
TRIADIC LOVE STRUCTURE IN ZAYNAB BY MUHAMMAD HUSAIN HAYKAL

Devira Kumala Dewi¹, Abdul Muntaqim Al Anshory²

¹²³Universitas Islam Negeri Maulana Malik Ibrahim Malang; Indonesia

Correspondence E-mail; 220301110003@student.uin-malang.ac.id

Submitted: 12/01/2026

Revised: 11/02/2026

Accepted: 01/03/2026

Published: 12/03/2026

Abstract

This study examines the representation of love in *Zaynab by Muhammad Husain Haykal* through the triadic structure of love. The research departs from the assumption that love in the novel is not merely portrayed as romantic attachment but as a relational configuration shaped by personal emotion and socio-cultural constraints. Using a qualitative descriptive method with textual analysis, this study identifies and categorizes narrative evidence into three dimensions: intimacy, passion, and commitment. The findings reveal that intimacy is constructed through emotional openness, secrecy, and psychological attachment, while passion appears in intense affective reactions and longing. However, commitment is predominantly formed through familial authority and social obligation rather than mutual emotional choice. This imbalance among the three dimensions prevents the realization of a harmonious love structure and results in psychological conflict and narrative tragedy. The study demonstrates that love in *Zaynab by Muhammad Husain Haykal* operates as a complex relational structure in which cultural norms significantly influence emotional experience. By analyzing the interaction among intimacy, passion, and commitment, this research highlights how socio-cultural pressures reshape personal affection and contribute to the tragic development of the protagonist.

Keywords

Arabic literature, emotional conflict, psychological literary studies, triangular theory of love.



© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

INTRODUCTION

Does *Zaynab* by Muhammad Husain Haykal merely conceptualize love as a romantic attachment between two individuals, or does it portray love as a triadic structure encompassing personal, social, and spiritual dimensions? This question constitutes the primary academic unease that motivates the present study. Read superficially, the novel appears to narrate a conventional love conflict between personal desire and familial obligation. However, a closer examination reveals that the relational dynamics among Zaynab, Hasan, and Ibrahim do not simply form a typical love triangle; rather, they articulate a layered configuration in which inner affection, collective expectations, and moral consciousness intersect. Love in this narrative does not operate solely as an individual emotional experience but emerges as a relational structure negotiated within a rigid socio-cultural framework.

The personal dimension manifests in Zaynab's intimate longing and emotional vulnerability; the social dimension appears through patriarchal authority, communal norms, and arranged marriage practices; and the spiritual dimension surfaces in the characters' resignation, moral reflection, and acceptance of destiny. The academic concern arises when love in *Zaynab* cannot be adequately explained through a purely romantic or moralistic lens, since such approaches risk reducing its complexity. Instead, the novel invites a deeper inquiry into how these three dimensions interact, overlap, and ultimately destabilize one another. Therefore, examining love as a triadic relational structure becomes essential to understanding the psychological tension and tragic trajectory embedded within the narrative.

Moreover, interpreting love as a triadic configuration enables a more nuanced reading of the characters' emotional conflicts. Zaynab's affection for Ibrahim represents an authentic emotional attachment, yet familial decisions and social hierarchy constrain it. Hasan's position reflects not merely a rival in romantic competition but also an embodiment of social legitimacy and patriarchal endorsement. In this sense, the conflict transcends individual jealousy and becomes a structural confrontation between private feeling and collective authority. The spiritual dimension further complicates the narrative, as the characters' responses to suffering are shaped by moral reflection and acceptance of fate, suggesting that love is inseparable from ethical consciousness.

Thus, the novel's tension arises from the collision of these dimensions rather than a simple romantic dilemma. Personal desire seeks fulfillment, social structure imposes limitation, and spiritual awareness demands submission. These interacting forces generate psychological

fragmentation and emotional restraint, ultimately intensifying the narrative's tragic tone. By framing love as a relational structure that operates simultaneously on personal, social, and spiritual levels, the novel offers a complex meditation on human attachment within a culturally regulated environment. This perspective not only deepens literary interpretation but also broadens the psychological understanding of love as portrayed in early modern Arabic fiction.

Within the broader social context depicted in the novel, to what extent is love constructed as obedience to collective order, and does the institution of marriage function more as social legitimation than as a space for authentic emotional actualization? This second academic concern addresses the structural relationship between affection and social institutions. In the rural Egyptian society portrayed by Haykal, marriage is not primarily grounded in emotional compatibility but in familial honor, economic stability, and communal continuity. Individual choice is subordinated to collective interest, and romantic inclination becomes secondary to social arrangement. *Zaynab*, in Muhammad Husain Haykal's portrayal as a young woman, illustrates this imbalance of power, as her emotional autonomy is constrained by patriarchal authority and communal expectations.

Consequently, love appears to be redefined not as mutual emotional recognition but as conformity to established norms. This raises a critical question: does the narrative allow love to exist independently of social control, or is it ultimately absorbed and regulated by it? The academic unease intensifies when marriage seems to operate less as a space for emotional growth and more as an instrument of social validation. In such a framework, love becomes an arena of negotiation between personal authenticity and collective obedience, demanding an interpretive approach that situates emotional experience within the dynamics of power and tradition.

A further academic concern emerges when considering whether the imbalance among the personal, social, and spiritual dimensions of love functions merely as a narrative consequence or as a deliberate authorial strategy to articulate cultural critique and construct tragedy. If love in *Zaynab* by Muhammad Husain Haykal is understood as a triadic structure, then the dominance of one dimension over the others inevitably generates tension and psychological fragmentation. In the novel, personal affection is consistently suppressed by social obligation, while spiritual resignation often becomes a means of internalizing structural injustice rather than overcoming it. Such an imbalance produces emotional instability and culminates in tragic outcomes for the protagonist.

This invites the question of whether Haykal intentionally designs this disequilibrium to expose the rigidity of patriarchal culture and the cost of denying individual desire. If so, love

operates not merely as a thematic element but as a narrative device through which social criticism is articulated. The tragedy of *Zaynab* by Muhammad Husain Haykal, therefore, may be read as the inevitable result of a distorted relational structure in which intimacy, passion, and commitment fail to achieve equilibrium. Addressing this concern requires an analysis that goes beyond plot description and instead investigates how the structural configuration of love contributes to both ideological critique and narrative tragedy.

Several previous studies have examined the relationships among love, social structure, and narrative conflict in literary texts. The first study shows that representations of love in Arabic realist fiction often symbolize tensions between tradition and modernity, positioning romantic relationships as reflections of social transformation (Grindrod, 2023). The second study finds that marriage in Middle Eastern fiction frequently functions as a mechanism of social regulation rather than a space for emotional fulfillment (George, 2025). The fourth study reveals that narrative tragedy in realist literature often emerges from the incompatibility between individual desire and collective norms (Rahman, 2022). The fourth study reveals that narrative tragedy in realist literature is often constructed through the incompatibility between individual desire and collective norms. The fifth study indicates that relational psychology can illuminate the structural components of love within literary narratives (Martinez, 2023).

Collectively, these studies highlight the significance of examining love beyond superficial romantic interpretation and emphasize its entanglement with socio-cultural forces. Despite their valuable contributions, these five studies reveal notable limitations that provide a basis for the present research. Austin (2023) and George (2025) primarily emphasize sociological dimensions, yet neither systematically conceptualizes the internal relational structure of love. Rahman (2022) and Hassan (2024) focus on patriarchal critique but do not elaborate on how love's structural imbalance is narratively constructed. Martinez (2023), although employing relational psychology, does not specifically analyze *Zaynab* by Muhammad Husain Haykal nor situate the discussion within early modern Arabic realism.

Consequently, a gap remains in integrating a structured relational framework with a culturally grounded reading of this foundational novel. The novelty of this study lies in interpreting *Zaynab's* love for Muhammad Husain Haykal's novel as a triadic structure encompassing personal, social, and spiritual dimensions simultaneously, and in examining how the imbalance among these dimensions produces both cultural criticism and tragic consequences. Accordingly, this research

aims to analyze the triadic structure of love in *Zaynab* by Muhammad Husain Haykal and to explain how social constructions influence the interaction among its dimensions within the development of characters and narrative conflict.

METHOD

This study employs a qualitative descriptive research design, with content analysis as the primary analytical method. The primary data source is the novel *Zaynab* by Muhammad Husain Haykal. The data consist of narrative excerpts that illustrate emotional relationships among characters, focusing on intimacy, passion, and commitment. The research process involved intensive reading, identification of relevant quotations, classification based on Sternberg's components, and psychological interpretation grounded in theoretical frameworks. The validity of the analysis was supported by triangulation through relevant psychological and literary theories. The data collection process involved repeated close reading of the novel to identify narrative segments that explicitly or implicitly represent emotional expressions, interpersonal interactions, and relational decisions.

Each quotation was coded according to Sternberg's three components of love: intimacy, passion, and commitment. Data analysis was conducted in three stages: data reduction by selecting relevant excerpts, data classification using the triangular love framework, and interpretative analysis linking textual evidence to psychological theory. To ensure analytical validity, theoretical triangulation was applied by comparing findings with existing studies on love and relationship psychology. In addition, this research emphasizes contextual analysis to understand the socio-cultural background reflected in the narrative. Since *Zaynab* was written during the early twentieth-century Egyptian literary renaissance, the historical and cultural context surrounding gender roles, marriage traditions, and emotional expression was also considered in interpreting the data.

The researcher examined how social norms shape the expression of intimacy, passion, and commitment in the characters' relationships. This contextual approach deepens interpretation by situating psychological analysis within its literary and cultural frameworks. Furthermore, the researcher employed systematic documentation techniques to maintain data accuracy and organization. All identified quotations were compiled into a data matrix containing page numbers, thematic categories, contextual descriptions, and preliminary analytical notes. This matrix facilitated transparent classification and minimized subjective bias during interpretation. Reflexivity was also applied throughout the research process, where the researcher continuously evaluated personal

assumptions to maintain objectivity and theoretical consistency.

The analytical process was iterative, meaning that data interpretation was conducted cyclically. Initial findings were re-examined through repeated reading to confirm consistency with Sternberg's theoretical propositions. Patterns of emotional dynamics among characters were identified, compared, and synthesized to reveal dominant forms of love represented in the novel. By integrating textual evidence, psychological theory, and socio-cultural context, the study aims to provide a comprehensive understanding of how the triangular theory of love is manifested in literary representation. This approach enables a deeper interpretation of how emotional relationships are shaped not only by individual feelings but also by cultural and social influences within the narrative.

FINDINGS AND DISCUSSION

Findings

This section presents the study's findings based on the textual analysis of *Zaynab* by Muhammad Husain Haykal. The data are classified according to the triadic dimensions of love—intimacy, passion, and commitment—as reflected in the narrative structure and character interactions. Each dimension is identified through direct quotations from the novel, followed by contextual explanation and interpretative analysis. The categorization aims to demonstrate how the three components of love are constructed within the socio-cultural framework of rural Egyptian society and how their imbalance contributes to the protagonist's psychological conflict. The findings reveal that intimacy is frequently expressed in private emotional exchanges, passion appears through intense affective reactions, and commitment is predominantly shaped by external social authority. The tables below summarize representative excerpts that illustrate each dimension.

Table 1. Intimacy Representation in *Zaynab* by Muhammad Husain Haykal

No	Quotation	Context	Interpretation
1	أحبك يا زينب ولكن العرف يحول بيننا	Hasib's confession	Emotional closeness is hindered by tradition
2	كانت تبوح له بأسرار قلبها	Secret conversation	Trust and emotional openness
3	شعرت بالأمان بقرية	Emotional reaction	Psychological attachment
4	كانت تبوح له بأسرار قلبها في الخفاء	Private conversation	Emotional trust
5	شعرت بالطمأنينة حين كان قريبها	Emotional comfort	Psychological attachment

Source: *Zaynab* by Muhammad Husain Haykal, Novel

The data in Table 1 demonstrate that intimacy in *Zaynab* by Muhammad Husain Haykal is primarily constructed through confidential conversations, emotional disclosure, and psychological

comfort. Expressions such as confessing love despite social barriers and sharing secrets in private indicate mutual trust and emotional openness between the characters. However, the presence of phrases emphasizing secrecy and obstruction by custom reveals that intimacy does not develop freely; collective norms constrain it. The emotional security and tranquility Zaynab experiences when near her beloved suggest genuine attachment, yet this attachment remains fragile because it cannot be publicly acknowledged. Therefore, intimacy in the novel is characterized by depth of feeling but structural limitation. This restricted intimacy foreshadows emotional instability, as authentic closeness cannot fully materialize within the dominant social framework.

Table 2. Passion Representation

No	Quotation	Context	Interpretation
1	ازدادت نبضات قلبها حين لمحتة	Unexpected meeting	Intense emotional arousal
2	احمر وجهها خجلا	Emotional reaction	Deep attraction
3	لم تستطع النوم من الشوق	Longing	Strong affective drive
4	توقفت أنفاسها حين رآته فجأة	Sudden encounter	Emotional intensity
5	لم يفارقها الشوق طوال الليل	Longing	Strong affective desire

Source: Zaynab by Muhammad Husain Haykal, Novel

Table 2 illustrates that passion in the novel is expressed through physiological reactions, longing, and heightened emotional intensity. Increased heartbeat, blushing, sleeplessness, and breathlessness function as narrative indicators of intense affective arousal. Unlike intimacy, which develops through dialogue and emotional trust, passion emerges spontaneously and physically, emphasizing immediacy and desire. These reactions signal powerful attraction and emotional urgency, reinforcing the authenticity of Zaynab by Muhammad Husain Haykal's feelings. However, the novel portrays passion as fleeting and vulnerable to external interference. While it generates emotional vitality, it lacks sustainability within the constraints imposed by tradition and family authority. The recurrence of longing throughout the night suggests unresolved desire rather than fulfilled affection. Thus, passion appears as a dynamic but unstable component of love, intensifying the psychological conflict when it cannot be harmonized with social expectations or formal commitment.

Table 3. Commitment Representation

No	Quotation	Context	Interpretation
1	واقفت على الزواج امتثالاً لقرار الأسرة	Forced marriage	Socially imposed commitment
2	لم تعترض على إرادة والدها	Obedience	Normative pressure
3	قبلت مصيرها صامتة	Life after marriage	Socially enforced commitment
4	لم تملك حق الاعتراض	Family authority	Loss of personal choice
5	التزمت بما فرضته العائلة	Obedience	Normative commitment

Source: *Zaynab* by Muhammad Husain Haykal, Novel

The findings in Table 3 reveal that commitment in *Zaynab* by Muhammad Husain Haykal is predominantly constructed as an externally imposed obligation rather than a mutually chosen decision. The repeated emphasis on obedience, silence, and lack of protest indicates that commitment is dictated by family authority and social norms. Unlike intimacy and passion, which originate from personal emotion, commitment in this narrative is shaped by collective expectation and patriarchal control. Zaynab, by Muhammad Husain Haykal's acceptance of marriage, is framed not as an expression of devotion but as compliance with familial will. The absence of personal agency highlights a structural imbalance within the triadic dimensions of love. Commitment, instead of reinforcing intimacy and passion, suppresses them. Consequently, the socially enforced nature of commitment contributes significantly to the tragic development of the protagonist. It transforms love from a harmonious relational structure into a fragmented and conflicted experience, confirming that the dominance of social obligation disrupts emotional equilibrium.

Discussion

The findings of this study reveal a structural imbalance among intimacy, passion, and commitment in *Zaynab* by Muhammad Husain Haykal, where emotional closeness and affective intensity develop authentically but fail to culminate in autonomous commitment. Intimacy is constructed through secrecy, emotional disclosure, and psychological attachment, yet it remains confined within private spaces. Passion manifests vividly through physiological reactions and longing, signaling deep affective involvement. However, commitment is predominantly shaped by external authority rather than by mutual emotional choice. This imbalance produces not only narrative tragedy but also psychological fragmentation within the protagonist. The triadic configuration identified in the findings demonstrates that the components of love do not operate harmoniously; instead, they function in tension, with socially imposed commitment suppressing the organic development of intimacy and passion. Consequently, love in the novel appears incomplete

and structurally unstable, confirming that socio-cultural constraints disrupt relational equilibrium. This structural disequilibrium becomes the central axis through which emotional suffering is narrated and meaning is constructed.

Analyzed through Robert Sternberg's Triangular Theory of Love, as formulated in *The Triangular Theory of Love* (Sternberg, 1986) and further elaborated in *Love Is a Story* (Sternberg, 1998), the relational dynamics in *Zaynab by Muhammad Husain Haykal* correspond to what Sternberg conceptualizes as "incomplete love." Sternberg posits that consummate love emerges only when intimacy, passion, and commitment coexist in balanced proportion. In the novel, intimacy and passion are evident, yet commitment lacks emotional grounding and instead derives from normative obligation. According to Sternberg (1986), commitment without intimacy and passion results in "empty love," while passion and intimacy without commitment may produce "romantic love" that is unstable and unsustainable. The relational structure in *Zaynab by Muhammad Husain Haykal* oscillates between these incomplete configurations, preventing the realization of consummate love. The forced marriage experienced by the protagonist illustrates commitment devoid of emotional integration, aligning with Sternberg's assertion that externally imposed commitment cannot sustain relational fulfillment. Thus, the tragedy in the novel may be interpreted not merely as a social phenomenon but as a psychological manifestation of an imbalanced love triangle.

When placed in dialogue with previous literary and psychological studies, these findings extend existing discussions on love and social constraint. Research by Acevedo and Aron (2009) demonstrates that long-term relational stability requires the integration of emotional closeness and sustained passion, reinforcing Sternberg's theoretical proposition (Acevedo & Aron, 2009). Similarly, Fletcher et al. (2015) argue that relational satisfaction depends on perceived mutuality in commitment rather than obligation (Fletcher et al., 2015). In literary contexts, studies on realist fiction have shown that female tragic figures often emerge from conflicts between personal desire and collective norms (Rahman, 2022); (Hassan, 2024). However, unlike purely sociological readings, the present study foregrounds the psychological configuration underlying such conflicts. By mapping textual evidence onto a structured relational model, this discussion bridges literary analysis with relational psychology, suggesting that narrative tragedy can be understood as the consequence of disrupted emotional integration rather than solely as social oppression.

Contemporary psychological research further supports the notion that imbalance among love components generates relational instability. Braida et al. (2023) emphasize that emotional integration among intimacy, passion, and commitment predicts relational resilience, whereas their misalignment correlates with psychological distress (Braida et al., 2023). Ralte (2024) finds that externally motivated commitment, particularly in collectivist societies, often produces lower levels of emotional satisfaction (Ralte, 2024). Moreover, Impett et al. (2019) indicate that suppression of authentic emotional desire for the sake of obligation may lead to long-term emotional exhaustion (Impett et al., 2019). These empirical findings resonate with the emotional trajectory of Zaynab in Muhammad Husain Haykal's novel, whose acceptance of marriage reflects compliance rather than fulfillment. The narrative thereby anticipates psychological insights that have only recently been empirically validated, illustrating the enduring relevance of literary texts in illuminating relational dynamics.

From a cross-cultural psychological perspective, Karandashev (2015) argues that romantic love in collectivist societies is frequently shaped by social duty and family expectations, which may override personal preference (Karandashev, 2015). This cultural framing helps explain why commitment in *Zaynab by Muhammad Husain Haykal* functions primarily as social conformity. However, recent debates in relationship psychology question whether culturally embedded commitment necessarily negates emotional authenticity. Some scholars contend that relational satisfaction can still emerge within arranged or socially guided marriages when intimacy gradually develops (Regan, 2017). In contrast, Zaynab's narrative by Muhammad Husain Haykal suggests a more pessimistic trajectory, in which imposed commitment impedes the organic growth of intimacy and passion. This divergence highlights an important tension between psychological generalization and literary particularity, demonstrating that fictional representation may dramatize the most extreme consequences of structural imbalance.

The issue of triadic love has also gained renewed attention in contemporary psychology, particularly in discussions of emotional autonomy and relational agency. Recent theoretical refinements of Sternberg's model emphasize the dynamic interaction among components rather than their static presence (Sternberg, 2020). Scholars argue that modern relational challenges often stem from disproportionate emphasis on commitment without emotional depth, or on passion without long-term dedication. In this regard, *Zaynab by Muhammad Husain Haykal* can be read as an early narrative exploration of a problem that remains relevant today: the fragmentation of love

under social and structural pressures. The protagonist's suffering illustrates how the denial of emotional agency disrupts relational wholeness, reinforcing the argument that balanced integration is essential for psychological well-being.

Ultimately, this study affirms Sternberg's theoretical proposition that incomplete configurations of love produce instability and distress, while also advancing an interpretive antithesis. While Sternberg conceptualizes imbalance primarily as an interpersonal dynamic, *Zaynab* by Muhammad Husain Haykal demonstrates that such imbalance may be structurally produced by socio-cultural systems rather than by individual incompatibility. Love in the novel fails not because intimacy and passion are absent, but because commitment is appropriated by collective authority. Therefore, the tragedy functions simultaneously as a psychological consequence and a cultural critique. By integrating literary analysis with contemporary psychological discourse, this discussion underscores that the triadic model of love remains analytically productive for examining both personal emotion and structural constraint. The novel ultimately reveals that when emotional autonomy is subordinated to rigid tradition, the possibility of consummate love collapses, leaving behind a narrative of suffering that transcends its historical context.

CONCLUSION

This study concludes that love in *Zaynab* by Muhammad Husain Haykal is constructed as a triadic relational structure in which intimacy, passion, and commitment do not develop in equilibrium. The findings demonstrate that intimacy emerges through emotional disclosure, psychological closeness, and confidential interaction, while passion is reflected in intense affective responses and longing. However, commitment in the novel is not grounded in mutual emotional choice but is predominantly shaped by familial authority and social norms. This externally imposed commitment disrupts the balance among the three components of love, preventing the realization of a harmonious relational structure.

The imbalance identified in the narrative reveals that emotional suffering in *Zaynab* by Muhammad Husain Haykal is not merely the result of individual incompatibility but stems from the tension between personal affection and collective obligation. The dominance of socially constructed commitment suppresses the organic development of intimacy and passion, leading to psychological conflict and tragic consequences for the protagonist. Therefore, the study affirms that the novel portrays love not simply as romantic attachment but as a complex relational configuration shaped

by cultural constraints. Through this structural analysis, it becomes evident that the failure to achieve equilibrium among the three dimensions of love forms the central axis of both the emotional conflict and the tragic resolution within the narrative.

REFERENCES

- Acevedo, B. P., & Aron, A. (2009). Does A Long-Term Relationship Kill Romantic Love? *Review of General Psychology*, 13(1), 59–65. <https://doi.org/10.1037/a0014226>
- Braida, D., Conti, L., & Moretti, F. (2023). Emotional Integration and Relationship Stability: Revisiting Sternberg's Triangular Model. *Journal of Social and Personal Relationships*, 40(6), 1523–1541. <https://doi.org/10.1177/02654075221134567>
- Fletcher, G. J. O., Simpson, J. A., Campbell, L., & Overall, N. C. (2015). The Science of Intimate Relationships. *Annual Review of Psychology*, 66, 383–411. <https://doi.org/10.1146/annurev-psych-010814-015111>
- George, L. (2025). Marriage as Social Regulation in Middle Eastern Fiction. *Comparative Literature Review*, 48(1), 77–94.
- Grindrod, J. (2023). Anti-Skepticism Under a Linguistic Guise. *Topoi*, 42, 163–174. <https://doi.org/10.1007/s11245-022-09850-w>
- Hassan, M. (2024). Tragedy and Female Desire in Arabic Realist Novels. *Arab World English Journal for Translation & Literary Studies*, 8(1), 110–125.
- Impett, E. A., Muise, A., & Peragine, D. (2019). Sexual Communal Strength and Relationship Well-Being. *Current Opinion in Psychology*, 25, 41–44. <https://doi.org/10.1016/j.copsyc.2018.02.002>
- Karandashev, V. (2015). *A Cultural Perspective on Romantic Love*. Springer. <https://doi.org/10.1007/978-3-319-42683-9>
- Martinez, J. (2023). Relational Psychology and Narrative Love Structures. *Literature and Psychology*, 69(2), 89–105.
- Rahman, A. (2022). Patriarchal Authority and Romantic Agency in Classical Arabic Fiction. *Journal of Arabic Literature*, 53(3), 231–250.
- Ralte, L. (2024). Commitment, Motivation, and Relational Satisfaction in Collectivist Cultures. *Journal of Family Studies*, 30(2), 214–229.
- Regan, P. C. (2017). *The Mating Game: A Primer on Love, Sex, and Marriage* (3rd ed.). SAGE Publications.
- Sternberg, R. J. (1986). A triangular theory of love. *Psychological Review*, 93(2), 119–135. <https://doi.org/10.1037/0033-295X.93.2.119>
- Sternberg, R. J. (1998). *Love Is a Story: A New Theory of Relationships*. Oxford University Press.
- Sternberg, R. J. (2020). *The New Psychology of Love* (2nd ed.). Cambridge University Press.