch his heart. He takes a breath and listens heartily. The Surat al-fil is about Sultan Abraha al-Ashram^{xiii}'s (with his forces of elephant) invasion of Mecca.

Abu Talib: (whispers after the Prophet's recital)

In the name of Allah, the compassionate, the merciful. Have you not seen how your Lord dealt with the people of the elephant? Did He not make their plot vanish and get lost? And sent on them birds, flock after flock, showering them with stones of baked clay (firebrand). Which turned all of them into an empty field of stalks (of which the corn has been eaten up by cattle).

Surat al-Fil is lucidly talking to Abu Talib's soul. The sound of a bird's song is heard. Abu Talib, immersed in thought, is reminiscing.

24a – Sky - Desert – Sunrise - Daytime – outdoors

The sun is rising.

24 - The Desert – Daytime – outdoors

The sun is shining. Under its brightness in the desert's vista a tremendous mirage-like thing is nearing. From the distance it resembles a devastating storm. Closer up, it is an immense army with numerous signs and flags and various banners. All are dark. It is advancing horrifyingly. The leader of this huge army is a giant elephant decorated in spine-tingling savage patterns. On a throne on the back of the beast, Abraha,

the commander in chief, is sitting. Behind the leading beast, there is a row of giant elephants decorated in terrifying images, and behind them, there are numberless rows of stone and fire catapults, and yet behind them you can see a huge army consisting of separate groups of savage tribes in different races and colors with various tribal signs and banners. All are wild, bellowing and shrieking, bawling in unknown and strange dialects their war anthems. Whether on foot or on horseback, they are all in primitive armors or battle outfits and all are armed with conventional or strange weapons. They are so blended with dust that you might think that dust is a part of their army or its identity or even a harmonizing cover on its different factions and clans.

The voice of Abu Talib on this scene :

Fifty one years ago under another sunlight which many people thought of as their final sunlight in the world, the eyes of Mecca was darkened by the dust of a bloodthirsty army. The elephant-riden army led by Abraha with a kind of vanity the size of an elephant. To rival Kaaba, he had built an enormous temple of gold in Yemen, yet he was furious, as why the caravans of merchants and pilgrims from every corner still set off for Mecca.

25 - Mecca – Daytime – indoors and outdoors

The scene is taken from above over the main square of the city in which the citizens including men, women, the young and the old are panic-stricken and screaming. People from all sides are caught in the commotion of finding refuge or they are overwhelmed by the anxiety of losing each other or leaving their things. They are crazed by the fear of having to abandon their home and loading and moving their assets. They call each other; put things on small beasts of burden or carriages; pick up their children or pull them behind them. Shopkeepers of the bazaar hurriedly board their shops and some of the owners load their valuables on camels and donkeys. A woman is holding a baby in her arms and another on her back and yet, she is dragging two other kids behind her and is being followed by a horrified man who is carrying his old father on his back. Some slaves who have two palanquins on their shoulders are running in this panic. On the front palanquin there are some boxes and there is some jewelry hanging from an idol. On the second one is the owner of the belongings who constantly hollers at the slaves to hurry. The slaves carrying the front palanquin stumble in the bustling of the crowd and the palanquin and the slaves fall down. The old man on the palanquin in the back turns his eyes to the fallen jewelry and shouts at the slaves to wait. As soon as his palanquin is laid on the ground, moving on his hands and knees, he gets himself to his fallen jewelry and idol and holds them to his chest. The slaves, however, have not remained. They have run to

the scurrying crowd and gotten away. A blind beggar, wayward and wondering, is pushed by the crowds in different directions and he does not know himself which way he is heading . In the depth of the scene groups of people are trying to get themselves to the neighboring highlands and mountains. The camera recedes gradually until the frame of a window appears.

26 – Mecca - Amina^{xiii}'s House-Daytime - Internal

The tumult in the main square can be seen through the window. In the depth of the view everybody is moving in a direction and some are climbing the mountainsides around the city. Some idols have been knocked down in their way and nobody pays attention to Kaaba. Amina enters the view . She approaches the window with gentle and calm movements and closes the window on the turbulent view outside. Now it is easy to notice that she is in her seventh month of pregnancy.

The voice of Amina:

Can you see? Even at the height of such turmoil, your presence relaxes me. The first time I felt you in my life , the warmth of your being was a relief to my not knowing where your father was on his long journey and the constant relief in the bitterness of the moment when the news of your father's death came. I was a stormed orchard without Abdullah^{xiv} and your presence was my spring of tranquility.

Amina closes the window.

Amina:

Even now when the entire city has turned into cries of terror, when terrified mothers try to find shelter for their children, believe it or not , you are my refuge from fear and sorrow – and you are not even born yet ...

The second window shows a view of a foothill on which some groups of people from Mecca are heading for the mountains. Among them are the prominent citizens with their servants and slaves .Some people of lower classes are running with their terrified children who are in their arms or under their protection. A few young people are standing to help, guide and facilitate the evacuation of families and the handicapped . Through the moving crowd Fatima bint Assad who has gone out the door watches Amina at the second window for a minute and Amina waves at her . Desperately Fatima goes towards the square. Amin follows Fatima with her eyes and with the same serenity as before closes the window and stands in a corner.

27 - Mecca - Kaaba – Daytime- External

At Dar Al Nadwa some people are gathered, not knowing what to do. On the porch there is a senior citizen who, by shouting and hand gestures, is trying to tell people to get far away from the city or take refuge on top of the mountains. In the midst of all this, there are people who are praying and crying before different idols. They are praying worriedly and tying ribbons onto the idols' figures. Fatima bint Assad frantically goes to the wall of Kaaba, and she puts her head on a corner of the wall. Abu Talib is standing in a corner in a group of military men and is equipping himself. He notices Fatima in the distance and stops his chore. He gets himself to Fatima through the rush of the fleeing mob.

Abu Talib: Have you told Amina the news?

Fatima: She did not accept to leave. She says nowhere is safer than Abdullah's home.

Abu Talib:

They have been trusted upon me by my brother - she and her child- **Oh God**, find a way! Ask her again.

Fatima: I want to pray for her.

Someone clutches Abu Talib's shoulder and turns him toward himself. He looks terrified.

the terrified man:

Where is your father? The chiefs of Ta'if¹² have begged the aggressors for mercy and their lives have been spared!

The man leaves in a terrified manner. He stops for a moment. He looks at all the people around him. He sees Fatima in Rukn Yamani¹³. She has put her head on the wall and she is praying. She looks at the other parts of the square and can not find her Father. She sets off for his house and keeps an eye out for him through the dense crowd. She asks two people for him. Zahir reaches Abu Talib, wounded and in torn clothes.

Zohair: Are you here my lord? **Where is your father?**

Abdul Muttalib: What on earth are you doing here? This wound ...

Zohair:

¹²Ta'if (Arabic at-Ṭā'if) is a city in the Mecca Province of Saudi Arabia

¹³the fourth corner of the Kaaba (Rukn Yamani), After the corner of Hajra-e-Asvad, corner of Rukn-e-Yamani is the most important. People touch this corner with spirit during "Tawaf".

They seized your father's camels your camels my lord. The army of elephants took them, all ninety of them my lord.

Abdul Muttalib: Are they so close ?

Zohair :

They have camped in Moghames^{xv}. There were three of us: I , Bodail and Shahid ... They were captured my lord. Tell your father.

Abu Talib exhales and looks around. He sees Kaaba's main door which is half open.

27A- Kaaba – Daytime - Internal

The people's hustle and bustle can be heard . An oblique beam of light is projected on the wall through the steps to Kaaba . A white haired man is standing beside the wooden staircase . and is doing the best he can to secure a step in its place and tighten it with rope. His face is not visible, but he is doing his job with particular calmness. The big gate to Kaaba sounds. Someone steps in. In the chiaroscuro of the lighting Abu Talib's face can be recognized . He sees his father's calmness. He takes a breath to speak with him softly.

Abu Talib : The have told me that your camel caravan and its people have been taken into captivity .

Abdul Muttalib does not say a thing and goes on with his work.

Abu Talib: Weren't there more of non-ditching warriors father ? All the tribes..

Abdul Muttalib:

It is past using force. I wish there were a political solution .
Where is Fatima?

Abu Talib:

She is praying at the Rukn Yamani¹⁴. Amina is determined to stay.

Abu Talib is waiting while Abdul Muttalib tightens the final knots. He turns toward Abu Talib .

Abdul Muttalib :

Find someone who can speak Habeshi^{xvi}.

Abu Talib stares at him.

¹⁴the fourth corner of the **Kaaba (Rukn Yamani)**, After the corner of Hajra-e-Asvad, corner of **Rukn-e-Yamani** is the most important. People touch this corner with sprit during "Tawaf".

28 - Desert, Abraha's Military Camp and his tent – early evening – External

Close to nightfall, in the vista of a desert road, three camels that have travelled all day are coming close. Abu Talib, Abdul Muttalib and the interpreter who knows Habeshi are riding the camels. The camels are close to the camp entrance which is lit by the big campfires of Abraha's army. Upon their approaching the camp, a group of armed cavalry men carrying the sign of Abraha surround them. Simultaneously, some guards holding spears run ahead to stop and seat their camels and dismount their riders. They separate them from their camels; then some soldiers, singing some primitive songs in guttural voices as a sign of victory and plunder, take the camels away.

The three men are walking in a ring, of both threat and security, made by the guards and other warriors that join them. They are going inside the camp on every corner of which there are banners and emblems of the invading savage tribes. On their way, beside the tents, there are disorganized groups of warriors, secured horses, and blazing fires around which some people are performing some primitive rituals. In another place, whole cows, sheep and camels are being roasted over open fires. The Habeshi interpreter has given the guards some explanations. By his gestures one can see that he has already introduced Abu Talib and Abdul Muttalib to them. They walk past some moored camels. They seem to have recognized their stolen camels. Now they reach the place where the two camel drivers of Abdul Muttalib's, Bodail and Shahid, are fastened to swiveling crucifixes. Their naked bodies are covered with wounds and burns which reveal that they have been tortured. When Abu Talib and Abdul Muttalib see the camel drivers, they hurry toward them.

Abdul Muttalib: Bodail! , Shahid!

Bodail:

(suffering from his excruciating state, opens his eyes and recognizes them) I wish you had not come my lord. The loads on their elephants have brought death...

The captain of the guards, yelling and gesturing, tells Abdul Muttalib and his companions to stay away from the camel drivers. Then gives a few orders to the guards while he himself goes away to report the incident.

28 - Desert, Abraha's Military Camp – The Grand Tent – early evening – External

The camera follows the captain to an area where tents are set around a huge and glamorous tent where a giant shield with the emblem of Abraha's government is erected. The captain reports to his top

commander and the top commander goes to the impressive tent which must belong to the commander in chief. He asks permission and enters the tent. A minute later, a crack in the entrance curtain opens and someone furtively looks outside.

29- Desert - Abraha's Military Camp – Abraha's huge Tent – Nighttime – Internal

Abraha is standing beside the curtain and stealing glances at the new captives whom can be seen from the crack . Abraha is a man of primitive appearance, not very robust or good looking. He seems more to be craving for power than actually holding it. He listens to the report given by the top commander about the captives. He looks admiringly at Abdul Muttalib from the distance; then, he gestures to the commander to bring them in. Without waiting for the commander to leave, he motions to his servants who come running ; then points at his huge armor that is erected in a corner of the tent.

30- Desert- The Campgrounds – Nighttime – External

The guards accompanied by their top commander guide Abdul Muttalib , Abu Talib and the Habeshi interpreter with a primitive display of courtesy while watching them closely . They walk toward Abraha's tent past the place where the elephants are kept. While they pass by the elephants Abdul Muttalib is calm and self-contained, whereas Abu Talib is curious and the Habeshi is frightened and spell-bound.

31 - Abraha's Military Camp – Inside Abraha's Tent – Nighttime – Internal – Continuation

the commander pulls the curtain aside and salutes Abraha; then, he invites the three men inside. Abraha who has his back on them is being helped into his armor by seven servants. He responds to their greetings by nodding and saying a few broken words. Before he speaks or his words are interpreted, Abu Talib's voice is heard on the screen.

Abu Talib:

When we entered, he kept his turning eyes on our hands, looking for gifts. What could my father say to such a man? He was not a great man. He only pretended to be one. Therefore , he was dangerous.

Abraha is still moving around among the servants who are helping him put on his armor piece by piece, displaying his power and lordship and commanding his control over the situation. Occasionally he looks at them from the corner of his eyes and speaks in broken chunks , and the interpreter translates in parts.

The Habeshi interpreter:

(Abraha's translation) They tell me you are the chief of Mecca and the custodian of Kaaba . I have come a long way with my enormous army. In my long conquest the chiefs of every city came to kiss my feet to show their humbleness. Some displayed the conventions of servility well and others did not. I was amused with some of their requests and not so entertained by others. So, I killed some of them and broke their idols, and I pardoned some and left them with their gods. But Mecca is the final destination of mine and my mighty troops'. Kaaba is the destination I had aimed to conquer from the very beginning. I am ready to listen to you, the chief of Mecca and the custodian of Kaaba. What is your request? I, Abraha , the son of Ashram , will hear your petition here and now , but not on the battle field.

Abdul Muttalib :

This is the request that I Abdul Muttalib, the son of Hashem, have. The troops of the commander in chief have taken ninety of my camels in the desert as war gains. However, a war that is not fought has no winner and a conquest that is not won has no booty. Therefore, the commander may tell them to return my camels and my camel drivers.

The Habeshi man finishes his translation. Abraha has remained staring at him. Then he looks at Abdul Muttalib in disbelief. Next, he looks at Abu Talib who looks a bit alarmed by his father's words; finally he looks back at the interpreter. He turns to the commander and says something.

The Habeshi :

(to Abdul Muttalib) The commander in chief has asked for another interpreter!

Abdul Muttalib:

Tell the commander in chief that he can rest assured that I talked honestly of my camels whose number has now reached ninety three.

The Habeshi translates . Abraha comes close to Abdul Muttalib and speaks to his face .

The Habeshi man :

(translating what Abraha is saying) You have fallen from my grace , you, chief of Mecca. your request to the elephant commander in chief was only to save your camels and not a plea to save your city and your god's house.

Abdul Muttalib:

What need has my god of my pleading!? I only own those camels,.
The house have their own holders.

The Habeshi man translates ; Abraha pauses for a moment and goes
back to put on his armor ; then he comes back .

With an unhinged mind he asks :

The Habeshi man :

(translating what Abraha is saying) I – Abraha – the son of
Ashram - the governor of Yemen ... by orders of my king is
Habesha ... have made a church that is peerless , shining like the
sun before the tiny morning stars ... so , eternal and unified may
remain my and my king's prosperity , faith, fame and lineage ...
With the gold in only one of the walls in my temple , the entire
Mecca with its people can be bought !... Now you answer me, the
custodian ! Why is it that it is the fame and prosperity of Kaaba's
bazaar that circulates throughout the world with the blow of the
wind ?... What is the secret of Kaaba?

Abdul Muttalib:

I know of no secret , but I know of Kaaba that is all made of stone
, not jewels . It was not built by any governor or in the name of
any king ! This house belongs to all people .. of any color, race or
language ... to worship their God ... Abraham , the prophet , who
put stone over stone to build it said so that it was the first setting
of God's creation . The first home the created man built to thank
the creator men of every race and tongue could worship their God.

The Habeshi man translates piece by piece. Now Abraha has finished
wearing his armor and is resplendent in emblems of vanity and warfare.
He turns to them and speaks

The Habeshi man (translating) :

Unfought battle, hah ? Ungained conquest !?

The Habeshi man translates. All of a sudden Abraha turns to the
commander and says something.

The Habeshi (translating):

Camping is over ; everybody get ready for the attack!

The commander pushes the entrance curtain aside and motions to
someone outside the tent. Blowing of pipes and beating of drums begin .
Abraha goes to the entrance of the tent and bellows.

The Habeshi (translating Abraha's words) :

Give him back his camels,... and his camel drivers!

Abraha turns to Abdul Muttalib and says something furiously.

The Habeshi translates:

You have only tonight to wait and see my victory ... Get off my troop's path as fast as you can . As of tomorrow , I shall accept no request.

Abdul Muttalib, Abu Talib and the Habeshi have shown their respect by nodding , and have left the tent. Abu Talib who is tagging along looks at his father in amazement and admiration.

Abu Talib's voice is heard on the screenshot.

Abu Talib's voice:

I had thought I knew my father times and times before but every time I find something in him that is more than I knew in the past . I had some words to describe them , but now behind each word I found a boundless sea of depth and meaning .. And faith was the king of his boundless words.

Abraha takes a step out of the tent after them and looks at the state of affairs at the camp that is now boiling to prepare for the invasion of Mecca.

32- Desert – Abraha's Huge Tent - Prisoners' Camp – Nighttime- Outdoors

From Abraha's point of view Abu Talib and Abdul Muttalib are going up to the captive camel drivers and showing them to the guards. The guards remove the bondage from their hands and feet. The camel drivers fall on Abdul Muttalib feet to show their gratitude . On this side Abraha hollers something.

The Habeshi who is standing beside Abdul Muttalib translates:

Abraheh:

We shall set out before dawn ; our sign is the color of blood in the sky!

33- Mecca - Beside Kaaba – at Dawn – External

At dawn in a conclusive view of Mecca, the wind is blowing and it is rolling a piece of cloth on the ground. Nobody is in the square . An idol has been knocked down . With the camera's motion Kaaba gradually comes into the view . The pieces of hanging cloth on Kaaba are beating against its wall in the outrageous wind. With the appearance of Kaaba , we can see Abdul Muttalib who is sitting on the ground in front of Kaaba's door. He is asleep with his hand hanging on a rope . The signs of fatigue of a

sleepless night has made its marks on his face. The camera softly gets close to his face. Gradually the sound of horse hooves and cry of warriors and trumpet of elephants can be heard . Suddenly Abdul Muttalib wakes up , drenched in sweat and looks around . The sounds of war has stopped and it is only the sound of the wind that is blowing in the silence of the city. The sky is lighting up . Kaabe is immersed in the city that is without inhabitants.

Abdul Muttalib is beside Kaaba , Abu Talib is in his father's house , standing at a window and looking at his father . Abdul Muttalib's hand is holding the ring on the door of Kaaba where he had taken a short nap . Now he grabs its curtain and puts it on his eyes. **With a voice close to a whisper , he utters a sort of prayer .** He is whispering as if praying .

Abdul Muttalib: I resort to you .

On Abdul Muttalib's screenshot, an elusive sound starts to rise. Abdul Muttalib opens his eyes and looks up to the sky. A huge black mass is coming towards Mecca from the horizon, constantly changing shape as it moves. Abu Talib's attention is also diverted to the sky . The black shapeless mass comes closer and closer, and it gradually becomes discernable. Tens of thousands of little birds are flying in a single flock and closing in. They reach the mountain tops surrounding the city. Now their massive shadow has shrouded Mecca, like an eclipse, or a parasol on Mecca's head. Resembling the pilgrims who come to Mecca for the first time , they circle Kaaba again and again and circumambulate it from above. Now the birds get away from Kaaba and fly away.

Abdul Muttalib and Abu Talib are still awed by their flight and their eyes follow them until they disappear behind the neighboring mountains.

34 - The sky and the wastelands around Mecca – at daybreak – External

Abraha's army is advancing. with ranks of elephants , carriers , infantry men and horsemen , banners , and flags of different clans . On the troops' route a line of stone columns that mark the Mecca area with a twenty meter distance between them stretches up to the horizon. Among the scouts of the army, someone sees the silhouette of the city and shouts, " **The mountains of** Mecca".

A soldier behind him hears him and shouts the same thing. Then the sound of subsequent shouts is heard from others in the farther lines of the troops. The army has reached the stone columns. Elephants are trumpeting and leading the troops. Abraha's elephant which is bigger than the rest is in the tip of the army. Abraha with a hand gesture orders the attack, the elephant drivers goad them; but they won't move. The

elephant drivers look at each other in confusion. They whisper into an elephant's ear, and push it, but the elephant stays put. Abraha cannot understand what is happening and is watching the event furiously. Elephant drivers are shouting and crying chaotically. The large ears of an elephant are shaking. One of the elephant drivers, as if having heard something, takes a step forward and listens. The rustle of the birds at the distance is already heard.

And suddenly the thick flock of birds appears on the horizon. They are advancing toward the troops. The soldiers are stunned by the approach of the large wave of birds. Upon the arrival of the first bird over their heads, abruptly, one of the armored soldiers screams and falls off a carrier. The shrieking of the birds' hailing shingles on the soldiers, the painful cries of the soldiers that fall rapidly, the commotion and hubbub of their scurrying and seeking shelter, and the guttural horrifying chorus coming from the throats of some primitive groups all mingle together. Abraha on his elephant looks around in wonder and hollers furiously. The frightened elephants, trumpeting furiously turn around and attack their own army. The arrangements, ranks and files of the army fall apart, The camera accompanies the birds and dives towards the troops. The shingles dropped from the birds' beaks and claws have crosshatched the gap between the sky and the earth. The soldiers fall with loud cries, and again the attack of the birds that have flown to the horizon and have again come back.

35 – **Sky and the Desert around Mecca** - At the same spot, a while later under the cutting blade of the sun - External

A sand storm is blowing in the desert, rolling the dry shrubs along with it. The movement of the grains of sand gradually covers, in part or in whole, parts of the banners; flags, cart wheels, spears and shields, drums, remains of bodies, helmets and armors of the destroyed army of Abraha. The remains of a large shield boasting the emblem of Abraha's rule which is sticking out of the sand totally disappears under a wave of sandstorm. What is left of the scene is a flat and quiet wasteland with its mysterious silence and the last remains of Abraha's army that are stuck out of the sand - Abu Talib's voice on the screen -

Abu Talib:

This event lent its name to the year 53 before Hijra: However, it was for a more important event that the year stayed in peoples' memories.

36 – Desert - Caravan Camp in the desert – Nighttime – Outdoors

A caravan with a few tents and some camels have camped in the middle of the desert. The skyline of a strange mountain range against the blue

night sky of the desert. The screen shot begins with a bonfire made from desert bushes and shrubs, and a few burned out logs. With the movement of the camera a circle of caravan people who are sleeping on mats and straw at the foot of a hill appears. As the motion continues the sleeping camels of the caravan and the crates of merchandise, and the load that has been taken off the camels, . Small bonfires made from desert bushes and shrubs, and a few burned out logs can be seen. With the movement of the camera a circle of caravan people who are sleeping on mats and straw at the foot of a hill appears. As the motion continues the sleeping camels of the caravan and the crates of merchandise, and the load that has been taken off the camels, and then a man named Baroh, with his back to the fire and caravan people, facing the desert and leaning on a long walking stick, standing drowsily on watch duty appear consecutively. The camera passes him. There is a structure consisting of four posts that have been planted in earth with a top made of a rug or straw mat that serves as a shelter. Under this makeshift shade a large man - Samuel - is sleeping on a chair snoring occasionally. Near him, in front of a crate, sleeping on a straw on the ground, is a handsome young man called Illun. A chain has tied his hand to the crate. The shot finally reaches a row of slave men and women in chains and shackles. The chains limit their movements; as a result, some are sleeping in a sitting position leaning on something, and some are squatted or crouched. The quivering of light - the sudden reflection of lights that constantly alternate between shining brightly and darkening - has begun its trick on the sleeping slaves' faces and bodies. We still cannot see the source of this light. A slave opens his eyes because of the flickering light on his face and after a moment notices the source of the light in the sky. He stares at the sky in astonishment with twinkling eyes. Calm and spell-bound, he touches the slave beside him and awakens him. The awakened slaves stare up at the sky.

From their point of view in a corner of the sky a number of shooting stars are landing on a spot and producing a magnificent display of firework. The slaves with their feet in chain, (some with primitive whispers and conjunctions of admiration or surprise) try to stand up. This causes a rattling of the chains.

Illun tosses in his sleep and wakes up. He sees a part of the light in the sky. Flabbergasted, he quickly sits up. With the movement of his hand there is a slight rattle of chains again. The sleeping Samuel's hand quickly touches the chain and the crate. Assured that they are intact, he goes back to sleep with a snore. Illun is fascinated by what he sees in the sky. Involuntarily, he lets out a sigh of admiration. From his broken vocal sounds one can tell that he is mute. On the other side Baroh who has put his chin on the walking stick starts fretting by the rattle of the chain and when his head falls and hits the stick, he wakes up. He rubs his chin drowsily. Little by little he notices the strange light in the sky, the

reflection of which appears on his face. He looks at the sky and his eyes pop out of his head in amazement. He turns around and when he sees that most of the caravan crew have just woken up, his face lightens up and he walks toward the hill with wonder.

Samuel also wakes up by the rattle and turns his head aside. He sees Illun who has stepped as far ahead as the chain allowed him to, and is looking at the sky. A few of the crew run past his foreground.

Suddenly Samuel seems aroused and jumps off his crate. He quickly takes a few steps forward and looks at the sky. He incredulously looks at the meteor shower. The rest of the caravan crew runs past Samuel who is staring at the sky in astonishment.

The chained slaves stand up together and look up at the sky uttering strange voices from their throats . Samuel takes his attention off them and sees Illun who is excited . His segmented vocals are desperately asking where the place is ? Samuel, deep in thought, looks at him . His hand clutches the Star of David that is hanging on his neck and it seems as if a thought crosses his mind. **He utters some words that sound like a Hebrew prayer.**

Samuel: Oh Lord, you are beneficent , our creator and the King of universe , initiator of the act of creation.

Baroh comes up to him.

Baroh : I had never seen you kneel before anything

Samuel: The world has some secrets that reveal themselves every once in a while

Samuel gets up and walks to his tent.

37a - Mecca – The Sky– Night – External

the thrill of the stars and the meteors in Mecca's sky

37 - Mecca and Kaaba – Night - External

Abdul Muttalib, on top of Kaaba holding scrolls of paper and curtains is fascinated by what he sees in the sky . The meteors land in Mount Abu Qubaisdirection, behind Amina's house. Abdul Muttalib is still awed by the flood of light at Amina's house when he hears a man call his name from down below. Abdul Muttalib makes a hand gesture meaning "later!" , "later!" to tell whoever it was to wait, and he himself continues staring at the sky in astonishment. They call him again, this time more resonantly.

Reluctantly, Abdul Muttalib stops watching the sky and looks down . From his point of view- Bodail is standing down there holding a lantern, and behind him there is a slave girl named Barkah¹⁵ , both are thrilled . Bodail is waving his hand and his lantern at him and keeps calling him .

Bodail: sir! My lord!

Abdul Muttalib is still motioning to them to wait when Barkah starts speaking .

Barkah: Good news! The baby is born, Abdullah's son!

Hearing the news , Abdul Muttalib seems to forget the meteor shower in the sky . Excitedly he starts going down.

38 – Mecca - Inside Kaaba – Nighttime – Internal

Abdul Muttalib comes down the ladder (or the stairs) . Idols of different sizes can be seen against the walls of Kaaba . On his way down Abdul Muttalib pays no heed to them . When he is going out the door he sees that one of the idols has fallen on its face . He is puzzled by the scene , and hesitates for a moment , but then disregards the event in his haste, and walks out the door. With the turn of the camera most of the idols can be seen . They have also fallen on their faces. with presents in front of them can be seen all around him . He is hurriedly walking out of Kaaba pulling his robe behind him. Suddenly, the crashing sound of a thing falling and crushing under his feet is heard. He hesitates for a moment and takes a look. One of the icons has been knocked down and broken to pieces by his haste . Abdul Muttalib excitedly keeps on his way and gets out.

39 – Mecca - The Alleys and the Way to Amina's House – Nighttime - External

Bodail leads the way, holding the lantern. Abdul Muttalib and Barkah follow him closely.

Abdul Muttalib: She had no pain , did she? When did...?

Barkah :

The pain never started my lord! It was not like a delivery at all! Your daughter in law said that she thought it was time. Before we knew it, it was over, like the rising of the sun. I wish his father were here - a healthy baby boy- He gets his good looks from your Abdullah.

Abdul Muttalib:

¹⁵**Barkah** (Arabic: : also **Baraka**) is the beneficent force from God that flows through the physical and spiritual spheres as prosperity, protection, and happiness

You mean my daughter in law was all alone during delivery?

Barkah :

I sent word to Fatima who came here and told Bara to fetch the midwife. No crying and no moaning. There was a discourse of compassion among some women. I was amazed! Can you believe it Sir?! No one except Fatima was at my lady's side; the voices were of three other women. One of them said, " I am Hajar¹⁶ , Ishmael¹⁷'s mother. "Another said , " I am Asieh¹⁸ who brought up Moses." The third one said "It is me , Maryam¹⁹, who gave birth to Jesus." Three women whose either coming, or leaving we never saw . I know you won't believe me Sir because you were not there. When the midwife arrived , there was nothing left for her to do . Fatima came out of the room holding the baby and your daughter in law was sound asleep, ... and those three women . Can you believe that Sir?

They have passed the lanes and alleys and reached Amina's house. Bodail ,holding the lantern, stands by the door. Abdul Mutalib hurriedly enters through the door and Barkah follows him.

40 - Amina's House – Nighttime –Outside

In the yard the old midwife comes to the exit gate and Bara comes behind her ; at the same time Abdul Muttalib enters bringing in Barkah and Bodail behind him.

The old midwife:

I had never seen such a calm newborn baby in my entire midwifery career. May he have a long life.

Abdul Muttalib delightedly sidesteps her, and Barkah stops to give the old woman a reward. When Abdul Muttalib reaches the center of the yard , he sees something through the window. He stands there looking through the window: In the meager light inside Amina's room, Amina is sitting calmly in her bed, and Fatima is handing the baby, wrapped in a multicolored shawl , to her .

On the other side of the window Fatima puts the newborn baby in a cradle. She helps Amina to sit up and see the baby in the cradle . The light from the baby's face has illuminated the faces of both of them . Barkah excitedly joins them and looks at the baby in wonder and excitement . A few slave girls take away the wash things from behind them.

Abdul Muttalib :

¹⁶Hajar Gender: Feminine. Usage: Arabic - Hagar , Sarah's handmaiden (Genesis 16:3).

¹⁷Ishmael Arabic: إسماعيل Ism ʿl) is a figure in the the Qur'an, and was Abraham's first born child according to Jews, Christians and Muslims. Ishmael was born of Abraham's marriage to Sarah's handmaiden Hagar (Genesis 16:3).

¹⁸Pharaoh had a wife named Asieh who worshipped God, but hid her faith. She had no children.

¹⁹Mary (Aramaic, Hebrew: מרים, Mary m, Miriam; Arabic: مريم, Maryam)

(closes his eyes and speaks under his breath)It came true.

41a - Mecca - Amina's home– Daybreak – External

The first rays of sunlight on Mecca's rooftops

41 - Mecca - Amina's home– The Yard- The Room - Daytime – Internal

In the insufficient light illuminating the room ,the window is opened and a stream of light rushes inside. The beam of light has entered the room through the opening in the window. The beam of light has reached a corner of the baby's cradle . The baby's hands rise slowly as if he were trying to catch the light . Outside the room there is the sound of people's coming and going and their preparing things . The With cheers of admiration, the women in the yard are at the opened window, and Amina, sitting behind the window with her baby, is smiling at them. One of the woman in the yard sprinkles something in a burner pan and moves forward and turns the pan to let the smoke go round. A woman carries a mirror and a bowl of water across the window. When the light reflects on the water and the mirror the women cheer and hail. An axe blade lands on a log in a corner of the yard. The axe is held in Hamza's sturdy arms . He is cutting firewood. Two male slaves take the broken pieces away to the other side of the yard where a row of blazing stoves with large pots on them can be seen. The women of the tribe are preparing the foods and overseeing the event. The slave girls are working at the stoves. Fatima moves from a pot to another, overseeing things. A slave girl follows her with a tray on which there are bowls of different color spices. While the two male slaves put firewood under some of the pots, the women stir the contents with wooden scoops and ladles. They add pieces of vegetables and salted meat, then taste the result and ask each other's opinions. Fatima who has filled a clay bowl from one of the pots walks to the bread oven (or stove) . Barkah and Bara, using a handmill, are making dough balls and baking bread .Fatima waits to get some hot bread. Beside them, Abdul Muttalib , kind and cheerful , accompanied with a couple of his sons, is walking and overseeing everything. Abu Talib enters from the other side of the scene and comes up to AbdulMuttalib.

Abu Talib:

The news has reached all the tribes. They are on their way.

Fatima passes by her husband , Abu Talib, with a wooden platter on which she is carrying the clay bowl and fresh bread.

Fatima:

The food is ready. I wish they would arrive by the time I feed Amina.

Abu Talib:

(while laughing) With such a good smell in the air, They will never lose their way

Fatima leaves them laughing, but before she reaches Amina's room, beatings sound from the gate in the yard. Fatima looks; The door is ajar - again the beating on the door- Barkah runs to the door.

There appears a poor pregnant woman at the door.

The poor woman: This house smells of prosperity .. just a morsell

Fatima looks at Abdul Muttalib, and he confirms buy nodding. Fatima walks towards the poor woman with Amina's platter. The poor woman takes the food and walks away from the doorway , whispering prayers . Fatima suddenly realizes that she is faced with a number of poor and ragtag people who have crowded around the doorway and filled the mouth of the alley. Each extending a hand , a bowl or a corner of their bandana to her. Fatima, dazed and confused turns her head and looks at the yard.

Among all who are present and watching her and the crowd outside, Thuwaibah runs to close the gate to the poor crowd , but when she gets to the gate , the voice of Abdul Muttalib stops her short. She turns back . Abdul Muttalib has come up to the gate , and while speaking, he puts his hand on the door to stop it from being closed .

Abdul Muttalib :

No, Thuwaibah. (looking at the poor crowd) welcome , the hosts of this feast ! (he turns and looks inside) fill their containers . Who , from this household , has ever closed the door on guests ?

Perplexed , Thuwaibah nods with obedience. She takes a few bowls from the poor and runs inside. Abdul Muttalib turns inside the yard and comes up to Fatima .

Fatima:

(both sympathetic and worried) The relatives have not arrived yet!

Abdul Mutalib:

He who comes sooner deserves more! (to Abu Talib who has come close) Do not close the door unless they are fully-fed.

Abu Talib looks outside in astonishment. Immediately a hand holding a bowl is extended to him.

A moment later everybody working at the pots regardless of being a member of the household or a servant is hastily filling bowls and plates ,

and filling flat pieces of flat bread with food .Then they make a joint effort to deliver them to the waiting hands that have filled the gateway and their thick line extends to the entire alley and is getting thicker by the minute . In the hustle and bustle of the excitement and enthusiasm of feeding people , Barkah gives a few bowls to the people outside and runs back inside . When she runs half way across the yard Thuwaibah hands her another filled platter and takes the empty one.

42 - Mecca – Amina’s House -The alley in front of the house – Daytime – External

Different colored piceses of cloth are fastened around the yard that serve as shades . The wind is moving them in a harmonic beat and motion. The hubbub of people can be heard and their figures can be seen as the the drapes are blown open by the wind. There are pieces of cloth spread on the ground at the sides of which the poor and needy are sitting . Pots of food are peut on fire . The children , and slave men and women of Abdul Muttalib’s household each is serving a duty at this colorful feast. Some pouring food from pots to dishes . Some are handing out the food. And yet others are packing food and giving bowls of it to people to take away. Abdul Muttalib comes out Amina’s room. And supervises everything. In the room Amina can be seen holding her baby and carrying him with her . unlike others he looks a bit worried. She puts her hand in the baby’s mouth so he can suck it and be soothed. Abu Talib holding a bowl passes across the window . Fatima with a wooden tray with fresh bread and a cly bowl on it passes by her husband – Abu Tallib. But, before reaching Amina’s door , there comes the sound of someone’s pounding on the gate. Fatima looks up ; the gate is a bit ajar. Thuwaibah (Auraah’s – Abu Lahab wife’s slave girl) is shuffling through the poor . Abbas tries to stop her , but Fatima interferes.

Fatima: Is it Thuwaibah ? ...Come in. ... I sent for her. Let her come in.

Fatima gives the dish that she is holding to somebody else and she herself accompanies Thuwaibah and takes her to the room . The camera accompanies them until they reach Aminah’s room. The camera goes back a bit . Abdul Muttalib passes across the window and toward the poor that have crowded behing the gate. When the gate opens , Baraka, who up to this moment was handing out food at the feast goes to the other side to close the door.

Abdul Muttalib: No, Baraka ! (He stops her from closing the door) . Tell them to wait until a place is empty . Bring their kids in and make a place for feeding them.

The poor behind the gate have raised their hands asking for food. Baraka is asking them to be patient. From tray beside the gate on with backed

food is collected she hands them the packs. Lots of poor people have swarmed behind the gate.

Baraka: (agreeable yet worried) The kinsmen have not arrived yet !

Abdul Muttalib: He who comes earlier is more rightful. (to Abu Talib who has come up) Don't close the door until they are fed .

With the movement of camera towards the alley, the whole alley is packed with the destitute who have come for a meal. Some have taken their food and are sitting in a corner eating it. Some are alone, and some with their family.

Two men on horseback appear at the entrance to the alley. When they are about to enter the alley they hold their horses . Suddenly shocked ,they can hardly move . The men are Abu Lahab and his foreman – Assad ibn al Bakri– They are bewildered at such a depressing and disgusting scene.

Abu Lahab: They said, "a reception for the family and elders !"

Bakri: Don't you know your father ?

Abu Lahab:

to sit at a table of leftovers ,... left by those who eat our leftovers!

Bakri: He wants to conciliate the common folks .

Abu Lahab: at the cost of humiliating us !

He steers his horse around to leave.

Bakri: If you do not stay , your brothers will be more ingratiated .

Abu Lahab stops going , hesitant and frustrated.

Abu Lahab: If you were me , What would you do?

Before Bakri could answer, voices are heard from outside the alley- the mingled sound of bells. Both men turn their heads and look up ahead. The bells ringing is coming from a crowd that is coming through the passersby and townspeople - about thirty men , women , young people and kids, all of whom are raggedy , unkempt and barefoot . They have covered their heads and faces with bandanas . The men and the elders are shaking their bells and the others are holding bowls that show their hunger. The people , upon hearing them , hurriedly stay away from them and flee in different directions in order not to be touched by them.

Bakri: The leprotic people, with their beggars' bowl!

Abu Lahab:

I would forsake any distinction but I will not disgrace myself by sitting with beggars.

Furiously he shouts at the horse to move away, but the **leprotic** poor crowd has reached the entrance to the alley and the horses are blocked. Abu Lahab, and following him, Bakri gallop into the mob and try to open their way by uttering profanities and lashing them with their whips.

Abu Lahab:

Get out of my way, you scoundrel. Again the smell of a feast and the town is flooded with beggars. Go back! **Just what we needed a leprotic crowd!**

They whip them on the head and on the face, with belligerence and violence they open their way through the people who are imploring them to stop or those who are trying to save their family from being trampled by their horses. They gallop away.

43- **Mecca** - Abu Lahab's Facilities, Daytime, Inside and Outside

Abu Lahab and Bakri enter the facilities on horseback. It is hectic inside and besides the usual activities of the servants and slaves, Samuel's caravan is unloading its merchandise. The slaves take the loads off the camels. Some of them including female slaves are taking their breaks in different corners of the lot.

Abu Lahab and Bakri get off their horses. A slave hurries to them and takes their horses away. Abu Lahab, while going across the yard into the building looks at the merchandise. As he walks by the slave men and women, at times, he inspects them and while giving orders to Bakri, he opens a slave's mouth and looks at his teeth. Obviously he is not pleased with this portion of the merchandise.

Abu Lahab:

Examine all of them for disease, from head to foot. If you see as much as a single scabies ulcer, the deal is off. Pick the vigorous and the robust ones.

They are at the porch when he notices Illun among the slaves. He is different from the rest of them in his clothing and manners. Abu Lahab stops and Bakri notices Illun from the direction that Abu Lahab is looking at.

Abu Lahab:

See where he is from? Does he know any trades or not?

Bakri walks on to pick him out , but Samuel's voice stops him.

Samuel's voice: not him.

Abu Lahab and Bakri turn to the voice. Samuel has appeared from the building behind them. He comes down the steps.

Samuel: This one is not for sale.

The surprised look in Abu Lahab's eyes turns from Samuel toward a room in the building which must be his office.

Abu Lahab:

Don't hype your merchandise. Are you offering wheat to sell barley?

Samuel :

He does not have the stamina to carry load . He is like scabies! He should be separated from the herd.

Abu Lahab:

You , bastard , would not load a camel with useless grit.

Samuel:

His market is elsewhere. (he starts walking to open a saddlebag on a sitting camel) You had wanted ambergris, here it is (he takes a fistful out of the bag) , best quality!

Bakri goes ahead following the nod of approval by Abu Lahab. At the same time he gestures to a slave. The slave runs to him with a book. Abu Lahab takes a step away from them. While they are unloading the saddlebags and Bakri is recording the loads in the book, Abu Lahab looks at the building again. His eyes move from the previous room – the office – to another room in the building. Samuel's voice diverts his attention to the yard.

Samuel: and your special order...

Abu Lahab takes his eyes off the window again and looks at Samuel who has brought out a small box from his crate. He opens the box, a splendid sparkling necklace.

Samuel: the work of Indian craftsmen! It rivals your imagination.

He gives the necklace to Abu Lahab who examines it admiringly.

Samuel: Anything happening in Mecca?

Abu Lahab : Just a day in Rabi

He again looks at the window upstairs . In the window frame He can see his wife, Auraah ²⁰who is looking at him worriedly. Abu Lahabhurriedly heads towards the building . While Abu Lahabis heading for the building in the background, Samuel is staring at Auraahat the window frame.

44 - Mecca- Inside Abu Lahab's Building – The Room Overlooking the Square –Daytime – Internal and External

Abu Lahab enters the room and Auraah turns away from him and looks out the other window. In the window frame , Kaaba and the city square can be seen. Also the crowds of the needy and leprotic people with their bells can be seen who seem to have taken their food and are now returning from Amina's home. Abu Lahab faces Auraahand pauses for a moment.

Abu Lahab: What is so spectacular?

Auraah: Your father's feast, which has gone beyond Mecca.

Abu Lahab: It is a celebration for his grandson. You have any objections?

Auraah:

He is glorifying the fatherless newborn. I told you to disregard this feast, make an excuse, leave town, but the temptation brought you back.

Abu Lahab: I did not go to the feast!

Auraah: You went and came back , disgracefully.

Abu Lahab:

Esteem has a price , does it not? I did not want to miss the auction.

Auraa: (with teary eyes) Who did he look like ? Abdullah?

Abu Lahab: I did not see him.

Auraah: Didn't they say who he took after in the dynasty?

²⁰Auraa 'bint Harb bin Umayyad is the wife of Abu Lahab one of those hostile to Muhammad . Famous by the name Umm Jamil bint Harb (Arabic : أم جميل بنت), His name be cursed in the Qur'an Surah Al-Lahab, as one of the enemies of Islam. Umm Jamil is one of the women of Quraysh and sister of Abu Sufyan (father Muawiyah).

Abu Lahab: I did not see anyone.

Auraah :

(Smiling sarcastically) so this was your share of the auction! the honor went to Abdullah and his other eight uncles.

Abu Lahab: (mockingly) You bear a child so he can get a share too.

Auraah: With you, I can only bear hatred.

Abu Lahab:

Is that it? , I am your misery? Or no, Your misery is that Abdullah was not attracted to you , nor was Hamza , and fate chose my heart for you.

Auraah:

My misery is that when I became the token of reconciliation between Bani Umayyah²¹ and Bani Hashem , of Abdul Muttalib's ten sons , my share was neither one tenth of the good looks nor one tenth of the gallantry of his tribe. She suddenly looks at him. Did you know that they have called inThuwaibah to breastfeed him.

Abu Lahab :

(still overwhelmed by humiliation , his voice sounds like a whisper under so much stress for self-restraint) If you are the token of reconciliation , the world will not see peace between Bani Hashem and Bani Umayyah.

Abu Lahab looks at her in bewilderment. He notices Samuel at the doorway . Samuel leaves the doorway in haste and embarrassment. Abu Lahab leaves the room in frustration.

45 – Mecca – Abu Lahab's House - The staircase – Daytime – Internal

in the upper corner of the screenshot , Samuel rushes down the stairs and then, Abu Lahab appears in the scene after him and calls out to him.

Abu Lahab: Samuel!

Samuel stops and turns to him.

²¹Abd Shams ibn Abd Manaf had no offspring. One day he saw some traders who were on their way to Yemen and had stopped in Mecca for rest. These traders had a young slave boy whom they intended to sell. This boy unlike most Arabs was very fair and had brown or blonde hair. Abd Shams ibn Abd Manaf was amazed to see the boy's features, so he bought the boy, adopted him as his son, and named him **Umayya**. The traders of Yemen usually went to Syria and the boy was possibly a European. This story is intended to explain why Abu Sufyan, his grandson, had blue eyes and many who were born later in the line had lighter hair and eyes, even before their migration to Spain.

Samuel:

I had come to tell you that I was going to take care of something and that I would be back.

Abu Lahab also stops on an upper step. Samuel wipes the sweat off his face. Abu Lahab is frozen, looking at him suspiciously. He looks at his hand in which he is still keeping the necklace.

46 -The Alleys of Mecca – Daytime – External

Samuel is walking in the alleys and Illun who is carrying a box on his shoulder is with him. There are still people who pass them with empty bowls in one direction, and with filled bowls in the direction opposite.

47-Mecca - In front of Midrashim – Daytime – External

Samuel and Illun get to an old building and walk in. This is Mecca's Midrashim.

48- Mecca - Mecca's Midrashim - Daytime – Internal

The school looks like a vault, a place for the scant population of the Jews in Mecca. Upon Samuel's and Illun's entering Shiman²² the old custodian of the school together with four other men (Joshua²³, Gideon²⁴, Gershom²⁵ and Ehud²⁶) are kneeling at the MenAraah²⁷ at worship. He stands up and walks over to greet them.

Shiman:

Welcome my child, We gossiped that our Samuel has abandoned our school.

Samuel:

Not unless I abandon my faith (He motions to Illun to give the box to Shiman) It is a humble present for the holiday ceremonies.

²²**Shiman**. (male) English form of the biblical **Hebrew name** Yosef, meaning '(God) shall add (another son)'. This was borne by the favourite son of Jacob, ...

²³**Joshua** (**Hebrew**: יהושע *Y'hoshua*; **Greek**: Ἰησοῦς, **Arabic**: يوشع بن نون *Yusha ibnN n, Yoshiya*), is a minor figure in the TAuraah, being one of the spies for Israel (Num 13-14) and in few passages as Moses's assistant.^[1] He turns to be the central character in the **Hebrew Bible's Book of Joshua**.

²⁴**Gideon** or Gedeon (**Hebrew**: { גִּדְּוֹן },

²⁵**Gershom** (**Hebrew**: { גֵּרְשֹׁם }, **Modern Gershom Tiberian** G r š m ; "a sojourner there"; **Latin**: *Gersam*) was the firstborn son of **Moses** and **ZippAraah**.

²⁶**Ehud ben-Gera** (**Hebrew**: אֶהוּד בֶּן-גֵּרָא, **Standard Ehud ben-Gera Tiberian** hū ben-G r) is described in the **biblical Book of Judges**^[1] as a judge who was sent by God to deliver the Israelites from the **Moabite** yoke.

²⁷**MenAraah (Temple)** - a seven-branched candelabrum used in the ancient Tabernacle in the desert and Temple in Jerusalem, a symbol of Judaism since ancient times

Shiman: Very timely, Your favors have always helped us , my dear.

Samuel :

Within my power , I wish I had more power so I would not have to pull this forsaken young man behind me .

All eyes turn to Illun . Samuel opens the breast of his shirt and shows the star of David that is branded on his chest.

Samuel:

A nephew from a Jewish mother. He can read and knows "the Torah ." ²⁸ He was stamping mud for a strange builder. I bought him with borrowed money to set him free. However, we incurred a loss and didn't pay back the loan. Through the journey I promised that Shiman might know somebody who would do something for his freedom.

Shiman:

(kindly to Illun) Tell me my child , about your lineage . Where did you learn Moses's Torah?

Illun stutters something.

Samuel: The poor thing is mute, a pain on top of his other pains.

Shiman's smile disappears with a tinge of suspicion. He looks at the others , a couple of which including Joshua and Gideon are looking at Illun and Samuel naively .

Joshua : What is the price ?

Samuel:

I will not talk of the price,whatever the believers of the school can afford. His freedom is more valuable than all the money that I have paid.

Gideon:

The believers will pay donations in the holiday ceremonies. You may regard this holiday as his rebirth.

²⁸TAuraah, The Five Books of Moses are the biblical books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Collectively these books are known as the TAuraah.

Shiman is a bit hesitant, but Joshua and Gadeon have already picked up Samuel's gift box and are walking toward the altar.

Samuel :

Rebirth , you said. You must have seen the heavenly signs the night before last...

Everybody stops to look at him.

Samuel:

Two stops before Mecca , at the break of dawn , we saw some signs of the end to our long wait.

Shiman : Rumors again !

Samuel: Were the lights not seen in Mecca's sky?

Joshua: (to Shiman) Did I not tell you? Everybody has seen it . Promise of the birth of the advent.

Gershom : (displeased) We only saw a fire in the sky.

Samuel: Didn't God speak to Moses through the heart of the fire?

Shiman:

(trying to pacify the situation) We heard the rumors and made an enquiry. No baby was born on that night into the Jewish households of Mecca.

As Barkah enters the hall from outside all attentions are diverted towards her. Following the old woman is a slave man who is carrying a platter of food.

Barkah :

It is thanksgiving food from Abdul Muttalib's household.

Samuel gestures to Illun to take the food from Barkah's hands . Illun walks up to her and while taking the food looks her in the eye.

Shiman : Mecca's Arabs had eight newborns on that night.

- heavy silence – Gershom and EHUD are furious .

Samuel: How many boys among them.

Shiman : It will be known on the kids' naming day this month.

Gershom : (with anger to Samuel) Why are you asking that?

Ehud : (fuming) The promised one from an ethnicity other than the chosen ?

Shiman :

Let the fire be for Mount Sinai²⁹. Don't start the fire of discord here.

Joshua:

What about the signs ? What has the Jewish people waited for all these years?

Shiman:

Let us see how the scholars in Khaybar³⁰ will interpret this. (to Joshua and Gideon) Record all the signs. Who will deliver the news to Khaybar?

Samuel: It's on my caravan's way.

Shiman:

(worried) When the promised one arrives, he himself will announce it. Until that time , I do not want any conflict between the Arabs and the Jews here. We are few and they are numerous.

Samuel : (looks at him) How many days to the naming day?

49 –Mecca- Kaaba and The city Square – Daytime –Outside

Next to Kaaba ,a crowd has gathered within a distance from the wall of Kaaba . Men, women and children are all . The musicians are pounding on their drums . Here and there men holding swords are performing a sword dance in groups . It is among the beatings of the drums that the people are cheering and their cries has overwhelmed the place . happy and filled with excitement for the child-naming day. A few prominent elders and tribal chieftains are standing closer to the wall. One is holding a baby in his arms .He has put the baby in front of his clan's idol. While the baby is crying the old man is holding the idols' hand and is murmuring in meditation . All present in the square , who are from different clans observe silence in respect for the ceremony so the elder of the clan can pronounce the infant's name. From the other side of the square Abdul Muttalib and his household (Abu Talib's sisters , Abu Talib , Fatima, Amina, Baraka and ...) enter the square . The elder of the clan suddenly announces the newborn's name and cries of joy rise among the audience. Abdul Muttalib quietly goes through

²⁹The **Biblical Mount Sinai** (Hebrew: סִינַי, *Har Sinai*) is an unlocated mountain at which the **Hebrew Bible** states that the **Ten Commandments** were given to **Moses** by **God**.^[1] In certain biblical passages these events are described as having transpired at *Mount Horeb*

³⁰**Khaybar** (Arabic, خيبر) is the name of an **oasis** some 95 miles to the north of **Medina** (ancient **Yathrib**), **Saudi Arabia**. It was inhabited by **Jews** before the rise of **Islam**, and was conquered by **Muhammad** in 629 AD.

the crowd and the jubilant people clear the way for him. All of Abdul Muttalib's kinfolds stand in a corner of the square. Another tribal chief in the crowd takes an infant in his hands and shows it to everyone and tells of his lineage . The fortune reader who is standing at the same place , shows some things on a family tree that is hung from Kaaba's wall .

the elder of the tribe : Naaleh's grandson from Umayyad Clan.

Abu Talib helps her father wear a different robe . Two men are speaking beside them.

leading to the entrance to Kaaba. Abdul Muttalib is among them. The musicians are playing daf . In the midst of the cheers and congratulations of the crowd, a father from outside the circle of men walks to the Kaaba's steps with his son. All the people stand away to clear the way for him . He leaves the child with one of the elders , Then he goes to the fortune reader who is standing there and points at some of the things on a family tree that is hung on Kaaba's curtain . There is a sad man standing in the crowd . Another man approaches him.

The other man: Where is your son , didn't you bring him.

The sad man: (embarrassed) It was a girl.

The other man : (looking at him) But you said...

The sad man feeling disgraced quickly leaves the gathering. He goes to his wife who is standing further away with a baby in her arms. The woman by seeing her husband's approaching her is both worried and expectant that her husband may take the baby from her arms . When the man reaches his wife , he spits on the ground and goes away.

In the middle of the main square the Umayyad tribe's chief has the baby in his arm and takes him to an idol and kneels before the idol and presents the infant to it. He is muttering some incantation to himself . Gradually the noise of the crowd turns to silence. Everybody is in anticipation. There is total silence . He get up and goes to the next idol . He sits; closes his eyes and incants something . The fortune reader walks after him . The elder opens his eyes and by the first look at the idol says the baby's name, " Asaf ³²" . The fortune reader cries out the name after hearing it.

A **daf** (Persian) is a large-sized frame drum used to accompany both popular and classical music in Pakistan, Iran, Azerbaijan, Turkey, Kohistan/Badakhshan of Tajikistan and other regions of the Middle East, the Mappila of south India. Some *dafs* are equipped with rings or small cymbals, making them a form of *tambourine*. Many have no bangles.

³² Asaf and Nailah, the former the image of a man, the latter of a woman , were also two idols brought with Hobal [Hubal] from Syria, and placed the one on Mount Safa and the other on Mount Marwa. They tell us Asaf was the son of Amru, and Nailah the daughter of Sahal, both of the tribe of Jorham, who committing whoredom together in the Kaaba , were by GOD converted into stone and later whorshipped by Quoreish

The fortune reader : Asaf ! His ancestors god's name (He adds a sign to the family tree.)

The second Elder: Asaf

- cheers, hails and congratulations from the crowd - The father takes his son and returns to the crowd. The drummers are playing . Abdul Muttalib goes to the middle of the square.

50- Mecca- In the margin of the square , next to the caravansary – Daytime - External

At the Caravansary , Samuel's caravan with its camels fully loaded is ready to depart. At the side of the caravan Samuel is watching the ceremonies and behind him Baroh is waiting for departure .

Samuel: Can a prophet come from these people?

Baroh: (with a sneer) Not from these people , but for them.

51 – Mecca - Beside Kaaba – Daytime – External

The old man with the baby and the fortune reader at his side come out of Kaaba's door. The baby's father – waiting for the outcome – goes forward. The crowd has quieted down. The fortune reader puts his finger on some points on the hanging family tree .

The fortune reader:

Of the names of the four ancestors that Odday wanted the first ancestor's name was drawn. SaffanehibnOddayibn Valid ibnSaffaneh. The elderly picks up the baby over his head and announces the name.

The second elderly : Saffaneh!

In the Cheering , the hubbub and mass congratulations of the crowds , the father takes the baby and returns to the crowd. The musicians play daf and receive tips . The bard has run to the front.

The bard:

Long his kinfolk may live with this worthy name .
His whole tribe shall stand tall,
whenever his name the people call.

Now Fatima bint Assad holds Amina's son in her arms. She is opening her way , walking through the crowd of men. Baraka is following her . Men are displeased with a woman's clearing her way in the circle of men. The look in some of the mens' eyes says, "Who is this woman?" An irritated man turns away from her.

The irritated man: Say, where is this boy's father?

Someone : (pitifully) He is orphaned.

The irritated man pityingly gives way to Fatima to pass.

52 - Beside the caravansary- Daytime – External – Continuation

Baroh has signaled the caravan people and moved them. Samuel is still watching the event

Baroh : (annoyed by the delay) Our answer is not here.

53 –Mecca- Next to the entrance steps to Kaaba- Daytime – External

After seeing Fatima , Abdul Muttalib comes happily forward to Fatima and takes Amina's the baby. As the tradition goes in such ceremonies all the noise and drum beatings stop. Abdul Muttalib takes the baby to the wall and stops at Hajr al Aswad . He rubs his hand against the Hajr al Aswad and then rubs his hand against the baby's face . The fortune reader dawdled by his not following the ceremonial routine hangs a skin on the wall to write something on it . Abu Muttalib closes his eyes and takes slow steps . In the silence of the square a light wind is blowing and soft clicking sounds are heard from Kaaba's door handle . He has hardly taken a step when he notices a sound . The sound that the door handle is making echoes in the air . Abdul Muttalib returns in that direction . The door of Kaaba whose handle is snapping is half-opened. Abdul Muttalib looks at the baby's face and the crowd that is standing before him. The fortune reader approaches him. Abdul Muttalib again looks at Kaaba's door and unconsciously goes toward it . The crowd at the square are surprised ant start muttering with each other. Abu Talib feels ill at ease among the people . He enters Kaaba and closes the door. Obviously the silence of the crowd has been broken . After a short while , Abdul Muttalib suddenly opens the door , and while staring at the baby's face walks to Abraham's Stone³³ , and takes a look at the crowd. can be seen . The fortune reader is baffled by all this ; Abdul Muttalib , however is looking at Mohammad(pbuh)'s face contentedly .

³³The Black Stone of Mecca, or Kaaba Stone, is a Muslim relic, which according to Islamic tradition dates back to the time of Adam and Eve. It is the eastern cornerstone of the Kaaba, the ancient sacred stone building towards which Muslims pray, in the center of the Grand Mosque in Mecca, Saudi Arabia. The Stone is a dark rock, polished smooth by the hands of millions of pilgrims, that has been broken into a number of fragments cemented into a silver frame in the side of the Kaaba.

Abdul Muttalib: (whisperingly) Mohammad- his name is Mohammad.

The fortune reader takes a few steps towards Mohammad.

The fortune reader (looking at Abdul Muttalib, puzzled): Not ancestral name nor a deity's ?

The elders look at him in surprise . Abdul Mutallib turns gently to the crowd . He murmurs something. The public's chatter indicates that they have not heard what he has said. The elders are still baffled and look at each other in disbelief.

The first elder: Where does the name come from?

The second elder : There is neither the blessing of deities nor a memory of ancestors in that name.

Abdul Muttalib picks up the baby over his head and says : Mohammad!

The chatter of disbelief gains volume among the crowd . In the crowd Abu Talib approaches Fatima who is merrily looking at Abdul Muttalib and the baby.

He goes toward Kaaba with the newborn baby . The fortune reader , somehow dawdled , is following him. Abdul Muttalib reaches Kaaba's door . He extends a hand to open the door ,but the door opens before he touches it. Abdul Muttalib enters . The fortune reader wants to enter Kaaba , but Abdul Mutallib , with a hand gesture ,asks him to stay outside .

Abu Talib : His name is hailed. Praise be upon him.

Bodail who is standing beside them goes to another corner to gesture to the musicians to play . Their beating of the drums fills the air and the crowd starts cheering.

54 - Beside the caravansary – Daytime – External

The caravan goes by. Samuel has not taken his eye off the ceremony yet. Baroh is standing a step further and is waiting for Samuel to join the caravan.

Baroh :

Whoever Abdul Muttalib's lost one may be ,but our lost one is not an orphan!

Samuel: Abdul Muttalib is the name I hear all the time these days.

He joins the caravan following Baroh.

55 - Beside Kaaba- Daytime – External

The door opens and Abdul Muttalib walks out with the newborn, and the fortune reader comes out after them. Abdul Muttalib is a bit amazed and he looks pale, and the fortune reader wonders why.

The fortune reader :

(to Abdul Muttalib in astonishment) Neither the name of his progenitors nor the deities ?

The elders look with surprise . Abdul Muttalib faces the audience calmly. He whispers something . The noises from the crowd indicate that nobody has heard the name.

Abdul Muttalib: (again softly) Mohammad– his name is Mohammad.

The elders are still puzzled

The first elder: What is the origin of this name?

(...)

Abdul Muttalib: (lifts the newborn over his head) Mohammad!

The crowd hails and cheers. Now in the depth of the screenshot, Samuel's caravan is moving farther and farther and in the foreground the people are jubilant and the music is playing.

56 – Mecca - Abu Lahab's home- The room overlooking the square
– Daytime – Internal

The events of the naming ceremony beside Mecca is seen from Auraah's point of view who is watching it through the window. She turns back sadly . Thuwaibah can be seen in her background looking at her. It looks as if she needs her permission for something , but she changes her mind and leaves the room .

56 A – Mecca - Abu Lahab's home- the Yard– Daytime – External

Thuwaibah walks across the yard and goes out of the house . The voice of Auraah that is calling her can be heard. Auraah comes to the window , but sees no sign of Thuwaibah . She climbs down the stairs and enters a room .She cannot find Thuwaibah .

Abu Lahab enters the house and is going upstairs . He notices Auraah

Auraah:

Thuwaibah has been breastfeeding Abdullah's baby for two days
Send someone to get Thuwaibah back from Abdullah's house.

Abu Lahab :

She is not the last slave girl in the world. A few days

Auraah: (wailing)I want Thuwaibah!

Abu Lahab is standing helplessly . Auraah goes into a room.

56 a – Mecca – Another Room – Daytime – Internal

Auraah closes the door and tries to catch her breath behind the door.
Her eyes are filled with tears . She bursts out crying .

Auraah: I wish my body had milk!

57 – Mecca - Amina's House – her Room - Daytime – Internal and External

Inside the room the little hand of Amina's baby is moving playfully. a hard and rough hammering on the gate - Amina gets up and enters the chamber (The gate-hammering again). Amina turns to Thuwaibah , Abu Lahab's slave, who is sitting in a corner breastfeeding the baby. Thuwaibah hurriedly turns her eyes toward the window .She looks worried.

Thuwaibah:

It is Abu Lahab's hand. Who else has ever hammered the gate like that?

Amina looks at her and then comes by the window and looks out.

58- Mecca – Amina's House - the Yard- Daytime – External

From Amina's point of view , Abu Lahab has taken a few steps forward into the yard. Without looking ahead , as if in a hurry , He is standing and talking to Barkah who has opened the door.

Abu Lahab: Auraah wants her slave woman , quick!

Barkah : Thuwaibah has just arrived !

Fatima goes to Abu Lahab in the yard.

Fatima:

How long will it take to feed the baby? You must go . He has come to fetch you.

Abu Lahab:

(passes her and yells towards the room) She has let her own child and her own chores and has come here to milk other people's babies?

Abu Talib - on the other side of the yard- next to the door – enters the scene and turns to Abu Lahab.

Abu Talib: This other happens to be your nephew!

Abu Lahab: And Aunah happens to be my wife!

Fatima takes another step forward to face Abu Lahab.

Fatima: Do not deprive the child of the milk. Wait a while!

Abu Lahab:

How many days have gone by ? ,and still the same story ? (comes to the room and calls out) Thuwaibah ! – Where is she ? Why can't she hear me?

Abu Talib:

(blocks the door way) Do not enter your brother's sanctuary if you cannot stop bawling.

59 – Mecca - Amina's House- the Room – Daytime – Internal

Thuwaibah is holding the baby closely in her arms and weeping. Amina's hand touches Thuwaibah's shoulder sympathetically. The camera comes up to Amina's face that is also upset by the row.

60- Mecca- Amina's House- The yard – Daytime – External

Abu Lahab is braying furiously.

Abu Lahab: Am I not your brother? Is your brotherhood only for him?

Hamza has entered through the gate and has heard what Abu Lahab has said. Bara , out of breath, is coming after him . It seems that he has asked Hamza to come for help.

Hamza: A brother is he who recognizes the spirit of brotherhood.

Abu Lahab is still furious and knows that his voice is shaky, and he starts hitting his own face with his fists as he talks.

Abu Lahab:

Why am I to blame if Abdullah has passed away and the baby is hungry? What should I do if my wife has set her mind on this and keeps repeating Thuwaibah's name? – such is my life – If I had died instead of him , would I have become as dear as him to you?

61 Mecca - Amina's House – the Room – Daylight – Internal-Continuation

We hear Abu Lahab's voice from the middle of his discourse. Amina is shaken by hearing Abdullah's name. Offended, she goes to Thuwaibah and puts out her arms to take the baby. Thuwaibah looks up while weeping. He lets the baby go gently. Amina, while taking the baby, presses her hand kindly and kisses her forehead.

62 – Mecca – Amina's House - The yard – Daylight – External – continuation

Abu Talib has clutched Abu Lahab's shoulders angrily to throw him out of the house. Abu Talib is heading toward them to break them up when Amina opens the door roughly and appears in the doorway with her baby in her arms. While keeping her head up , she looks at the yard, and then takes a step back and gestures to Thuwaibah .

Amina : Go!

Thuwaibah wipes her tears and comes to the yard. She pauses again and looks at the baby. Then, she runs to the gate and passes by Abu Lahab who has been released from Abu Talib's hold now and is brushing himself . He follows Thuwaibah out of the house.

Amina turns to the inside of the room at the doorway. Behind her Barkah enters the scene looks worried and sympathetic.

Barkah: It won't be long before The nannies arrive , in just a few days.

Amina without turning back nods her head.

Barkah closes the door behind her. Amina looks at her son with a lump in her throat.

Amina: *Why aren't you crying?*

63 - Desert – Daytime –External

A desert with a palm orchard in the distance . Samuel's large caravan from one direction , and Hareth's small convoy(including a frail camel

carrying Halima and two mules , one for the load and the other carrying Hareth) , from the other are moving in different directions. Hareth's convoy goes a little out of its way to approach the large caravan. The caravan people watch as they come close. Hareth lets go of the camel's harness and comes forward. Baroh yells at his horse and goes a little way up.

Hareth :

Greetings to the chief of the caravan. Our water bag is empty.
Give us some water.

Baroh : We are out of water. You will find some two stops ahead.

Samuel is watching them. He looks at Hareth's condition. On the howdah of his camel is a woman that has a sad look in her eyes.

Hareth:

I appreciate your generosity ...but I cannot repay you .We are heading for Mecca to share our child's daily food . In the hope that maybe my wife can feed a baby from a noble family , but the road 's length proved greater than the hold of our water bag for this scrawny animal.

Samuel: Give them water.

Baroh turns toward him. He is puzzled . Halima looks at Baroh . A man throws a full bag of water to Hareth . Hareth pick up the bag while thanking him and walks to his wife and child . Hareth fills his bag a little . Samuel's caravan starts moving. A man remains to take back the water bag . Halima watches as they depart.

64 - Mecca Bazaar – Daytime- Outdoors

Abdul Muttalibis walking angrily through the crowd in the bazaar.

65 - Abu Lahab's Business Facilities and House – Daytime – Internal and External

- Abdul Muttalibhas entered the Facilities' lot. He passes through the working slaves and goes up the stairs to the building. While going up the stairs he shouts and asks the passing servants.

Abdul Muttalib:

Where is your boss? (He yells) Where are you Abd-al-Uzza ?

- On top of the stairs Auraah is stealing glances. From her view Abdul Muttalibis angrily coming up the stairs and calling out. A slave goes to

him and says something and leads him to a place. Auraah ducks and stays hidden so Abdul Muttalib cannot see her.

66 - Inside the building – daytime – Internal

The slave guides Abdul Muttalib to a room where a bathtub has been put in. Abu Lahab, naked, is sitting in the tub and a black slave is washing him. Abu Lahab is startled by Abdul Muttalib's face, reddened by anger.

Abu Lahab:

Father! (He wants to get up, but feeling ashamed, he sits again.)

Abdul Muttalib:

(having turned away from him) Make it private. I have to talk to you.

Abu Lahab:

(pointing at the black slave) He does not understand our language.

Abdul Muttalib:

(looking at him indignantly) Do you understand our language? Your nephew is starving, and he will die before we find a nanny to milk him. Your slave woman has milk and you spare us of it? - only a couple of times a day- take her wages – or put a price on her and sell her.

Abu Lahab:

I have given this slave to my wife as a gift. A gift can neither be taken back nor be sold.

Abdul Muttalib: Oh, yes that wife of yours!

Abu Lahab:

(pushes away the black slave who is still washing him) Auraah is your daughter-in-law, father. You should not speak badly of her. She is now a piece of your household.

Abdul Muttalib:

I am not complaining of a piece of my household, but a piece of my flesh! The Umayyah tribe bought you out from Bani Hashem with the woman they gave you. Or perhaps not so, you sold your tribe to them. This transaction would never have taken place if you had not desired so. Why? Have you smelled power from Bani Umayyah?

Abu Lahab: What have I gained from my own tribe?

Abdul Muttalib:

Caine didn't have such grudge that you hold against your brothers, Abd ul Uzza! Do you know what they call you for the evil fire that has filled your soul ?

Abu Lahab:

Do not say that name or there will be fire between us forever.

Abdul Muttalib:

(vents off his anger and walks to the door, but before leaving stops and says his name) Abu Lahab! (Father of Flame)

And then he heads outside. While coming down the stairs he passes by Thuwaibah who was listening to them while holding a tray of drinks .

67 - Khaybar Region – Daytime- External

A fertile and water-rich plain, Khaybar region, The camera moves over the familiar camels and signs of Samuel's caravan In the direction that gradually the city of Khaybar shows up in its panAraama.

68 - Khaybar and in front of the Grand Midrashim – Daytime – External

(Khaybar is a large and rich city that has eight fortified stone fortresses . It has the most fertile land and produces most of the food in the Arabian Peninsula. Its residents are Jewish; besides farming and trading grains , its rich Jewish merchants monopolize the Jewelry and precious stones trade in the Arabian Peninsula.)

Samuel and Baroh enter the city on horseback and head for the Grand Midrashim of Khaybar.

69 – Mecca - In front of the Midrashim – Daytime – External

There is a crowd in front of the Midrashim including a number of slave men and women in waiting . They are waiting for their owners. There are some horses and camels that are moored. They are the ordinary people and the clerics of Khaybar's Jewish population. Some kids are playing and the vendors have their goods displayed here and there . There is hardly a person in an elegant outfit. It looks as if all are waiting for the ceremonies, being held at the Midrashim, to finish.

Samuel and Baroh have reached the Midrashim. Samuel looks at the crowd. When they get closer to the entrance, they listen to the faint sound of the choral recitation coming from inside.

70 – Khaybar - the Midrashim – the Angle Room -Daytime – Indoors

The camera moves from behind the lattice wall of the hall. Most of the Jews from Khaybar and the neighboring countryside including elderly and young clerics, merchants and businessmen, the nobility, and also poor people and villagers are reciting the thanksgiving prayers chAuraally .

Samuel is looking at the audience from the other side of the lattice wall.

Baroh comes in from the other side of the corridor .

Baroh : They say to either join the mass or wait in the angle room.

Samuel is hesitant to make up his mind . Baroh shows him to the room. They both go toward the room. The sound of the praying people has still filled the place .

Samuel enters the room and looks around impatiently. He watches the arch rabbi through the crack of the door . The grand rabbi looks at him while praying . Samuel takes a small book from the shelf . He recites some unintelligible words and then , losing patience , throws the book away.

71- Khaybar – Midrashim - Grand Hall – Daytime – Internal

In the hall the mass is over. The praying people are leaving. Two men accompany the grand rabbi to the front of the hall and stand (one on each side of him) as a gesture of respect. One of them is Ehud whom we have seen in the Midrashim in Mecca . The other one is Ehud whom we saw in Mecca's Midrashim and the other is Shalom . Shalom puts a bowl of water in front of the rabbi . Benjamin , Leban and Bellam who are the rabbi's especial attendants are present . **The grand rabbi is an elderly man with long hair and a long beard.** Ehud goes to the angle room and opens the door. Samuel and Baroh come into the room . Samuel walks halfway along the hall and stops.

Benjamin : We are glad to see you here, Samuel.

Samuel: So am I .

Benjamin :

The grand rabbi knows about the signs . Now that your loyalty to your nation has brought you here , it would have been better if we had seen you in the prayers' rows . **You wanted to visit him to tell him yourself . Yet our sincere wish was to see you in our mass prayers.**

Samuel first remains quiet and then ... gets ready to speak.

Samuel:

I have recited the promise of the advent a thousand times in these ranks . I left the rank to leave the prayers for you and started to take action personally.

Leban :

The advent as we know it is a heavenly gift. Without praying and cooperation it will not emerge . And worship gets its meaning in a mass and here is its home . Not like the way you take your steps, and hurriedly take the news to Mecca's Midrashim.

Samuel: I have seen the signs of The Promised in Mecca's sky.

The Arch Rabbi:

We have no knowledge of the advent , except the signs that have been foretold . There have been predictions of the signs in the past . It would be a blessing for the wait to finish in our time. So, the truth will be revealed to us soon.

Samuel : I am worried.

The grand rabbi's voice: Worried ?

Samuel:

The Eminent Rabbi certainly knows that with every sign the curse of suspicion and rumor overwhelms the folks.

Benjamin:

I beg of The eminent Rabbi to pay heed . There are indications of rebirth but no signs of the of the savior's identity. Samuel, this famous merchant and of course a supporter of men from Khaybar has references to Mecca whose Jews are in definite minority and no birth has been reported in their community

Rabbi:

Moses's birth was not recorded either and the community was in minority. Folks have always been waiting for the savior. As long as there is the expectation for the new advent, there will be rumors.

Samuel: This time it is more lucid and serious.

Rabbi: So, good for this time.

Bellam: Are we to wait for another Nazarene so the great nation be divided again . split Moses's great nation.

Benjamin :

Our ancestors migrated and settled here because it was foretold that the savior will rise from this land. What was the significance of so many years of waiting , generation after generation, if the savior was to be an Arab?

I have a notion that it is a newborn from Mecca , and I am worried the honor and expectation of our nation will be trampled by delay.

Rabbi: Are the Arabs of Mecca not the descendants of Abraham's?

Benjamin : They descend from Ishmael and we from Isaac.!

Rabbi :

What was really our expectation? We have waited for his return to fight him?

Samuel: If he is not one of us , what choice do we have?

Rabbi :

He who comes with your approval is not your savior. He is your agent! He then shows the clay bowl that is now empty and all its water in streaming under it. The patience and expectation of our nation has filled its bowl. Do not waste it all by making a crack in it. (he turns around to leave.)

The grand rabbi stays to drink what is remained in the bowl . Samuel is disappointed and looks at Benjamin and Laban . They stay quiet in compliance with the grand rabbi . Samuel is left alone in the middle of Khaybar's prayer hall. People at the scene gradually leave the place .

72 - Khaybar in front of the Grand Midrashim – Daytime - Outdoors

Samuel, disillusioned by his failure to fulfill his plans, leaves the Midrashim . Baroh is following him. Their departure is being watched by some strangers from a high window in the building .

73 – A hill Looking on Khaydar (Samuel's Caravan Camp) -
Nighttime – Blue Sky

some riders are at full gallop across the crest of a hill . Further away , black tents and a caravan of camels and ... are on the ground. A servant comes out of a tent . The riders dismount.

The rider : We are here to see the chief of this caravan.

The servant : Who shall I say you are?

The rider hesitates for a moment and the horses shudder.

The rider : Tell him we are worried too.

The servant enters the tent . sticks his head inside the tent. The waiting riders looks at each other for a moment. The servant comes out of the tent and guides them to enter.

74 –Samuel's Caravan Camp - Black Tent – Night – Indoors

Samuel is sitting at a meal alone. The servant steps in.

The servant:

The galloping sound was of some riders who call themselves "worried "

Samuel is thinking. He calls them in by a hand gesture. The servants put away his meal by a gesture, and Samuel sits in another corner. The black clad men enter one by one, and take their seats. Samuel is waiting.

Samuel: How can I realize your worries with your masked faces ?

The rider: Our request is to be said in private.

Samuel takes a look around and sends everybody out with a signal. After their leaving the riders reveal their faces one by one. Samuel is surprised.

Benjamin:

There are facts and figures from Ctesiphon³⁴, in Pars Kingdom that they have found the Royal Arch broken.

Benjamin : And the Royal fire temple³⁵ has suddenly gone off.

Laban:

³⁴The Latin name **Ctesiphon** or Ctesifon (/tɛsɪfɒn/) derives from Greek *Kt siph n* (κτσίφω), a Hellenized form of a local name that has been reconstructed as *Tosf n* or *Tosb n*.^[1] In Iranian sources of the **Sassanid** period it is attested in **Manichean Parthian**, in Sassanid **Middle Persian** and in **Christian Sogdian** as **Pahlavi** *tyspwn*, continuing in **New Persian** as *Tisfun* (تیسفون). In medieval **Arabic** texts the name is usually *aysaf n* (طیسفون) or *Qa aysf n* (قطیسفون), in Modern Arabic **al-Mada'in** (المدائن).

³⁵A **fire temple** in **Zoroastrianism** is the place of worship for **Zoroastrians**

according to astrology and signs in the sky a rebirth has resulted and the child , exactly as you mentioned , is a non-Jew .

Samuel : How should I interpret your silence in Khaybar.

Benjamin:

The whole nation is not Khaybar . This nation is older than Khaybar .
The benefit of this silence includes both Khaybar and the whole nation.

Laban : We should monitor all male newborns and if necessary ...

Samuel :

Doesn't it sound like a decree by the Pharaoh ? (silence falls in their gathering) and worse still, by the Moses followers .

Laban :

In times of great ignorance anyone proclaiming prophecy can charm others.

Benjamin:

The return of the promised means the proximity of the dooms day and this is a sign of punishment for a nation . It is our duty to confirm it as truth or delusion .

Samuel is thinking about what Benjamin has said.

Samuel: And if it is the truth.

Laban gets angry

Laban: Do you doubt your nation's supremacy ?

Samuel :

I have my doubts about a nation that covers its face and keeps silent.

Benjamin signals Laban to keep calm , and speaks tactfully.

Benjamin :

If he is the true one , God shall safeguard him , and we can not do him harm .

Samuel hesitates a bit and looks at their resolute faces one by one and pretends to be uninterested.

Samuel :

Saving a nation is a tremendous task . I have a small business and cannot afford it .

Benjamin takes out a box from under his black robe , puts it forward and opens it. There are a great number of gold coins inside it.

Benjamin :

In the darkness of the night only the omnipresent eye of God that is hidden in our hearts can see us. Disclosing this secret to others is like saying the Almighty's name in vain , a great sin .

75 - Mecca - Amina's House- Daytime- Inside and Outside

-the room- Amina's baby , quiet in cradle, in his bed of the colorful shawl . Amina's voice starts on this scene; then, the mother's hand takes the baby's little hand.

Amina:

What is your secret?  Before you came , your father passed away. Now that you are here your mother has no milk. Which is the world that is calling you?

The camera has slowly reached Amina's face. Behind her the door makes a snap as it opens, and Abdul Muttalib walks in.

Abdul Muttalib:

The arrival of the nomadic nannies is not very far off now . Before that we shall search for a temporary nanny here in Mecca.

Amina silently shakes her head in despair and cuddles her baby. Abdul Muttalib is embarrassed , undecided whether to speak or not . He turns away to leave , and then he turns back to Amina again .

Abdul Muttalib: You are always silent.

Amina: What is the use of whining? I am amazed at my fate.

Abdul Muttalib: Fate is to be chosen.

Amina :

(shows him the baby) Look at him .

Abdul Muttalib:

Creation is beautiful like a baby . Sometimes your fate takes you to a place that you would never expect. However, my meaning is your fate Amina.

Amina watches him.

Abdul Muttalib:

Mohammad is precious and he will have many chances . He will not be alone , but you will be . Do not waste your life over your vow to my family . Go after your destiny.

Amina:

(pointing at the baby) My destiny is here . Abdulla's gift.

Abdul Muttalib looks down without replying .

76- Mecca - Amina's house – In the Yard – Daytime – Outdoors

Abu Talib looks worried. He is standing in the yard and looking at the window that Amina is at. Abdul Muttalib opens the door to the room and comes outside . He calls Abu Talib.

Abdul Muttalib: He withdrew his slave woman ... Amina's child is ailed and weak . Search Mecca and its outskirts for a nanny to milk the baby.

Abu Talib's voice:

Amid the malice that Mecca was imposing on Amina's newborn the milk of kindness from the near or distant kinswomen was not enough; nonetheless, it gave the baby enough strength to survive until the nomadic mountain dwellers arrived . The mountain men , just before the pilgrimage season, bring their harvest to Mecca for sale , and their women take the city's newborns to milk them and take care of them. So that , according to the ancient tradition , the babies would grow in a natural environment far from the heat of Mecca and the diseases that the pilgrims' caravans bring from distant lands.

77- Mecca - Its flea market and Outskirts - Daytime - Outdoors

The camera comes down from the sun, and reaches an open scene in Mecca's bazaar in which there is a new hectic activity. Caravans are moving through the city or unloading on the sides of the square.

On the valleys outside the city black tents have been pitched. Beside each, there is a goat, sheep or camel and in each a family of villagers or mountain dwellers who have come for the seasonal market.

- the flea market- the local vendors have put up stalls for agriculture goods and small handicrafts . In parts of the market the women of the tribes with kids in their arms or on their backs ,or breastfeeding their babies are in sitting or standing positions and waiting for someone to hire them as a nanny. Among them, the city women with their slave girls are

looking around to look over and select a suitable nanny for their babies who are mostly in slave girls' arms. The women look at the nannies, negotiate, bargain , and then put their babies in their arms.

In the busy square Abu Talib is standing beside his horse and is watching his wife , Fatima , and Barkah. Each is going around and looking at the tribal women .

Barkah goes up to a woman whose back can be seen at first, but when she goes around her she sees her skinny arms and scrawny face and turns away. She walks in another direction where Halima (with a baby tied to her back) is coming in the opposite direction, looking at Barkah hopefully, but Baraka's eyes do not meet hers as she goes by. Fatima is talking to a woman , but another woman interrupts them . The nanny discontinues her conversation with Fatima and goes with the other woman. Fatima looks around desperately. Halima who has been staring at her comes up to her and loiters around her , but Fatima does not notice her .

In another corner of the bazaar Barkah goes up to talk to another woman, who looks strong and is holding a baby . Then she and the woman go to the place where Abu Talib is standing . She starts speaking with her. Halima and her baby calm and subdued without any customers sees her husband Hareth through the commotion in the bazaar . She desperately goes up to him.

Fatima having noticed them , happily passes by Halima and walks toward them . Halima looks down desperately. When she looks up , she sees her husband, Hareth, in the hustle and bustle of the bazaar, standing beside his skinny camel.

Hareth: I could only get this much from wool yarn .

Halima worriedly goes back to the square and looks around

Hareth :

(Touches his camel and sadly takes his eyes off Halima's .) This camel does not have the endurance to return . I will take it to Mecca's bazaar; maybe I can get a little money out of it.

Halima: It is not worth a coin ; besides Shima will be upset.

Halima walks toward the square . Hareth pulls the camel's harness and waits until she is away. Hareth leaves the place and Halima watches him as he walks away. In the middle of the way somebody pats Halima on her back. Halima turns back expectantly. A well-groomed woman faces her. Halima turns toward her . The woman gives her a look-over, nods and asks Halima to follow her . The well-groomed woman after the lookover takes a step and asks her to follow her . The woman is taking Another nanny is behind the woman who comes with them .

The groomed woman :

Both of you come with me . My lady is hard to please , but either of you that she chooses will get good wages.

Happy and hopeful, Halima sets off . She gives Hareth who has seen the event from a distance a cheerful smile .

the well-groomed woman: Was it your husband?

Halima nods.

frailer than she is , with a dark dress and sunken eyes. The frailer nanny looks away under Halima's stare . They follow the woman out of the chaos of the bazaar. The other nanny takes out a small icon from her pocket and prays to it . After her prayer she looks at Halima happily .

The frail nanny :

Last year nobody took me as a nanny . The god of my clan has heard my prayers

Halima who was walking happily beside the other nanny, slackens her pace and falls a couple of steps behind them. When they cross an intersection, Halima turns into another alley so as to lose them. She leans on a wall and waits for them to go away. Then, she puts her head on the wall and passes her hand across her sorrowed face. She takes a breath and looks at the sky, surrendered. She looks at the intersection. She is worn out and it seems she does not know which way to go.

77 a – Another corner of the bazaar – Daytime – External

Hareth is walking forward in the bazaar. Somebody comes up to him to browse at the camel . There is a short talk between them , but the stranger walks on . Hareth takes a step disappointedly . After a few steps a butcher calls him from inside his shop.

The butcher: He has no strength to carry load . Nobody would pay a penny for it . Kill it and sell its meat.

Hareth reflects on what the butcher has said . He is starting to go , when the butcher's voice is heard again.

The butcher: I want no money for slaughtering it . I will only buy the boned meat . You can have the skin that you can sell elsewhere.

Hareth slackens his pace.

77 b – Streets around the Bazaar – Daytime – External

Halima is walking side by side of the groomed woman and the skinny nanny. She is pretty happy . She looks at the skinny nanny. She is

wearing dark clothes with sunken eyes and a figure frailer than hers. She is holding a small icon and is constantly muttering prayers . Halima is surprised by her behavior. The frail nanny notices Halima's glances. She hides the icon in her hands.

The frail nanny: Last year my husband died , and nobody hired me as a nanny.

Halima who was walking happily beside the other nanny, slackens her pace and falls a couple of steps behind them. When they cross an intersection, Halima turns into another alley so as to lose them.

77 A – Another corner of the bazaar – the Butchery - Daytime – External

The butcher has had his apprentice sharpen his knife and he himself has brought a strip of cloth to blindfold the camel. Hareth is holding the camel's head and stroking it .

Hareth: Forgive me . there is no choice.

The butcher nudges Hareth away and ties the blindfold on the camel's eyes . They force the camel to sit. Hareth is watching the event in disbelief . The wails of the camel have risen high . The butcher tries to tie the camel's legs at the knees . He does not heed to the its wails and is getting on with his task. But suddenly the camel gets up on its knees and runs in a direction crazily. The butcher and Hareth follow it . Somebody tries to stop it but it madly tramples him. A crowd tries to control him , but the camel changes direction . Hareth and the butcher continue chasing him. They want to surround him , but the camel finds his way through a vendor's stall and runs down a street . The vendors' start hollering.

77 B – A Street Leading to the Old Bazaar – Daytime- External

The camel is running the streets hastily and with low visibility and the complaining crowd are chasing it behind Hareth and the butcher . The passersby of different ages clear away from his path . Occasionally a brave man tries to block his way or grab its harness without success. The camel desperately enters the square . When it sees its way is blocked , it jams into a vendor's post . The post falls on people's heads . The bazaar falls into chaos . The paddlers get off the way . Women are screaming. The people who try to escape the camel trample the vendors' merchandise. The bazaar is in turmoil. The camel opens his way through the straw mats that have fallen on its head, and goes toward Kaaba.

77 C – Kaaba's Courtyard – Daytime – External

The camel continues its run from the mouth of the bazaar to the courtyard . The few people who try to stop it makes him change his way to the less crowded side streets.

77 D – Mecca – the Margins of the Flea Market – Daytime – External

In the crowd of the bazaar , Halima suddenly notices their camel ..The camel who has insanely escaped from a crowd of people and now alone and without Hareth changes his way from the people chasing him to Abu Talib Shib .Halima is worried and she looks around in the market to find Hareth. But she does not see him , and she is certain that it was their own camel that she has seen.

78 – Mecca – in front of Amina’s house - the Alley - Daytime - External and Internal

The camel gallops from the Kaaba’s courtyard towards Amina’s house . It slows down a bit. Along the way at the end of the Shib two carts come in opposite direction . The camel is out of breath and changes direction aimlessly. It finds The door to Amina’s house half open . Abruptly it pushes its head against it and enters. Halima reaches Amina’s house in a rush . She cannot find the camel . She looks around . She takes a few steps back . The wind makes a woven shawl fly in the air and it causes Halima to go to Amina’s front gate . Halima walks a few steps into the alley and comes across an open gate to a yard. There is a clothesline on which the colorful shawl, knitted by Amina, can be seen. She sits on a platform beside the gate to rest. She closes her eyes and maybe whispers something. The wind blows and behind her the shawl falls off the line. Halima by an unconscious feeling looks around and sees the fallen shawl .

78 a– Mecca –Amina’s house - the Yard - Daytime - External

Amina walks a step forward toward the yard . She picks a glimpse of the camel through the open crack in the gate . Shaking and hurt it is sitting at a window . Its mouth is foaming . Seeing Halima it turns its head towards her. It gives out a bawl. Halima looks around. From her point of view in a corner of the yard smoke is rising from an oven. The sound of a baby’s laughter attracts her attention.

Halima : Hello, the master of the house ?!

There is no answer . Halima cautiously steps into the house . She calls Jamil (the camel) and the camel wails in protest.

Halima: Jamil...Jamil come out!

Halima walks slowly to the camel . She picks up the shawl on the way and hangs it on the clothesline . When she looks around , she sees something through the open window: a cradle and probably the delicate and beautiful hand of a baby in it. She walks up to the camel and strokes its neck , and gently and quietly asks him to get out , but the sound of the

baby gets louder , and Halima take a step toward the window in curiosity when a voice stops her.

Amina : It is terrified . Let it calm down a bit...

Halima turns toward the voice and sees Amina who is holding a bowl of milk and some bread in her hands, and walking to her room.

Amina: Won't you share our meal.

Halima smiles restlessly.

Amina: I had a hunch that we would have a guest.

Amina walks into the room . Her voice can be heard . Halima leaves the camel alone and hesitantly walks toward the room.

Amina : Don't worry about the camel . The folks will arrive any minute now and I will have them take care of it.

79 – Mecca –Amina's house - the Room - Daytime - Internal

shawl and looks around her to find a place to put it on. From her view now, in a corner of the yard smoke is rising. Halima sniffs the air. It seems like she is dizzied by weakness and hunger. When she takes another step, she sees something through the open window - a cradle and probably the delicate and beautiful hand of a baby that is in it . Curiously she takes a step towards the window when a voice stops her.

Amina: Will you be our guest.

Halima smiles nervously , Amina is holding some bread and milk .

Amina: Has your baby fallen asleep because of weakness , like my baby.

Halima notices her own child. Amina enters the room . Her voice is heard.

Amina : Bring that shawl with you inside.

79 –Mecca- Amina's House- the Room – Daytime – Internal

Amina has entered the room . Halima appears at the doorway looking hesitant to enter . As she comes in,Amina is spreading a piece of cloth on which she places their meal . Halima , flabbergasted, sits down . She unties her shawl and gives a piece of bread to Abdullah (her son) ; however , she is impatient to see the baby in the cradle. Unconsciously, she goes towards the cradle and pulls the cover away. After her pulling away the cover, a beautiful baby is calmly smiling at her in the cradle. Halima answers his smile kindly and takes her head near him. Her wooden necklace hangs beside the baby.

Amina has sadly come forward. Halima turns to her to get up from the cradle. However, Mohammad's little hand has clutched her necklace.

Halima kindly takes Mohammad's little hand and kisses it. She looks at him and it seems a feeling awakens in her. Restlessly and unconsciously she picks the baby from the cradle.

Amina : What is your name?

Halima : Halima

Halima: Is it hungry?

Amina : I have no milk and , He has refused every nanny's breast.

Halima turns to the baby and looks at its face.

Halima:

I have a dry breast that my child has never taken . It is very strange that the same breast is in pain with a flow of milk that was not there before.

With an imploring look she asks Amina's permission . Halima looks carefully at Halima's eager face and smiles contentedly .

Halima seeing approval in Amina's eyes , joyfully turns her back to Amina and opens her collar .

Amina: You have a pleasant and sweet dialect . Which tribe are you from?

I am not making excuses . You are a mother , you know what I mean . Amina hesitates for a moment by the helpless look in Amina's face. The baby's cry sounds and Halima sees the look of approval in Amina's eyes. And turns her back to Amina and opens her collar. She then unties her child off her back and lays him beside the meal on the floor. She goes back to Amina's baby's cradle . She picks up the baby resolutely and sits with her back to Amina and opens the collar of her dress. Amina is amazed.

Halima, brings her head down in wonder. It seems like she is looking at the baby incredulously. The camera moves forward towards her. Halima brings her head up after a moment . Firstly by her astonishment and happiness and secondly by her shaking shoulders, it is obvious that she is crying.

Amina: What is your name?

Haima **She** turns her head back and with a different face and teary eyes looks at Amina.

Halima: Halima

Tears of happiness fill Amina's eyes .

Amina picks up Halima's child in her arms and takes her to the meal spread , and whispers .

Amina : Halima of Saadieh?

The wind is blowing the pieces of cloth. There is a sound from outside . Amina hears it and goes to the door .

80- Mecca – Amina's House- The yard – Daytime – External

Barkah and Fatima enter through the gate .Following them Abu Talib comes in and takes his horse to a corner. Barkah quickens her pace.

Barkah:

It looks as if we are ill-fated ... Maybe among the Bedouins we can find a mother whose baby has died ...

Barkah notices Amina who is holding a unknown child in her arms . Amina opens the door to is standing in the room with a teary smile and motions Barkah to be silent . Abu Talib and Fatima can also All the newly- arrived can see the satisfaction in Amina's face.

81- Mecca – in front of Amina's House and - the Alley - Daybreak-outdoors

- the yard in the daybreak's soft light- The full moon is still seen in the sky. The camera goes to the window of the room that is foggy. Through the fog Amina and Barkah can be seen washing up and preparing the baby for the trip. The baby is seated in a large basin. Barkah is pouring warm water on him. Amina is washing his face and his body with her hands. Then, she wipes the baby and puts different pieces of clothing on him.

In the yard Bara's hands put some loaves of bread in a bundle and tie its corners. Fatima picks up the bundle and the other bundles and takes a step to the middle of the yard to hand them to Halima. Beside Halima who has her kid on her back is her husband Hareth to whom Abu Talib has given two goats and is now going out saying thanks and Halima is happily following him? Fatima goes to Abu Talib .

Fatima: Why did you insist on such an early hour?

Abu Talib: My father said before sunrise.

82-Mecca - in front of Amina's House - Daytime – External

Hareth and his wife come to their camel and donkey which are loaded for the journey. Now they add the bundles to their load. From the other side of the alley Abdul Muttalib comes in and behind him Bodail brings in two camels and a goat. Hareth comes forward to greet Abdul Muttalib.

Abdul Muttalib:

(He takes the harnesses of the camels and the goat from Bodail's hands and puts them in Hareth's hands.) Protect my Mohammad like your own life.

Hareth is incredulous. This is much more than he had expected. He tries to pull his hand back but Abdul Muttalib puts the harnesses in his hand and closes it. Hareth, who is thrilled, bends down and kisses Abdul Muttalib's hand.

In the doorway to the yard Amina appears. She is holding her baby and seemingly whispering farewell into his ears. Barkah comes up with the colorful knitted shawl and spreads it before Aminaso she can wrap the baby in it. Amina looking in Barkah's eyes knows that it is farewell time. She holds Mohammad to herself again tightly and in a fit of emotions takes the baby off her embrace to wrap the shawl around him. Now behind them Fatima, Abu Talib and Bara have also come to the doorway to see them off. Abdul Muttalib takes the baby from Amina's arms and embraces him tightly. He takes a few steps to Halima and Hareth who are standing by their loads and animals, waiting to take the baby. Amina reaches Abdul Muttalib with quick strides and stands in his way. Now, they are facing each other by a short distance.

Amina:

I am still unsure. Couldn't we keep the nanny instead of letting Mohammad go?

Abdul Muttalib:

Do not deprive the child of fresh air and flowing water in the mountains. The nanny has a husband and children. How can she stay?

Amina : Why don't I go with them. I don't have.. If you give me a chance I will go with them.

Abdul Muttalib: How will you live there.

Amina has no answer for Abdul Muttalib's question . She hesitates to answer.

Amina: How can I be a mother and not have my baby to embrace .

Abdul Muttalib: And you want him to live ?

Amina is in indecision to answer and stares at Abdul Muttalib. She suppresses her sorrow and nods at Abdul Muttalib.

Abdul Muttalib : Do not let your love for him divert his fate in a different direction.

Amina: What about my fate?

Abdul Muttalib: Be selfless... Want him for his own sake... His being near or far is of no importance.

Abdul Muttalib waits a moment for her approval. Amina looks down . Abdul Muttalib goes up to Halima and Hareth.

Abdul Muttalib:

(whispering to Mohammad) Keep safe. (gives Mohammad to Halima and turns to Hareth) I am worried sick. Don't tell anyone which tribe the baby belongs to.

Abdul Muttalib is watching Amina while speaking . Amina is trying to keep a normal presence.

Hareth's little convoy starts moving in the alley. The ones seeing them off can be seen in the background. Amina is frozen in her spot staring at Mohammad in Halima's arms.

Abdul Muttalib goes to Abu Talib and whispers in his ear.

Abdul Muttalib :

You also prepare some riders and watch them without anyone's knowledge. No one is to know . Just watch them from a distance

Obediently Abu Talib closes his eyes obediently . The caravan goes around the corner goes toward the house to saddle his horse .The convoy turns around the corner.

Abu Talib's voice is heard on the scenes.

Abu Talib's voice :

This was the journey of a few –day – old child of Abdullah's . A journey for me too to acquire what my father knew and believed in ,like before. Mohammad was not just Abdullah's child about whom father was so worried. Though his being away was hard for Amina and all of us . My father saw a cause for Mohammad's departure from Mecca . There was a cause too , of course. It was difficult for his mother Amina, but full of blessings for the people of Saadieh in such a way that there would be blessings for all, water for earth , color for the grass and foliage . Passion and hope for the tribe . He grew and our hopes grew with him.

83 - Mountains and Desert - Daytime – Outdoors

- the panorama of the desert -Hareth's little convoy that has come up a hillside and it is gradually coming into view. In a closer shot, Hareth himself is sitting on a howdah and has laid his little son down to sleep beside him. His eyes are closing because of exhaustion. Halima and Mohammad are on the howdah of another camel. The donkey and the goats are behind them. Halima has fallen asleep by the rhythmic movements of the camel. Drops of sweat are running down her face. On the other side of the howdah , the cloth that they have put on Mohammad's face to protect him from the sun has drifted away and the hot sun is shining on his face , from Mohammad's point of view the harshness of the sun gradually diminishes as a cloud blocks the sunlight. In the sky the big and little clouds get together and get bigger and bigger and then join the cloud over Mohammad's head . A vast cloud above accompanies the little convoy.

84- Desert Road leading to Saadieh Village - Daytime- Outdoors

The little convoy has neared the village and Hareth, in front of it, runs to Shima who has come to greet them. They reach and hug each other.

Halima who is holding Mohammad in her arms gets off her seated camel and as soon as she sets foot on Saadieh Village , it starts raining . Halima looks up and covers Mohammad's face . Both are amazed . The raindrops fall before her feet . Hareth who has taken her little son off the howdah , drenched in rain, looks at Halima and they both laugh heartily. Men and women appear on rooftops. The villagers are hailing and running about and looking at the sky excitedly.

The village , its house and its people , with its sky of generous rain.

84 a - Desert – a Hill overlooking Saadieh Village - Daytime- External

Abu Talib and two other riders are on a height overlooking Saadieh and are watching the rained village . They are soaked by the rain too.

Abu Talib's Voice: His white and shiny face from whose eyebrows rain falls from clouds

85 - Saadieh village - different times - outdoors

- Plenty of water running in the streams-The stream water enters an orchard through a canal. It traverses the canal and finally reaches the trunks of two large trees. A hammock is tied across them. Mohammad and Halima's little son are in the hammock. Hareth and Halima are vigorously working at watering the trees.

85 a – Desert – Daytime - External

In the extent of a desert Abu Talib is riding at full gallop.

85 b – Saadieh Village – a Hill- Daytime - External

The people seem to be busy from the distance. The villagers are harvesting in their green fields or picking fruits in their prosperous blessed vineyards and orchards. Abu Talib is watching the village from the hilltop .

85 c – Saadieh Village – Farm – Daylight - External

- Small herds, with their teen-age shepherds, are grazing in a green pasture . Shima and her herd can be seen among them. She looks at the distant horizon where a large caravan is passing across .

85 d – Saadieh Village – Farm – Daylight - External

- Under the blade of the sun Hareth is working on the field. The camera turns toward a gazebo and a small plant beside the farm in the shade of which Halima is sitting and milking Mohammad.

85 e – Saadieh Village – Hareth's House – Nighttime - Internal

- nighttime at Hareth's home - Hareth's family are sitting in candlelight or the light from an oil lamp for dinner.

85 f – Desert – Daylight – External

Four of Samuel's men with Baroh among them are galloping in from a direction . They reach a pass or fork . Motion to each other and two by two take the different roads.

85 g – Saadieh Village – Hareth's House – Night - External

-In a gazebo with a roof made of palm leaves, Halima is sitting with her son on her lap . In front of her the toddling Mohammad is slowly taking his first steps . Halima is thrilled with joy. He toddles a little further and falls down . Halima is getting up when Abu Talib's hands pick up the baby . He cleans his hands of the little dirt on them and gives him to Halima. On the back of his horse , there are sacks of wheat .

85 h – Mecca – Bazaar – Daylight - External

- Mecca – The familiar sights of Mecca such as Kaaba and the square can be seen in the back ground . And the far end of the bazaar , there sit two Jewish men . One of them is making herbal tea and the other is washing the feet of a baby . The baby is crying restlessly. A sad mother is standing beside them . The man who is holding the baby opens the child's clothing and searches for a mark on his back . The man is disappointed and looks at Samuel on the other side of the bazaar.

85 i – Saadieh Village – Hareth’s Home – Daytime - External- another Day -The toddling Mohammad takes a few steps in the gazebo and then sits down to watch . A column of ants laboriously try to get some food to their nest. Mohammad is excited by the ants. A bee is flying beside him. Mohammad sees it . The bee flies toward Halima and Halima waves it away . Muhammad’s laughter is heard by Halima’s motions . Halima tries to chase the bee away a few times . Muhammad laughs louder. Halima gets up to send the bee away. The bee takes her to the gazebo’s edge . The bee flies toward a tree and goes into the trunk of the tree. Halima who has approached the tree is astounded by what she sees. She sees a large beehive that is shining like gold in the sunlight. She pauses for a minute and stares at the hive .

85 j – Halima’s Home – Nighttime – Internal

Halima has put Abdullah to sleep and is holding mohammad in her arms and softly and quietly singing a lullaby in his ear.

85 K – Mecca Bazaar – Daytime – External

Samuel is overseeing the loads being taken off his camels. He notices a woman carrying a child in her arms . The child has gone asleep on its mother’s shoulder and the woman is buying something from a peddler. Samuel walks a few steps up to the woman to see the child’s face. The woman , when seeing a stranger’s approach , turns to Samuel . The child’s face can be seen by her turning and Samuel notices the woman’s glimpses and walks all the way back .

85 L - Mecca – in front of Dar al Nadwa – Daytime - External

Abdul Muttalib is talking with a number of Mecca’s elders in Dar al Nadwa’s hall . A rider from out of the city is approaching and it attracts Abdul Muttalib’s attention. That rider is Abu Talib that gets off his horse when he gets close to the prophet. Abdul Muttalib cuts the conversation short and goes to Abu Talib to talk to him.

85 m – Saadieh Village – Farm – Daylight - External

- another day - The sheep are grazing in a semi-dry pasture . The youngster, Shima , passes by them and comes over to the hammock between the two trees . She shows up over her brother and Mohammad who are lying on the hammock. She playfully shows a small fruit to the kids. She shakes the fruit before their eyes and puts it in Mohammad’s hand which is sticking out of the edge of the hammock. Mohammad’s little hand holds the little fruit and then drops it. When the fruit falls down, Shima bends down to pick it up. Then she picks up the fruit and stands up,

85 n – Saadieh Village – Orchard – Daylight - External

Some time has past . Shima seems to have grown up a bit. Now she is wearing a different garment. The fruit is bigger and more colorful too. Shima cleans it on her dress and hands it to Mohammad. We can see now that Mohammad and her brother are bigger too. Shima gets away from the hammock and turns to the orchard that is visibly transformed : fresh, green and bearing fruit. Mohammad is looking at the show of colors among the trees .

85 o – Mecca – Amina’s House – Daytime – internal

Mecca – Amina’s House – Amina’s child’s empty cradle is still at a corner of the room . Amina is sitting alone . The camera moves up to her face.

85 p – Mecca – in front of Amina’s House – Daytime – internal

Amina sees some kids playing in front her house on the way home . She stops to watch them for a moment.

85 q – Bani Saadieh Village – Sunset – External

The sun is going down behind a hill on the foot of which stands the village. The villagers are standing on the hill that faces the sun and watching the sunset-rows of faces of the waiting people . **-and Mohammad is clad in white , standing on a large rock**

The sun sets behind the distant mountains . The gaze of the villagers turns back to the sky. Someone among them points at a place in the sky . Everybody looks that way. The crescent of the new moon has appeared in the sky . The crowd staring at it, whisper some prayers. Then, they close their eyes . They turn toward a direction and then they open their eyes. The camera moves in the same direction . The eyes are directed to Mohammad who is sitting on a rock in his white clothes. The people who have opened their eyes look at him and walk toward him.

86 - Saadieh Village - Hareth’s Home – Nighttime – Indoors

Massive shadows dance on the walls of the room. (the sound of Muhammad, Shima , and her brother’s laughter). The camera comes down the dancing shadows and reaches the flame (of a candle or lamp) around which night flies are circling and their shadows show on the wall. Hareth makes shapes with his fingers in front of the flame. The shadows of the shapes on the wall add to other shadows and make the kids laugh watching them.

The laughter of the children continues, but the camera slowly turns to the other room where Halima is sitting sadly and apprehensively in front of a small open bundle and folding Mohammad’s clothes one by one, smelling them and then putting them in the bundle. She feels a lump in her throat which gets bigger with every item of clothing. When she gets to the colorful shawl which was decisive in her introduction to Mohammad’s family, she puts it on her face and cries noiselessly. She hears a sound

and takes the shawl off her face. Now in the mirror opposite she sees Hareth who has come to her. Hareth is also sorrowed, but seeing Halima's tears , he keeps silent ,and he feels tense.

Halima:

These past nights my eyes had been hooked on the moon ;I was worried to see the crescent of the new moon.

Hareth : His time of departure would have come any way.

Halima : (crying) He calls me "mommy"!

Hareth sorrowfully takes a breath, and looks toward the children, so does Halima. Now Shima is making shadows, and Shima's brother goes to the wall to catch it. Mohammad puts his hand out to the flame gently, and a moth lands softly on his hand.

87 - Mecca – The city entrance – Morning- External

Long shot , Hareth's little convoy passes by the stone columns in the wilderness near Mecca.

The caravan nears the heights overlooking Mecca. Halima is sitting next to Mohammad on the howdah of a camel. She is overwhelmed, but she tries to restrain herself.

The view of Mecca has shown up. Halima, who is feeling anxious, is struggling to restrain the turmoil inside her. She tries to seem happy and keep the children happy.she turns toward the camel that is behind carrying Shima and her brother , and calls out

Halima:

Close your eyes and do not open them until I tell you.

The kids, feeling happy by this game, have closed their eyes. Halima looks at the child on her lap.

Halima : Close your eyed my Mohammad.

87 b - Mecca – The outskirts – Morning- External

The little caravan reaches the first buildings of the city. The wind is blowing. Halima looks at Mohammad who has closed his eyes . She strokes his head affectionately, and then, she playfully turns to her kids.

Halima: Whose eyes are open? None of you mess up the game now!

The wind is blowing in the city with a red dust. Halima on the howdah is looking at the city which seems to experience some sort of irregularity. The passersby are moving quickly and a few of them who are ill and unable to walk are standing and coughing on the side of the road.

Suddenly a fat man falls beside the route of the camels. Halima, shocked by the event, looks at Hareth who is leading the camel on foot. Now he ,also terrified , looks at Halima. Halima turns her head to look at the fallen man. When she looks ahead , she sees more fallen people here and there . On the side of their route a few fires are burning. A few masked people are throwing clothes into the fire to burn them..

Hareth , with an inside feeling entering his mind seeing the adversities , moves more and more quickly in the wind and the dust and gets the camels to run behind him . Halima ,having put her hand on Mohammad's eyes and crying with terror ,is looking everywhere including at her kids on the camel behind

Halima :

(with a shaky voice that she tries to control) . I don't want to see anyone opening their eyes. Bravo, do not ruin such a nice game. Do not open them unless I tell you to.

88- Mecca- the city square– Daytime – External

Mecca in Wind and Dust – No one is in the square . A few residents can be seen behind windows . They quickly close the windows . In the streets leading to the highway a cart carrying dead bodies can be seen occasionally . Hareth's little caravan arrives at Kaaba's courtyard. Hareth who is puzzled by the surroundings , looks around. Hareth is running and keeping his camels on a trot. A few terrified people are running in every direction in order to get out of the fever's reach. Here and there some sick people , unable to escape , have fallen down or are leaning against a wall or have recoiled and are coughing. The convoy goes through a small square and turns into an alley. It goes toward Amina 's house through the back streets. Halima's camel slows down and falls behind Hareth's camels . Halima looks terrified . Halima's camel goes toward Kaaba . Hareth , on his way to Amina's house , sees Halima's camel go slowly toward Kaaba and stop in front of it . Halima's camel sits down unconsciously . Halima is worried . She looks at Mohammad . Mohammad has turned to Kaaba and is looking at it. The grandeur of Kaaba looms before Mohammad's eyes . The rays of sunlight show off on the back of the wall and the roof. Mohammad is still fascinated by the sight . On the other side Hareth has knocked at Amina's gate . and Amina and Baraka are running toward Mohammad. Amina goes up to Halima and her camel and embraces Mohammad. Halima has a terrified face. She has covered her face in order not to see the horrible scene. What she can see is the grandeur of Kaaba that she sees in a moment between two houses.

89 - Mecca- The Other Side of the Square- Daytime – External

Baroh and Samuel and two others who follow him are coming up to Kaaba through a street that leads to Kaaba . Kaaba can be seen in the

view in front of them. They walk through the frightened and scurrying passersby disgustedly and cautiously.

Baroh:

Only death is the bargain here . No Market is stable . At the moment, death is the only trade here . Now that you have seen with your own eyes , let's return .

Samuel:

I want to see another thing. I have been thinking about it for quite a while

Barohstares at him.

From the side street a large cart turns this way and Illun ,without a mask, firm and strong , is running the cart . Samuel and Baroh's horses cannot continue their way. Illun's cart stops at the side of the street. Two people carry a corpse out of a house and fling it onto the cart . When Illun returns to pull the cart , he notices the men on horseback . Baroh recognizes Illun too. Illun recognizes them and stops working joyfully and comes up to them . He makes a slight bow.

Baroh : The men from Midrashim have gone out of the city. Haven't you gone with them?

Illun tries to explain with his mute tongue . One of the men (Zohair) helps him.

Zohair: He has been freed by Abdul Muttalib , in thankfulness for the birth of his grandson .

Samuel tries to figure out what he has heard . His horse is restless . Illun comes to his side and wants to kiss his hand , but his horse steps back . Illun remains there in desperation. Samuel spurs his horse and gallops away .

90 – Mecca -Amina's House – Nighttime – Indoors

On both sides of the yard there are burners on the ground with the sweet smell of incense and aromatic vapors. Amina is holding Mohammad tightly. Then, she tilts her head back and stares in his eyes.

Amina:

What is your fault, my orphan?

Halima collapses before them from what she has witnessed and so do Hareth and their two kids behind her. Abdul Muttalib goes to Hareth.

Abdul Muttalib:

(to Hareth) You arrived unexpectedly. Three days ago I sent word for you not to come in such poisonous wind.

Hareth shakes his head in bafflement, meaning he had not received any word.

Halima :We took a different route.

Hareth :

This child brought prosperity to our village. I am ashamed of what we have brought.

Abu Talib: You take the blame for the town's destiny all by yourself?

In Abu Talib's face the concern for the situation in the city is obvious. Abu Talib takes Hareth and his kids to a room with a hand gesture and then goes up to Barkah .

Abu Talib:

The southern winds are always like this. Let's think about our guests and the kids. Let's think about Mohammad and his mother. Do not let them be sorrowed.

Abu Talib goes to the door.

Abu Talib : **I will have to inform Father.** Father does not know that we have guests.

91- Mecca - Abu Lahab's Facilities and House – Daytime – External

Inside the lot, the gate to the facilities is closed. Two riders who have covered their mouths and noses tightly reach the gate in a gallop; they quickly get off their horses and hammer on the gate.

On this side of the gate two male slaves run toward the gate and look back for orders. Behind them in the middle of the lot Abu Lahab is standing, and ,with his yells and gestures , tells the rider and the slaves that the answer is negative.

Abu Lahab: Where ? Don't you see it is closed?

One of the riders exposes his face and through the boards on the gate shows his features. He is Samuel who is shouting. (In the howling of the wind and the dust the parties behind the boarded gate are talking by hollering at each other)

Samuel : Open up ! It is me Samuel ! Open up!

Abu Lahab :

Death is crawling with its open mouth, lane by lane ,and closing in . What business can there be in this tumult?

Samuel : Your father ! I have a question of Abdul Muttalib?

Abu Lahab:

Find him yourself! Perhaps he is walking around town putting morsels of food in the poor and the hungry mouths .

He signals to his slaves to get away from behind the gate. Then, he himself walks angrily to the steps leading to his building and furiously goes upstairs.

92 – Mecca - Abu Lahab's House – a room – Daytime - Internal

In the background Auraah, looking weak and sickly, is in bed as the hands of the midwife shows her a premature and dead fetus. In the depth of the scene, Abu Lahab has entered, nervous and furious. He pauses at the sight of the dead baby. He comes over to the dead baby and looks at it with disgust.

Abu Lahab: It is expiable.

Thuwaibah who is standing in attention bites her lip. Abu Lahab points at the midwife to take it away, and the midwife takes it away. Thuwaibah follows her. Abu Lahab comes toward Auraah.

Auraah:

Don't let anyone know that there was a baby and it was dead.

93 - Mecca - The City Square and Beside Kaaba – Daytime – Outdoor

The wind and the dust pass across Mecca's square. There are fires in different sections of the square and their smoke mixes with the dust. Through all the smoke and the dust some men driving a cart are collecting corpses in different corners of the square. Near Kaaba , Abdul Muttalib who is holding a handkerchief in front of his mouth is standing and directing them. He motions his orders to them, and the men with their faces covered, carry them out in different parts of the square. There are some people beside the idols at Kaaba who are praying and putting their offerings in front of them.

Samuel and Baroh , reach the square on horseback . both , walk in the direction of Kaaba. Before they reach where Abdul Muttalib is standing and doing his job , they get off their horses. Baroh takes a little box out of his saddlebag. Samuel uncovers his face and so does Baroh. **Samuel**

takes a few steps and then stops . He turns around and takes a thread from Baroh's clothes and puts it in a handkerchief.

Samuel:

Who better than the custodian of Kaaba to unlock this secret? He is the one who knows everyone's name.

Baroh is confused and looks at him. Samuel is walking towards Abdul Muttalib , Baroh is following him.

A few men are leading a convoy of horses that carry dead bodies. Abdul Muttalib with a hand gesture to Bodail sends a cart to the convoy .

Samuel approaches Abdul Muttalib and calls out to him.

Samuel: What are you, the lord of QuAuraaysh , doing here in this hubbub ?

Abdul Muttalib turns to the two men.

Samuel:

Greetings of the Jewish population to you . I am Samuel , a merchant , and this is my friend Baroh.

Abdul Muttalib:

My job relates to the life and death of these people. You can see that there is no end to it.

Samuel :

I was headed for Mecca and the scholars in Khaybar Midrashim have given me a deposit to deliver to you with a message. In this storm of death, I have left my caravan out of town, but it would be a shame not to give you the deposit before returning.

He points to Baroh and he puts the box beside the door to Kaaba.

Samuel :

Two years ago Shiman used your help to free a mute but religious slave. This is a part of Khaybar's gratitude for the generosity that you showed in thankfulness for the birth of a child from your kin . is legendary in your tribe. The other part is here (he opens the handkerchief and shows the thread) A treasure in our people's history. A thread from Moses, the prophet's, clothes . It is blessed.

Baroh is listening to Samuel's tale in wonder.

Abdul Muttalib: I did not do it for rewards.

Samuel:

Khaybar was aware of your intentions. This reward is not for you, but for a child from your household, distinguished from others and popular for goodness and blessings for Arabs.

Abdul Muttalibis startled . He leans on Kaaba's wall and takes a breath.

Abdul Muttalib: A child?

Abdul Muttalib's eye remain staring at Samuel's . Samuel looks at him with a smile . The wind blows and takes the thread away from Samuel's open handkerchief. Samuel quickly looks at Baroh and Baroh runs to catch the thread.Samuel again looks at Abdul Muttalib.

Samuel:

Astrologers say : a child with a sign on his body that speaks of his destiny.

Abdul Muttalib:

Only God is aware of humans' destiny. It is a pity that I cannot accept your gift, because I have seen no sign on a child's body. Take my regards to Khaybar.

Samuel opens his way and puts his foot on a step(in front of Kaaba) and climbs it .

Abdul Muttalib:

And flee this poisonous wind as soon as you can.

Abdul Muttalib puts his foot firmly on the steps to Kaaba and climbs up a step , with assumed softness he says.

Abdul Muttalib: This wind is ominous and , it is harmful to your health.

Abdul Muttalib enters Kaaba . Samuel looks at Baroh and smiles .A smile appears on Samuel's lips.

Samuel:

He , Who is famed for congeniality , didn't accept the gift. The worried look in his eyes had a different reason than his daily routines.

He looks at Baroh who looks somehow pleased.

94-Mecca - Kaaba – Daytime – Internal

Abdul Muttalib resorts to the dark shade of the wall. His knees suddenly slacken so he leans on the wall . He whispers a prayer. His breathing has gotten heavier too. The sound of horse hooves galloping away can be heard. Dust and smoke can be seen in the Kaaba's doorway . Abdul Muttalib is still in utter frustration.

95 - Mecca- Amina's House –the Yard- Daytime – Inside and Outside

The yard is empty. Steam is rising from the pot that is on the stove. The little clothings of Mohammad are hung on the clotheslines. Nobody is in the yard.

The wind is moving the clothes. Abdul Muttalib steps into the middle of the yard. His eyes notice Amina's window . Through a curtain he sees Mohammad sitting in a large and deep copper basin . The wall of the container has hidden his body and only his head and shoulders can be seen. Amina, who is fascinated by watching him, is pouring water on his head from a jug. Mohammed's face is covered with his long and dripping hair. She pours another jug of water on her child's head and caresses his head tenderly, and the child splashes water on Aminaplayfully. The sound of the child's playing , splashing of water , and Amina's laughter can be heard. Abdul Muttalibstill pale and flustered is looking at the scene. His eyes are filled with tears . Abu Talib enters the yard through the gate. He sees his father and stops . Abdul Muttalib wants to turn around to see Abu Talib. He does so and faces him . He looks down a little so AbuTalibcannot see his teary eyes.

Abdul Muttalib : Make preparation for his return . He is going back.

Abu Talib is confounded . He looks at Amina's room for a moment.

Abu Talib: Is it because this sickening wind?

Abdul Muttalib:

No. Worse than that ... Noone is to know about either his coming nor his leaving .

96- Mecca- Amina's – House - large Room – Nighttime – Internal

All are gathered around dinner. Mohammad is seated between Halima and Amina who is excitedly is giving a little portion of food to him. She is obviously very happy , but the others at dinner (Barkah, Halima's children , Fatima and Abu Talib) are eating quietly and try not to look each other in the eye.

Amina :

I had always been waiting to see how he eats . It's beautiful , isn't it?

Abdul Muttalib ,looks at Amina and her baby . He shows a slight smile . Then, he looks away.

Abdul Muttalib : Mohammad must leave Mecca , in secret , this very night.

Amina suddenly looks at Abdul Muttalib. Her eyes wonder among others' eyes . Abu Talib and Fatima also look at him . Halima is trying to attend to her kid. Amina does not know what to do. She feels a lump in her throat . She takes Mohammad off her lap. Under everybody's stare she gets up and goes out. Abdul Muttalib has his head down ; nevertheless he sees her leaving . The atmosphere is tense among them. A few minutes later Amina's crying can be heard outside.

Abdul Muttalib gets on his feet.

97- Mecca – Amina's House - The Yard and the Roof – Nighttime – External

Abdul Muttalib comes under the roof . The sound of crying is a little more clear now. Abdul Muttalib goes slowly up the stairs to the roof . He gets to the roof. Mecca's starry sky is overhead . In a corner of the roof Aminahas sadly hidden down her face and crying . Her crying has turned into sobbing. Abdul Muttalib is going up to her and stops a few steps away from her. Amina notices Abdul Muttalib's presence.

Amina:

All my life has been spent in separation from my loved ones.
Between separation from my man in the past , Abdullah , and my man in the future, Mohammad.

Abdul Muttalib : You have always been free to choose.

Amina: So, let me go with Mohammad.

Abdul Muttalib:

That is not what I meant. (He pauses for a few seconds) Loving requires suffering . If you love him let him remain unidentified.

Amina :

My child brings blessings for all but what is his own share except distance and anguish?

Abdul Muttalib:

This is also a secret of love. Maybe someone loves him , even more than you and I.

Amina does not say anything and they cannot be heard in the silence of in its luminous night.

98- A Road Outside Mecca – Dawn – External

Hareth's little convoy is going away toward the lightening horizon . A rider is waiting on a hill and looking at the image of their departure. The rider is Abu Talib who has escorted the caravan up to here.

Abu Talib's Voice:

I knew that we would be confronted with a difficult test again ; A test that has put Abdul Muttalibin a state of anxiety! The same shine during Abraha's attack is in my father's eyes. Fate has again predetermined that Amina be away from her son. It gave Mohammad to Amina's bosom to set him off again on his way to the paradise that it had created. But Amina was not alone in this sorrow . Now it was me who was amazed by the power of Mohammad's love that took a part of me with him on his journey . His brief and secret visits could not quench our excitement , so much so that his name was always the longing in our hearts .

99- Mountain Pasture and plain – Daytime – External

The camera after the colorful plain reaches a sheep that has just given birth to a lamb . The sheep is lying on the ground an licking the newborn lamb.

The cupped hands of a six-year-old child take a handful of water from the pond and take the water to the sheep over its head, and drip the water on its head to refresh the animal. The six-year-old is Mohammadwho is thrilled by quenching the thirst of the sheep.

- sparkle of a luminous object at the foot of the mountain – Mohammad is lying on the grass and watching it.

- A huge rock , The youngster Mohammad is walking on it.

- A large shot of a piece of rock on a slope of the mountain that is totally aglow by the sunshine . It is like glass in different colors : sangria , yellow , cobalt blue . Sparkling polished rocks in layers are seen in the mountain side . Mohammad takes a piece off a rock by his hand. The stone lies easily on his hand. Littlegrains of sand have covered the stone.

Mohammad's hand washes the stone in the pond . He rubs the stone on his clothes and dries it. Now , he turns the stone over . A shimmering light comes off the stone and shines on his face. Mohammad looks at the stone on his palm. **The veins in the stone with the light shining on it resembles a clear image of the rotating galaxy.** Mohammad holds the stone in front of his face and looks at the sky through it . His face staring at the sky changes as if totally made of light.

The camera goes around the mountains and plains higher and higher beyond the successive colors made by the glass stone. It resembles a feeling like flying. Now, there is a voice that echoes in the place and is incomprehensible at first. The image of the surrounding mountains are

seen that return the echoes. Mohammad's picture from above at the side of the pond is seen. He is standing in heavenly colors surrounded by mountains. As the voice becomes comprehensible the camera descends from above until it levels out at Mohammad's eyes that turn to the voice . The voice is the echo of the name "Mohammad".

Mohammad who is holding the newborn lamb in his arms is walking down the hill towards them. The sheep and Shima are following him and Shima's brother is waving at him.

The vague voices that are calling "Mohammad" are heard on the numerous shots from the mountains , plains and the mountain pasture. Hareth , his brother, Shima and her little brother are advancing on a plain and looking for Mohammad.

Mohammad comes up to them . Hareth's brother is waiting beside his horse. Shima and her brother have come up to Mohammad.

Shima: We have to go back to Saadieh.

Shima's brother : Mother has asked for us.

100- Saadieh Village - Hareth's House- inside and outside- Sunset – External and Internal

In the twilight of the dusk Halima is lying in bed , unconscious and pale . There are pebbles arranged around her bed. There is a magic metal emblem laid on Halima's chest. There are two old women sitting at either side of her bed. A medic is attending to Halima with a metal medallion that is hanging from his neck and which he is holding in his hand . All three of them are uttering incantations . A youth reciting incantation enters the room with a fire burner and diffuses some smoke. Shima, her brother and Mohammad appear at the doorway, staring at Halima. Behind them Hareth's brother has come in . He hugs Hareth sympathetically. The medic first looks at the kids and then at Hareth who has come forward and looks sad .

The medic:

That was a good thing to do . The children had to come for the last visit.

The old women get up and leave the room, and the medic behind them. Shima and her brother sit at a side of Halima's and mourn quietly. The youth enters again with his fire burner and diffuses some more smoke. Halima coughs with her eyes closed. Mohammad opens the door and stares at the youth . The youth is obliged to leave the room. Mohammad sits at Halima's bedside. He sees the heavy emblem made of metal on her chest and he picks it up and hurls it to the door. Halima shudders , opens her eyes softly and sees Mohammad at her bedside . Mohammad smiles and touches her face compassionately. Tears run from the corners

of Mohammad's eyes. Halima is weak yet enlivened. Her hand is groping for Mohammad's. Mohammad takes her hand.

The medic comes back looking for something. He sees his magic emblem dropped near the door. He bends down with a frown and picks it up. But in his last peek before leaving he sees something that amazes him. Halima's chest is functioning with long breaths. The medic looks at Mohammad disbelievingly and then at Halima's face that is regaining color.

Halima and Mohammad are smiling at each other more warmly now. Shima has noticed this transformation. She signals at her brother to notice too. Then she looks at the doorway, and sees the medic who is asking Hareth something while pointing at Mohammad. Hareth has come to the doorway and peeps inside and laughs by what he sees. Mohammad is raising Halima's pillow, so she can sit back in her bed. Shima and her brother have started taking away the pebbles.

101- Saadieh Village – Sunset – External

The sun is going down behind a hill on the foot of which stands the village. The villagers are standing on the hill that faces the sun and watching the sunset-rows of faces of the waiting people -and Mohammad is clad in white, standing on a large rock.

102- The hill overlooking Saadieh – Sunset- External

5 riders - Baroh among them with two camels following them with the background of the setting sun are coming up on the road. They have also seen the sunset. On the other side of their route They see men and women of the Saadieh Village.

One of the riders:

The new moon is rising. The villagers are waiting to see the moon.

Baroh:

This is the last village, although I am not too hopeful about achieving anything here. I am tired of dealing in vain with villagers and Bedouins.

A rider: This village is Saadieh. They have recently been blessed with prosperity.

Baroh takes a list of different names from a bag hanging on his horse and looks at it.

Baroh:

Who lives here? Let's make inquiries.

103- Bani Saadieh Village – Sunset – External

The gaze of the villagers turns back to the sky. Someone among them points at a place in the sky . Everybody looks that way. The crescent of the new moon has appeared in the sky . The crowd staring at it, whisper some prayers. Then, they close their eyes . They turn toward a direction and then they open their eyes. The camera moves in the same direction . The eyes are directed to Mohammad who is sitting on a rock in his white clothes. The people who have opened their eyes look at him and walk toward him.

104- Hareth's House – Nighttime – Internal

It is nighttime . The knocking on the gate sounds . Halima gets up and looks at the door worriedly . Hareth can be seen going out the door.

105 – Hareth's House – Nighttime – External

Hareth goes to the gate .

Hareth: Who is it?

Stranger: I have come to deliver some news.

Hareth opens the gate. A stranger is standing at the gate.

Stranger :

Strange men were asking about a child whom they think has come from Mecca.

Hareth is upset.

Stranger:

His fame only brings the sick here in the light of day , not the desert vendors at this time of night.

Hareth hesitates for a moment . He walks a few steps back and comes back.

Hareth:

Do me a brotherly favor and pound on the gate of my Brother's house and wake him and the neighbors up.

106- Hareth's House – Nighttime – Internal

The kids are sleeping in their beds. The sound of a horse's snorts can be heard from outside. Halima who is sitting at Mohammad's bedside and

leaning on the wall wakes up terrified and listens up . Mohammad opens his eyes slowly in bed . Halima worriedly takes his hand in hers.

107- Outside Hareth's House – Nighttime – External

-the external view of Hareth's house – five masked riders with horses whose hooves are wrapped in felt(a kind of wool fabric) enter the scene quietly in the darkness and approach the house - silence.

From the top of the roof, the riders can be seen. They are in front of the house. A rider signals to the next , and then all of them dismount quietly, and walk toward the gate, but before reaching the gate , from the rooftop , two balls of fire , like two big torches without handles, are thrown among them . This light up the scene. The five invaders are caught unaware. They look up and draw their swords. From the rooftop Hareth and his brother jump down yelling, with swords in their hands. Each instantly wounds a raider. The fight starts . Hareth and his brother are engaged in a sword fight against the assailants in the blazing fire of the flames. Battle cries and clangs of swords are heard. Hareth's brother gets wounded. The aggressors who have become heartened by his wound , hear an uproar and look towards the village. The men of the village with lit torches and swords or sticks in their hands are coming toward them with loud cries. The first assailant looks at the roof . Mohammad in his white clothes is standing on the roof signaling the villagers with a torch. He is the one who has signaled the villagers and is showing them the way. The assailant takes a step to the stairs leading to the roof but Hareth blocks his way and challenges him . The assailants realize that the villagers are closing in on them, so they back up to their horses , but the first assailant wounds Hareth's arm before fleeing.

In the light of the approaching villagers' torches , the riders , wounded and frustrated , gallop away.

The villagers make a circle around Hareth and his brother. Halima and Shima have run out of the house to bandage Hareth and his brother's wounds.

Hareth is sitting and he is breathless. He is watching the raiders' getaway. At the same time Halima is bandaging his arm. A hand with a bowl of water appears beside Hareth's face. Hareth looks up. It is Mohammad who is offering him water. Hareth takes a swallow and then speaks breathlessly.

Hareth: Saadieh ... is no longer...safe ...for Mohammad.

108- Outside Hareth's House – Morning – External

In brief clips , in front of Hareth's house , Mohammad farewells with Shima, her brother, and also Halima.

Shaking hands- hugs and kisses – and handing the bundles and travelling needs.

Hareth ,who has tied his wounded arm securely, puts Mohammad on a horse . The he mounts the horse too. Behind them Halima, barefooted , follows the horse along the line of villagers . Then, she runs to the hills behind the village . She passes the slope with her wounded feet and turns around a curve and reaches the highest point on the hill. She, then, sits and watches Hareth and Mohammad’s horse that are getting farther and farther away in the depth of the view .

109- Abdul Muttalib’s House – At Dawn – External

Hareth’s horse is outside the house. Bodail takes it inside and closes the gate and hurries past Kaaba to Abu Talib’s House.

110- Abu Talib’s House – Early Morning – External

Bodail gets himself over to Abu Talib’s house and pounds on the gate. After a short time Abu Talib appears at the gate.

111- Amina’s House – Morning – External

Barkah has cleaned up the yard . There is a knock at the gate . Barkah opens the gate. It is Abu Talib.

Abu Talib : Hello. Send someone to fetch your camels.

Barkah does not know what has happened.

Amina :

Greetings to Abdullah’s brother. Is it for a journey that you are asking me to send for the camels?

Abu Talib is smiling . He goes up to Amina.

Abu Talib : Medina³⁶, Didn’t you want to visit Abdullah’s tomb?

Amina goes toward the room with a questioning look in her eyes .

Amina:

Without Mohammad?! I cannot stop thinking about two things . One is Abdullah and the other is his child that I have wanted my family to see all these years.

³⁶**Medina** (English pronunciation: /mɛ'di:nə/; Arabic: المدينة المنورة, al-Mad nah l-Munawwarah, “the radiant city” (officially), or المدينة al-Mad nah; also transliterated as **Madinah**) is a city in the Hejaz region of western Saudi Arabia, and serves as the capital of the Al Madinah Province. It is the second holiest city in Islam, and the burial place of the Islamic Prophet Muhammad, and it is historically significant for being his home after the Hijrah. Before the advent of Islam, the city was known as *Yathrib*, but was personally renamed by Muhammad.

Abu Talib is standing at the doorway he supports himself on his arm as he sticks his head inside.

Abu Talib:

You will have him with you. Mohammad is in Mecca, in a safe place by Father's arrangement.

Amina is thrilled by the news.

Abu Talib :

Tonight a large caravan is departing for Yathrib³⁷, and it will be safe for you and Mohammad.

Amina goes to the window and opens it. Outside Barkah is leaving to do something.

Amina: Fetch the camels Barkah. (whispering) So Amina's prayers may be answered too.

112 – The mountains around Mecca – Daytime- External

The sandaled feet of an old man accompanying the sandaled feet of a boy are climbing up the rocks on a mountain. These two are Abdul Muttalib and the six-year-old Mohammad. Abdul Muttalib is a few steps ahead of Mohammad. On their way plants and green shoots have stuck out from under the rocks. Mohammad is very careful not to trample the green plants. Mohammad's clothes and shawl are moving in the gentle breeze that has started blowing. The outer edge of his clothes gets stuck to a thorn bush in the breeze. He stops momentarily. A few steps up Abdul Muttalib is waiting for him. The breeze is still wrapping Mohammad's clothes around the bush. Mohammad softly releases his garment from the bush, but a part of his garment has been pinned by a thorn. Mohammad is trying to get his garment off the thorn without breaking a stalk or damaging the plant. He is doing this with care and precision. Abdul Muttalib is still watching him. Finally Mohammad succeeds in releasing his clothes gently, but a thread of his garment is still tangled in a branch, as if sustaining a discourse between Mohammad and the plant. The branch, although bent down is not willing to let go of the thread. Mohammad cuts off the thread softly with his hand. The branch straightens up quickly as if having won in a tug of war. The bush that has taken a thread of Mohammad's garment, in order to show its thankfulness, releases a few dandelion florets and sends them floating around Mohammad. The thread is still tied to the bush and the wind has set it on a playful motion. It looks as if the bush is making a boastful display of it to the countryside. Abdul Muttalib is watching. Mohammad walks and the florets float behind him. Mohammad opens

³⁷Yathrib, was personally renamed by Muhammad as **Medina**

his hand and lifts it. A floret softly lands on his palm, like a kiss on Mohammad's hand.

Abdul Muttalib and Mohammad go around a sloping curve and keep walking. Abdul Muttalib points up at something and Mohammad looks at the direction. On the very top of the mountain, as if in the heart of the sky, the mouth of a cave can be seen, Cave Hira,³⁸

In the way to the cave a few dandelion florets are afloat. Mohammad and Abdul Muttalib approach the cave. Abdul Muttalib takes out some straw footwear from a crack in rock. He gives a pair to Mohammad and he himself sits on a rock to take off his shoes and put on the straw footwear.

Mohammad has changed his shoes to the straw footwear and is walking towards the mouth of the cave. A few white birds fly out of the mouth of the cave.

113 - Cave Hira – Daytime and Nighttime - Internal and External

The bright light outside makes the inside of the cave absolutely dark. The mouth of the cave is now like pure light. A few feathers fall down softly from the ceiling of the cave. In the light at the mouth of the cave gradually a point ascends from the bottom of the scene until it becomes completely visible. It is the figure of a child at the mouth of the cave. It is Mohammad who is standing and looking inside. When his eyes accustom to the darkness, he softly steps inside the cave. In a corner the ashy remains of a fire is left on the floor of the cave. A little further, there is a folded mat next to a wall, and beside it a lamp, a jug and a bowl. A climbing green plant is growing on a wall and there is the sound of a soft current of water.

Outside the cave, Abdul Muttalib who is done with putting on the footwear is marveled by hearing Mohammad's voice.

Mohammad's voice: *Sal m*³⁹.

A soft echo repeats Mohammad's *Sal m*. It cannot be known whether this is Mohammad's greeting someone or someone's greeting Mohammad.

Through a crack inside the wall a bright light is shining. Mohammad puts his hand in the beam of light shining through the crack. The hand is all light now. He moves his hand along the beam toward the crack. With

³⁸ **Hira** (Arabic: *هيرا*) or the **Cave of Hira** (*كعبة هيرا*) is a cave about 2 mi (3.2 km) from [Mecca](#), on the mountain named [Jabal Al-Nur](#) in the [Hejaz](#) region of present day [Saudi Arabia](#). The cave itself is about 12 ft (3.7 m) in length and 5 ft 3 in (1.60 m) in width.^[1] It is notable for being the location where [Muslims](#) believe [Muhammad](#) received [his first revelations](#) from [God \(Allah\)](#) through the angel Jibreel, also known as the angel [Gabriel](#) to [Christians](#).^[1]

³⁹ *Sal m*, the word for "peace" in Arabic, often used as a greeting

his feet on tiptoes and his body and arm stretched he has reached the crack as close as possible . His fingers are drenched with light

He closes his eyes . The camera approaches him from behind . Simultaneously several soft and assorted whispers mingle with the undertones of the water current. They recite different verses of Quran in a vague and mixed manner:

(96:1)Read in the name of your Lord , Who created (96:2) Created man, out of a (mere) clot of congealed blood: ⁴⁰ " ... من علق، "

The whispers and undertones fade away as Mohammad opens his eyes.

Mohammad pulls a rock to the spot under the crack in the wall . He puts his feet on it to reach the crack. He looks through the crack. Mecca can be seen and Kaaba in its heart in the distance. The city looks quiet and peaceful from the distance.

The silhouette of Abdul Muttalib appears in the mouth of the cave , and by hearing his voice Muhammad comes out of his trance.

Abdul Muttalib: Welcome to Mecca's monotheists' retreat.

The soft current of water has ruptured a stonewall in the cave and when it reaches the middle of the cave it makes a small pool of crystal-clear water . Abdul Muttalib's hands dip into the water. He is not merely washing up , but rather performing a sort of ritual like ablution . Mohammad also washes his face . Abdul Muttalib watches him.

Abdul Muttalib:

consider this place your home . With all its seclusion and glory. With all its purity, and its meaningful silence.

-Abdul Muttalib sweeps the floor with a broom that he has made from dried plants.

- Abdul Muttalib spreads the folded mat respectfully.

- Abdul Muttalib in a ritual and ceremonious fashion sits on the mat and prays holding a set of rosary beads . (from his point of view) Mohammad is moving as if he were in his own home , familiar with the cave and its things .

- Mohammad dusts the walls of the cave.

- Mohammad fills up the jug with the clear and lucid water and puts it away.

⁴⁰S rat al- Alaq ("The Clot"), is the 96th sura or chapter of the Qur'an. It is composed of 19 Ayat (verses or "signs"), and is traditionally believed to have been revealed at Mecca at cave Hira. It is sometimes also known as S rat al-Iqr (, "Read").

- Mohammad fills the bowl and waters the green plant.

-Mohammad is coming to the fire that they have made , and which is about to go off , with a bundle of little pieces of firewood and dried locoweed bushes that he has collected. Mohammad puts firewood in the fire and it start blazing again.

114- Nighttime- the Cave - External

- the mountain in the background of the starry sky , with the mouth of the cave and the light that is coming from it- Inside the cave Abdul Muttalib is performing a sajdah⁴¹.

- The camera shows a branch in the green plant with a glowing point in it . Mohammad's hand goes slowly toward it . The glowing point was a glowing butterfly that flies off the branch to the mouth of the cave.

Mohammad goes out to the mouth of the cave. The camera , following him , gets close to the mouth. A panAurama of the starry night spreads before his eyes, and a mass of glowing butterflies crowd at the mouth of the cave and light up the mouth as they fly around .

AbdulMuttalibgets up from his long sajdah.

On the other side Mohammad is sleeping in a fetal position, but his eyes are open looking at the crack in the wall of the cave and the stars that twinkle beyond it.

115 – Cave Hira – Daytime – External

Early Morning – Abdul Muttalib, lying on the mat , opens his eyes . He sits up. He is surprised by what he sees: Mohammad is sitting at the mouth of the cave.

Abdul Muttalibsplashes a handful of clear water from the little pool on his face.

Abdul Muttalib: Haven't you had any sleep ?

Mohammad :My father was here , wasn't he?

Abdul Muttalibsmiles , pours a bowl of water , comes up to Mohammad and sits beside him.

From their view a caravan is slowly passing across the desert.

Abdul Muttalib:

⁴¹**Sajdah** (Arabic: , pronounced [sæd dæ(tu)]) or **suj d** (Arabic: , [s d u d]) is an Arabic word meaning prostration to God in the direction of the Kaaba at Mecca (Wikipedia)

One day Abdullah was sitting here – in your place , before he took his caravan on the journey of no return . You were in your mother's body .

Mohammad: Didn't he say anything ?

Abdul Muttalib : He had dreamed of you with hands of pure light.

Mohammad suddenly gets up . He has seen a rider at the foot of the mountain. He gets off his horse. Abdul Muttalib glances down and goes to collect his things . The rider coming up the mountain is Abu Talib. Mohammad is standing on top of a rock when Abu Talib reaches him.

116 – Yathrib Caravan /Sunset / External

A big caravan is going across the crest of a hill that has spectacular scenery. A rider with a child riding with him reaches the caravan by a shortcut. The camel carrying Amina sits down and Amina hurriedly goes up to Mohammad , and presses him tightly to her bosom . Barkah and Abu Talib are also filled with joy.

Abu Talib's Voice:

The one who travels and the one who waits for the traveller both suffer from separation. But this journey was different .
Mohammad was finally with his mother , both overjoyed by the reunion.

117 – Caravan , the view of Yathrib – Daytime – External

- the ringing bell of a moving camel - the jingles of the train of camels passing across the scene . On the howdah of one of them Mohammad is sitting next to Amina , and they both look happy.

After this camel passes , Barkah who is watching them is seen on the next camel and is pleased with their being so happy. From her view : Mohammad and Amina are happily talking and laughing , and Amina contently embraces her son. The caravan is moving on . In the depth of the scene Yathrib can be seen with the people who have come to welcome them at the city entrance . One of the scouts shouts
The scout : Yathrib !

118 – Yathrib City Gate and Square – Daytime – External

The Caravan has reached the entrance to Yathrib . At the gateway to the city the welcoming crowds happily run forward . Each family is greeting their own pilgrims. There is the hubbub of the crowd , hugging and kissing and greeting . Some are playing daf and ney⁴². A man slave further away comes up and takes Amina's camel's bridle and takes it directly to the square. On one side of Medina's busy square a bazaar can

⁴²The ney (Persian: نی/نای; Arabic: ناي; Turkish: ney; also nai, nye, nay, gagrituiduk, or karghytuiduk) is an end-blown flute that figures prominently in Middle Eastern music.

be seen. Most of the merchants and shopkeepers are busy working and a group of them have stopped working and are going to meet the caravan. On another side of the square a sorcerer is clapping loudly to attract an audience. His noisemaking has been noticed by Mohammad and Amina. He is shouting loudly and passing around a bowl before the eyes of the spectators. In the middle of the square a young boy is sitting with a piece of cloth on his head .

The sorcerer:

Do not fear ; this is an ordinary piece of cloth . Pay attention all of you ! I will put this cloth over this brave youngster's head and say an incantation that only great sorcerers know.

He returns to the boy whose head is covered with the cloth , and pretends to be saying a magic phrase . The enchanted crowd is watching him excitedly. A couple of kids teasingly or otherwise cover their eyes with their hands.

Jacob :

(turns his hand around in the air) When this hand comes down and pulls off the cloth our buddy will have disappeared.

Jacob says the abracadabra and brings down his hand . He takes off the cloth , looking surprised . The kid is still there. The ah's from the spectators that has now changed to catcalls and jeers attracts his attention to the boy again who is still there. Only the sorcerer has closed his eyes tightly in fear.

Jacob looks at the boy in disbelief and puts his hat on , puzzled and confused. A smile forms on Amina's lips on the camel. (guffaw from the crowd) . Jacob , upset and distressed takes off his hat and wipes his face with it . He suddenly moves toward the small caravan and asks the crowd to come back.

Jacob:

Get back. My spell was broken . There is someone in the crowd that has not given his heart to me , but I can do it again . Come back!

The jeers of the crowd fade away and Jacob comes back disillusioned.

On another side of the square , a respectful elderly man Nabeqa ibn Najjar⁴³ together with his wife and children and slave women who carry water and mirrors is standing in wait.

⁴³Bani Najjar to which Abdul Mutallib's (Prophet (S.A.W)'s grandfather) mother Salma belonged. ...

The camels kneel down and Amina and Mohammad dismount .Amina feels dizzy for a moment .

Barkah joins them and takes Amina's hand . Nabeqa comes up to them.

Nabeqa :

Amina , the light of my eyes ! Thank God for giving me the blessing to see you again after so many years.

Amina : (smiling) Sal m to you, our respected elder . I missed you too.

Amina excuses herself to greet Nabeqa's wife and children.

Nabeqakneels down and embraces Mohammad in his arms, as if he were worried about him.

Nabeqa:

Abdullah's eyes say in your face that it is you , my unseen dear , Mohammad.

Barkah , while carrying some baggage , notices what Nabeqa has done . Nabeqa leaves Mohammad with his daughters who have come to welcome them and stands up . He wipes a drop of tear from the corner of his eye. Amina passes through a group of women and takes a piece of bread and from another dish takes some salt and gives it to Mohammad. She takes some for herself too , and walks between trays of bread and salt into the house.

Nabeqa:

I was worried .There was news that some riders in the desert , who were looking for a child , stopped caravans and inspected them.

Barkah's face looks concerned . Nabeqa turns to her .

Nabeqa:

Amina does not have to know anything about this . She is a mother and she will start worrying ... ,but Just the same you have to keep a watch on him .

Barka remains where she is and Nabeqa goes into the crowd . Nabeqa's slave comes and takes the howdahs off the camels.

Nabeqa:

You, the members of the household, listen up. This is Mohammad the son of Abdullah . To celebrate his arrival, hand sherbet around to our guests. All thirst be quenched ; all tastes be sweet , for prosperity has entered Nabeqa's house.

One the slaves seats Mohammad on his shoulders and a woman cheers and a few throw flower petals over his head while cheering.

119- Nabeqa's yard – Daytime – External

All the members of the family have gathered in the rooms . Mohammad leaves the room to look at Yathrib's landscape again. The slave who was carrying the howdah puts it on the ground. A window opens . It is Barka. Mohammad's attention is directed that way. Through the opened window Amina can be seen while talking to Nabeqa's wife and some other women. Amina's eyes are filled with the tears of happiness.

Amina:

This is a good day for Amina . Here she is in Yathrib beside Abdullah and her family with her beloved Mohammad . God be my witness that I have no other wish.

Nabeqa ,holding some pieces of fabric, comes from somewhere

Nabeqa :

Why should my dearest relation be alone in his own city? Let me call your play pals.

Nabeqa calls out some names . Omayr and some little boys and girls come from the distance.

Nabeqa sends Mohammad to them.

Nabeqa:

As of now Mohammad is your buddy and play pal . Take care of him.

120 – Workshop- Daytime - Internal

In a corner of the yard that has been partitioned from the rest of it , there is a workshop in which there are large copper vessels. These are distillation equipment. Omayr accompanied by Mohammad comesto the place . A few workers are at work. They pour the green leaves into a vessel . Mohammad stops to watch them for a moment . omayr tries to explain how the things work at the place when some boys mischievously dip their hands in a tray of flowers and throw them up in the air . Some of the flowers fall on Mohammad . A slave working there tries to stop them, but they run away from him.

Omayr: This is my father's work and business .

Omayr takes Mohammad's hand and takes him to a cellar . On their way to the cellar they see workers are emptying large baskets of flowers.

121- The vault or Cellar- Daytime – Internal

A warehouse full of bottles and various types of different vessels- the children run happily along the corridor and Mohammad is following them. A few pigeons start to fly . Suddenly Mohammad stops and backtracks some distance. He stares at a window from which a great amount of light is coming in . Mohammad walks up to the light . on the other side of the window that looks on the yard , Mohammad sees her mother . She is mournfully sitting under a single tree beside a grave . Her coughs can be heard from the distance . Mohammad stays at the window for a while .

122- Nabeqa's house – The big porch looking on the city- Nighttime – External

A banquet of simple but large dinner is underway. The lights of Medina can be seen from around the porch, and the azure sky with its single star is its ceiling.

A long cloth is spread on the floor with foods of not so many choices. All the members of Nabeqa's family and his dear guests are at dinner and eating. Mohammad has finished his meal and he takes salt from a small bowl on the floor spread and eats it. Nabeqa watches him with amazement.

Mohammad: I thank the host of this dinner.

Mohammad gets up and goes to the railing of the porch and starts watching the sky. Nabeqa turns to Amina.

Nabeqa: Does your son always eat so little.

Amina looks at him.

Amina:

He has been like this since he was a baby . Even during the time I could not milk him he survived several days with an extraordinary endurance until a nanny was found.

Nabeqa:

Now that he has grown up , stay with us . We will build a house for you.

Amina :

His uncles are more attached to him than me , as if he were Abdullah for them. And his grandfather always worries about him. His love belongs to all.

Mohammad: Does the sky in this city always sparkle like this?

Nabeqa looks his way and happily wants to give a reply in good humor.

Nabeqa:

It is because of you. I asked it to be so. I said I have some dear guests to whom only the extent of the sparkling sky can be an eligible host .

Everybody laughs at his subtle humor.

123- The square – in front of the bazaar- External

There is a bottle of rose water or other herbal distillate in Mohammad's hands . He and Omayr and some other boys and kids each have a bottle in their hands. They are following Nabeqa's slave who is carrying two large heavy jugs balanced on a stick on his shoulders. Barka is also carrying a tray and all of them are joyfully going to the bazaar. Jacob is standing at the mouth of the bazaar again and asking passersby to attend his daily show.

124- Inside the Bazaar – Daytime- External

It's a colorful bazaar with goods , fruits , colorful fabrics and mirrors in which images , colors and lights are reflected . In brief screenshots and clips that are reflected in the mirrors , the kids go through the bazaar , and Mohammad to whom the environment , the city noise, and the refreshing colors are new , is busy looking at everything around him. Nabeqa's slaves reach a shop and take their loads inside . Nabeqa is inside the shop. He goes out to greet Mohammad and take the glass bottle from him . He pats him on the head . Omayr comes up to his father.

Omayr: We are going to the square to play.(to Mohammad) Come with me.

Omayr is leaving when he comes across a fat man who looks like a merchant. Something falls down from inside his clothes. (the section that they are in , is not very crowded now) . The fat man turns back and walks a few steps toward him and scolds him.

The fat man: What is the hurry!? Easy!

Meanwhile Mohammad sees a bag that has fallen on the ground. A bag that has a dragon depicted on it. Mohammad picks it up . He also picks up the coin that has fallen from it . He takes both to the man . When the fat man turns around , he finds himself facing Mohammad and is surprised by seeing the bag and the coin in his hands. It seems as if he suddenly remembers something . He takes the bag and the coin . He is watchful of his surroundings . He smiles at Mohammad and pats his head.

125- The middle of the square and the Mouth of the bazaar

Barkah is worried about Mohammad who has gotten away from her. Mohammad, heedless of what he has seen, goes up to the kids that are going to play "tug of war" using a piece of rope. Nabeqa is doing his chores in his shop. The group of children stop playing and go up to Jacob. Nabeqa's slave is among them. He wraps his arm around Mohammad's shoulders and stands beside him. Masked riders come into the square from the road on another side. A few handcarts and camels have blocked their way. They try to open their way. They are stuck. Barkah has finished her work and coming up there. The riders find a way behind Jacob's wooden shade, but a horse collides into one of its columns and it collapses. Jacob starts wailing.

Jacob:

Damn you. Just because you are on a horse you ride anywhere and don't give a damn about pedestrians.

The hell breaks loose in the square. Some kids retreat and others go up to the middle of the chaos. Barkah hurriedly gets herself to Mohammad and takes his hands. Jacob has started swearing at the riders. Nabeqa's slave goes into the crowd to get Omayr from the crowd of kids who are making fun of or challenging Jacob. Barkah takes Mohammad's hand and goes away.

126- Nabeqa's Yard – Daytime – External

Barka and Mohammad enter the yard. Mohammad lightheartedly goes to the room, but looking inside he cannot find her. Barkah goes another way. Mohammad is worried and is looking around.

127- The Warehouse- Daytime – External

Various sacks of flowers have arrived and some workers are busy with them. Mohammad passes across them and goes toward the warehouse. The workers are busy at pouring the various types of flowers into a vessel. Mohammad puts his hand under the downpour of flowers with childish delight. Mohammad's hands open the door to the yard. Amina is sitting at the grave.

128- Backyard – Daytime – External

Amina is sitting under a tree. Her coughs can be heard. Mohammad goes up to her.

Amina has covered her head and face with a piece of her garment. Mohammad comes up to her from behind, and playfully covers her eyes with his hands. Amina notices him. She takes a deep breath and senses an aroma. A smile appears in her face. She takes Mohammad's hands and smells them. Mohammad takes his hands off. His fingers are moist.

The parts covering her eyes on the piece of cloth with which Amina has covered her face are wet.

Amina lifts the cloth from her face. Amina's wept eyes appear. Mohammad is saddened and Amina smiles to cheer him up.

Amina: Your father is put to rest here.

Mohammad comes to the grave , he remains silent for a while.

Mohammad :Sal m.

Silence falls between them. Amina's eyes remain full of tears. There is a big passion boiling inside her. Amina coughs once .She feels cold. She tries to pull herself together a bit. She lifts her hands to hold Mohammad's little hands.

Amina: I am cold.

Mohammad in turn looks at her and opens his robe and takes his Mother under his robe . Amina's face disappears in Mohammad's robe . It seems as if under the tree at thegraveAmina has taken refuge in Mohammad.

129- Fruit Orchard and Palm Grove – Daytime – External

The scene shows the prolific top branch of an apple tree from which an apple falls into the water and floats with the current. Different fruits are rolling as they are drifted by the current. The voices of woman and children can be heard . They pick up the fruits from the water and dry them with colorful kerchiefs and then put them in different baskets . The filled baskets are taken to a corner of the orchard and are set next to each other. A little further down beside the stream of water Mohammad and Amina are lying on the green grass by the stream. The two of them have closed their eyes towards the sky . Soft sunlight is shining on Amina's face and droplets of sweat can be seen on her face.

Amina:

When I was a kid I wished I could touch the sky but I couldn't . Among fruits , I always wanted the ones on the highest branches , but my hands could not reach them. When I grew up and first saw your father , he was like a brilliant fruit on the highest branch that no one could reach . He was handsome and graceful , also religious with a shine in his forehead. All the girls in Mecca were dying to marry him. God accepted my offering and gave him to me , although our marriage only lasted two months. It was like a sweet dream in a beautiful oasis.

Amina falls asleep as she finishes her talk . Mohammad kindly looks at his mother for a few moments. He climbs a tree and goes higher and higher .

- Mohammad's hand reaches the highest apple , even before touching it the apple places itself in his hand.

130– Nabeqa's House – Afternoon – Internal

An apple is in Mohammad's hands . Amina is in her sick bed in the corner of the room . Mohammad filled with sadness looks at her. Mother's eyes are closed and the sweat on her forehead and the temperature have made her breathing irregular. A heavy silence is between them . Only the irregular breathing of the mother can be heard. A few moments later mother opens her eyes softly and sees Mohammad at her side , She smiles. Mohammad gives the apple that he is holding in his hand to his mother . Mother smells the apple . The voice of Nabeqa's talking to someone is coming from outside . Mohammad hears the voices . Nabeqa calls the medic in . Nabeqa and Mavia enter the room . Barkah is accompanying them . The medic sits down and lowers his head to listen to Amina's breathing . Barkah takes Mohammad outside.

131 In front of the room – Afternoon – Internal

Mohammad looks inside through the crack of the door that is left ajar. from the opening at the side of the curtain, which is hung behind the door , Amina can be seen , She has turned to the door and her suffering eyes are looking for Mohammad . Mavia is sitting at her bedside , weeping . The old medic's walking across the room and coming to the door blocks the view from the crack at the side of the curtain . Now from the same crack we can see the elderly doctor and Nabeqa who is coming after him.

The Medic: Extreme weakness, I cannot make out anything other than that.

Nabeqa : What is the remedy?

The medic :

Rest (). I will make her an herbal tea.

In front of Nabeqa's house a big crowd has gathered . A slave goes to the room where Amina is. Mohammad is watching this.

Slave: My lord... my lord ... some people want to see you.

Nabeqa leaves the room and sees the crowd.

Nabeqa: Why is it so crowded here?

As they walk the slave is trying to explain what has happened.

Slave:

That paddling sorcerer in the square has accused Asaad⁴⁴ of theft. He talks of a bag that he has lost in the hubbub of the bazaar . Now he wants to take him to their Midrashim for punishment .

Nabeqa: Can he present any proof ?

Slave : He believes that today before...

Their voice gets far and cannot be heard anymore. Mohammad who has seen and heard their talk goes towards them and gets close to the gate. The racket gets louder . Jacobsadly raises his voice and takes everybody as witness. He has clutched Nabeqa's slave's hand and does not let go of him . Nabeqa goes up to him to releases his slave's hand. Meanwhile Mohammad enters and stands beside him.

Nabeqa:

Release him I will take the responsibility. Stop wailing and tell us what happened.

Jacoblets go of his hand . The slave frees himself and goes away.

Jacob :

I release him because of your prominence ..., but he found my gold purse in the tumult of the square and will not give it back. Everybody saw it . He was the only grown man standing in the place.

Nabeqa : What did your purse look like ?

Jacob:

A purse made of leather with a yellow piece of cloth having a dragon depicted on it, with my personal stamp. My name is stamped on it.

Nabeqa's slave:

I swear to what is holy to you that I know nothing of such a purse.

Mohammad suddenly interrupts the slave.

Mohammad : I have seen such a purse , but not in his hand.

Everybody gets quiet. Jacob looks shocked.

⁴⁴Asaad \a-[saad](#)\ as a boy's name is a variant of [Asad](#) (Arabic), and the meaning of Asaad is "more fortunate".

Jacob intends to go up to Mohammad , but Nabeqa lifts his arm and blocks him. Nabeqa himself walks up to Mohammad and squats before him to be level with him .

Nabeqa :

Such a great man who speaks so bravely , tell me where you have seen the purse.

Mohammad : I don't know his name ; I can only tell you of his features.

Mohammad softly whispers into Nabeqa's ear . Jacob raises his voice in mockery.

Jacob : Hey, people , he is trying to deceive a poor Jew like me and defend ...

Nabeqa : (raising his voice) Stop blathering ...

Everybody is quiet .Only the sound of horsehoofs, with its black clad masked rider going across the middle of the square can be heard.

Nabeqa:

I know the man he has seen . From now hold me responsible for your purse , I will go to see him.

Nabeqa's slave bends down and kisses Mohammad's head , and takes him inside. Everybody is silent . Nabeqa goes to the bazaar, and Jacob follows him . The people who have gathered disperse gradually.

The masked rider (Samuel) who is standing on the side of the square turns back and goes to the midrashim .

132- Medina's Midrashim – Nighttime – Internal

Samuel enters the Midrashim through the gate. (this midrashim is different from the a house of worship, it looks more like a dock.) Samuel traverses a hallway. He opens a door . He finds nobody inside. He goes to another room. Four people have gathered in a room and one of them has put a big astrolabe in the middle of them and is drawing the shapes he has seen in the iron board . They realize that Samuel has entered .

Benjamin :

It is a great incident that you have returned... Menachem is one of the greatest astrologers from Jerusalem ... I told you that exploring the constellations is our answer.

Samuel :

The way that it misguided us all these years !?, and we were looking for him in Mecca.

Benjamin :

(laughing) Maybe our observations and interpretation were deluded... , but look at these shapes and figures now. They predict a journey.

Samuel: Leave the celestial shapes aside . What you look for in the heavens is here on Earth , in this Arab city and under the protection of Bani Najjar⁴⁵ clan.

All present take a step toward him in astonishment.

Samuel :

There is no longer any need to search the caravans until he departs from the city. There is silence in the room. A copper die that falls off the astrolabe makes a sound.

Benjamin: How did you recognize him?

Samuel :

From his handsome face and his sharp eyes . He testified honestly against a rich Arab and in favor of a hawking Jew .

133- The Midrashim Roof – Nighttime – External

Samuel has ascended the stairs to the roof . He takes only one step toward the edge . He is alone with Yathrib's sparkling turquoise sky that has taken all his attention.

134- Abu Talib's House – Nighttime – Internal

Abu Talib wakes up in his bed . He is a little upset . His hand reaches the water bowl . There is no water in the jug.

135- Zamzam Well – Nighttime – External

Abu Talib climbs out from the edge of the well. His jug is full. He turns around and looks at Mecca's night sky . The sky is glittering with its stars . Abu Talib fills his bowl with water and before he drinks it he sees the image of the sky in it.

136- Abu Talib's House – the Yard – Nighttime - External

Abu Talib enters the house . Fatima bint Assadis standing at a door .

Abu Talib: I had an upsetting nightmare , I am worried.

⁴⁵Bani Najjar to which Abdul Mutallib's (Prophet (S.A.W)'s grandfather) mother Salma belonged. ...

Abu Talib goes to the room . On his way he pours some water into the bowl and offers it to his wife.

Abu Talib: I wish we could hear from Amina and Mohammad.

Fatima: Do not worry . They will be back soon.

137- In front of Bani Najjar's House – Daytime – External

A few camels are sitting on the ground and a slave girl is preparing Amina's place in the howdah . At the gate , some people have followed Barkah and Mohammad to the outside of the house. They have brought them something according to their customs . Nabeqa comes to the howdah and opens its curtain .

Nabeqa : In such condition , the trip might make your condition worse.

Amina: I am better. I have to return what Abdullah has entrusted to me.

Nabeqa : I will not insist further lest it might bother you .

Nabeqa goes to Mohammad who is sitting beside Barkah in the howdah . He takes his hand.

Mohammad :

You worthy gentleman . This place is my haven and I always wish to see you.

Nabeqa has tears in his eyes . There is a sound and the camel stands up , and the camels of Amina's small caravan join the big caravan.

138- the Desert – The Chief's Caravan – Sunset – External

The Caravan is moving through a mountainous road towards a vast plain.

139- Mecca – In front of Abdul Muttalib 's House – Daytime – External

A few people have cleaned up the front of Abdul Muttalib's house . Abdul Muttalib is happy . He is standing there waiting for them with a few of his sons and slave women . They are holding some containers for water and some towels. The smoke of **Harmal**⁴⁶ has filled the air. The chief's caravan is seen at the city gate in the distance. Abu Talib and Fatima can be seen in the yard. The caravan chief is driving his camel ahead of the others . He is coming directly toward Abdul Muttalib. Abdul Muttalib is worried . He takes a few steps toward him. Bodail follows him. Before reaching the

⁴⁶**Harmal** (*Peganum harmala*) also known as **Wild Rue** or **Syrian Rue** In Afghanistan, Azerbaijan, Iran, Iraq, Turkey, Uzbekistan and Tajikistan, *esfænd*- mixed with other ingredients are placed onto red hot charcoal, where they *اسفندانه* *esfænd* or dried capsules (known in Persian as *esfænd* with little popping noises, releasing a fragrant smoke that is wafted around the head of those afflicted by or exposed to the gaze of strangers to protect against "the evil eye."

square the chief lays his camel down and quickly comes up to Abdul Muttalib, hurriedly and worryingly.

The chief :

Worthy lord , greetings to you. Your daughter in law is not in the caravan. She was not feeling well so she stopped on the way. She stayed in a village named Al-Abw ⁴⁷

Abdul Muttalib: Why are you so panicky?

The Chief:

Because a group of thugs attacked us on the way here , thinking that we had a mother and child in our caravan. When I realized what their intention was , I did not tell them anything about the village. I called my guards . They drew their swords , but did not steal any goods . But maybe...

Abdul Muttalib's pace gains speed and he leaves the caravan chief to himself . He walks directly into the house without paying attention to others. He calls Abu Talib.

140- Zeid's House in Al-Abwa village – Nighttime – Internal and External

The quiet and dark village lights up momentarily by a flash of lightning . A hard rain follows the flash . The camera goes toward a window in the house that belongs the chieftain of the tribe. A dim light emanates from the window .

141- A room in Zeid's House – Nighttime – Internal

In the faint light of the lamp Amina is sleeping in bed under a white sheet. Mohammad is sitting at her bedside and looking at her sweating face sadly.

His eyes turn to the window by another lightning flash that illuminates the room for a moment. It is pouring outside . Mohammad goes slowly to the window . He watches the rain and he is deep in thought . There is nothing to be seen on the other side of the window. There is a thunderbolt. Warm and kind arms embrace Mohammad and caress him. There seems as if there is no sign of illness in the mother's face.

142- Zeid's Yard – Nighttime – External

The rain has stopped , but from the branches of a single tree beside the well , raindrops are still falling into the puddles under it. Mohammad and Amina are sitting on the doorsteps in front of the doorway. A view of the moonlit desert night with its puddles filled with water is before their eyes.

⁴⁷Al-Abw ' is a village belong to Rabigh , western coast of Saudi Arabia. Muhammad entered it before the Battle of Badr

On each puddle images of stars twinkle on their rippling surfaces. Amina holds her hand under the last drop of rain.

Amina:

It is all over. It rained so hard as if it were never going to let up, but it finally ended. Now the stars will come out so numerous and playful as if they would never fade . But when the morning comes their life will come to an end too.

Amina smells Mohammad's hand.

Amina:

Everything in this world finishes one day, except compassion and friendship that remain forever . (She pauses) Like the sweet smell of your hand that has lasted since we left Yathrib.

Mother softly puts her head on Mohammad's shoulder and gently closes her eyes . It seems she has fallen in a deep sleep . Mohammad sadly puts his arms around his mother's neck.

143- A Hill and the Cemetery in Al-Abwa – Daytime – External

In the gloomy light that can be either dawn or dusk . Mohammad and Barkah are on the top of a hill . They are crying at Amina's graveside quietly. There a fresh heap of earth and a thin rock that is put into the ground. Mohammad is standing , but Barkah has thrown herself on the grave . Suddenly Mohammad passes out . Barkah attends to him.

144- Al-Abwa village and Zeid's House – Daytime – External

The village in the early morning silence. The distant cry of a rooster, the only creature around is a shepherd who has taken his small herd of goats to the entrance of the village for grazing. Suddenly he is startled by the sound of the hoofs of galloping horses and keeps out of the riders' way. The riders who are coming to the village are Abu Talib, his brothers and some others. They stop next to the shepherd. Abu Talib asks him something and points to a place . The riders gallop toward the point .

As the riders reach Zeid's house , Zeid, hearing the sound of the horse hoofs, comes out of the house . The riders have dismounted and Abu Talib who is leading them comes up to Zeid, but before he can exchange any words , Barkah comes out and seeing them she beats on her head mournfully , and puts the other hand on her lips and uluates .⁴⁸ Abu Talib enters the house in distressed.

⁴⁸An  **ululation** ([help·info](#)) (aka **ololuge** or **ololygmos**), (Arabic:) is a long, wavering, high-pitched sound resembling the **howl** of a **dog** or **wolf** with a trilling quality. It is produced by emitting a high pitched loud voice accompanied with a rapid movement of the tongue and the uvula. Ululation is commonly used in **funerals** of martyrs and weddings in the Muslim world

145- A room in Zeid's House – Internal- Daytime

Abu Talib enters the house quickly and looks around . Amina's dress is hung in a corner . Mohammad is sick in bed and Zeid's wife is washing his feet.

Zeid's wife :

He cannot endure being separated. It is the fever of losing his mother.

Abu Talib takes a step out to see Barkah. Barkah is mourning noisily and has no stamina to talk. Abu Talib walks inside.

146- In front of Zeid's House – Daytime – External

Abu Talib and his companions have dusted their clothes and filled their water bags and are again getting ready for their trip back. Abu Talib is carrying ailing Mohammad in his arms as he leaves the house. He goes to the three seated camels. On the back of the last camel they have put their load and on one of them they have made a howdah for Mohammad and Barkah. Zeid and his wife follow them.

Zeid : Why are you in such a haste.

Abu Talib:

An imminent threat is about to inflict us in this desert . Our stay will not be beneficial to you. Those who attacked the caravan will be back.

Barkah collects a few things hurriedly . Someone prepares the camel that is sitting restfully in Zeid's yard . Abu Talib has put Mohammad on the howdah. Barkah has taken her seat on the howdah too. The camels rise.

Zeid:

(Apologetically still following them) We didn't mean to be bad guardians .

Abu Talib :

I appreciate your hospitality. I will come another day to pay my gratitude, but now I have to depart.

Abu Talib yells at his horse and takes the lead of the caravan.

147- The Hill and the cemetery –Al- Abwa – External

Amina's grave ,the wind has set small dandelions on flying and they have filled the entire space. The dandelion florets look like snowflakes . Abu Talib and his brothers stop near the grave to pay their brief homage to Amina. The camera passes across the howdah on which Barkah's sad

eyes say farewell to Amina's grave. Mohammad's suffering and fevered hands stick out of the howdah's drapes longing for his mother's grave. The caravan moves and it looks as if Mohammad's fingers touch Amina's grave for the last time. The caravan moves, but Abu Talib is still thinking. He gets off his horse softly and unwraps his green turban and ties it onto the grave stone.

Abu Talib's voice:

Whenever my father thought of Amina he sighed regretfully and said, " Arabs have never seen a daughter in law as gentle and as ill-fated as Amina.

Abu Talib mounts his horse and slowly rides toward the caravan in the distance.

Abu Talib's voice:

The life of orphaned Mohammad was full of suffering and hardship like a long journey. In every checkpoint he had to part with a dear one. I am puzzled by the reason why God wanted so much loneliness for Mohammad.

148 – Desert – Caravans' Road – Daytime – External

- scorching and blazing sun – The screenshot of the small caravan – three camels and seven riders escorting it are moving on in the desert over the rocks. It seems as if an assailant could be lurking behind each rock. Abu Talib leading his caravan on his horse, with his hand on the hilt of his sword and his eyes keeping a watch on the countryside around him. He turns to his caravan. He comes to Mohammad's howdah and looks at his feverish, sweating face. He wets his bandana with water from his water bag and puts it on Mohammad's forehead.

149- Desert – at a Water Spring – Daytime – External

- a clear, running water spring – A couple of the brothers are filling water bags. In a shade they have made by seated camels, they have laid Mohammad on a mat and Barkah is rubbing his feet with the lucid water. Abu Talib comes up to Barkah.

Barkah: His fever does not come down.

Abd (the wounded man in Abraha's scene) suddenly sharpens his ears as if he has heard something. All of them look at each other silently. Abd puts his ear on the ground, then he quickly gets up and points at a place. All of them with their hands on the hilts of their swords look in that direction.

With thundering sound of horse hoofs that gets louder every moment, black clad masked riders appear from behind hills and rocks and gallop toward them. Two of them are standing watch on top of a hill. All six

brothers jump on their horses and draw their swords and surround the water spring and Mohammad on all sides . Abu Talib , holding his sword, is standing guard to protect Mohammad.

The black clad ones attack the brothers from all sides and the brothers, with their backs to the center of attack, are repelling the assailants. A few assailants fall off their horses . The defenders also sustain a few wounds . One of the assailants' horses gets wounded and another assailant throws himself inside the circle . He gets up quickly to get to Mohammad. He is challenged by Abu Talib who starts a sword fight with him and knocks him down .

Barkah , terrified, is staying with Mohammad . She turns her head in every direction. There is fighting everywhere.

Some assailants are wounded or knocked out or killed . Another assailant rides past Abu Talib , He makes his horse stand on its hind legs so as to bring down its front legs on Mohammad who is lying on the ground. The horse while neighing brings down his legs repeatedly closer and closer to Mohammad. Abu Talib who sees this knocks out his opponent . The horse that has reared up falls down on its back. Abu Talib goes up to its rider . The last remaining riding aggressor rides up to him and puts him on his horse and gallops away . Abu Talib runs after them a little and yells at them.

Abu Talib :

I will remember your faces ! If I see as much as a shadow of you around Mecca I will pin it with an arrow.

The aggressors have been beaten and taken to their heels . The seven brothers panting and some wounded come back to the center of the circle , and look at fevering Mohammad in the arms of terrified Barkah.

150- Mecca – City Square and Kaaba – Nighttime – External

The night in the square in the light of the torches around Kaaba is giving a claire-obscure image. Mohammad's small caravan ,having fought a battle , wounded, fatigued ,and worn out by travelling ,is approaching Kaaba silently. In front of them , Abdul Muttalibis expectantly waiting for them . He is filled with anxiety , as if waiting for bad news beforehand . Abu Talib and the rest of the riders stop before reaching him . Abu Talib dismounts and goes to the howdah. Abdul Muttalibis anxious and whispers a prayer. Abu Talib carries Mohammad in his arms and brings him to Abdul Muttalib. In Mohammad's little hanging hand Amina's necklace can be seen . From the look in Abdul Muttalib's eyes , one can tell that he has figured out everything. Mohammad , unconscious , is shifted from Abu Talib's arms to those of Abdul Muttalib's . Abdul Muttalib walks toward Kaaba and goes inside.

151- Kaaba and around it- Nighttime and at Dawn – Internal

Kaaba is lit inside by the light from a few candles . The camera is diverted to Abdul Muttalib who is leaning on a wall. Mohammad is sleeping in his arms. He is holding a ring on the wall and whispering prayers.

Candles have melted and come to their ends . The light of dawn is coming in. There is no hand hanging on to the ring on the wall. Now Mohammad's little hand is hanging on to the ring instead of Abdul Muttalib's. Mohammad gets up with the help of the ring. His face looks calm. He pauses, and then walks to Kaaba's doorway . He stands at the doorway and looks out . Outside is completely deserted . Only Mohammad is standing at the doorway in complete health. The camera distances from him , and gradually covers Mohammad and Kaaba in the early morning light , and again get farther and farther until the picture disappears in the white early morning light.

152- Khaybar – External – Dusk

Gloom has stricken the entire Khaybar. Dark pieces of cloth are hanging from all windows in the area. In some places there is the presence of aromatic smoke. A few of their clerics come out of the Khaybar's main building . They have gathered in small groups and, are talking. Samuel first goes to the temple . When he notices that he is being watched by a group of clerics he slows down and quietly enters Khaybar.

153- Khaybar's Mass Hall – Daytime – Internal

The Grand Rabbi's body is in the middle of the hall. The ceremony is about to end. Aromatic smoke can be seen in different corners of the hall . The men's Aaraha are filled with candles and add to the relative brightness of the place.

Benjamin is standing by the side of the Grand Rabbi's body. He has finished his prayer and goes slowly to his coffin. Samuel enters and stands beside some other men. Four men are carrying the coffin. Samuel is watching everything closely. He makes a slight bow as a show of respect to the departing dead body . Benjamin is also staring at the dead body. Two clerics bring the dead Rabbi's robe and put it on him. Benjamin quietly walks to the Grand Rabbi's seat and sits there. As he takes his seat the people present go up to him and kiss his hand. Samuel is still eyeing Benjamin and Benjamin disregarding the kisses on his hand is only looking at Samuel. He openly displays his pleasure. Little by little comes Samuel's turn. He bows and kisses Benjamin's hand.

When he decides to leave , Benjamin takes his hand and keeps him in place kissing his hand . Samuel is surprised and looks around for a moment. Benjamin comes forward a bit and in a voice close to a whisper says:

Benjamin: Now you have Khaybar on your side.

Samuel:

The Grand Rabbi knew about what we have done. He was worried. He was worried about our people among Arabs.

Benjamin :

What he knew and what he was worried about , he has taken with him . It was a bit too late. As of now, I shall worry about our nation.

Samuel: The QuAuraaysh merchants have been banned to trade with us.

Benjamin:

Do not raise your price Samuel... With such attitude you must be banned to trade with Khaybar too... Trade matters to you or the words of a dead rabbi!? The existence of the promised on Earth will get us close to doomsday. Find another way...

Benjamin releases Samuel's hand and Samuel leaves under the heavy gaze of the onlookers.

154 – Mecca and its Entrance – just before Sunset – External

The line of posts at the sides of the caravan road extend for a long distance. On top of each post there is a fuel basin . Now a tall torch enters the scene and lights the first post . The other tall torch lights the next one . As they go along they light every post on their way. We see that the torches are held by eight –year-old Mohammad and Abu Talibwho are walking along the road and light it up to welcome the pilgrims. They have not yet finished their job when they hear Labbayk (Here I Am, Oh Lord) from the distance in the depth of the road.

155- The mountain Overlooking Mecca – Sunset – External

In the twilight of the approaching sunset Muhammad and Abu Talibon a mountain looking on the road are watching caravans that are saying "Labbayk" on their way to Mecca in the light of the torches. The caravan people are wearing clothing and ornaments that are different from the people in Mecca.

156- Kaaba and around it – Daytime – External

-the Tawaf⁴⁹ of the masses of pilgrims around Kaaba - Mohammad is holding Abdul Muttalib's hand in and walking among the crowd . Pilgrims

⁴⁹Tawaf () is one of the Islamic rituals of pilgrimage. During the Hajj and Umrah, Muslims are to circumambulate the Kaaba (most sacred site in Islam) seven times, in a counterclockwise direction.^[1] The circling is believed to demonstrate the unity of the believers in the worship of the One God, as they move in harmony together around the Kaaba.

of different races and colors , with various costumes and languages , are carrying numerous icons or worshipping stone gods around Kaaba.

Abdul Muttalib and Mohammad are beside Hajr al-Aswad⁵⁰

Abdul Muttalib shows Abraham's footprint to Mohammad. The wave of the crowd approaches . Abdul Muttalib picks Muhammad up and puts him on Abraham's footprint so that he can see the crowd's rituals.

Abdul Muttalib:

See the glory and not the humiliation. See Hajj and not the ornaments attached to it. See Abraham's Kaaba and not the ignAurance of stone worshippers. This black stone that has fallen from sky is a sign. This footprint that has remained from Abraham is a sign. This Tawaf that Labbayk saying people are performing is a sign.

157- Zamzam Well –Daytime - Inside and Outside

Abdul Muttalib and behind him Mohammad enter the chamber enclosing the well . In a beam of light shining from above the two of them walk down the stairs. Abdul Muttalib draws a pail of water from the well. He cleans his arms and face with the water, in a ritual like ablution.

Mohammad follows the same procedure with the water from another pail. The beam of light is shining on the water and has made the water luminous. The reflection of light has made a lucid cosmos around them.

Abdul Muttalib:

This is Zamzam , the water of life , a souvenir from the popular lovers of Mecca. Abraham, Hajar and Ishmael . It was blinded as a punishment for adding polytheistic ornaments to Abraham's faith, and nobody knew where the water spring that people talked about , was. I spent day and night disavowing , until I had a recurrent dream three times . I saw a bird landing here and picking food on a stone here. Without noting the sarcasm of the people , I dug the earth until I reached water and so prosperity returned to Abraham's city. I thought it was a sign that soon prosperity would return to Abraham's religion too.

Mohammad looks up at Abdul Muttalib.

Abdul Muttalib's hand takes a handful from the lucid spring water and brings it to Mohammad . Mohammad looks at him and holds his hand

⁵⁰The **Black Stone** (called *al-Hajr al-Aswad* in Arabic) is a Muslim relic, which according to Islamic tradition dates back to the time of Adam and Eve. Historical research claims that the Black Stone marked the Kaaba as a place of worship during pre-Islamic pagan times.^[1] It is the eastern cornerstone of the Kaaba, the ancient stone building towards which Muslims pray, in the center of the Grand Mosque in Mecca, Saudi Arabia.^[2] The Stone is a dark rock, polished smooth by the hands of millions of pilgrims, that has been broken into a number of fragments cemented into a silver frame in the side of the Kaaba. Although it has often been described as a meteorite, this hypothesis is still under consideration.¹

under Abdul Muttalib's . Under the column of light he receives the water, as if shaking on an agreement.

Abdul Muttalib:

It is my duty to leave Abraham's heritage to you; safeguard it.

Mohammad is looking at his illuminated face in the water . He looks up and sees Abdul Muttalib leaning on the wall , looking worn out. Anxiety fills Mohammad's face.

158- Outside the Well and the Streets of Mecca- Daytime – External

Mohammad climbs out of the well and runs across the square . Mohammad is running through the streets to Abu Talib's house . He gets to the house and sounds the hammer on the gate . With the first beat of the hammer the scene ends and another shot starts , but a few beats of the hammer echoes on the next scene .

159: Wasteland- Sunset – External

Abu Lahab riding a horse comes up . Two riders on either side of him are accompanying him. A few servants are following Abu Lahab. One of them is Baroh and another is Illun . They reach the resting site of Samuel's caravan and his big tent. A little way further there is fire on which a lamb is being roasted. Samuel comes out of his tent. He opens his hand in joy. Abu Lahab dismounts. Someone takes his horse, and someone else gives him water. Abu Lahab loosens his turban.

Abu Lahab:

All the merchants have gathered in Mecca now . Now what is this commodity that the buyers must only come to the desert to get it.

Samuel: Welcome , greatness in trade comes by its temptation.

160 – Samuel's Tent – Nighttime – Internal

A floor spread is open in the tent . It is a glamorous tent. A slave is waiting on Abu Lahab with a water ewer . Abu Lahab washes his hands and dries them with a towel held by another slave. Samuel offers a cushion to Abu Lahab , and asks him to have a seat.

Samuel:

It is an honor to me to host such a distinguished merchant in my home.

Abu Lahab:

Have you found a treasure in this wasteland. This glamor is too much for a desert dwelling merchant and caravan owner like you.

Samuel:

You father chose us to be desert dwellers, so out of necessity I buy pearls from seamen and present them to tribal chieftains and elders .

Abu Lahab:

I am not buying . My business is not big enough to be a lord , nor do I know any pearl expert in Mecca.

Samuel laughs loudly and motions at someone . A servant pulls a curtain and brings in a big container of steaming cooked meat to them.

Samuel:

But Khaybar's people and I know of such experts. I hear you father is sick in bed.

Abu Lahab pauses for a moment but he does not pay attention to Samuel's words . All of his attention is on the food in front of him.

Abu Lahab:

He is a bit under the weather , and he has left the hajjis affairs to his other son.

Samuel :

So the trade ban against us is soon to be annulled. I am at dinner with the chief of QuAuraaaysh.

Abu Lahab is busy eating and Samuel is staring at him.

Samuel:

The look in your eyes say that you are lying . Khaybar is waiting for the news that Mecca will be led by someone who will let Khaybar's people have free trade with the tribes. Then, I will be at your service.

161- Zamzam Well – Around Kaaba – The square and neighborhoods – Daytime – Internal and external

Mohammad comes up the stairs to Zamzam with a water bag and a bowl. Behind him other kids who are mostly older than him are following him; Abu Talib who is busy attending to the pilgrims affairs., sees this young server of the pilgrims and smiles. Mohammad and other water carriers go into the crowd and give water to anyone who asks for it.

A kid gives water to a rich man , but before he goes away the man gives him a coin. The boy takes the coin and looks at his buddies with a laugh. Mohammad walks past him. He looks at the passersby . He goes up to some black slaves who have just put down the palanquin of a rich man and are resting their muscles. The slaves each drink a bowl of water . Mohammad refills the bowl again so they can drink more . He is fascinated by different sorts of people with strange costumes and idols who walk past him. When he turns his head he sees a little girl of five or six waiting for water. Mohammad fills the bowl and gives it to her . The little girl drinks up and holds out the bowl again. When Mohammad fills the bowl this time, the little girl runs hurriedly to a place through the crowd. Mohammad has to follow her and goes after her through the crowd.

162- The slave Market – Daytime – External

The little girl walks past with the bowl in her hand, and immerses in the crowd at the slave market. Mohammad is after her. Mohammad walks past a number of platforms that display the slaves and take bids. On each of them there is a slave seller and a group of slave men and women . Besides customers around the platforms, there are some other people who browse at the slaves and make comments. Mohammad stops in a place and looks around and sees the little girl who goes to a group of slaves waiting to be sold and gives the bowl to her mother who is one of the slaves. Mohammad approaches them . The little girl smiles at him and takes the empty bowl from her mother and gives it back to him. Now all the slaves in foreign languages and with gestures are asking Mohammad to give them water. While filling the bowl from the water bag, he notices a place where a woman is put on sale on a platform. The slave dealers are describing her . The woman ,stunned and silent is standing on the platform with a fixed stare. A man named Jonathan,with his five year old daughter and 18 month old son who is in care of the little girl , is crying at the platform among the customers and the spectators. At times he bites his hand because of extreme anger, and at times he suddenly starts wailing.

The slave dealer:

proficient , competent , unselfish with a nice figure , city dweller and intelligent , come and see and make your bid.

A few customers make evaluations and discussions . A customer steps upfront and with wide sneer looks over the woman on the platform .

The customer: I like it. What is her name?

The dealer:

She has no name . When you buy her , call her whatever you please.

Jonathan :

(crying loudly at the platform) She has a name, I swear to whatever you worship she has a name.

In the background of the scene , Mohammad carrying the water bag on his shoulder and holding the bowl in his hand , gaping and staring , comes to this part of the market by Jonathan's whining.

Slave dealer:

(to Jonathan) Get away man .Out ! before I have you thrown out.(to the customer) Totally flawless. Will you buy her?

Jonathan :

Do not do this inhumanity to me and these kids . Were we not neighbors ? You know all of us.

Jonathan's daughter is gazing at Mohammad and his water bag. Mohammad gives the bowl to the girl and fills it with water. He is still staring at Jonathan and the ongoing argument.

Slave dealer:

(at the platform to Jonathan) Business does not either me or you ! If you have anything to say talk to my boss.

The customer: If you give me a bargain , I am buying.

A few other spectators show their interest by making an uproar.

Jonathan : No. Do not sell her. I will buy her myself !

The slave dealer :

So now we have two customers. Is there a third? Bring out your cash to see who will get the deal.

Jonathan : I will be your slave. I will carry your loads. I will do labor until I pay you out, but do not sell these kids' mother.

The woman with a silent pride takes her eyes off her kids with tears running down her cheeks.

The customer : (pointing at his purse) I will pay cash.

Jonathan weakened but sobbing, hits himself and bites his own hand. His children staring at him look disappointed. Mohammad still staring at Jonathan takes a step forward and speaks out .

Mohammad : I will pay the money.

The uproar of the crowd – Jonathan looks at Mohammad dazedly. He still does not know whether this is a joke or he is serious. The slave dealer laughingly comes to the front of the platform and gives Mohammad the once over.

The slave dealer: How much?

Mohammad :

(shows the cash- paying customer) mre than whatever price he is willing to pay.

The slave dealer: Where is your money?

Mohammad: I will bring it.

The cash-paying customer is showing his purse playfully .

The slave dealer: My boss does not accept credit.

Mohammad: Where is your boss?

The slaver dealer:

Are you Abdul Muttalib's grandchild? My boss is your uncle Abd al Uzza.

Mohammad turns his head away hearing the name, as if cold water were poured on him.

Jonathan :

(suddenly enlivened) What ! you are a relative of his?(he falls on Mohammad's feet) I will be a slave in your household – I beg your dear soul . Please mediate!

Mohammad looks away.

The slave seller:

He is in his place of business if you would like to see him. But remember the market will not wait for you (to the cash –paying customer) What is your highest bid?

Jonathan's little boy has held out his hand to his mother on the platform. Mohammad takes his eyes off him and quickly looks at Jonathan.

Mohammad: Come !

He runs quickly through the crowd. Jonathan is following him.

163- Abu Lahab's business facilities – Daytime – External

Mohammad runs through the entrance to the facilities with the water bag on his shoulder. He stops and looks around . Jonathanwho has shown him the way refuses to come inside and stands beside the entrance.

-the facilities lot – In the middle of the lot Abu Lahabis standing next to his agent calculating the accounts . Around them, some slaves are checking the packages and the sacks of the loads and point at them. Abu Lahabon impulse has tuned his head because of someone’s entrance . He has seen Mohammad with the water bag on his shoulder. He is surprised at first , but then he continues his work.

Mohammad: Salaam.

Abu Lahabindifferently greets him and pretends to be busy with his accounts.

Abu Lahab: You have grown gracefully.

Mohammad:

(pointing at Jonathan at the gate) They are selling this man’s wife at the market. The mother of two kids.

Abu Lahab: (still without looking at him) Didn’t he say himself why?

Jonathanhas recoiled and is punching himself on the face .

Mohammad: There was no time . The woman has to be freed first.

Abu Lahab:

What about my money? I had told him that cattle keeping was not his business . He put his house as equity for a loan with high interest.

Jonathan is sitting at the gate hitting himself on the head. Mohammad turns to him and looks at him.

Abu Lahab:

When he lost his house he started another gamble . He took another loan to raise goats . He had no guarantor and said his wife would be the equity for his loan. I told him he would fail . Didn’t I warn you? He wouldn’t listen.

Jonathan: I wish I had not done it.

Abu Lahab: It didn’t work out . Do I have to pay for the goats that he lost.

Abu Lahabstill avoids looking at Mohammad and Jonathan. In the background of Abu Lahab’s image Auraahappears on the stairs of the building . She is watching the event.

Abu Lahab: A deal is a deal . You bring the money and he can take his wife.

Mohammad: I will do that . Just tell them to wait at the market.

Abu Lahab: Who will guarantee your coming back with the money?

Auraah enters the picture beside Abu Lahab. Her hand has undone the valuable Iranian necklace off her neck .Now she puts the necklace on a stool in front of Abu Lahab.

Auraah: I will.

Under Abu Lahab's astonished stare , Auraah comes up to Mohammad. She kneels before him and looks him in the eye. She is fascinated by his good looks.

Auraah:

(to Abu Lahab) Only once your nephew has asked you for something . Why do you hesitate?

Abu Lahab is still puzzled. But he has no way but to turn to his agent who looks panicked.

Abu Lahab: Tell them to return his wife. Hurry up!

The agent , confused and hesitant , jumps on a horse and gallops out of the premises.

Auraah:

Today is a great day , Abd-al- Uzza. Mohammad, the honest, is our guest.

She gets up still amazedly watching him. Mohammad turns to the gate and comes across Jonathan who drops at his feet. Mohammad takes Jonathan away from himself. Jonathan goes away. Thuwaibah arrives and goes directly into the house.

Thuwaibah:

We have to raise our hands and pray. The health condition of QuAuraaysh's leader has turned critical.

Abu Lahab inadvertently leaves the matter at hand and recklessly heads for Mecca's Square.

164- Mecca's Courtyard – Daytime – External

A group of pilgrims are at Tawaf . Abu Lahab walks past them toward Abdul Muttalib's house. In a corner of the square , Mohammad also gives his water bag to another kid and runs to her grandfather's house.

165- Abdul Muttalib's House – A room – Afternoon – Internal

Abdul Mutallib's hand is held by a physician who is checking his pulse.

Abdul Muttalib is weak and pale in his sick bed. Abu Lahab appears at the doorway. The physician sees him. Abu Lahab steadies his breath and goes up to them.

Physician:

His pulse is slow and weak . His time has come . I will make something to warm his insides.

The physician leaves. Abu Lahab takes his father's hand in his.

Abu Lahab:

(sadly) It has been a while since I last touched your warm hands. I know you will turn away from me. You are my father and senior to all of us. I know you will not deprive me of your preeminence... To regain your health I have had ten camels sacrificed .

The door sounds . Abu Lahab sees that Mohammad is standing at the doorway. He stands up and suspecting that Mohammad might have heard his words , he sends Mohammad away.

166- Abdul Muttalib's House – the Yard – Daytime – External

When Abu Lahab sends Mohammad out of the room, what he does is not hidden from Hamzah's eyes (A handsome youth of eleven with a slightly tough face) . Mohammad, lonely and sad , stands behind the door.

167- Abdul Muttalib's House – The room – Daytime – Internal

Abu Lahab is still at his father's side.

Abu Lahab:

(sadly) I am aware of the things I have done and... I regret them (he is at a loss for words and is constantly evaluating his choice of words)... I swear to Al Lat and Al Uzza⁵¹ that I will not allow any damage to the respect and the assets of Mecca. Now you can rest at ease . Even for Abdullah's orphan , I will make a superb merchant of him. Just like his grandfather.

upon mentioning Abdullah's orphan Abdul Muttalib's eyes open. Abu Lahab stops speaking . He sates his father in the eye. Abdul Muttalib looks

⁵¹The Triple Goddess of Pre-Islamic Arabia, Al-Uzza, the Mighty, Al-Lat the Goddess, and Manat, Fate

around weakly. Abdul Muttalib is uneasy . Thinking that his father wants to say something he holds his head a little higher. Abdul Muttalib shifts a little.

Abdul Muttalib: Hamzah...

He is breathing heavily . Hamzah goes into the room and Mohammad follows him. Abdul Muttalib's arms are still raised to hold Mohammad. Mohammad takes a step toward him and takes his hands. Abu Lahab is watching . Abdul Muttalib lays Mohammad's head on his chest and caresses him with the little life that is left in him. The physician has come in and he is watching this too. Abu Lahab has a vague feeling . He leaves the room. Suddenly Abu Talib walks in and the two brothers walk into each other at the doorway. Abu Lahab steps away so Abu Talib can come in.

168- Abdul Muttalib's House – The room – Just before sunset – Internal

Men and women of the family and acquaintances , worried about the elder in the household , mostly with bloodshot eyes and anxiety- stricken faces , are in the room. Abu Lahab has pressed Mohammad's head lightly to his chest and seemingly is whispering condoling words into his ear. He stands up and goes up to his father, taking Mohammad with him. He kisses Abdul Muttalib's hand and says something. It is apparent that he is giving promises to take care of Mohammad. Mohammad also holds Abdul Muttalib's hand. Abdul Muttalib raises his other hand.

Abdul Muttalib: Abu Talib...

Abu Talib goes up to the bed at his father's request and takes his father's hands. After seeing this Abu Lahab angrily steps aside from the side of the door and goes out. Abu Lahab cannot stand being there and goes out after Abu Talib. In the middle of the yard Abu Lahab stops again and looks into the room in disbelief. Not for his father's dying , but because he sees Abdul Muttalib put Mohammad's hand in Abu Talib's. Judging their facial expressions and gestures , apparently he has put Mohammad under Abu Talib's care. Abu Talib kneels at his father's bedside to kiss his hand. He kisses his hand and when he sees his father's face in the soft light coming from the window , there is a smile on his father's lifeless face. There is a commotion among the members of the household. One of the girls is pounding on her face, another is shrieking mournfully. Hamzah is sitting beside Abu Talib with teary eyes . Abu Talib puts his hand on his shoulder and gradually tears appear on Abu Talib's calm face. He looks at the standing posture of Mohammad's.

Abu Talib's Voice:

-the last Hajj. Father put the load of his undertakings on my shoulders and passed away. On that day all I was thinking about

was Mohammad's future. I knew that Mecca without Abdul Muttalib would never regain its strong status and that Mecca would be from then on a battle field for demons and avaricious people.

169- Abdul Muttalib's House – Mecca's Courtyard – the Shib Pass- Abu Talib's House – Nighttime – External

Mohammad is carrying some items. He puts some of them in Abu Talib's hand. He closes the gate. Abu Talib raises his hand and Mohammad takes it. They walk past Kaaba. Abu Talib looks at him excitedly, and Mohammad in the dim light of the night looks at the magnificence of Kaaba. They go through the pass enter the Shib and walk inside . They finally reach the house.

170- Abu Talib's House – Nighttime – External

The house has been swept clean a little while before. The gate opens. Fatima comes down some steps to welcome Mohammad. She gives him a big hug , and takes him to her children. They (Talib and Aqil) are waiting for Mohammad in a room. They both come up to Mohammad and kiss his face. Abu Talib and Fatima are watching the scene . Their warm household has developed a fresh theme.

171- Hira and the mountains – Before sunrise – External

The twelve –year-old Mohammad is sitting alone, facing outside, in the mouth of the cave .The camera approaches him from behind. As it moves closer , the camera shows a bigger share of the expansive sky that is turning brighter by the rising sun . There is the soothing sound of the current of fresh water in the cave. Mohammad being on top of the mountain has a good view of his sheep at the foot of the mountain. The wind blows and all the dandelions fly around him.

172 – Agree plain and hill – Daytime – External

Mohammad following some sheep walks over the top of a hill . He turns around and sees a lamb that has fallen behind and has changed his way to the foot of the hill. Mohammad goes for the lamb, but the lamb runs downhill and gets away.

- another hill - The separated lamb enters the scene on top of another hill. Mohammad breathlessly runs up from the bottom of the hill to the lamb and catches it. He holds the lamb in his arms laughingly. Now a sound diverts his attention to another side of the hill. He turns his head and sees something. The black tent of a desert dwelling family is pitched on the top of a dirt hill , around which there is some noise. Mohammad goes toward the tent. In the distance a woman runs out of the tent hitting herself on the head. She is running to a man who is digging a grave using

primitive tools. When the woman gets near the grave she jumps to a thing on the ground . She picks it up. It is a newborn.

Mohammad goes toward the spot. The rustic man reaches the woman, takes the baby violently from her and lays it beside the grave, and knocks the woman(who has again come to get the baby) down to the ground by beating and pushing her. He beats her while pulling her back to the tent on the ground. He is returning when the woman struggles to get up again and get to her baby . The man knocks her down again. The complaints of the man and loud crying of the women have mingled together and subdued in the howling of the wind.

The desert man:

You said you have given birth to a boy this time! Where is he? You have given birth to three live babies and all were girls!

The woman:

Let her live she will be your slave! I will give her bread off my own share.

The desert man :

To what end? Feed her a lifetime to finally end up as a captive in a war or a slave in her husband's family!? You yourself are a symbol of misfortune ! People's wives bear boys for their men so they can keep their head up in times of work and war.

The woman: Leave her to me – Let this one live.

The desert man : If you don't bear me a son you will not stay alive either.

The man again walks toward the newborn and the grave. The woman has held his leg and she herself is pulled on the ground. Mohammad's hands pick up the baby from the depth of the grave. On the other side the man is still struggling to get the woman off himself and is walking toward the baby and the grave . The woman has held his feet and she herself is being pulled on the dirt.

The Woman : (desperately crying) Have fear of God .

The man throws a kick impulsively and the woman is thrown down by it . She is knocked out by the kick and lies motionless on the ground. The man ,who had not expected this, calls out to her a few times , but its futile. The voice of a child , as if singing a lullaby is heard from behind . The man turns around ,puzzled . He sees a child clad in white , sitting on the rim of the grave , holding the baby in his arm and rocking her gently and singing her a lullaby. The baby's crying has stopped. The man is hesitant whether to go back to her woman fallen on earth or to the child

that seems to have fallen from sky. He cautiously approaches the grave from a side that can allow him to see Mohammad's face. He looks around the place and at the sky. Then, he looks at Mohammad again. The sound of the little ring of the playful lamb that Mohammad is shaking before the baby's eyes can be heard. The man starts to say something , but seeing Mohammad's hand gesture he remains silent.

Mohammad: You must be this girl's father.

The man with his mouth wide open does not say anything.

Mohammad:

I knew she was yours . She looks a lot like you. She has beautiful eyes , like yours.

The man that seems as if to have seen the child for the first time is still looking at Mohammad in astonishment. Further away the woman is coming round.

Mohammad :

Lucky the household that has such a girl to grow up in , because great blessing and favors shall come to its members.

Mohammad , while smiling , softly gets up and walks toward the man who is still watching him and leaves the baby in the man's unsettled hands.

Mohammad: Lucky you!

The woman has now gotten up and is watching the scene dizzily. Mohammad goes away and the baby fidgets in her father's arms , but the man is still staring at Mohammad who disappears behind a hill. The woman who knows nothing of the event takes the baby off the man's hesitant hands and walks away quickly, wondering why the man does not show any reaction. The man dazedly watches Mohammad departing as he goes up the hill with the sheep behind him.

173- The courtyard near Abdul Muttalib's House – Daytime – External

A number of camels can be seen in the square . There are lots of packages and goods on the ground . crowds of people gather their things in groups . Abu Talib and a brother of his , Abd, are assessing and estimating the size of the caravan . Abu Talib remembers something . He gets on his horse and goes to Abu Lahab's home.

174 – Abu Lahab 's Business Facilities – Daytime- External

Abu Lahabis testing some delicate fabrics. The horse hoofs attract his attention. Abu Talib gets off the horse. He comes up to him. Auroah appears on top of the stairs.

Abu Lahab: Have you lost your way , brother?

Abu Talib: Your camels are not in QuAuroaysh's great caravan.

Abu Lahab:

After all these years you have thought of reviving father's caravan? He gave the control of his finances to a son that knows nothing about the trade. It is not surprising. A will in delirium cannot be any better.

Abu Talib: It seemed expedient to father. Keep his respect.

Abu Lahab:

Was it father's better judgment to employ Abdullah's orphan as a shepherd?

Abu Talib:

No, I swear to the God of Mecca that it was neither my nor Fatimah's will. He wanted it himself .

Auroah takes a step down and comes down the stairs.

Auroah:

He could have become a great merchant in this household that has no child. Wouldn't this be a better judgment.

Auroah says this and Abu Talib stares at her reflecting on what she said. Auroah cannot bear his staring at her. She suddenly finds herself something to attend to. She thinks of Thuwaibah and calls out to her to be freed from Abu Talib's stare. Abu Lahab comes out of his trance. He picks up some fabric and holds it in front of Abu Talib.

Abu Lahab:

Do you know who to sell this fabric to in Sham⁵² ?The newly rich cannot afford it.

Abu Talib: Bring your own camels and find your own customers.

Abu Lahab:

⁵² Sham (or Shamat or Greater Syria) is a country in Asia between the Western [Mediterranean Sea](#) , the western shores of [the Euphrates](#) , bordering the northern [Hejaz](#) , the southern border of [the Roman](#) and ancient eastern [Turkey](#) present. This territory currently includes the countries of [Syria](#) , [Jordan](#) , [Lebanon](#) and [Palestine](#)

It is below me to join new-comers' caravan . I have stopped peddling.

Abu Talib understands his sarcastic remark.

Abu Talib is a bit flushed, but he does not mind his remark and walks up to his horse. Abu Lahab is a bit upset . He throws the fabric back and follows him some distance toward the gate .

Abu Lahab :

Understand that my silence was to prove my brotherhood. I will prove my brotherhood in your absence too, and take care of Mohammad the way he deserves it . His share of life is more than this.

Abu Lahab pretends to be kind. Abu Talib has mounted his horse . He looks angrily at Abu Lahab. He wants to make a reaction, but he decides otherwise. He pulls the harness and rides away.

175- Abu Talib's House – Nighttime – External

In the light of the lamps a floor spread is laid. Fatima's hand sets the different colored bowls of food on the spread. Talib , Aqil, and Mohammad sit at the spread. Abu Talib, standing, is watching them. Fatima comes out of another room and walks up to Abu Talib hesitantly .

Abu Talib: I will take Mohammad with me.

Fatima cannot hear him . The children's play is louder now and Fatima is watching them.

Fatima bint Assad : Is he not too young for such a trip? Can he stand the roads and the challenges.

Abu Talib: He will gain experience . I cannot trust leaving him in Mecca.

Fatima looks at him for a moment then she goes on with her chores. And Abu Talib is left alone with Mecca's blue sky .

176- Mecca- Daytime- External

The morning bow of the sun. Near the city entrance , large groups of camels and horses with loads of different size can be seen. Some guards are equipped with arms. Abu Talib while pulling a camel on which Mohammad is sitting is going slowly to the front of the caravan. Some people are waving goodbye at him. When he takes the lead position in the caravan, the caravan and its people start following him and so the caravan departs.

177- Abu Lahab's Facilities- Daytime- External

Auraah comes down the stairs . He finds Abu Lahab in a room. He is sitting angrily in a corner. Auraah sits on a step . She wants to tease him. She has an apple in her hand , and she takes a bite off it.

Auraah: There were one hundred camels in his caravan.

Abu Lahab: I am not blind. I saw it.

Auraah: He took Mohammad with him.

Abu Lahab: The hell with it.

Auraah takes another bite of her apple as if to annoy Abu Lahab and continues nonchalantly .

Umm Jammil: You should have asked your father for Mohammad's custody before , instead of asking your brother for it now .Then you would not feel so frustrated by his decision.

Abu Lahab: Go away . leave me alone.

Auraah looks at him for a moment.

Auraah: You cannot gain Qu'aysh's eldership in house chambers.

Abu Lahab is alone. Humiliated and furious ,he extends his hand and rings a bell. A slave arrives.

Abu Lahab: Call Bakri .

The slave leaves the room , crosses the yard and leaves the place . Abu Lahab takes a piece of skin and his stamp from a box. Bakri arrives.

Abu Lahab: Prepare a horse. Deliver this message.

Bakri obeys his command.

178-Plain and desert- Daytime – External

Clouds gradually gather in the sky under which Abu Talib's large caravan travels over a hill. Abu Talib looks at the sky and he is happy. He gets inspecting his caravan over with and goes to Mohammad who can be seen in a howdah. A kind smile has formed on his lips. In the direction of his stare towards the extent of the wasteland he sees a rider that passes across in a gallop. Abu Talib looks at him curiously for a moment, and the rider passes quickly.

179- Khaybar's Courtyard- Sunset – External

The courtyard is not very crowded , only sparse presence of a rabbi or passerby. Bakri has just arrived. He asks about someone while on horseback , and the man gives him directions.

180- Samuel's deck – Sunset – External

- several camels-A group of workers and slaves are packing fabrics. Bakri approaches Samuel . Samuel takes the letter and opens it. He dismisses Bakri , and thoughtfully reading the letter he goes up to Baroh.

Samuel : Change our destination we are going to Sham.

Baroh looks at him , puzzled .

181- Desert , valley and the view of Bosra ⁵³- Daytime- External

The QuAuraaysh caravan in coming up a steep valley. Mohammad in riding a horse next to Abu Talib's .The distant view before him on top of the valley is the city of Bosra with its Roman architecture and a cathedral facing the road and the valley. The caravan people show the panAuraaama of the city to each other and the name "Bosra" is voiced . The voices have filled the valley.

182- Bosra – A hallway – Internal – Daytime

The sound of the bell is still heard. The Church keeper turns to a hallway . He is happy. He walks another hallway while whispering prayers. He reaches a door and knocks on it. A voice asks him in and he enters the room.

183 . Bohayra ⁵⁴'s Room – Internal – Daytime

The keeper enters and smiles Joyfully.

The keeper:

It came , finally after all this time. Can you hear its jingles.

Bohayra clad in an elegant outfit, is standing at the window and staring outside.

What he sees is the expanse of the wasteland, from a side of which the cart carrying the church bell is coming down , and people from all sides are rushing to greet it. On the other side the great QuAuraaysh caravan with a beautiful cloud overhead . Below it is approaching through a hill that is home to leprotics. Bohayra leaves the window, but he returns to it even before taking a single step and looks outside again. He again looks carefully at the cloud over the caravan and wonders. Something has occupied his mind. He goes to a bookcase and takes out a book. Hurriedly he leafs through it and opens a page and reads a line.

⁵³ (Arabic: *Bu r*), also known as *Bostra*, *Busrana*, *Bozrah*, *Bozra*, *Busra Eski am*, *Busra ash-Sham*, and *Nova Trajana Bostra*, is an ancient city administratively belonging to the [Daraa GovernAuraate](#) in southern [Syria](#). It is a major archaeological site and has been declared a [UNESCO World Heritage Site](#).

⁵⁴ Bohayra, the Christian Monk from Bosra who had predicted about Mohammad's prophecy

Bohayra:

And when the world is filled with oppression and faith is filled with ornaments , then God will bestow his blessings to the world and sends an apostle over whose head will be a white cloud ...and he will be your savior!

Bohayra closes the books hurriedly, whispers a prayer . He presses the book to his heart . His eyes are filled with tears. He takes off his elegant clothes , and wears a black hooded cloak .

184- The Courtyard in Bosra- Daytime – External

Bohayra has put on clothes that hide his identity. He gets out of the church and walks toward the exit gate in the yard ,in haste. He is rushing.

185- The caravan route – and the Bosra Monastery – Daytime – Internal and External.

On a road on a hill that leads to Bosra , The cart carrying the church bell is running ahead of the QuAuraaysh caravan. Soldiers wearing Roman uniforms are escorting the cart. Some people are coming toward the cart from Bosra from the opposite direction. Further down the steep road that leads to the valley , a group of leprotics in shabby clothes one after another, forming a chain, are coming towards the bell. They are making the sign of the cross continuously . They get close to the bell when the soldiers shout at them and send them away. Some people who have come to welcome the bell , throw stones at the leprotics.

The horsebacked soldiers :

Clear the way... Get away... Don't touch anything.

The QuAuraaysh caravan is behind them. Mohammad, seeing this, rides faster. Abu Talib follows him in a gallop ,. When Mohammad gets near them , he gets off his horse. Abu Talib does the same. Mohammad stands between the escorting soldiers and the leprotics. Abu Talib overtakes him and puts himself between Mohammad and the soldiers. The soldiers , who have taken the bell from the leprotics now, continue their way. Mohammad takes a step into the leprotics' crowd . Abu Talib follows him.

Mohammad: Let's give them some food.

Abu Talib returns to the caravan and gives a signal to someone.

On the other side of the hill, as the bell goes by , Bohayra regardless of the bell jostles through the welcoming crowd. He passes by the cart too. He stands on a high place on the side of the road. His puzzled yet excited face can be seen. He takes a look at the cloud overhead and at Mohammad who with the help of Abu Talib is passing bread around to

the leprotics. An indescribable excitement occupies Bohayra. He goes back.

On the other side of this wasteland, on an old path , Samuel and ten riders show up. Samuel looks grieved . He also stares at Mohammad and the big caravan. After a while they ride down the hill.

186 – Bohayra’s Room – Daytime- External

Bohayra and following him the church keeper enter the room. Bohayra takes of his cloak and constantly whispers something. The keeper looks at him in wonder.

Bohayra:

A truth became the mirror of the truth. We had been expecting him and now he has put an end to our expectations.

The keeper:

Its arrival has made you so cheerful? I have sent for the architects to install it.

Bohayra puts on his clothes.

Bohayra:

Jesus has said” But blessed are your eyes because they see, and your ears because they hear. For I tell you the truth, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it.” (Mathew 13 , 16 and 17)

He walks to the keeper .

Bohayra:

Today I saw it with my own eyes and believed it . Now I want to hearit wit my own ears ... So ask this Arab caravan that is passing by to let us have their elder and the youth among them to be our guests.

184- The Entrance to Bosra – Daytime – External

Besides the gate to Bosra , different sorts of troops can be seen. There is a lot activity at the gate (people’s entering and leaving) . Abu Talib, Mohammad and a caravan crewman dismount their horses . The third person keeps the horses while Mohammad and Abu Talib walk towards the gate. As they approach the gate a soldier raises his hand and stops them. The soldier has done so because of an outgoing cart. A passerby tries to jostle his way in the narrow opening beside the cart . He has to walk past Abu Talib and in his haste bumps into Abu Talib’s shoulder.

Abu Talib , as if unsure that the incident was unintentional tries to find out who it was, but the man disappears in the crowd of people. Abu Talib quickly looks at Mohammad.

185- The Church- Daytime- Internal

The church door opens. Mohammad flooded with the light that is coming from outside, is standing at the door. He takes a step inside. Pauses and then he takes a few more steps . Bohayra is at the altar with a bible in his hands.

Bohayra :

And when he comes, he will convict the world of its sin, and of God's righteousness, and of the coming judgment. (John 16 – 8)

He turns to the church door . He sees Mohammad and goes up to him with the book in his hand.

Bohayra :

When the Spirit of truth comes, he will guide you into all truth. He will not speak on his own but will tell you what he has heard. He will tell you about the future.

Half way through he closes his eyes in excitement , and closes the book.

Mohammad: Salaam.

Bohayra is fascinated by his face. He looks as if it were the first time he had heard the word.

Bohayra: Welcome, young man . (He pauses.) Salaam!

Abu Talib has followed Mohammad and stands beside him. Bohayra is still looking at him with fascination. He regards Abu Talib an respectfully tells him.

Bohayra : Is he your son? What a blessed child!

He points at the altar. There are some people standing at the altar who guide Mohammad to a room beside the altar.

Abu Talib: He is my brother's son . He lives with us as if he were my own.

Bohayra reflects on what Abu Talib has said and follows Mohammad with his eyes.

Bohayra: First his father shall pass away , then his mother , and he shall flourish on his own.

Abu Talib notices his strange behavior.

Bohayra :

Before the Kingdom of God ... Ask and it will be given to you; seek and you will find. (Mathew 7-7)

Bohayra is still in a state of amazement. They have reached the end of the hall. They turn toward the side room.

186- The Room beside the Altar – Daytime – Internal

A small room, a place for the priests before holding masses . There is a table with some books on it. The room has been prepared for the reception. Mohammad goes to the window that is immersed in light. From his point of view the corner of the church building can be seen . On the adjacent hill , there is a group of leprotics that are struggling up the hill. Mohammad turns to Bohayra.

Mohammad:

Why don't they treat them as they would like to be treated themselves?

Bohayra is amazed. He stays motionless and says something under his breath.

Bohayra:

This is 'the sin of our times' . This establishment has been formed for us to beg forgiveness for the sinless and the defenseless.

He goes up to Mohammad and puts his hand on Mohammad's shoulder. He looks outside and then faces the Apostle. His eyes search for Mohammad's face for his eyes. This boosts his amazement and admiration for the Apostle.

Bohayra:

But your words sound like dusting the words of the predecessors'. He has said, " Do to others what you would have them do to you." (Mathew 7)

And this is a sign, young man. In your eyes this church and its ornaments come to nothing, and all humans of all sorts are respectable.

Mohammad: The way God wishes to be .

Bohayra turns to Abu Talib.

Bohayra:

(in undertone) This is the one and only God that is speaking in another tongue. (He gets up and goes up to Abu Talib) I have heard that Arabs have set their idols as a means of communion with the heavens. Whose words are these? Al Uzza's or Al Lat's?

Mohammad is looking outside and his face is drenched with light. Abu Talib wants to give an answer but Mohammad...

Mohammad: Neither, The God of Abraham.

Bohayra turns to him.

Bohayra: And where will you find him.

Mohammad does not answer him. Bohayra is waiting and Abu Talib steps forward waiting for an answer. A keeper has brought something , but seeing their silence he stops at the door. Mohammad raises his hand and immerses it in the light that enters from outside the window. It looks as if he has touched something and now he is holding it on his palm. He closes his hand and raises his forefinger for a moment and then points outside .

Mohammad : (pointing at the leprotics) ... in compassion and friendship.

Mohammad goes towards a painting of the Madonna and Child . Bohayra closes his eyes in thankfulness. Mohammad stands there watching the painting. Bohayra opens his bible. He turns over a page.

Bohayra:

You will not see me again until you say, 'Blessed is he who comes in the name of the Lord.(Mathew 23-39)

Abu Talib also takes a step to be next to Mohammad. Bohayra walks to the door. He sends the keepers out with a hand gesture, pulls the white curtain and returns to Abu Talib. He ask Abu Talib to go with him. They walk to the end of the room and they both stand at the window.

Bohayra:

stop your journey. This route is dangerous. In this part of the world there have come more apostles of God than any other. I have seen signs in this land of grudge and obstinacy of a community that could not even tolerate their own apostles. Go back to your home. Protect him.

Abu Talib listens to him disbelievingly and worriedly.

Bohayra:

They are afraid of the savior. They think he would void their books and prophets. This results from their ignAuraance. They do not understand that he will come to complete them. The Lord has promised the signs in the very books.

Abu Talib looks at Mohammad in the section of the room that is divided by the curtain. The shadows of passersby can be seen behind the curtain.

Abu Talib: What are the signs?

Bohayra: Without a doubt , a special sign is depicted on his shoulder.

Bohayra speaks with utter confidence. Abu Talib has been impressed by his words. He goes up to Mohammad . Mohammad is standing and staring at a painting. Abu Talib approaches him slowly from behind and puts his hand softly on Mohammad's shoulder, as a gesture of alliance and belief. He stands next to Mohammad and hugs him . He smiles at Mohammad. Bohayra is standing at the window, whispering a prayer.

The light in the room is suddenly dimmed . The shadows start moving . Bohayra looks outside and says to Abu Talib with a smile.

Bohayra: How restless is this white cloud! It is waiting for its traveller.

187- Bohayra's Room – Sunset – Internal

The Auraange sunset of Bosra with its sun and long shadows. Bohayra is standing at the window and watching Mohammad and Abu Talib's departure. The keeper enters the room. Bohayra wipes the tears of happiness off his eyes.

188- The Sham Desert – The QuAuraaysh Big Caravan – Daytime external

The QuAuraaysh caravan ,the number of which has obviously reduced, is coming down from the top of a hill into the valley below . When they reach the bottom of the valley , a group of highwaymen appear on the hill opposite. The head of the caravan shouts, "Bandits" . The camels are laid on the ground . weapons are drawn. The robbers ride down from the top of the hill, they gain speed and gallop toward the circle of the caravan people. The caravan crewmen gather the camels in a ring, and the guards, after taking their orders from Abbas and Zohair, each ride in a different direction. Some things are hidden. The swords are taken out and distributed.

The bandits encircle the caravan. They are weighing each other . Abbas's eyes challenge those of the bandits' . A few footed caravan crewmen start bellowing and attacking the bandits, but the bandits do not engage them. They outnumber the caravan crew and there are still some more of them on the heights. Samuel , on a horse, is among them , he is constantly looking around . He looks around more excitedly than others. The bandits' behavior is unusual. Their leader, half way to the caravan, shouts:

Leader: Your life or your possessions , you choose!

The only sound is of the horses' . The warriors eyeing each other are waiting for the moment or a move by someone. Zohair spurs his horse and comes up to Abbas.

Zohair: Let's fight.

Someone's cry is heard. A bandit has wounded him . Abbas drops his weapon. Others also drop their weapons . The bandits rush to them and tie them up. Another group takes the camels and the loads away. Zohair looks at the crooks who have taken the camels away and are sorting their loads. Samuel and Baroh are frantically looking through the howdahs looking for a missing person. They abandon their search for what they were looking for and go up to the captives of the caravan. They hold the faces of those who look down , lift their faces and check their features . Samuel goes up to Abbas and holds his face .

Samuel : A group has left you. Where are they headed?

Abbas: This caravan has kept the same people since we left Mecca.

Samuel: I know your brother was the leader , but he is missing.

Abbas:

So you are not a highwayman. And you know that a brother does not tell his brother's secret.

Samuel is angered by the blunder he has committed . He pounds Abbas's face and knocks him down.

Abbas: Not any brother

Samuel draws his sword . One of the bandits holds his hand.

The leader :

Bring your hand down . We have given them ambesty . Our job is done here . Free them.

Samuel releases his hand.

The leader: We shall leave for Mecca.

The leader gives him a stern look. Samuel walks to his horse to mount it . Abbas is defiantly looking at him. The bandits cheerfully take the possessions of Abu Talib's convoy.

189- Bosra's Gate – Dawn – External

- the blue expanse of the sky with the remaining night stars - The camel carrying Mohammad stands up on its four feet. Behind him the other camels and crewmen get up- a little caravan that has remained from the bigger one - Abu Talib is done with his chores of taking care of his cargo and belongings which have been collected beside a patio in Bosra. He walks up to Bohayra. Bohayra is holding a lantern . He is standing there with a couple of keepers to see them off.

Abu Talib come up to Bohayra to thank him . Bohayra has brought up his hands in a prayer. Abu Talib holds his hands.

Abu Talib:

Knowing of a secret is a test to weigh our power against it. You and I both know the secret . Thanks.

Bohayra: A secret that enters the heart is wisdom ...Farewell.

Abu Talib releases Bohayra's hands and walks to his horse. He mounts and rides toward his caravan that is moving ahead. Abbas rides beside him.

Abu Talib: Find a few merchants and sell the whole cargo. Return dispersedly and secretly.

Abbas gives a nod of approval. Abu Talib speeds up and goes toward the caravan . Abbas follows him a few paces . Then, he stops and watches him ride away. The caravan from Bohayra's view is going up the hill it had come down from. The white cloud is hovering patiently on top of the hill in the golden light of the sunrise. The tolls of the bell that is now harmonic and well-tuned can be heard.

190- A Dry Desert – Daytime – External

The scorching sun. A group of highwaymen are heading for a wasted desert from a valley. A rider in their group goes to their leader . The leader turns the head of his horse to the end of his caravan. He goes to the camels he has stolen from Abu Talib's caravan. They open the cargoes before the leader's eyes . They find a small amount of colorful fabrics , empty dishes and some dates . The leader puts his hand into another piece of cargo and finds even less fabric and lots of straw. The leader is not content with what he has found. He draws his sword and gallops up to Samuel and his group of ten men that are riding ahead of the caravan. Samuel suddenly finds himself facing a group of sword-drawn bandits.

The leader: Is this the great caravan you had promised?

Samuel looks behind him . Someone has brought up the camel that is loaded with straw. The leader rides up to Samuel's horse and holds its bridle.

The leader:

In the Roman territories looting a caravan has a great price. What we have gotten is not enough.

Samuel: Our contract is not over. I have not found what I wanted.

The leader:

Neither have we. I will ask you the cliché : your money or your life?

Samuel:

What you have not found , I shall compensate with coins.

The leader: Let's talk about cash.

Samuel understands his meaning. The leader signals the others. Some bandits throw down all of Samuels men off their horses . Samuel is furious . The same bandits strip Samuel's men of their purses and their weapons . Somebody grabs Samuel's feet and throws him off his horse . Samuel rolls in the dirt . He gets up and glares at the leader. The leader nonchalantly backtracks , and the bandits take away their horses.

191- A beautiful Plain – Abu Talib's Caravan- Daytime – External

Seagulls are seen in the vast expanse of the sky. Their sound and their flight attract Mohammad's attention . Mohammad is constantly looking at the sky. Somehow all the caravan crew are paying attention to the heavens. Abu Talib on horseback comes to Mohammad . He is cheerful.

Abu Talib: Seagulls

Mohammad: Is this near the sea.

Abu Talib looks around , as if he wants to check out his route.

Abu Talib :

Their presence here is strange! They might be hungry.

Mohammad: My mother has spoken of the sea to me , of its limitless expanse , of its being like the sky on Earth.

Abu Talib turns to him . He understands Mohammad's meaning. A smile appears on his lips.

Abu Talib : So we will take the sky's route.

Abu Talib raises his hand and moves in a direction.

Abu Talib: We will take the sea route.

A rider approaches him and the caravan changes its course following them. Meanwhile, Mohammad is still fascinated by watching the birds . Abu Talib, pleased with Mohammad's idea is galloping on. There is an obvious sense of happiness in the caravan.

192- The Wasted Deset – Daytime – External

A mirage in the distance showing some men, their unstable image can be seen in the vapor rising from the surface of the desert. These are the remains of Samuel's men who are wandering aimlessly. Their faces are flushed under the sun and their lips are cracked. There are only five of them. Suddenly one of them drops. Nobody has the strength to tend him, so they walk on. Samuel is in a better condition than the rest.

193 – The Land of Death – Daytime – External

- a desert with jagged rocks- The sound of horse and camel hoofs have changed because of their impact with the stones. There is silence in the caravan. On their route under the camels' legs, pieces of cloth and water bags can be seen here and there. Their faces show anxiety. Further up a black object lies on the ground. A rider leaves the caravan and goes in that direction. Abu Talib is watching as the rider dismounts and holds the corpse in his arms. Abu Talib signals the caravan to halt. The camels sit. Mohammad and a few others get off. One of them points at another place on the land. There is another corpse further away. Vultures have landed in three places. A man takes a water bag and goes there. Mohammad also goes there. The dying man is lying on the ground. It is Samuel with his sun-burned swollen face. Mohammad is near his spot. He lets out a moan. Mohammad kneels and holds his head in his arms.

Mohammad: He is alive.

Following Mohammad another person arrives with a water bag in his hand. Samuel's lifeless eyes glance at Mohammad. Mohammad undoes his turban and holds it in his hand. Water is poured on the turban that wets Samuel's lips softly. He rubs the wetness of the kerchief on his face. He does not touch the bloody wounds on his face. He seems to have experience in treating dehydrated people. Samuel opens his eyes slowly. Desperate and grieved, he looks at Mohammad's face and is fascinated by it and seems to have forgotten his agony. The wind moves Mohammad's curly hair.

Abu Talib : We will take him with us.

Two people take Samuel off Mohammad's arms.

A while later,

Samuel's dying body is put on a horse (on a primitive stretcher for carrying the sick) . Further away the grave of a few dead men can be seen. Mohammad takes his last look at the sick man and goes back to his camel. The caravan sets off.

194- The valley Leading to the Sea – Daytime – External

a horrifying and strange valley- The caravan is advancing on a narrow road. The cloud can be seen over the crest of a hill. The non-blinking eyes of

Samuel can be seen staring at the sky. Mohammad is moving beside him. He is worried about him. The caravan goes around a bend and the endless sea appears before the caravan. Mohammad speeds up his camel and rides towards the sea.

194 – The Shore – Daytime – External

The caravan train is calmly en route on the shore. A small dock can be seen further up with a few boats. Abu Talib senses the strange atmosphere, but Mohammad is totally marveled by the sea. The sound of the sea has dominated the space. A light breeze waves Mohammad's turban softly. Mohammad raises his hand and feels the breeze through his fingers. He runs his camel into the water. Little waves come up to the ankles of his camel. Abu Talib comes to him and stands beside him and looks at him with pleasure. He does not want to interrupt his privacy.

The camel carrying Mohammad sits. Mohammad gets off and walks into the sea. Abu Talib notices suspicious figures lurking among the rocks. He gets a bit worried. He sees a skinny kid who dares to come up to him from behind the rocks with a begging hand. Other kids follow him. Abu Talib notices Mohammad who is walking towards the youngsters. He takes out a bag from a howdah and gives them handouts. Abu Talib turns his horse toward the kids.

Abu Talib:

Give them bread. Only keep enough for yourself until we get to Ghadir⁵⁵.

Two people come to help Mohammad. Mohammad is looking at the sea while giving bread to children. Abu Talib leaves the children to themselves and climbs a rock. Behind the rock a rocky village appears.

195- The Rocky Village- Daytime- External

Abu Talib comes down from the top of the rock and walks toward the village. The grounds of the coastal village are empty. In the caves inside the cliffs, he sees some people who hide themselves from him. Abu Talib is puzzled. He sees the bent figure of a hunchback with a walking stick in his hand who hurries behind a hill. He goes towards him when someone sticks out his head. Abu Talib follows him up the hill and goes to the big idol on a rock. He sees an agonized woman behind the idol with her two kids in her arms. In order not to lose the hunchback he disregards the woman and the babies and notices the hunchback who goes into a cave. Abu Talib follows him.

196 – On the Seashore – Daytime – External

⁵⁵ **Ghadir Al-Khumm** (Arabic غدير الخم "Pond of Khumm", Persianized **Ghadir(-e) Khum, or Khom**) is a location in the Wadi Rabigh mentioned in the [Hadith of the pond of Khumm](#). It was a pond or marsh formed by a spring in the wadi, located to the east of the road from [Medina](#) to [Mecca](#).

Mohammad is done with feeding the kids . He hears the drumbeats. A sense of terror fills the kids and each of them runs for a shelter in the rocks. All the crewmen are surprised by the sound and also by the sea that in a strange turbulence has added to its waves . Gradually the wails of a woman and children is heard from the distance. Mohammad walks in that direction.

197- A Coastal Cave- Daytime – Internal

Abu Talib enters the cave. He waits a bit until his eyes get accustomed to the darkness. He looks around. It looks like a weird place. Two villagers with sticks and swords can be seen. Abu Talib stays where he is .The voice of someone other than the two men comes from the deep end of the cave.

The priest : Arab man have mercy upon us.

From the deep darkness of the cave the priest appears.

The priest :

Have you gone out of your way to have come to this battlefield of death and hunger? Or you might have come to take drinking water.

Abu Talib:

(he takes his hand off his sword) Neither . I saw some hungry children. I am looking for their kin , or someone to answer my question. That's why I came here.

The priest holds up a torch . Dried fish can be seen hanging from the ceiling.

The priest:

We do not know the cause of this misfortune. Only Jarish knows it. Jarish, our god , and the sea have been unkind to the residents for some time . This is all the supply that we have. If the sea does not accept our sacrifice we will end up resorting to cannibalism . The sea will take away its sacrifice before sunset.

Abu Talib : The woman and her children?

The sea is angry. It has taken away her husband. Now it has come back to be offered his wife and kids so as to have mercy upon us.

Drumbeats can be heard from a distance. A fisherman, hurried and terrified, arrives in. He is out of breath.

The fisherman:

The sea is furious , because this foreign young man wants to free its sacrifice.

The priest steps forward and passes by Abu Talib toward the mouth of the cave.

The priest: Stop him. The great Jarish will not forgive us.

The priest quickens his pace and leaves. Abu Talib follows them.

198- The Rocky Village Surrounding - Daytime – External

Abu Talib reaches the hilltop before the rest. The people of the village gather under the cliff on top of which Jarish is standing . His victims are tied up below it. Nobody pays attention to the screaming women and her children. They have knelt down before the idol and are paying to the idol that is erected on the cliff. Abu Talib sees Mohammad on top of the cliff untying the victims . Abu Talib quickly runs toward him. On his way he has to pass through the villagers. Some people come out of the holes and join the knelt prayers. The priest and his company reach the hilltop. The grand priest can see Mohammad from where he is standing. He points at Mohammad and yells something . Abu Talib senses danger and he is trying to jostle his way through the crowd of the kneeling worshippers toward Mohammad. Mohammad has untied the ropes and he has set the victims free. A group of Abu Talib's caravan crew sensing the danger have drawn their swords and rush to the cliffs. The villagers stop praying and at the priest's yelling, look at Mohammad. The sound of the waves and their impact on the surrounding rocks have increased . This has caused the orders made by the priest not to be heard by the villagers. The impacts have grown stronger and made the statue of the god tremble. The priest sees the trembling of the idol, but he keeps on yelling at Mohammad. Mohammad is untying the ropes amid the heavy impacts of the waves. The great idol collapses. The people of the village humbly throw themselves to the ground . The priest adds to his yelling. One of the priest's lackeys flogs the people and ask them to get up and attack Mohammad. The victimized woman is horrified by the Idol's collapsing . The people saying prayers rush to the cliff at the priest's order. Abu Talib and some of his men reach the foot of the cliff. And stop the people from climbing the cliff. The wind has turned harder. Waves hit the shore hurriedly terrifying the villagers. They retreat a bit. Abu Talib and some people take the victimized woman to the village. The waves have doubled. None of the priest's yelling can be heard anymore. The waves hit the shore with great strength. Abu Talib looks at Mohammad's position. The waves throw themselves onto the shore. The villagers retreat even further away. Abu Talib's comrades abandon the foot of the cliff. The waves roll over each other in the turbulent sea. There are lots of fish in the waves. A big tide forms in the sea and rushes to the shore. Its great size frightens the people . They get away from its path quickly. The wave throws itself to the depth of the shore . The result is thousands of fish left on the seashore. The fish that are struggling on the shore amaze the people. On the other end of the village Samuel who is on a stretcher on the horse has shifted his position to see the situation. The people of the village are flabbergasted by so many fish . Despite the priest's yelling they forget Mohammad on the top of the cliff and rush to the fish . Each is greedily rushing to collect as many fish as they can. Some go to their homes to fetch

baskets and a few fill up their clothes with them. The others that had remained in nooks and crannies also rush out. Joy and happiness forms in the crowd . The sea is also giving them more fish in smaller waves . Abu Talib's friends are fascinated by what they see . Mohammad is standing on the height as if he has not yet finished his talk with the sea. The waves in a harmonic and regular order hit the cliff and the drops of water like pearls are splashed here and there. Abu Talib is not surprised by all the fish and the cheerful people, rather he regards all this blessings as Mohammad's doings. He sees Mohammad on top of the cliff again. Mohammad , to thank the blessings of the sea , turns away from Abu Talib and looks at the sea again . The sea is turbulent again and the impacts are more rapid. The droplets that rise dancingly reach a great height and drop on Mohammad's hands that are trying to sense the freshness that the droplets convey to him. Everybody is happy on the other side and Samuel, pained and amazed ,is watching all this. He can still see Mohammad on the height who is shrouded in a corona of beautiful droplets. The silver droplets of the waves fly over Mohammad's hands and land kisses on them. Abu Talib's eyes fill with tears of joy.

Abu Talib:

There is a zeal behind his every look. He was aware of a greatness .
The endlessness that he was after was he himself , but he was seeking it in the sea.

199- Abu Talib Shib- Dawn- External- Present time

The whole Shib can be seen in the dawn's twilight . There are some scattered lights here and there. The Prophet's house can be seen on the height. There is more light in his house than others'. On the height beside his house Abu Talib can be seen standing on the last step. The silver light of morning is coming up from the valley's horizon. Abu Talib is still standing on the highest step. He has closed his eyes. A gentle wind caresses his face . What he has seen and remembered during the time has given him some assurance that can be seen in his face when he opens his eyes. Mohammad 's voice is heard.

Mohammad: Dear uncle... uncle.

200- A Yard in the Shib- Dawn – External

A closed gate from behind which soft sounds of honing swords can be heard. Abu Talib walks to the door quickly, and opens it without concern. Inside the yard a few men headed by Hamza are standing. Hamza is teaching them how to grab a sword. Upon seeing Abu Talib he stops his training and comes up to him. The other men all look ready . Hamza faces Abu Talib.

Abu Talib:

The Prophet wants people to be his witness. Invite them to gather around Mecca. He has a message for Kaaba's Lords.

Hamza obeys astonishedly and sets out to execute the orders. Abu Talib stays there with a sense of joy and triumph. All the armed men accompany Hamza. Abu Talib has remained alone in the courtyard and Hamza's comrades are dispersed in the lanes of the Shib . Abu Talib's voice can be heard.

Abu Talib:

More than anything else, Mohammad's message was for me. He reminded me of Surat- al-Fil to prove his point, to summon my belief and put my existence in his custody to give God's mandate to people.

201- Mecca's Square- Daytime – External

Warriors from different clans, on horses and camels and some on foot can be seen all around Kaaba and its courtyard. Some people are on roofs, in front of the bazaar, in the streets and in front of Dar Al Nadwa . The banners of different clans can be seen held by groups of warriors . Abu Sufyan arrives from the lot in front of the bazaar on a palanquin . People clear the way. He passes by the soldiers toward Dar Al Nadwa where the heads of other clans have gathered in their small and large howdahs beside Dar Al Nadwa. On the entrance roads to the city lots of people are coming in. Carcasses of sacrificed animals can be seen in front of the idols. Some warriors are standing in front of the idols to pay their respect , to pray and to color their faces with the blood from the sacrificed animals. There are some women and children at windows and on rooftops. Abu Lahab and his lackeys as if left behind, hurriedly arrive . There is a commotion in the crowd . All eyes are diverted toward the Shib. Abu Talib and Hamza , and behind them Abbas and Jonathan have come out of the Shib's gate. Abu Talib is leading them .The crowd makes way for them. The commotion has become louder. The clan heads come out of Dar Al Nadwa. Abu Talib disregarding their stares goes directly to Kaaba . Everybody is waiting . Old Samuel and Labid can be seen in the crowd . The arrangement of warriors is distorted as a result of people's rushing to see Abu Talib. Their displacement causes anxiety for Abu Suftyan . Abu Talib goes to the top step at Kaaba, and turns to the people. Hamza with his hand on the hilt of his sword is standing watch. Silence falls. Abu Talib has closed his eyes and whispering some prayers . Then he turns to the crowd.

Abu Talib :

Mohammad , the Apostle of God has in the name of his creator given the good news to me to speak out what he has been committed to do.

the silence of the crowds - Other people from among Hamza's friends are telling loudly to people what Abu Talib has said in different corners of the courtyard, and Abu Talib hears the repetition of his words.

Abu Talib:

By the mandate of God , There is no longer a deed among QuAuraaysh's lords.

Abu Sufyan has come down the steps of Dar Al Nadwa coming up to Kaaba. People open the way for him.

Abu Sufyan :

He has not made the deed to be rightful to annul it. These clans have merchants and gods (He draws his sword out of its sheath) . Where is Mohammad's unseen god to dare to challenge our gods. Whereas Al Lat and Al Uzza have brought our people blessings and security. Mohammad's god has no gift for its followers except poverty, destitution and death .

All present fall silent, a heavy silence. He turns to Abu Talib.

Abu Sufyan:

Abdul Muttalib's son , Was this only the restatement of a man who thinks of his words as those of God's? Have you called in the old, children and crowds of women to the battle field to discredit the QuAuraaysh unity for stopping Mohammad's activities and his offending our gods ? Abu Talib , that deed will terminate only when I bring my hand down and these sword-handling men attack the Shib.

Abu Sufyan raises his sword. The warriors make a move. They hold their spears upright and unsheathe their swords . The riders get agitated. Some people collect their belongings and a crowd of them leaves the courtyard. It is only Abu Talib who is still standing in a determined manner . He gives a loud cry.

Abu Talib : What pact !?

Abu Sufyan's hand still stays up. Silence and tranquility returns to the courtyard.

Abu Talib : For which deed have you raised the hand of war.

Silence forms among the audience.

Abu Talib :

For what guilt are you in a rush to shed the blood of your kin and your tribesmen ? Why do you not ask your chieftains, before any blood shed , to show you the deed that they have written in secret.

He looks at Abu Sufyan.

Abu Talib: Or maybe you do not confide in your people?

He turns to Abu Lahab.

Abu Talib:

God has revealed to his apostle about your deed and we have come here to see the deed.

Abu Lahab looks toward Abu Sufyan and following his gesture enters Dar al Nadwa and brings a key with him. Around Dar al Nadwa there is a tension among the tribal lords . As, one of the leaders , takes the key and walks toward Kaaba . There is a wave of silence in the crowd. Labid gets himself closer to Kaaba through the crowd. The man who had gone into Kaaba comes back with a large board. (a board that has a window-like frame with cloth windows)

As: This the QuAuraaysh Deed.

He raises it with one hand and opens it with the other hand . With the opening of the cloth covers the dust that is underneath rises in the air. Of all the pieces of the hide that it was written on , only in the name of "Allah" has remained. Abu Talib is pleased.

Hamza :

Look at this! Only in the name of "Allah" is written here the termites have eaten the rest.

The people come forward to see the name . They disturb the arrangement of the riders. As brings the deed down apologetically, but one of Hamza's comrades pick it up and hold it high in his hands. People are whispering " Only the name of God has remained." "That deed has no text." ...

Abu Lahab walks up to Abu Sufyan. A tribal leader whispers into another tribal leader's ear.

One of the leaders: If there is no deed , there will be no war or boycott .

Abu Sufyan gets himself to the entrance steps to Kaaba. The crowd pushes forward. They are all surprised.

Abu Sufyan:

This is sorcery . Who can be aware of what happens in Kaaba. Or there is a conspiracy.

Abu sufyan holding a sword goes to a warrior. People retreat a bit.

Abu Sufyan :

All the guards and turnkeys of Kaaba have to be executed.
The warrior goes away . There is turmoil among the soldiers. Some are captivated. And without any delay some of them are covered with blood with a blow of a sword . Samuel cries out in the crowd.

Samuel :

They said Moses's walking stick was magic . The did not believe his words and called him sorcerer, but he was a messenger of God.

Abu Lahab reaches him and wants to say something but then, he sees another QuAuraaysh leader on the other side of the courtyard who mounts his horse and cries out.

One of the leaders:

There is no deed that we are to be bound to. We should regard our kin in the Shib.

He turns his horse around and a group of warriors with their banners and flags follow him . Another leader cries out.

One of the leaders :

We must not further cause the rage of gods against ourselves.

He sits in his howdah.

Abu Sufyan :

They do not believe in your gods and you are speaking of their rage!?

Abu Sufyan is the grieved one in the scene. In another corner another group goes away.

Abu Talib:

People, appreciate this sign from God . This is an invitation to turn away from paganism , as God has no partner.

Labid in a crowd that is eager to see the deed opens his way to the holder of the deed and takes off the remaining piece of leather from the wooden board .

Labid: Anything but God is a delusion , and everything is mortal.

The people's noise gets louder. Abu Lahab gets himself to Abu Sufyan with a lot difficulty against the current of the crowd. He calls him in the hubbub of the crowd, but Abu Sufyan does not answer. When he gets to him .

Abu Lahab:

Do not hesitate anymore. We can get done with them once and for all.

Abu Sufyan turns toward Abu Talib.

Abu Sufyan:

It takes time. We cannot do much as long as Abu Talib is with Mohammad.

Abu Sufyan leaves Abu Lahab in the waves of crowds and goes to Dar Al Nadwa. The people in different groups are going toward the Shib . The guards try to keep them away . Abu Talib is still watching the scene. The people are going to the Shib. Two group meet and hug each other . They go from door to

door to see their family members. Abu Talib comes down the steps and goes to the Shib among the crowds. Abu Talib's voice .

Abu Talib:

The home of faith has found its place in the heart of Meccans. Mecca was thirsty. It had no guardian. Their need of rightfulness of Abraham's God was forgotten and altered. They had given their wisdom to men of power who had appointed partners to God to have a god under their control. Three years of sufferings of the monotheistic people was a great invitation to the rightfulness of God. Mohammad's tradition became a souvenir that Hajis and merchants took to their native land , and so its popularity took the truth seekers to Mohammad's house.

202- The Shib – moonlit sunset – External

The Shib Valley is seen in the darkness of the imminent night. The stars have started shining. The dim lights of lamps can be seen from house windows, among which Mohammad's house is brighter than all. People holding lamps can be seen all over the valley. Their lamps resemble the stars in the sky. They are taking a route to Mohammad's house . The light of the lamps is more concentrated at Mohammad's house.

Some people approach the steps to Mohammad's house. They raise their hand to him and Mohammad takes and squeezes the hands of each and every one of them. Another hand and another... The people come and their hands form alliance with those of Mohammad's while they utter the Shahada⁵⁶.

Different voices:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (There is no god but God, and Muhammad is the messenger)

The people's voices gradually fade away, and Mohammad's voice is heard on some images .He is reciting some verse of Sura Al-An-'am⁵⁷ (at the end of this text). Its translation is heard in Abu Talib's voice.

203 – A water pond – Moonlit night – External

The shimmering of stars on the water surface – Their image moves with the ripples in the water . A woman's hand is dipped into the water. Further away there is another hand and with the slow movement of the camera an old woman's hand and a little girl's. Gradually the number of hands increases and there is some turbulence in the water the reflection the moon on the water is rippled, after a short while the moon is on water that is calm now. It is silver in color. The image of the moon is complete now. Mohammad's hand slowly enters the water , and distorts the shape of the moon.

⁵⁶ The **shahadah** (Arabic: شهادة  audio (info • help)) is the **Islamic creed**. It means "to testify" or "to bear witness" in Arabic. The shahadah is the Muslim declaration of belief in the **oneness of God** and in **Muhammad** as his final **prophet**.

⁵⁷ **Sura Al-An-'am** (Arabic: , S *ratu al-An' m*, "The **Cattle**") is the sixth **chapter** of the **Qur'an**, with 165 **verses**. It is a **Makkan sura**. Its main topics are **monotheism**, **resurrection**, **heaven** and **hell**.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
 أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا
 تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

say: 'come, I will recite to you what your lord forbids you; that you shall share his deity with anything ; that you shall be good to your parents, that you shall not kill your children because of poverty; we provide for you and for them, that you shall not commit foul deeds whether openly or in secret , and that you shall not kill the soul that Allah has forbidden except by right. with such Allah charges you, in order that you understand.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ
 لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ
 ﴿١٥٢﴾ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

Do not touch the wealth of the orphan, except in the fairer manner until he reaches maturity. Give just weight and full measure, we never charge a soul with more than it can bear. When you speak, be fair, even if it affects your own kinsmen. Fulfill the pledge of Allah. With which he burdens you, so that you may remember.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ
 ﴿١٥٣﴾ بِهِ لَعَلَّكُمْ تَتَّقُونَ

This path of mine is straight. Follow it and do not follow other paths, for they will scatter you away from his path. With such Allah charges you, in order that you be cautious.

End notes :

ⁱ**Ab libibn 'Abd al-Mu alib** (Arabic: [أبو طالب](#)) (549 – 619) was an Arab leader, the head of the clan of [Bani Hashim](#). He was married to [Fatima bint Asad](#) and was an uncle of the Islamic prophet [Muhammad](#). Abu Talib raised and supported Muhammad from when he was eight years old, after his parents and grandfather had died. (Wikipedia)

ⁱⁱ**The Well of Zamzam** (or the **Zamzam Well**, or just **Zamzam**; Arabic: [العين](#)) is a well located within the [Masjid al-Haram](#) in [Mecca, Saudi Arabia](#), 20 m (66 ft) east of the [Kaaba](#),^[1] the holiest place in [Islam](#). According to Islamic belief, it was a miraculously-generated source of water from [God](#), which began thousands of years ago when [Abraham's](#) ([Ibr h m](#)) infant son [Ishmael](#) ([Ism](#)) was thirsty and kept crying for water and was kicking at the ground when water gushed out. Millions of pilgrims visit the well each year while performing the [Hajj](#) or [Umrah](#) pilgrimages, in order to drink its water. (Wikipedia)

ⁱⁱⁱ**Quraysh** the dominant tribe of Mecca upon the appearance of the religion of Islam

^{iv}**Abu Lahab** (Arabic: [أبو لهب](#), meaning *Father of Flame*) (c. death 624) was one of the enemies of [Islam](#) at [Muhammad's](#) time, condemned by name in the [Qur'an](#). His full name was *Abd-al-Uzza*, but he was called Abu Lahab because his cheeks were always red or inflamed. His wife was [Umm Jamil](#), who bore him two sons, [Utbahibn Abu Lahab](#) and [Utaybah bin Abu Lahab](#). (Wikipedia)

^vAccording to tradition, in 617 the leaders of [Makhzum](#) and [Banu Abd-Shams](#), two important clans of [Quraysh](#), declared a public boycott against the clan of BanuHashim, their commercial rival, in order to put pressure on the clan to withdraw its protection from Muhammad.^{[1][2]} The terms imposed on BanuHashim, as reported by IbnIshaq, were "that no one should marry their women nor give women for them to marry; and that no one should either buy from them or sell to them, and when they agreed on that they wrote it in a deed."^[3] The boycott lasted for two or three years but eventually collapsed mainly because it was not achieving its purpose; the boycott had caused extreme privation and the sympathizers within the Quraysh finally united to annul the agreement. (Wikipedia)

^{vi} an area called **Shib Abi Talib** or **Shib Abi Hashim** where early Muslims suffered hunger The boycott was ended in 619, the Year of Sorrow. (Wikipedia)

^{vii} the leader of [BanuSahm](#)^[1] clan of the [Quraysh](#). (Wikipedia)

^{viii}**Ban H shim** (Arabic: [بنو هاشم](#)) was a clan in the [Quraysh](#) tribe. [Muhammad](#), was a member of this clan; his great-grandfather was [Hashim](#), for whom the clan is named. (Wikipedia)

^{ix}**Sajdah** (Arabic: [سجدة](#), pronounced [sæd dæ(tu)]) or **suju d** (Arabic: [سجدة](#), [s d u d]) is an Arabic word meaning prostration to [God](#) in the direction of the [Kaaba](#) at [Mecca](#) (Wikipedia)

^x**Allahu Akbar**, an Islamic exclamation called the **Takbir** in Arabic which means "Allah is the Greatest" (Wikipedia)

^{xi}**S rat al-F I** (Arabic: [سورة الفيل](#)) (The Elephant) is the **105th** chapter of the [Qur'an](#). It is a [Makkansura](#) consisting of **5 ayat**. It describes the incidents of the [Year of the Elephant](#), the year when [Muhammad](#) was born. (Wikipedia)

^{xii} **Abraha** (also spelled **Abreha**) (died after AD [553\[1\]](#); r. [525](#)—at least [553\[2\]](#)) also known as '**Abraha al-Ashram** (in [Arabic](#) البرهة الأشد) **Auraabraha b. as-Saba'h**, was an [Aksumite Christian viceroy](#) in southern [Arabia](#) for the [Kingdom of Aksum](#), and later self styled King of Saba' ([Yemen](#)).^{[3][4]}([Wikipedia](#))

^{xiii} **Amina bint Wahb** ([Arabic](#): أمينة بنت وهب 'Āminah bint Wahb) (died 577) was the mother of the [Islamic prophet Muhammad](#).([Wikipedia](#))

^{xiv} **Abd Allah ibn Abd al-Muṭṭalib** ([Arabic](#):) (545-570) was the father of the [Islamic prophet Muhammad](#). He was the son of [Shaiba ibn Hashim](#) ('Abd al-Muttalib), and was married to [Amina bint Wahab](#), who became pregnant with his child shortly before he died. His child was later known as the prophet Muhammad. Abd Allah died on a caravan trip between [Medina](#) and [Mecca](#) from an illness, at the age of twenty-five.[!]([Wikipedia](#))

^{xv} **Moqames** , a place , 10 kilometer out of Mecca

^{xvi} related to or from **Habesha** ([Ge'ez](#): ሐበሻ *ababa* , [Amharic](#) (*H*) *beš* , [Tigrinya](#): *beš* ; [Arabic](#): *al-abašah*) refers to the [South Semitic-speaking](#) group of people whose cultural, linguistic, and in certain cases, ancestral origins trace back to those people who ruled the [Axumite Empire](#) and the kingdom known as [D MT](#) (usually vocalized *Di amat*).