

**THE MAN MOHAMMED:
A DRAMATIC
CHARACTER-SKETCH**

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The Man Mohammed: A Dramatic Character-sketch by Tom Stecker

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BY

TOM STECKER



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PREFACE.

Without attempting the production either of an oriental drama for the stage or of a complete dramatic biography of Mohammed, the author of the following work has essayed simply to outline a character portrait of the prophet and law-giver of Islamism. In order to do this within a narrow scope, he has omitted many historical and traditional details; disregarded, in some instances, chronological consequence; occasionally introduced incidents of little logical relevancy to the story, these serving but to cast a ray of light upon the character of the prophet and the peculiarity of the people and conditions with which the man had to deal; summoned the genii and other fabled spirits of the Orient to his aid; and, finally, to bring the drama to a rapid close, substituted the fatal potion in Mohammed's home for the slowly operating "poison of Khaibar."

If he has succeeded in impressing the reader with his own conception of the personality of this genius of the desert, who, but for an over-impulsive temperament, a rampant imagination and a personal ambition, might, in his time, have become a worthy teacher of crude paganism, the writer will have reason to feel rewarded for the effort of the sporadic moments spent on the work: moments without inspiration, without encouragement, and prepared for by but a very limited erudition.

It is a well-known fact that all generations of which we have historical records have brought forth men and women who have either received, imagined they received, or claimed to have

received glimpses of eternal facts through the veil of mortality. Although the Christian world accepts only the life and teachings of the unapproachable Man of Nazareth as divine, yet as their own gospel admonishes them to "prove all things" and "hold fast that which is good," even the most orthodox Christian lacks authority for hesitating to investigate the dogmata and the careers both public and private of religious pioneers, out of fear of either committing sacrilege or becoming contaminated. It is for bigotry blindly to worship and blindly to condemn genius.

Let scholars of all religious confessions include among their researches the study of men who deserve the name of religious leaders; let them consider them not as either demigods or demons, but as men; let them endeavor to extract cogent truths and virtues from human follies and inconsistencies in doctrine and career of their subjects; let them remove the nimbus and halo of mystery from the brows of these humble tutors and present them as our peculiarly constituted brothers, who have imparted to us their diversely conceived convictions concerning truths of the metaphysical realm—and the greatest curse of the ages, religious antagonism, which even in our day continues to culminate in massacre and war, will, in time, become an obsolete barbarism, while an approaching step toward uniformity of worship among the nations will be accomplished.

This pamphlet would serve its purpose by merely creating additional interest in Mohammed and Mohammedanism. The absurdities found in the books of the Koran and the demoralizing tendency of many of its doctrines are as apparent to enlightened thinkers as the weaknesses of its author. It seems hardly possible, judging by late events, that the religion of fire and sword will survive in its original character another century of industrial, political, social and educational evolution; it is rather conceivable that the time is near at hand when the crea-

cent will either cease to stand for military despotism, superstition, degradation of woman, and chattel slavery, or disappear entirely from the minaret and the standard of the warrior. Yet let it be conceded that even this ensign has, wherever hitherto borne by the conquering zealot, been the herald of some religious thought and moral precept that deserves to outlive the Moham-
medan creed in its entirety by millenniums.

THE MAN MOHAMMED

DRAMATIS PERSONAE

- MOHAMMED** — Prophet of Islam.
- ABU BEKER** — One of his first converts, afterward first calif.
- OMAR** — A later convert. Second calif.
- ABU TALEB** — Mohammed's uncle and foster-father.
- ALI** — Son of Abu Taleb. Fourth Calif.
- HAMZA** — Another uncle of Mohammed.
- ABU SOFIAN** } Chiefs of the Koreishites.
ABU JAHL }
- AMRU** — A young poet, son of a Meccan courtesan.
- BEHRAM AND ASSAD** — Arabian merchants.
- AMGRAD** — A Meccan youth.
- CASSIM** — Son of Amgrad and Margiana.
- ZEYD** — Adopted Son of Mohammed. Formerly his bondswoman.
- CAMEL-DRIVERS AND MERCHANT OF MECCA.**
- ZINCHI, HABIB AND BADOURA** — Slaves of the Merchant.
- OREIDAH** } Warriors of Islam.
KHALED }
- OTHA** — A warrior of the Koreish.
- KADIJAH** — Formerly a wealthy widow. Mohammed's first wife.
- AYESHA** — Mohammed's third wife and favorite.
- ZEINAB** — Another wife of Mohammed.
- MIRIAM** — A young Jewess.
- MARGIANA** — Slave of Kadijah.
- GHOST OF WARAKA** — A former friend of Mohammed.
- TWO GENII, A FAIRY, AND MOHAMMED'S FATE.**