

# **The Image of the Negative Man in the Folk Tale (Qalat Hamida & Qalat Ajibiya) is a Model A Study According to the Descriptive Analytical Approach**

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## **Abstracts**

The folk tale or Popular tale, as a popular prose art, is transmitted orally from one generation to another. Therefore, the folk tale has occupied a prominent place among other literary genres, due to its characteristics and features that have made it present to various nations and peoples. It expresses the hopes and dreams of those peoples who have taken It is a way to have fun...and get rid of the harsh reality. These folk tales included different images of that life, as they represented the image of the negative man, and the traits of betrayal and weakness that characterized him. The folk tale is one of the means that preserve cultural heritage and consolidate cultural identity. It is one of the most important forms of expression. It is a summary of the experiences of generations, formulated in an interesting narrative form, full of lessons and noble values. It is a creation of the imagination in which the wisdom of society is revealed. It is a reflective mirror of the society in which it grew, so that the story is considered Folklore is one of the genres of popular literature that is beloved by adults and children, due to the elements it contains that attract, excite, and enrich the imagination, in addition to the positive values it contains. It is the ancient, common art of spontaneous speech, passed down from generation to generation, linked to customs and traditions. The story is the backbone of popular heritage, and it is what we metaphorically call popular literature. Among the studies of the folktale in which the researcher invested the importance of the folktale is a study by M. Furqan Abdel Kadhim Katyou Hammadi, tagged with (the popular story in the book of Qalat Ajibiya, Tihami Myths, Structure and Function).

**Keywords:** Folk Tale, Images of Men, Negative. Traitor, Qalat Hamida & Qalat Ajibiya, Tihama Legends.

## 1. Introduction

The Article was decorated with a bright introduction that the researcher began with the characteristics of the man in the folk tale, and these characteristics represented negative and undesirable behaviour morally or socially. The traitorous man came as an example of negativity in various aspects of material and moral betrayal. The research also included another of the negative characteristics of the man, which is: The characteristic of weakness that characterizes a man's personality, or moral deficiency and impotence, that is, the inability to do the things that a normal human being does. However, what is observed in popular tales is the happy ending, as the hero achieves and achieves what others who are characterized by a far-integrated structure were unable to achieve for any deficiency.

The negative image of a man is manifested by a set of values that he does not want in society, and everyone is humbled to condemn and deny them, and the previous ones are in their customs and tastes. It is a characteristic far from their social or moral standards, and it represents the negative side of the man, as it is embodied in the imbalance of moderation, harmony and proportionality in the form, weakness, triviality, and baseness of the act. The image of the negative man is the socially reprehensible and detestable act, that is, negativity represents a departure from the social norm (Zaghreet, 2011).

The negative image is also embodied in a man if he possesses material, social, or psychological authority, and he uses this authority. To hinder the achievement of the goals sought by the positive personality, and the personality may be negative due to the damage it causes to the other party, as there must be two conflicting parties, "negative and positive," so the negative personality is influential and the positive personality is subject to influence, and this action that the negative personality performs makes it a personality. Contradictory to society's values and customs (Al-Huwaidi, 2013).

Reviewing both folk tales, we find that the image of the man appears through the following:

## 2. The traitor:

Betrayal is one of the most negative phenomena that ravages society, as it is based primarily on destructive actions and behaviours that contradict the public interest and favour the private interest, and lead to the collapse of human relations and a lack of trust among its members, which constitutes a major threat to the cohesion of society.

Furthermore, Betrayal is defined as the most negative act, with consequences that lead to the collapse and loss of social ties, both at the family level and at the highest social level, represented by the relationships between members of society, as it is a phenomenon that goes beyond covenants and covenants and does not fulfil them (Qawasmieh & Boulousa & Hamidi, 2018). It is unfaithful behaviour that causes damage to the relationship partner in everything related to his life, money, and honour. Infidelity includes theft, lying, adultery, and plotting, and thus it is considered a social, moral, emotional, and sexual deviation (Kazim, 2022; Bayoumi, 1991; & Samia, 2009).

The content or essence of betrayal is one thing, but it has many forms and types (Al-Hajj Hassan, 2010). The act of betrayal occurs between two parties, such as spouses or between brothers or friends, and its results include the collapse of human relations, the spread of suspicion and lack of trust, and the generation of many problems. Which threatens the stability of the family, and betrayal varies from one society to another depending on the set of imposed moral systems and laws that are affected by it. This is because betrayal is a social phenomenon that affects and is affected by what exists within society.

We find the image of the traitorous man in the story of "Ibn al-Ajnah Mantuf," as the following text reflects to us how the vizier's son was able to reach power. "The vizier's son was a shrewd man who loved power and wanted to obtain kingship. His desire deepened when he felt that his father had died and was not, He will die according to God's will and destiny, as the king said. His rage and anger increased when the king rejected his request to marry him his daughter, so he harboured hatred and decided to seize power, and began waiting for the opportunity to turn against the king."

Such as the text: Betrayal of the minister's son is treason from the political aspect. Betrayal is a shameful act, which is a coup, and disagreement over what two or more agreed upon, that is, disloyalty to the covenant, and exposing the other party to harm and damage (Al-Rubaie, 2004).

This was through his desire to reach power, and this desire was formed in him from a hidden hatred that he had for the king, especially when he felt that his father had not died but had been killed. His anger and hatred increased when he wanted to marry the king's daughter, who was extremely beautiful, but the king rejected his request. Thus, his hatred, envy, and desire to turn against the king increased; To seize power.

The minister's son was distinguished by his intelligence, cunning, and good choice of the appropriate time, that is, planning and waiting for the opportunity that would enable him to reach his goal. The traitor hides himself in secret in order to trick the other party. The act of betrayal includes all the meanings of cunning, deception, and treachery, due to what the traitor intends to do. Creating reassurance, trust, and safety in the soul of the betrayed, then stabbing him in the back (Hajj Hassan, 2010.8).

"He did not try to take an unsafe step, and during all this time he showed sincerity and honesty in protecting the king and his daughter. The king became old and unable to follow up on everything himself, and the minister's son took advantage of this weakness and turned against the king, killed him, and stained his throne with his blood" (Abduh Khal, Qalat Ajibiya, 2013).

We can see from this text the cunning and resourcefulness that characterized the vizier's son. He was patient and careful with the progression of events and chose the appropriate time. He waited a long time to reach his goal, take control of the government, and overthrow the king, after the king had become arrogant and weak. The vizier's son was able to achieve his goal and took control. He ruled and eliminated the king. After he made the king reassure him and trust him; Until he achieves his goal of obtaining the throne.

The image of the traitorous man is evident in the story "Hibat Al-Hassan and Al-Hussein were cut off." Our story tells of the image of the man who betrayed authority, rule, and honesty. The

story embodied the image of the man (the slave) who was assigned to serve the Sultan's daughters. "As for the girls, they gathered, laughing and having fun in a garden." The palace, and one of the powerful slaves was in charge of serving them. He dared to joke with the eldest of the princesses, and she was comfortable with his way of talking. He would chat with her at night, and every time he dared to do something that was not appropriate for a free man to do, let alone a slave. And with time, the slave began to enter the princess's room and caress her That he broke her virginity" (Abduh Khal, Qalat Ajibiya, 2013).

The text embodied the event of betrayal by the slave towards the princesses. He betrayed the trust and trust that the king had given him. He was charged with protecting the princesses, so the slave desecrated their honour. He was not satisfied with one of them, but he committed indecency with the princesses one after the other, and he committed the betrayal and what he did. No free man dares to do this, let alone a slave. Betrayal here represented a breach of the promise of loyalty and fidelity, which is a value and a principle on which the relationship between people is built (Muhammad Agha, 2017).

The servant represents the figure of a rebellious man who violates the boundaries and laws of the palace, exhibiting defiance, non-compliance with covenants, and betrayal of authority. He did not fear the king's wrath upon his return, exploiting the king's absence to get close to his daughters and establish relationships with them. The servant also embodies the image of a lustful man driven by his desires to achieve his goals.

At the same time, the betrayal was not only from the servant but also from the princesses, who did not resist but rather accepted and succumbed to the servant's desire to establish relationships with them. The text reveals the arrogance and rebellion of the servant, reaching the point of desecrating the sacred (the honour of the princesses). The events escalate as the servant engages in immoral acts with the eldest princess, continuing the same behaviour with her remaining sisters. This confirms the text's portrayal of the servant's moral deviation and his engagement in sinful acts with those of higher status than himself.

The trait of betrayal is evident in another story, "Muhammad Inherits, Muhammad Does Not Inherit, Muhammad Inherits." The narrator tells the story of a merchant known for his intelligence and cunning, who had only one son. "His trade required constant travel, and in his absence, he left a servant to take care of his wife and son. The servant was of a vile nature, secretly watching his master's wife without her knowledge, and became obsessed with being with her. There was an old woman skilled in beautifying brides and transforming the unattractive into beautiful girls. The servant approached her and said: 'I beg you to help me. My master is traveling, and a merchant came to his house to repay a large debt. If he does not find him, he will leave with the money, causing my master to lose his wealth'" (Abdo Khal, Qalat Hamida, 2013).

A servant's role is to take care of the household and ensure their safety, especially when entrusted with this responsibility by the master. However, this text portrays a servant who deviates entirely from the expected traits of a loyal servant. The text depicts the servant (the traitor) as vile, coveting the merchant's wife. The servant embodies a negative figure characterized by betrayal in every sense. He betrayed the trust placed in him by the merchant, who entrusted him with the care of his wife and son. He betrayed the sanctity of the household

by secretly watching the merchant's wife, seeking what is not lawful for him. "Betrayal is a vile and despicable vice, and it becomes worse when coupled with treachery" (Arabi, 2015).

This describes the servant as having despicable traits and a vile nature. With the old woman's help, the servant achieved his goal using a beautification trick. The old woman, skilled in transforming brides and making the unattractive beautiful, made the servant an exact replica of the merchant. The servant went to the merchant's house, and "as soon as the wife saw him, she welcomed and kissed him. He invited her to be alone with him, achieved his goal, and left immediately. He heard the clatter of his master's horse and knew he had returned. The servant fled in a different direction from where his master entered. The merchant was shocked by his wife's cold reception. He went to bathe and rid himself of the travel dust, then invited her to the bedchamber. She laughed and said: 'You have never come to me twice in one night.' Her words struck him like lightning" (Abdo Khal, Qalat Hamida, 2013).

Through this text, we infer the servant's betrayal, and his ability to achieve his goal with the merchant's wife, who did not recognize him. Because he made himself the image of his uncle, the merchant, and after his betrayal, he left quickly before the merchant caught him. The merchant learned through his intelligence after his return that his wife had been possessed by someone else, and that was from the wife's cold reaction towards her husband, and her saying, "I am not accustomed to coming twice a night." He was shocked by the wife's cold reaction to her husband.

That merchant, and he knew what had happened with his wife, that the perpetrator had committed it on this night and not any other, and this was confirmed when the old woman dressed as a bride visited them and told him the story of the servant and what he had done in his absence. The image of the servant represented the image of a passive, traitorous man who did not think about the punishment that might befall him.

The merchant accepted that as much as the idea controlled his obsessions and feelings to achieve his goal, the servant used trickery and cunning to achieve his goal. In the tale "The King's Foolish Son," the story begins: "One merchant was known for his honesty to the extent that he was called 'the righteous man.' People loved him and entrusted him with their valuables and pledges, returning after a while to reclaim them. He had a friend, another merchant named Fadil, who traded in perfumes. When Fadil's business slumped, he decided to travel in hopes of finding a market for his goods in other lands. He arranged with his wife to leave some money with his friend, the righteous man, and instructed her to go to him for the deposit if he did not return. As time passed, her situation grew more desperate, so she remembered that her husband had left a jar of beans with the righteous friend and went to request it. However, the righteous merchant refused to give her the jar" (Abdo Khal, Qalat Ajibiya, 2013).

We notice that the betrayal here is both material and moral. The righteous and trustworthy man's character transforms into that of a man who betrays trust and fails to keep the promise he made to his friend Fadil, who entrusted him with the jar containing money. Betrayal is a negative act that leads to a lack of trust in the betrayer and brings sadness and despair to the one betrayed. This means that the image of the betrayer is extremely negative, with betrayal linked to money and the weak, malicious nature of the man (Qwasmiya, Bolousa, & Hamidi, 2018).

We observe that the righteous man refused to return the deposit his friend had entrusted to him. The betrayal was compounded by both the man and his wife. The events continue: "One day, the merchant's wife had a craving for the beans in Fadil's jar. She decided to take the jar and grind the beans. When she emptied the jar, she found the thousand gold dinars. She rejoiced and informed her husband. When he tried to stop her, she said: 'Your friend did not say he entrusted you with money, but with beans. If he comes and asks for his deposit, return the jar to him filled with beans'" (Abdo Khal, Qalat Ajibiya, 2013).

The man's compliance with his wife's opinion exemplified betrayal. When Fadil returned and his wife informed him of what had happened, he was overcome with sadness and grief. He decided to go to his friend's house to retrieve his jar. The righteous man welcomed Fadil and apologized for not giving the jar to his wife, claiming he only handed it over to its owner. Fadil responded: "But I asked you to give it to her if she requested it." The righteous man claimed to have forgotten this instruction. When the man brought the jar and handed it to Fadil, he thanked him and returned home. After emptying the jar, he found no gold dinars.

Thus, the image of the righteous man appeared contradictory, known for safeguarding trust but also for betrayal. The story demonstrates how the man's character changed from trustworthy to traitorous. He denied knowing anything about the thousand dinars. "You entrusted me with beans, not money," he insisted, denying any knowledge of the gold dinars (Abdo Khal, Qalat Ajibiya, 2013).

### **3. Weakness, Shortcomings, and Impotence:**

Weakness is one of the reprehensible characteristics within society. Weakness makes a person always need a source of strength to turn to. To take refuge with him, defend him, and help him by keeping him away from everything that raises his fears and disturbs his peace, that is, he becomes a fragile personality unable to face reality, which makes him a personality subject to a higher authority than him, and his surrender to the surrounding circumstances.

In general, weakness includes weak structure, weak will, and weak determination (Al-Issa, 2019). We find the image of a weak man in the story "Umm al-Subyan." This story tells us how the father got married after the death of his wife. So that the second wife would be like a mother to his children who would take care of them and take care of them, but the woman he married had a bad temper. "So, she began to make excuses to her husband that a fortune teller had told her that she would not have children as long as his two sons were around her, and that they would have to be out of her sight in order for her to become pregnant. He tried a lot to dissuade her from her request, but she told him to either get them out of her sight or leave the house.

There were no relatives of the husband so that he could leave his two sons with them, and in the face of this confusion, his wife said to him: - Leave them in the wilderness, no harm will happen to them. The father agreed to his wife's proposal, and carried his two sons until he reached a remote, desolate area and said to them: I will leave you here and come back to you later. A day or two later, they started crying and grabbed him, begging him not to leave them, so he got rid of their hands and went back." (Abduh Khal, Qalat Ajibiya, 2013).

The story focuses on the image of the negative (weak) man who is not qualified to lead. Thus, the wife takes on the role of the centre, and the husband becomes on the margins. The wife embodies her role by imposing her control and authority, which makes her the decision-maker. The story reflects the characteristics of the domineering, bad-tempered wife, and this was a reason for her to impose her control over her husband. The father agreed to his wife's proposal to leave the children in the wilderness, because the wife claimed a trick through which she was able to convince her husband that the presence of the children in front of her did not make her pregnant, and as the fortune teller told her, we also find that the image of the father was far from what he is known for in terms of mercy and compassion.

The direction of his children, even when they cried and begged not to leave them, the father did not respond to their request, and his heart did not warm to them, so he left them in a remote, desolate area, and set off returning.

The husband represented the image of a weak man who was unable to oppose the wife's decisions, or make a decision that contradicted her decisions, even in the most important actions and situations. The man complied with his wife's desire for her own good, so he got rid of his children. Thus, the wife was able to achieve her goal by lying and out of hatred towards them. She was helped in this by the weakness she found in her husband and his inability to confront or be firm in decision-making. On the contrary, the man represented the image of a weak father who preferred his wife over his children.

Therefore, it becomes clear that "the father's character in folk tales is often fragile and weak in front of his wife, especially the second wife, when she is a caretaker of young orphan children whose mother has died" (Abu Khater, 2017).

In the tale "Omar the Orphan," the narrator tells the story of a king who married his cousin, who loved him so much that she gifted him a beautiful concubine. The story says, "The queen had no choice but to distance the beautiful concubine from the king, so she gave her to him as a gift. The king became infatuated with her, no longer seeing or hearing anyone else. The concubine knew how to manipulate him and influenced him to make decisions that pleased her. She told the king that the son he had fathered would grow up to be a fool and would ruin his kingdom. She continued until the king developed a mortal hatred for his wife and son. Unable to bear being apart from the concubine, he decided to marry her and gave her the title of queen, eventually issuing a royal decree to dispose of the queen and her son" (Abdo Khal, Qalat Hamida, 2013).

This text reveals the image of a weak, submissive man driven by his sexual desires to obey the concubine, whom he could no longer see past. She succeeded in instigating hatred in the king's heart towards his wife and son, as evidenced by her expression of surprise: "How can a king marry a woman with no feminine qualities?" (Abdo Khal, Qalat Hamida, 2013).

The concubine continued her efforts to distance the queen and her son. The king complied with her demands and never refused her requests. She exploited his weakness to achieve her goal of getting rid of the queen and her son, then marrying the concubine and granting her the title of queen. She claimed that the queen had contracted a serious illness, prompting the king to exile her to a distant place. "The news spread throughout the kingdom, and people sympathized with

the queen and her young son. With her disappearance, no one remembered her anymore" (Abdo Khal, Qalat Hamida, 2013).

We observe that the king epitomizes the clear example of a weak ruler whose desires control him. He could not resist his lust for the beautiful concubine. Conversely, the concubine exploited the king's weakness to impose her authority over him, guiding him to fulfil her desires. She succeeded in making him abandon everything he had for her (wife and son).

In the tale "Ibn al-Ajina Mentouf," weakness is embodied in physical deformity. The story states, "As her children grew, one of them appeared very short, with several ribs missing, making him deformed when unclothed. His head was soft enough to fit in a hand when pressed, and he was sorrowful about his condition. Mentouf became the subject of his siblings' mockery and their refusal to play with or include him in their games. He would express his regret and sadness to his mother about his siblings' treatment of him" (Abdo Khal, Qalat Hamida, 2013).

The character's birth with congenital deformities introduces an element of strangeness. His short stature, missing ribs, and soft head make him the object of ridicule from his siblings, leading to feelings of inferiority and exclusion. This results in emotional-psychological and physical-material weakness, causing sadness.

#### **4. Conclusion**

In conclusion, the stories embodied a vivid, vibrant picture from the core of reality. They reflected the most important negative characteristics of the man that lead to negative effects that harm the individual and society. They reflected the image of weakness and betrayal that characterized the man, whether betrayal from the material side or betrayal from the moral side. We also notice that weakness appeared. On axes, including the weakness that characterizes the personality, weakness in the face of life's pleasures, or weakness represented by inadequacy and inability. Here is a state external to the individual's will, as he is characterized by inadequacy from birth.

The stories vividly embody a dynamic portrayal drawn from the heart of reality, reflecting some of the most significant negative traits in men that lead to harmful effects on both individuals and society. These narratives depict betrayal in various forms, such as material betrayal illustrated in the tale of "The Mad King's Son," which showcases a man's betrayal and weakness when confronted with worldly matters like wealth.

Moreover, these stories portray moral betrayal in "The Tale of the Two-Handed Girl Who Received a Blessing from Hassan and Hussein," where the narrative reflects the image of a treacherous servant, with betrayal manifested through rebellion against authority. Additionally, political betrayal is depicted in the story of "The Son of the Flour-Dough Woman," where betrayal is embodied by the character of the minister, who desires to overthrow the ruler and seize power.

The stories also depict the weakness, helplessness, and deficiencies that characterize men. These weaknesses encompass physical frailty, as well as weaknesses of will and determination, as



shown in various tales. They illustrate men's vulnerability to life's pleasures and their inability to overcome life's hardships, suggesting an inherent deficiency from birth, as depicted in "The Son of the Flour-Dough Woman." Notably, the narratives highlight men's weakness in relation to their wives, portraying a fragile and indecisive character unable to confront challenges or make decisions. This dynamic relegates men to the margins while women assume central roles, as exemplified in "The Tale of the mother of the Boys."

The consequences of such weaknesses are reflected in the corruption of governance, especially when the ruler is characterized by weakness and relinquishes most decisions to his wife. This theme is evident in "The Tale of Omar the Orphan," where the sultan's weakness and submission to his sexual desires lead to the collapse of his family, resulting in the murder of his wife and the orphaning of his son.

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