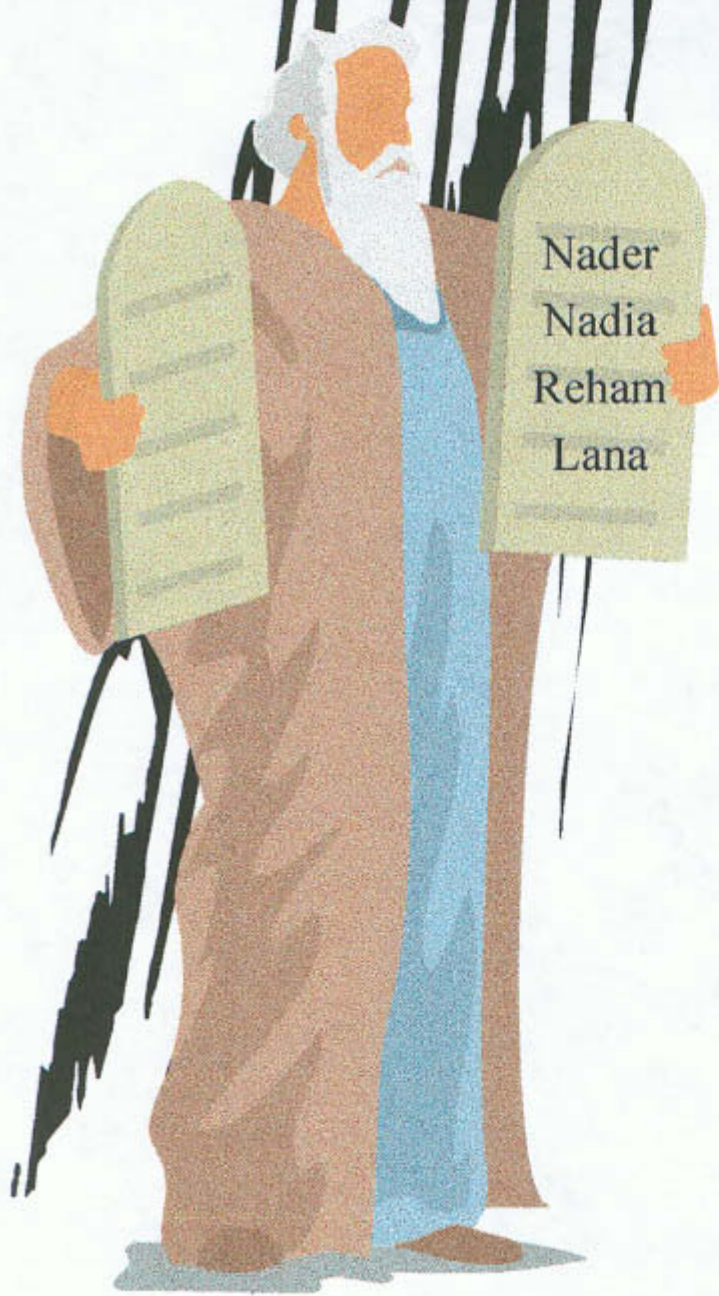


THE TEN COMMANDMENTS

**Hayawic Form UniLogic Application
Using ISU**



I INTRODUCTION

The pioneers of motion pictures, Thomas A. Edison in the United States and the brothers Auguste and Louis Lumiere in France, sought to exploit their cinema machine, the Cinematographe, internationally, mainly because they feared that the novelty would not last. Actually, public enthusiasm for filmed shows grew fast. Motion pictures had become a large business, and control passed to a few major companies as the old organizations went out of business. In any case, it became obvious that movies would make it big in the world.

With films such as "The Message" and "The Ten Commandments", motion pictures are presented at their best. Through the use of Hayawic Unilogic Form technique, we are able to comprehend the higher levels of human interactions that are shown in such things as films. This technique has also taught us how to completely understand business, government, and education to the full extent. Even though the conceptual understanding of Logc still requires further investigations, it has helped us to analyze and evaluate the two movies, "The Message" and "The Ten Commandments"

Red - Negative
Green - Positive
Pink - High Resonance
Blue - Low Resonance

THE TEN COMMANDMENTS

Messenger: The lord Moses, Prince of Egypt, Son of the Pharaoh's sister, **beloved** of the Nile god, Commander of the Southern region, [Welcome], the presence of the god brought upon you **great** Prince, he has brought down the **pride** of Ethiopia, he has laid Egypt to it's height...even as a son **exalted** in the heavens.

Pharaoh: **Welcome** to my sister's son, we have heard how you have gone to the Nile to **destroy** the **venomous serpents** used **against** you when you laid **siege** to the city of Sabba.

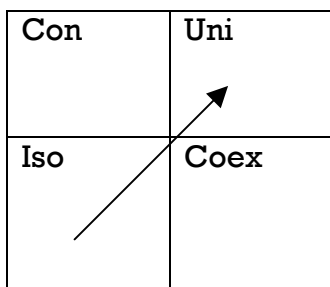
Moses: **May** my arms stay **strong** in your **service Great** City.

Pharaoh's daughter: Who is this **fair** young god **only** coming to the House of Pharaoh?

Pharaoh: **No** need to tell you how **I share** her **joy** of your return.

Moses: **No** need my brother.

Moses: Red one **I** bring you Ethiopia.



It goes from isolation to unification because this scene begins with isolating Moses (pbuh). Moses is specified in this sequence. It then goes to unification due to the fact that it says, "Red one, I bring you Ethiopia."

[Music]

Servant: Man you go kneel before the Pharaoh.

Ramases: Command with you have conquered my brother.

Moses: *I* bring the Ethiopian King and his sister in **friendship** as an **ally** to **guard** our southern gate.

Pharaoh: My son has dealt **wisely** with you Ethiopia, **welcome** as a **friend**.

Ethiopian King: *Great* King, *I* will ask but *one* favor of your **friendship**, this green stone from our mountain, that *I* may give it to your Prince of Egypt, for he is **kind**, as well as **wise**.

Ramases: Displeasing to the gods to see a man **honored** by his enemies.

Pharaoh's daughter: And such a **beautiful enemy**.

Pharaoh: See to their **comfort**.

Pharaoh: Here is the *full* count of *some* of Ethiopia's **tribute**, barriers! *I'm* sending down the Nile 20 full barges of such wealth as you see here, logs of ebony and trees of Murr, all for you new **treasure city**, a **handsome tribute** indeed Moses. Unfortunately, *I* have no new **treasured city**.

Ramases: And you will have none. The stiff neck slaves die more **willingly** than bend their backs in your **service**.

Pharaoh: Why?

Ramases: They believe a deliverer has come to lead them from their **bondage**.

Con	Uni
	→
Iso	Coex

This scene proceeds from conflict to unification. The first line was an order to bow down to the Pharaoh because of his power and authority. It then progresses to unification because it states, "They believe a deliverer has come to lead them from their bondage."

Pharaoh: Deliverer? Deliverer?! You've *rarely* been foretold by *every* fallen star since my father's time and how you make him an **excuse** for your **failure** to build my city.

Ramases: *I'm not* one to make **excuses**. If you **doubt** me let Moses build the city.

Pharaoh's daughter: **No, no**, he is just trying to **keep Moses away** from your city.

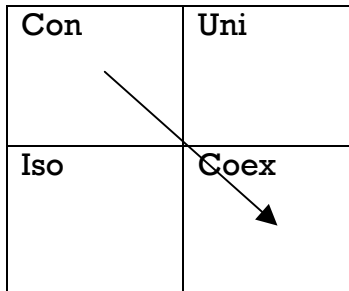
Pharaoh: Or you *perhaps*...

Pharaoh: *I* think our roosters *would* crow *more* softly on another roof, stand before me both of you; *would* you **please** you Pharaoh Moses.

Moses: Your **wish** is my will.

Pharaoh: Then you build my city;

Ramases: **Wise** decision, **noble** task



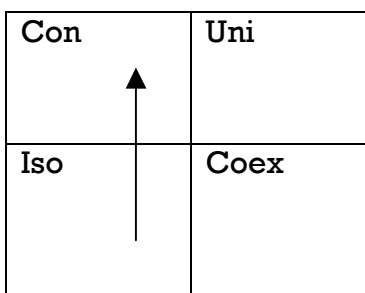
This scene goes from conflicting to coexisting. It states, “how you make him an excuse for your failure to build my city.” Failure is brought up, and as an excuse to build a city. It then goes to coexistence because it says, “I think our roosters would crow more softly on another roof, stand before me both of you; would you please you Pharaoh Moses.” The key word is “our”.

Pharaoh: Ramases, you **believe** this **slave** deliverer is a myth?

Ramases: What **I** believe is of **no** account what matters is that the **slaves** **believe** in him.

Pharaoh: Of course, of course; then you too **may** go to Goshen. Learn if this deliverer be a myth or a man. If a myth bring him to me in a bottle if a man bring him to me in **chains**.

Messenger: So let it be written, so let it be done.



This goes from isolation to conflicting due to the fact that Ramases is singled out in this scene. The question is posed to him. It then goes to conflicting because it says, “If a myth, bring him to me in a bottle, if a man bring him to me in chains.”

[Trumpet blasting]

NEW SCENE

Moses: Your fragrance is like the wine of Babylon, *I could*...but you are the thrown Princess, and by the Pharaoh's law, you *can* marry *only* a pharaoh.

Pharaoh's daughter: *I* shall marry a pharaoh-you!

Moses: Ramases *may* **not agree** with that idea.

Pharaoh's daughter: But said he might while you were gone *I* kept your name on his lips, your **praises** in his ear; but now unless you **succeed** you will be the Prince of some desert province and *I* will be Ramases' wife. Oh Moses...build the city for him, hence he will **deny** you nothing.

Moses: *I* will build the city for **love** of setty, not for the thrown of Egypt.

Pharaoh's daughter: But *I* am Egypt- (kissing)

Servent: Now the plain you lighteth burns close to the throne.

Moses's mother: **That tongue will dig your grave.**

Con	Uni
←	
Iso	Coex

This is unification to conflicting. In the beginning of the scene, the interests of the two were unified under a common idea. It is conflicting at the end due to the content of the last line, "That tongue will dig your grave."

Moses: Conquer or already conquered.

Moses: The first face I look for and the last I find, mother.


Moses's mother: I was thanking the gods for your safe return but I find you at a grave danger here.

Moses: An intoxicating danger mother.

Moses's mother: Marry her if you can my son but don't ever fall in love with her.

Pharaoh's daughter: Ohh, I'll be less trouble to him than the Hebrew slaves of Goshen.

Moses's mother: Goshen? [Dark, sad music]

Con 	Uni
Iso	Coex

It is conflicting to conflicting due to the nature of the words chosen. "Grave danger" signifies conflict. When it was stated, "I'll be less trouble to him than the Hebrew slaves of Goshen," that is implying that slaves who are in chains unwillingly are trouble. This is conflict as well.

NEW SCENE- "I BELIEVE GOSHEN"

Overseer: You've guzzled enough! Pick those things up and get on. You, there is other swine to water. Get those pricks back on.

Joshua: Here, water lilly.

Lillia: My name is Lillia.

Joshua: To me you are a lilly, and *I* want water.

Lillia: Joshua, Joshua, *I* thought you *would* **never** come down.

Joshua: Water before **love** my girl.

Lillia: Does it take the whole Nile in order to **quench** your thirst?

Joshua: **No**, just your lips.

Lillia: Be **careful** my **love**. Daythen's eyes can see through stone.

Joshua: Daythen is a **vulture** feeding on the flesh of his own people.

Lillia: When he looks at me *I* am **afraid**.

Joshua: If he touches you, *I* will **strangle** him with his own **whip!**

Lillia: And bring **death** to a thousand of us.

Joshua: Is life in **bondage** *better* than **death**?

Lillia: Joshua, we *must* have **hope**, God will send us the deliverer.

Joshua: **Hope**...on the heels of *every* **hope** walks Daythen.

Con	Uni
Iso →	Coex

This goes from isolation to coexisting because of the dialogue between the two in the beginning of the scene. It then proceeds to coexisting because they have hope that God will send them a deliverer to free them out of bondage.

NEW SCENE

Rameses: You are Daythen, the Hebrew overseer.

Daythen: Chief Hebrew overseer, Mighty One.

Rameses: Bakr the master builder has told me that *I* can **rely** on you.

Daythen: *I'm* warmed by his favor.

Rameses: **Rely** on you to sell your own mother for a price.

Daythen: And who am *I* to **deny** the word of the master builder.


Rameses: Where is this *would* be deliverer who *would* set the Hebrews free?

Daythen: Who *can* say mortal Prince, they **do not** confide in me.

Rameses: **No doubt**, a rats ears and a ferret's nose.

Daythen: Using your **service** son of pharaoh.

Rameses: Add to them the eyes of a weasel and find me this deliverer.

Con	Uni
Iso 	Coex

This is isolation to isolation because it states, "You are Daythen, the Hebrew overseer." Daythen is isolated, later is states that he is to find the deliverer. The letter "I" was used which signifies isolation.

NEW SCENE

Overseer: Hey stand up! **Work! Work!**

Overseer: Old woman, old woman, *more* grease *under* the set of stone.

Overseer: Pull, pull. You *over* there, pull!, pull!

Old woman: Help me! Help me! Stop this block!

Overseer: Pull, Pull! Come on, pull! Pull!

Lillia: You **killer!** Stop the stone!

Overseer: We don't stop a moving block for an old woman, c'mon, keep pulling.

Lillia: Stop the stone!

Overseer: Keep pulling!

Workers: Water, water, water...


Joshua: Let the old woman loose.

Overseer: You say where she is and you will **die** in a lion cage.

Lillia: Joshua!!

Old woman: Not Joshua, run to the Prince and beg for *some mercy*. **Mercy** for Ramases. The Prince Moses there on the Pavillion.

Overseer: After her, after her. Pull, Pull!

Con 	Uni
Iso	Coex

This is conflicting to conflicting because orders were made. An old woman got stuck and was being crushed alive. He continued with the order to "work!" This is definite conflict to conflict.

Lillia: Oh, Prince Moses, **mercy** Prince Moses.

Moses: **Mercy** what have you done?

Lillia: Not for myself Prince, for a slave. Who **saved** old Youshiva and me from **death**; **stuck** between the granite blocks.

Ramases: A delicate flower to be pressed between walls of stone.

Moses: How were you **saved**?

Lillia: A stone cutter **struck** the overseer.

Rameses: There *can only* be *one* **punishment** for this stone cutter.

Moses: **Blood** makes poor mortar; come!

[Royal Music]

Workers: Prince Moses, Prince Moses...

Overseer: Get away.

Moses: Did you **bury the old woman alive** in a tomb of rock?

Old woman: My **noble one**, it caught, *I* had not the **strength** to free myself.

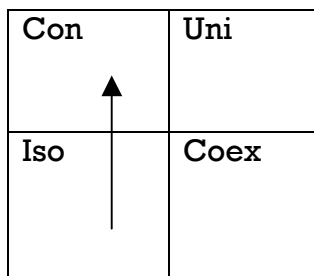
Moses: Your shoulders *should* not bare a **burden** old woman.

Old woman: The Lord has **renewed** my **strength** and **lightened** by burdens.

Moses: He would have *always* done *better* to remove them.

Overseer: They use the old ones to do the work of greasing the stones Lord Prince. If they are **killed** if is no loss.

Moses: Are you a master builder or a **master butcher?!?**



It goes from isolation to conflicting. Moses is approached because of the old woman. Mercy is asked for. The woman stuck and Moses are the isolated situations in this scene. It ends with a sarcastic statement, "Are you a master builder or a master butcher?!" This is conflicting.

Overseer: If we stop moving stones for *every* grease woman who falls the city would **never** rise.

Overseer: If the **slaves** are not driven they will not work.

Joshua: If their work **lags** it is because they **are not fed!**

Moses: You seem **strong** enough.

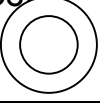
Joshua: *I* am a stone cutter.

Joshua: The Pharaohs like their images cut deep.

Moses: Hold your **whip!**

Moses: You know it is **death** to **strike** an Egyptian.

Joshua: I know it.

Con 	Uni
Iso	Coex

This is conflicting to conflicting due to the nature of the scene. The old woman is held in low regard. This is conflict. Also the penalty for striking an Egyptian is death, and yet he knew. This is conflict because of the content of the line stated.

Moses: Yet you **struck** him, why?!

Joshua: To save the old woman.

Moses: What is she to you?

Joshua: An old woman.

Servant: Lord Prince, send him to his **death**.

Moses: The man has **courage**, you do not speak, *perhaps*, like a **slave**.

Joshua: God made men, men made slaves.

Moses: Which God?

Joshua: God of Abraham, the Almighty God.

Moses: If you God is Al-mighty, why does he leave you in **bondage**?

Joshua: He will choose the hour of our **freedom** and the man who will deliver us.

Servant: Lord Prince, this man speaks **treason**.

Moses: It is not treason to want **freedom**; **Release him!**

Moses: **Difficulty** with the **slaves** my brother

Moses: No man **cannot** be **cured** with a ration of grain and a day of rest.

Con	Uni
—	→
Iso	Coex

This is conflict to unification. "Yet you stuck him. Why?!" This is conflict because the decision that was made was being questioned. It is unification because he realizes the mistake after the dialogue. He ordered that he be released, that wanting freedom is not treason. The interests were unified.

Red- Negative
Green- Positive
Pink- High Resonance
Blue- Low Resonance

The Message

Scene I:

Curly-haired-boy: We found their tracks and followed them but they just disappeared.

Everyone laughs!


Abu-Sufyan: They were there, in the desert, under the vultures, and you let them **escape** you?

Curly-haired-boy: **Escape?** They **vanished!**

Con	Uni
Iso ↓	Coex

This is going from Conflicting to Isolating because the Curly-haired-boy and his men could not find the Muslims that left Mecca to Abaseenya. It is conflicting because the Muslims left the prosecution of Mecca to find a safe haven in Abaseenya. It goes to Isolating because "they disappeared" is specifically referring to the Muslims.

One-of-the-Umara'a: Muhammad has stayed! **Only** the **weakest** have gone!

Con	Uni
Iso 	Coex

This is going from Isolating to Isolating. This is because one of the Umara'a specifically isolates Muhammad (pbuh) and the Muslims.


Abu-Sufyan: **Weak** or **strong**, they will **blacken** our name! We're **honest** merchants. We buy and sell in **good faith!** We **cannot** afford **scandal!** Abaseenya! Amr, you are a **friend** of Anagashi the King?

Amr: Yes.

Abu-Sufyan: **Can** you use that **friendship?**

Amr: **I** think **I can** bring them back!

Abu-Sufyan: Abaseenya.


Con	Uni
Iso 	Coex

This is going from Conflicting to Isolating to Conflicting again. It starts out with Abu-Sufyan's conflict with Muslims, "... they will blacken our name!" and then the isolation of the people of Quraysh when he continues, "We're honest merchants. We buy and sell in good faith!" This further emphasises the conflicting state of affairs among Quraysh and the Muslims; alongside the manipulation of Anagashi's friendship.
Scene II:

King: Raise up Amr. There is nothing you **may** ask for that we will **not give**.

Amr: Lion of Juda. **I** ... **I** don't know where to begin.

King: You have our **friendship** ... begin there.

Con	Uni 
Iso	Coex

This is Unifying because the King is referring to their friendship in peaceful terms. Basically, the fact that the King says to Amr, "There is nothing you may ask for that we will not give." indicates harmony.

Amr: Certain **runaway slaves** have **escaped** from us into your kingdom.

King: **Slaves** go back as you **no doubt** return our **slaves** to us.

Amr: There are however **some free** men among them. **Rebels!**

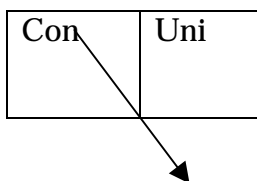
King: **Rebels?** If there is a **disturbance** in Arabia why am **/ not informed?**

Amr: They are **rebels** in religion.

King: At **one** time or another, **all** religions were **rebellions**. The bodies of **slaves** are of the world and within our **disposal**. But as Jesus Christ as our shepherd the souls of men are his sheep.

Amr: These are Arabs that have **betrayed** the religion of their fathers, they follow a **lunatic** they call a Prophet ...

King: But **/ cannot** put souls into **chains** without hearing them!



Iso	Coex
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This is going from Conflicting to Coexisting because Amr tells the King that runaway slaves and rebels in religion have escaped and entered his land. It proceeds to coexistence when the King states that at one time, all religions were rebellious.

Scene III:

King enters room and everyone bows but the Muslims.

Amr: **Good!** Their **stiff necks** will **hang** them.

King: Do you **not** bow yourselves before your Prophet?

Jafaar: Muhammad is a man. We kneel **only** to God!

Amr: Where are Muhammad **miracles** Jafaar? If he were **some** Prophet, he'd light the sky with **miracles!**

King: Indeed this is **true!** God has given his prophets the sign of **miracles** that we **may** recognize them.

Jafaar: The **miracle** of Muhammad is the **Holy** Quran!

Amr: A book! A book! Written by an **illiterate** attributed to God! **I** think the emperor has heard enough!

King: A mind full of **petticoat!** When God sent down tons of fire upon the heads of Christ's Apostles so they **could** speak the **many** languages of the world that they knew not learned before. But do such **miracles** happen in our times? **I've** heard enough! You have made a **poor case!**

Con ○	Uni
Iso	Coex

This paragraph begins with conflict and ends with conflict. The scene begins when the King enters, everyone bows except the Muslims. This was immediate conflict. It progresses and ends up in conflict due to the statement by the King, "I've heard enough! You have made a poor case."

The King orders the Muslims to be bound by chains as slaves and returned to Mecca.

Jafaar: When we suffered persecution in Mecca Muhammad told us go to Abaseenya, the land of a righteous king, where no man is wronged!

Amr: What they call persecution was fair punishment! Their disorder and their

King: Why did your prophet send you to me?

Jafaar: Because you believe in the book of the one God as we do! He sent us because in your heart God will protect us!

Amr: Talking with them is like drawing water from a mirage!

King: But now they have laid a duty on me to listen to them my friend.

Con →	Uni →
Iso	Coex

It goes from conflict to unification due to the fact that the King ordered that the Muslims be bound in chains and taken away. It proceeds to unification when Jafaar pleads the case of the Muslims to the King. He said that the Prophet Muhammed (pbuh) sent the Muslims there because it is a place of a righteous King where no man is wronged. Amr tried to ruin the plea but the king said, "but now they have laid a duty on me to listen to them my friend."

The King ordered the chains be removed and free the Muslims.

King: Go on

Jafaar: For years we worshipped wood and stone, images of our manufacture. We lived in ignorance of God! We had *few* earthly laws and no heavenly laws. The rich neglect the poor and the natural pity of man by lifts his brother up when he has fallen is described by them as upsetting social order! To this inhumanity has come a man whom God choose and in that we believe.

King: You are overcome, / beg you to collect yourself.

Jafaar: / speak of the Messenger of God. Muhammad teaches us to worship *one* God, to speak truth, to love our neighbors as ourselves, to give charity. Even a smile can be charity. To protect women from misuse. To shelter orphans and to turn away from Gods of wood and stone!

Amr: / cannot keep still and hear this blasphemy! We are an ancient civilization. To call our Gods wood and stone is to speak ignorantly of them! The idol, the form, is not what we worship. But the spirit that presides within the form.

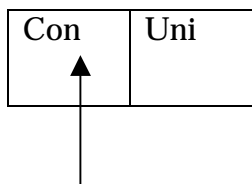
King: / agree that idolatry is not *always fully understood*.

Amr: Thank you. *May* / bring him back to the women!

Jafaar: God made women to be the proper companion of man. She's different but equal!

Amr: Equal? We buy them! Feed them! Cloth them! Use them! Discard them! Women ... equal to us?!

Everyone laughs.



Iso	Coex
-----	------

It begins with isolation because the King now ordered that the chains be removed from the ankles of the Muslims. The Muslims were specified in the beginning. It then goes to conflict when Jafaar continues to explain the situation of Muslims and the equality of women to men. Amr imposes numerous times trying to mock the Muslims. He questioned their beliefs in public hoping to make people laugh at the Muslims and win over the judgment of the King.

Jafaar: God created man from *one* male and one female. Amr, you *must respect* in *all* women the womb that bore you!

King: Why are your three-hundred Gods so tongue-tied? Why is his only God so *eloquent*?

Jafaar: God has spoken to us before through Abraham, Noah, Moses, and through Jesus Christ. Why *should* we be so surprised that God speaks to us now through Muhammad?

King: Who taught you those names?

Jafaar: They are named in the Quran.

Amr: *I* knew Muhammad when he was an orphan minding sheep!

King: And we knew Christ as a carpenter. What Christ says and what your Muhammad says is like two rays from the *same* lamp.

Amr: They are lying to you. They deny Christ! You worship three Gods, they say, father, son, and Holy Ghost, they say!

King: What do you say of Christ?

Amr: They say God cannot have a son. Christ is not the son of God!

King: Speak to me of Christ!

Con	Uni
Iso	Coex

↑

This scene begins with isolation because Jafaar speaks to, and singles out Amr. He said that surely Amr respects in all the women that bore him. Amr became silent. It was when Jafaar brought up Jesus Christ (pbuh) that the King became defensive. He said in a loud tone, "Speak to me of Christ!" This is conflict due to the nature of content and tone.

Jafaar: We say of Christ what our Prophet has taught us! That God cast his Holy Spirit into a womb of a **virgin** named Mary. And that she conceived Christ the Apostle of God!

Amr: The Apostle, he says! **Not** the son! **Not** the son!

King: What does your **miracle**, your Quran, say of the birth of our dear Lord Jesus Christ?

Jafaar: *May I* relate the words?

King: Come closer to me!

Jafaar: In the name of God, Most Gracious, Most Merciful. Relate in the book the story of Mary. How she **withdrew** from her family to a place in the east. How we sent to her Our Angel Gabriel who said: 'I am a messenger from your God to announce the birth of a **holy** son to you.' She said: 'How shall I, Mary, have a son when no man has touched me?' And Gabriel replied, 'For your Lord says it will happen. We appoint him as a sign onto man and **mercy** from us. It is a thing ordained.'

King: The difference between us and you is no thicker than this line. **Not** for a mountain of gold will I give them up to you! You **may** live in Abaseenya in **peace** for as long as you **wish**. May God's **blessings** be upon you! On your return.

Con	Uni
—	→
Iso	Coex

The scene begins in conflict because the King demands that Jafaar speak of Christ. Amr continues to try and instigate a conflict, nonetheless, the King says, "The difference between us and you is no thicker than this line. Not for a mountain of gold will I give them up to you! May God's blessings be upon you! On your return." Because of the sincerity of the Muslims and the explanation of Jafaar, the King realized that Muslims and Christians are very similar.

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The Message

Scene I:

Curly-haired-boy: We found their tracks and followed them but they just disappeared.

Everyone laughs!


Abu-Sufyan: They were there, in the desert, under the vultures, and you let them **escape** you?

Curly-haired-boy: **Escape?** They **vanished!**

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Iso ↓	Coex

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One-of-the-Umara'a: Muhammad has stayed! **Only** the **weakest** have gone!

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Iso 	Coex

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Abu-Sufyan: **Weak** or **strong**, they will **blacken** our name! We're **honest** merchants. We buy and sell in **good faith!** We **cannot** afford **scandal!** Abaseenya! Amr, you are a **friend** of Anagashi the King?

Amr: Yes.

Abu-Sufyan: **Can** you use that **friendship?**

Amr: **I** think **I can** bring them back!

Abu-Sufyan: Abaseenya.


Con	Uni
Iso 	Coex

This is going from Conflicting to Isolating to Conflicting again. It starts out with Abu-Sufyan's conflict with Muslims, "... they will blacken our name!" and then the isolation of the people of Quraysh when he continues, "We're honest merchants. We buy and sell in good faith!" This further emphasises the conflicting state of affairs among Quraysh and the Muslims; alongside the manipulation of Anagashi's friendship.
Scene II:

King: Raise up Amr. There is nothing you **may** ask for that we will **not give**.

Amr: Lion of Juda. **I** ... **I** don't know where to begin.

King: You have our **friendship** ... begin there.

Con	Uni 
Iso	Coex

This is Unifying because the King is referring to their friendship in peaceful terms. Basically, the fact that the King says to Amr, "There is nothing you may ask for that we will not give." indicates harmony.

Amr: Certain **runaway slaves** have **escaped** from us into your kingdom.

King: **Slaves** go back as you **no doubt** return our **slaves** to us.

Amr: There are however **some free** men among them. **Rebels!**

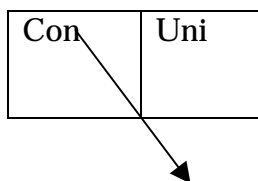
King: **Rebels?** If there is a **disturbance** in Arabia why am **/ not informed?**

Amr: They are **rebels** in religion.

King: At **one** time or another, **all** religions were **rebellions**. The bodies of **slaves** are of the world and within our **disposal**. But as Jesus Christ as our shepherd the souls of men are his sheep.

Amr: These are Arabs that have **betrayed** the religion of their fathers, they follow a **lunatic** they call a Prophet ...

King: But **/ cannot** put souls into **chains** without hearing them!



Iso	Coex
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This is going from Conflicting to Coexisting because Amr tells the King that runaway slaves and rebels in religion have escaped and entered his land. It proceeds to coexistence when the King states that at one time, all religions were rebellious.

Scene III:

King enters room and everyone bows but the Muslims.

Amr: **Good!** Their **stiff necks** will **hang** them.

King: Do you **not** bow yourselves before your Prophet?

Jafaar: Muhammad is a man. We kneel **only** to God!

Amr: Where are Muhammad **miracles** Jafaar? If he were **some** Prophet, he'd light the sky with **miracles!**

King: Indeed this is **true!** God has given his prophets the sign of **miracles** that we **may** recognize them.

Jafaar: The **miracle** of Muhammad is the **Holy** Quran!

Amr: A book! A book! Written by an **illiterate** attributed to God! **I** think the emperor has heard enough!

King: A mind full of **petticoat!** When God sent down tons of fire upon the heads of Christ's Apostles so they **could** speak the **many** languages of the world that they knew not learned before. But do such **miracles** happen in our times? **I've** heard enough! You have made a **poor case!**

Con ○	Uni
Iso	Coex

This paragraph begins with conflict and ends with conflict. The scene begins when the King enters, everyone bows except the Muslims. This was immediate conflict. It progresses and ends up in conflict due to the statement by the King, "I've heard enough! You have made a poor case."

The King orders the Muslims to be bound by chains as slaves and returned to Mecca.

Jafaar: When we suffered persecution in Mecca Muhammad told us go to Abaseenya, the land of a righteous king, where no man is wronged!

Amr: What they call persecution was fair punishment! Their disorder and their

King: Why did your prophet send you to me?

Jafaar: Because you believe in the book of the one God as we do! He sent us because in your heart God will protect us!

Amr: Talking with them is like drawing water from a mirage!

King: But now they have laid a duty on me to listen to them my friend.

Con →	Uni →
Iso	Coex

It goes from conflict to unification due to the fact that the King ordered that the Muslims be bound in chains and taken away. It proceeds to unification when Jafaar pleads the case of the Muslims to the King. He said that the Prophet Muhammed (pbuh) sent the Muslims there because it is a place of a righteous King where no man is wronged. Amr tried to ruin the plea but the king said, "but now they have laid a duty on me to listen to them my friend."

The King ordered the chains be removed and free the Muslims.

King: Go on

Jafaar: For years we worshipped wood and stone, images of our manufacture. We lived in ignorance of God! We had *few* earthly laws and no heavenly laws. The rich neglect the poor and the natural pity of man by lifts his brother up when he has fallen is described by them as upsetting social order! To this inhumanity has come a man whom God choose and in that we believe.

King: You are overcome, / beg you to collect yourself.

Jafaar: / speak of the Messenger of God. Muhammad teaches us to worship *one* God, to speak truth, to love our neighbors as ourselves, to give charity. Even a smile *can* be charity. To protect women from misuse. To shelter orphans and to turn away from Gods of wood and stone!

Amr: / cannot keep still and hear this blasphemy! We are an ancient civilization. To call our Gods wood and stone is to speak ignorantly of them! The idol, the form, is not what we worship. But the spirit that presides within the form.

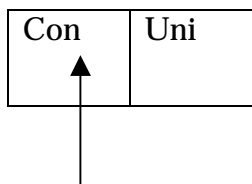
King: / agree that idolatry is not *always fully understood*.

Amr: Thank you. *May* / bring him back to the women!

Jafaar: God made women to be the proper companion of man. She's different but equal!

Amr: Equal? We buy them! Feed them! Cloth them! Use them! Discard them! Women ... equal to us?!

Everyone laughs.



Iso	Coex
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It begins with isolation because the King now ordered that the chains be removed from the ankles of the Muslims. The Muslims were specified in the beginning. It then goes to conflict when Jafaar continues to explain the situation of Muslims and the equality of women to men. Amr imposes numerous times trying to mock the Muslims. He questioned their beliefs in public hoping to make people laugh at the Muslims and win over the judgment of the King.

Jafaar: God created man from *one* male and one female. Amr, you *must respect* in *all* women the womb that bore you!

King: Why are your three-hundred Gods so *tongue-tied*? Why is his only God so *eloquent*?

Jafaar: God has spoken to us before through Abraham, Noah, Moses, and through Jesus Christ. Why *should* we be so surprised that God speaks to us now through Muhammad?

King: Who taught you those names?

Jafaar: They are named in the Quran.

Amr: *I* knew Muhammad when he was an orphan minding sheep!

King: And we knew Christ as a carpenter. What Christ says and what your Muhammad says is like two rays from the *same* lamp.

Amr: They are *lying* to you. They *deny* Christ! You worship three Gods, they say, father, son, and Holy Ghost, they say!

King: What do you say of Christ?

Amr: They say God *cannot* have a son. Christ is *not* the son of God!

King: Speak to me of Christ!

Con	Uni
Iso	Coex

↑

This scene begins with isolation because Jafaar speaks to, and singles out Amr. He said that surely Amr respects in all the women that bore him. Amr became silent. It was when Jafaar brought up Jesus Christ (pbuh) that the King became defensive. He said in a loud tone, "Speak to me of Christ!" This is conflict due to the nature of content and tone.

Jafaar: We say of Christ what our Prophet has taught us! That God cast his Holy Spirit into a womb of a **virgin** named Mary. And that she conceived Christ the Apostle of God!

Amr: The Apostle, he says! **Not** the son! **Not** the son!

King: What does your **miracle**, your Quran, say of the birth of our dear Lord Jesus Christ?

Jafaar: *May I* relate the words?

King: Come closer to me!

Jafaar: In the name of God, Most Gracious, Most Merciful. Relate in the book the story of Mary. How she **withdrew** from her family to a place in the east. How we sent to her Our Angel Gabriel who said: 'I am a messenger from your God to announce the birth of a **holy** son to you.' She said: 'How shall I, Mary, have a son when no man has touched me?' And Gabriel replied, 'For your Lord says it will happen. We appoint him as a sign onto man and **mercy** from us. It is a thing ordained.'

King: The difference between us and you is no thicker than this line. **Not** for a mountain of gold will I give them up to you! You **may** live in Abaseenya in **peace** for as long as you **wish**. May God's **blessings** be upon you! On your return.

Con	Uni
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Iso	Coex

The scene begins in conflict because the King demands that Jafaar speak of Christ. Amr continues to try and instigate a conflict, nonetheless, the King says, "The difference between us and you is no thicker than this line. Not for a mountain of gold will I give them up to you! May God's blessings be upon you! On your return." Because of the sincerity of the Muslims and the explanation of Jafaar, the King realized that Muslims and Christians are very similar.

