Artvin Çoruh Üniversitesi Uluslararası Sosyal Bilimler Dergisi
dergipark.org.tr/1832283
2025, 11(2), *442-455*

Artvin Çoruh University International Journal of Social Sciences
https://doi.org/10.22466/acusbd.1832283
E-ISSN: 2536-5045

Araştırma Makalesi / Research Article **Geliş / Received**: 29.11.2025 **Kabul / Accepted**: 28.12.2025

A Study on the Phenomenon of Jealousy in the Context of Ḥadīth Literature and Modern Psychology*

Ayşegül Toprak Şahin[1]

Abstract

This study investigates how the emotion of jealousy is situated in ḥadīth literature and how it is conceptualized in psychology, offering a comparative analysis. The aim is to evaluate how jealousy is defined as an emotion in ḥadīths, the circumstances in which it is considered legitimate or disapproved of, and the psychological processes that modern psychology uses to explain jealousy. The significance of this research lies in its contribution to understanding the conceptual convergences and divergences between ḥadīth and psychological frameworks. Employing a qualitative design, the study analyzes ḥadīth narrations and psychological conceptualizations through comparative content analysis. The ḥadīths examined were identified by surveying the Nikāḥ and Nisāʾ sections of the *al-Kutub al-Sitta*, and were analyzed under the following themes: "Divine jealousy (*ghayratullāh*)," "retroactive jealousy," "behavioral expressions of jealousy," "justification of jealousy," and "reasoned vs. unreasoned jealousy". Findings indicate that both literatures acknowledge jealousy as an inherent human emotion. Ḥadīth literature interprets jealousy within a religious-ethical frame, emphasizing awareness of emotional balance. The study demonstrates that examining jealousy across religious texts and psychology provides a strong, theoretically grounded basis for the analysis of emotions and concepts.

Keywords: Ḥadīth, Psychology, Jealousy, Content analysis.

JEL Codes: Z12, I31, A12

Hadis Literatürü ve Modern Psikoloji Bağlamında Kıskançlık Fenomeni Üzerine Bir Araştırma*

Öz

Bu araştırma, hadis literatüründe kıskançlık duygusunun nasıl yer aldığını ve psikoloji literatüründe bu duygunun nasıl açıklandığını karşılaştırmayı konu edinmektedir. Araştırmanın amacı, kıskançlığın hadislerde bir duygu olarak nasıl tanımlandığını, hangi durumlarda meşru görüldüğünü, hangi durumlarda onaylanmadığını ve modern psikoloji literatürünün kıskançlığı hangi psikolojik süreçler üzerinden açıkladığını karşılaştırmalı biçimde değerlendirmektir. Hadis literatürü ile modern psikoloji literatürü arasındaki kavramsal yakınlık ve farklılıkların incelenmesi ve kıskançlık duygusunun nasıl çerçevelendiğini anlama ihtiyacına doğrudan katkı sağlaması bu araştırmanın önemini teşkil etmektedir. Nitel desen tercih edilen bu çalışmada hadis rivayetleri ile psikoloji literatüründeki kavramsal çerçeveler karşılaştırmalı içerik analiziyle incelenmiştir. Bu çalışmada kullanılan hadis rivayetleri, *Kütüb-i Sitte*'deki Nikāḥ ve Nisāʾ bölümleri taranarak tespit edilmiş, "Allâh'ın kıskançlığı (*gayretullâh*)", "retroaktif kıskançlık", "kıskançlığın davranışsal dışavurumu", "kıskançlığın meşrulaştırılması" ve "sebepli-sebepsiz kıskançlık" temaları üzerinden analiz edilmiştir. Araştırmanın ulaştığı sonuçlara göre kıskançlık hem hadislerde hem modern psikolojide insan doğasında var olan bir duygu olarak kabul edilmektedir. Hadis literatürü, bu duygunun düşünce ve davranışlar üzerindeki etkilerini dini ve ahlaki çerçeve içinde yorumlamakta ve duygusal dengeyi koruma bilincini vurgulamaktadır. Araştırma, kıskançlığın dinî metinler ve psikoloji literatürü üzerinden birlikte incelenmesinin, duygu ve kavram çözümlemesi için teorik olarak güçlü ve açıklayıcı bir zemin sunduğunu göstermektedir.

Anahtar Kelimeler: Hadis, Psikoloji, Kıskançlık, İçerik analizi.

JEL Kodları: Z12, I31, A12

---

* This study is a substantially expanded version of the paper presented at the symposium entitled "The International Symposium on Hadith 2025 (ISH 2025)," organized by Selangor Islamic University (UIS) in Putrajaya, Malaysia, on 5-6 August. Only the abstract of the paper was submitted to the symposium organizing committee for publication.

[1] Dr. Arş. Gör., Artvin Çoruh Üniversitesi, İlahiyat Fakültesi, Temel İslam Bilimleri/Hadis, aysegultoprak@artvin.edu.tr, https://orcid.org/0000-0002-5569-7779

✉ ***Sorumlu yazar / Corresponding author,*** aysegultoprak@artvin.edu.tr

Atıf / Citation: Toprak Şahin, A. (2025). A Study on the Phenomenon of Jealousy in the Context of Ḥadīth Literature and Modern Psychology. *Artvin Çoruh Üniversitesi Uluslararası Sosyal Bilimler Dergisi*, 11(2), 442-455. https://doi.org/10.22466/acusbd.1832283

Introduction

Jealousy is one of the fundamental emotions situated at the intersection of human psychology, biology, and social structure and has played a decisive role throughout history in both personal relationships and social dynamics. Modern psychological literature defines jealousy as a complex emotion characterized by possessiveness, threat perception, and erosion of trust (White, 1981; Buss, 2000:29). In this study, jealousy is operationalized according to this definition. Islamic teachings and the ḥadīth tradition associate this emotion with the protection of moral boundaries, social order, and sacred values. Ḥadīth sources address jealousy through numerous examples involving both women and men. In particular, the jealousy reactions of the Prophet's wife, ʿĀʾisha, toward Ṣafiyya and Khadīja illustrate how jealousy manifests in women's social competition, sense of belonging, and sharing of affection. On the other hand, the Prophet's statement, "*No one is more jealous than Allāh*" (Bukhārī, 1993:Nikāḥ 106), assigns jealousy to a divine dimension, highlighting its function in safeguarding sacred and moral boundaries. In this context, the literature includes various studies that address the phenomenon of jealousy through ḥadīth texts by focusing on its moral and psychotherapeutic dimensions, offering historical and narrative analyses using the example of the Prophet's family, and providing conceptual comparisons between classical Islamic thought and modern psychology. For example, Dölek's article (2002) addresses the concept of envy within a holistic framework that brings together the classical ḥadīth literature and psychological approaches. In this article, envy is first conceptually defined as it is used in the Qurʾān and the ḥadīths, and meanings, such as jealous resentment and wishing for the disappearance of another's blessing, are then elaborated based on classical sources. The author demonstrates that, in the ḥadīths, envy appears in different contexts: sometimes it is condemned as a moral illness, and at other times it is distinguished from it through the concept of *ghibṭa*, which denotes a legitimate and constructive form of desire. An important contribution of the study is its emphasis that envy leads, at the individual level, to psychological distress, anger, inner conflict, and behavioral disturbances, while, at the social level, it is considered as a factor that damages social relationships and fosters conflict and disintegration. Dölek interprets the moral warnings in the ḥadīths from a psychotherapeutic perspective, and argues that values such as patience, contentment, frugality, gratitude, and trust in Allāh's decree function as effective coping mechanisms for transforming envy. Kıranatlıoğlu's study (2021) examines the phenomenon of jealousy within the context of the wives of the Prophet by addressing its historical, narrative, and human dimensions. The article evaluates jealousy as a natural yet controllable emotion, since both prophets and their wives are human; it further analyzes, through narratives, how this emotion becomes particularly visible in polygynous marriages. Doğanay conducted an important study that directly compares classical Islamic thought and modern psychology. Doğanay examines the emotion of envy through the moral and mental-health-centered approach of Abū Bakr al-Rāzī and the psychoanalytic object-relations theory of Melanie Klein (Doğanay, 2024). The study demonstrates that despite belonging to different historical and theoretical contexts, these two thinkers offer remarkably convergent insights regarding the source of envy, its destructive effects on individuals' mental health, and the ways of overcoming this emotion.

Against this background, this study differs from the aforementioned works by offering a systematic and thematic comparative analysis that directly juxtaposes ḥadīth narratives with modern psychological conceptualizations of jealousy, rather than examining the phenomenon through a single textual, historical, or theoretical lens. The primary aim of this study is to analyze how the phenomenon of jealousy is defined, constrained, and guided in social relationships within the ḥadīth literature and to compare these findings with the understanding of jealousy in contemporary psychological literature. This research seeks to present a comprehensive perspective on the role, functions, and boundaries of jealousy in human psychology by integrating classical religious sources and contemporary scientific data. Jealousy, when experienced in a healthy way, can function as a natural emotional dynamic that strengthens the sense of commitment, raises awareness of the need to protect relational boundaries, and supports trust, belonging, and the quality of communication by fostering caring and responsible behaviors (Bringle & Buunk, 1991:149); however, the dark side of jealousy, when experienced uncontrollably, can trigger intense reactions in individuals, such as low self-esteem, fear, and anger, and may lead to negative outcomes that can cause relational crises, including loss of trust, competitiveness, aggressive communication, and violence (Guerrero & Andersen, 1998:33). The examples of jealousy in ḥadīth literature are significant as they demonstrate how this emotion can be guided without leading to social conflict. Conversely, modern psychology explains the cognitive, emotional, and behavioral dimensions of jealousy, providing a scientific framework for understanding both its constructive and destructive aspects (İmamoğlu & Yılmaz, 2009; Kızıldağ Şahin & Yerlikaya, 2020). In this context, it is hoped that comparing the two disciplines will contribute to researchers in the fields of theology and the psychology of religion.

The course of a study is shaped by the selection of methods that align with the intended objectives. Because this research aims to understand behavioral processes and requires in-depth analysis supported by detailed descriptions of context and phenomena, a qualitative design was preferred (Büyüköztürk et al., 2021:252-253). The primary data sources in this study are case narratives transmitted through ḥadīth reports and the definitions of romantic jealousy in the modern psychological literature. These data are analyzed systematically and comprehensively using comparative content analysis, focusing on thematic patterns of jealousy, forms of legitimate boundary-setting, and social-relational functions (Berg and Lune, 2019: 344). The ḥadīth narrations analyzed in this study were selected from six canonical collections (*al-Kūtub al-Sitta*), which are regarded as reliable in academic ḥadīth scholarship. The relevant ḥadīth narratives were identified by systematically surveying the "Nikāḥ" and "Nisāʾ" sections of the six canonical ḥadīth collections. Content analysis of these narrations, five yielded: "Allāh's jealousy (*gayratullāh*)", "retroactive jealousy", "behavioral outward expressions of jealousy", "legitimization of jealousy", and "reason-based vs. baseless jealousy". The research at hand briefly introduces the ḥadīth case narratives, which were identified primarily to determine the conceptual equivalent of jealousy in ḥadīths. Subsequently, the definitions of jealousy in modern psychology are discussed. The relevant ḥadīths are then examined comparatively within the scope of the six established themes and discussed in relation to the theoretical framework of modern psychology.

In this article, Arabic names and technical terms are transliterated according to the ISNAD Citation Style for Transliteration Alphabet (ISNAD, 20 November 2025).

The present study permits only a limited examination of the manifestations of jealousy within contemporary psychological and sociocultural dynamics. Issues such as the impact of social media, digital privacy violations, online competition, and transformations in contemporary relationship patterns remain outside the scope of this research. Additionally, the ḥadīth examples analyzed in this study were examined within their historical and religious contexts, and no field-based empirical data were collected regarding how jealousy is perceived or practiced in different cultures or in contemporary Muslim communities. Furthermore, this study does not include qualitative or quantitative investigations into how jealousy is interpreted or operationalized in contemporary Muslim societies.

1. The Concept of Jealousy in Ḥadīth

In ḥadīth literature, jealousy is regarded as a natural part of human disposition. However, there is clear guidance on how this emotion should be directed and on how its limits should be established. Narrations in authentic ḥadīth sources demonstrate that jealousy contributes to the preservation of moral order, family privacy, and social stability. In this respect, jealousy emerges both as a divine principle and as a human emotion that requires guidance within interpersonal relationships.

The Prophet stated, "*No one is more jealous than Allāh; therefore, He has forbidden immoral acts*" (Bukhārī, 1993:Nikāḥ, 106). This indicates that jealousy is a divine sensitivity that preserves boundaries and protects the moral fabric of society. Furthermore, the ḥadīth states: "*Allāh's jealousy is provoked when a believer commits forbidden acts*" (Bukhārī, 1993:Nikāḥ, 106). This suggests that divine reactions to boundary violations should be understood through the concept of jealousy.

In ḥadīth sources, the emotion of jealousy is particularly illustrated through concrete examples within the context of family and marital relationships. Events that occurred among the Prophet's wives reveal both the natural presence of this emotion in social life and the aspects that require regulation. One significant example is the jealousy that ʿĀʾisha felt toward Khadīja. According to a narration, the Prophet often praised Khadīja, which disturbed ʿĀʾisha and led her to say: "*I never felt jealous of any woman as much as I did of Khadīja, because the Prophet frequently praised her, and Allāh had promised her a palace in Paradise*" (Bukhārī, 1993:Nikāḥ 106; Ibn Mājah, 2014:Nikāḥ 56). In these reactions, ʿĀʾisha's young age at the time and her character structure, which was still developing, may have played a significant role (Kıranatlıoğlu, 2021:360). The lack of experience inherent in early youth may have provided a basis for such emotions to be expressed more intensely and directly. In this context, the continual praise of Khadīja may have trigger a sense of competition in a young mind. On the other hand, the feeling of jealousy in women does not disappear completely with age; rather, with time and maturity, it becomes more controlled. Accordingly, ʿĀʾisha's attitude may also be evaluated as reflecting age-related emotional processes.

Similarly, competition among the Prophet's wives is reflected in daily incidents recorded in ḥadīth texts. When a food dish sent by one of the wives was broken by another wife out of jealousy, the Prophet responded by saying, "*Your mother felt jealous*" (Bukhārī, 1993:Nikāḥ 106; Nasāʾī, 1930:ʿIshrat al-Nisāʾ 4). addressing the matter calmly and educationally. This reflects the understanding that jealousy should not be suppressed but directed in a controlled manner.

Jealousy is also exemplified among men in the ḥadīths. When Saʿd ibn ʿUbādah stated, "*If I were to see a man with my wife, I would strike him with my sword*." the Prophet responded, "*Are you surprised by Saʿd's jealousy? I am more jealous than him, and Allāh is more jealous than me*" (Bukhārī, 1993:Nikāḥ 106). This narration demonstrates that jealousy can be a legitimate state: it may sometimes take the form of protection from what is non-maḥram, at other times from what is maḥram, and it may also manifest itself in a divine dimension.

The Prophet also clearly classified and defined the theoretical boundaries of jealousy. He said, "*Some forms of jealousy are pleasing to Allāh, while others are not. Jealousy shown in suspicious situations is acceptable, but jealousy without reason is not welcomed*" (Ibn Mājah, 2014:Nikāḥ 56). This ḥadīth warns against the destructive effects of excessive and baseless jealousy and emphasizes that jealousy based on legitimate grounds preserves moral boundaries.

In ḥadīth literature, reflections of jealousy among women are also evident. In this context, it is narrated that ʿĀʾisha, driven by jealousy, followed the Prophet one night after he left the house. When the Prophet noticed her, he asked, "*Was that the shadow I saw of you?*" (Nasāʾī, 1930:ʿIshrat al-Nisāʾ 4). This narrative suggests that jealousy can form a complex emotional pattern that includes suspicion, love, concern, and anxiety, pointing to a multifaceted emotional structure rather than a single, simple feeling. Additionally, it has been observed that the Prophet adopted a balanced approach to prevent jealousy among his wives from becoming destructive. When a food dish prepared and sent by his wife Ṣafiyya was broken by ʿĀʾisha out of jealousy, the Prophet said, "*Your mother felt jealous. A dish for a dish, food for food*" (Nasāʾī, 1930:ʿIshrat al-Nisāʾ 4). In this statement, the Prophet provided an example of an attitude that should be maintained when experiencing jealousy. He did not display anger over the broken dish or the wasted food, but rather demonstrated a controlled stance, emphasizing that the damage should be compensated and the loss should be remedied. Therefore, while ḥadīths present jealousy as an inevitable part of human nature, they emphasize the necessity of educating, guiding, and moderating this emotion. The Prophet's approach recommends regulating jealousy within moral boundaries rather than suppressing it.

In ḥadīth literature, jealousy is construed as an active phenomenon that functions to protect familial privacy, maintain social order, and uphold ethical principles. However, jealousy fueled by unfounded suspicion, fixation, or assumptions not grounded in evidence may lead to negative consequences. In this context, the Prophet's balanced, understanding-centered, and educational approach seeks both to allow a natural space for the expression of jealousy and to prevent this emotion from transforming into a source of social harm.

When the hadīths are considered collectively, they indicate that jealousy, from the Islamic perspective, is neither regarded as a weakness to be entirely suppressed nor as an uncontrolled reaction to be freely expressed. Conversely, jealousy is accepted as a natural part of human disposition, while managing this emotion within the framework of social relationships, family privacy, and moral boundaries are presented as the ideal balance. In addition, the ḥadīths convey different types of jealousy through various figures, thereby providing concrete examples of how this emotion can be mediated by the interaction between psychological processes and social norms. Meanwhile, jealousy-related incidents in the Prophet's family life provide an explanatory framework for understanding the socio-psychological function of this emotion.

2. The Concept of Jealousy in Modern Psychology

Jealousy is a universal emotion at both the individual and societal levels, and various approaches in modern psychology have been developed to define and explain its causes, types, and clinical manifestations. In modern psychological literature, jealousy is defined as "a feeling of displeasure which expresses itself either as a fear of loss of the partner or as discomfort over a real or imagined experience the partner has had with a third party" (Buss, 2000:29). This emotion goes far beyond a simple possessive instinct; it is directly linked to one's self-esteem, relational security, and the need for belonging. Regarding romantic jealousy, White (1981) defines it as "a complex set of thoughts, feelings, and behaviors that are triggered by the perception of an attraction (sometimes imagined) between one's partner and someone else, and that arise in response to threats to the existence or quality of the relationship." Jealousy, although fundamentally an internal emotion, is better understood in modern psychological literature as a complex pattern that encompasses cognitive processes and observable behaviors. This definition demonstrates that jealousy manifests in cognitive, emotional, and behavioral domains. The phrase "sometimes imagined" in the definition indicates that jealousy does not always stem from a physical threat; rather, it points to the powerful and determinative role of an individual's perception of threat in initiating this emotion.

Shepherd (1961) conceptualizes jealousy as a psychiatric symptom, using the term "morbid jealousy". According to him, this condition is a form of obsession directed at real, imagined, or suspected infidelities, and it frequently appears alongside paranoia, delusions, and obsessive symptoms. In delusional jealousy, an individual holds an unshakable belief in their partner's infidelity despite the absence of evidence (also see Marazziti, et al., 1999; Harris, 2004). To support this belief, they often resort to unusual interpretations: ordinary events such as a messy room, a glance at someone in the street, or a slip of the tongue may be perceived as proof. Likewise, when jealousy spirals out of control and reaches pathological levels, it negatively affects an individual's mental health and relational functioning. In the clinical literature, conditions such as "pathological jealousy" or "Othello Syndrome" are characterized by baseless jealousy, obsessive thoughts, and excessive controlling behaviors (Buss, 2000:13-15). At this point, jealousy ceases to be a constructive emotion and becomes a psychiatric condition requiring intervention.

Harris explores the nature and origins of jealousy, as well as the debates surrounding sex differences in its expression. Harris focuses particularly on the "innate module" theory proposed by evolutionary psychologists, which claims that men are more reactive to sexual infidelity while women are more reactive to emotional infidelity. According to evolutionary psychology, these differences stem from sex-specific selection pressures during the Pleistocene epoch. However, Harris critically examines the validity of this claim using diverse sources of data, including forced-choice questionnaires, physiological measurements, real-life cases, cross-cultural studies, and clinical reports. Although some sex differences appear in forced-choice studies, she argues that these findings may be artifacts of the methodology and that cultural influences and individual reasoning may offer more compelling explanations (Harris, 2004).

Harris contends that social-cognitive approaches offer a broader and more flexible framework for understanding jealousy. These models emphasize how an individual's threat perception, perceived value of the relationship, and prior experiences shape their jealous responses. Developmental findings further suggest that jealousy can be observed even in early childhood and, from an evolutionary standpoint, is not limited to romantic relationships. While Harris acknowledges that jealousy may have evolutionary roots, she argues that it is more plausibly explained as a general psychological mechanism shaped by cultural, cognitive, and contextual factors rather than as a universal, sex-specific module that manifests differently in men and women (Harris, 2004).

Jealousy is a powerful and complex emotion within the context of interpersonal relationships. It typically arises from the perception that a valued relationship is being threatened by a third party. This emotion is among the most commonly observed reactions in romantic relationships and profoundly impacts communication. Research indicates that jealousy has both cognitive and emotional components (İmamoğlu & Yılmaz, 2009; Kızıldağ Şahin & Yerlikaya, 2020). On the cognitive level, the individual perceives the relationship to be under threat and engages in comparison; on the emotional level, feelings such as anger, fear, humiliation, and insecurity emerge. These mixed emotions are among the defining characteristics that distinguish jealousy from other feelings. Jealousy is closely related to self-esteem, the significance attributed to the relationship, the level of commitment, and overall relationship quality. Individuals with low self-esteem tend to experience jealousy more intensely. Moreover, jealousy may be experienced differently by gender. Men are generally more affected by physical infidelity, whereas women are more affected by emotional infidelity. In response to jealousy, individuals may adopt various strategies such as confronting their partner directly, targeting the third party, suppressing their emotions, or attempting to improve the quality of the relationship. However, these strategies are not always constructive. Some individuals may resort to destructive communication behaviors such as passive-aggressive attitudes, manipulative actions, or emotional withdrawal (Guerrero & Andersen, 1997; İmamoğlu & Yılmaz, 2009; Kızıldağ Şahin & Yerlikaya, 2020).

3. Jealousy Between Tradition and Science: A Comparison of Ḥadīth Teachings and Modern Psychology

Jealousy, as one of the most fundamental human emotions, has been an inseparable part of both individual and social life throughout history. This emotion, particularly prominent in contexts of possessiveness, belonging, and affectionate relationships, is deeply rooted in human psychology. In both classical Islamic sources and modern psychological literature, jealousy is described as a dual-faceted emotion: on the one hand, it is regarded as a legitimate reflex for protecting loved ones, valued individuals, and social boundaries; on the other hand, when it exceeds reasonable limits and becomes pathological, it can lead to destructive consequences. While the examples of jealousy in ḥadīth literature illustrate the historical and moral framework of this dual structure, modern psychology provides a scientific perspective on the same emotion.

One of the most striking reflections of jealousy in ḥadīth narratives emerges through the statement of Saʿd ibn ʿUbādah, who said,

"*If I saw a man with my wife, I would strike him with my sword*." The Prophet's reaction to this statement is quite remarkable: "*Are you astonished by Saʿd's jealousy? I am more jealous than him, and Allāh is more jealous than I am* (Bukhārī, 1993:Nikāḥ 106). This statement shows that jealousy operates as a reflex within the divine order, protecting moral and social boundaries. Similarly, modern psychology argues that attachment and protection instincts lie at the core of jealousy (Sharpsteen, D. J., & Kirkpatrick, 1997). In men, emotional processes such as suspicion of infidelity, feeling neglected, and the perception of being unneeded can trigger jealousy. (Buss et al., 1992; Aloyce et al., 2023; Pichon et al., 2025). However, jealousy emphasized by the Prophet in ḥadīths is closely linked to the protection of social order, moral norms, and religious boundaries.

The ḥadīth of Saʿd ibn ʿUbādah has opened the way to diverse interpretations of the sociocultural consequences of the jealousy reflex. In this context, Tuksal draws attention to the possibility that this narration may provide a basis for removing male jealousy from the realm of weakness and, as it were, idealizing it by invoking a divine reference (Tuksal, 2012:91-92). According to Tuksal's approach, the Prophet's emphasis on God's jealousy, following Saʿd's expression of his own jealousy, may lead to jealousy being perceived not merely as an individual emotion but as a "divine virtue." Consequently, this carries the risk of glorifying harsh attitudes displayed in the name of jealousy. The divergence between modern psychology's constructive definition of jealousy as a protective reflex and Tuksal's critique of idealized jealousy constitutes an important area of debate within the interpretive world of the ḥadīths. This situation reveals the delicate boundary that must be observed to ensure that jealousy, while, on the one hand, considered legitimate as a moral measure protecting privacy, does not, on the other hand, become an instrument of domination in social relations.

The Prophet's approach to jealousy is not limited to theoretical discourse; it is also shaped by real-life events. The jealousy-driven behaviors of ʿĀʾisha provide significant examples in this regard. In the ḥadīth mentioned above, when Ṣafiyya sent food to the Prophet, ʿĀʾisha, driven by jealousy, broke the dish. Rather than reacting harshly, the Prophet softened the atmosphere by saying, "*Your mother felt jealous*." The Prophet's approach in this

incident reflects an effort to safeguard both the interpersonal relationship and the broader social environment by attending to the underlying emotion rather than escalating the conflict. Barlak (2023:40) states that the Prophet tended to resolve problems arising within family relations by removing them from a conflictual framework and steering them toward a constructive resolution. According to Barlak, focusing on the motives underlying some of ʿĀʾisha's attitudes and responding to these shortcomings with forbearance constitute a functional reflection of this method. Modern psychology emphasizes that jealousy in relationships, if uncontrolled, can produce destructive outcomes (Shepherd, 1961; Marazziti, et al., 1999; Harris, 2004; Aloyce et al., 2023), but when properly managed, can strengthen relational bonds. The Prophet's approach, as illustrated in these examples, presents a historical counterpart to the constructive intervention methods advocated by modern psychology (Guerrero et al. 2011; Mensah & Addo, 2023). On the other hand, the narration that includes the incident in which ʿĀʾisha breaks a dish out of jealousy can be interpreted, in modern psychological terms, as describing an impulsive behavioral outburst linked to emotion dysregulation (see Garber & Dodge, 1991:8-9). However, the Prophet's statement "*Your mother felt jealous*", can be expressed both as a strategy of contextualizing the intention behind the act and protecting the dignity of the other party, offering an early model for emotion management.

Jealousy in the ḥadīths constitutes a historical field of observation that offers insight into emotional interactions within relationships. ʿĀʾisha's jealous response when the Prophet praised Khadīja demonstrates documenting the emotional dimensions of family relationships. The Prophet's approach to jealousy in these reports creates space for emotional expression while preserving relational balance. His manner of addressing this emotion is evident in the narrations as a practice of maintaining equilibrium, one that prevents tensions from escalating and sustains relational bonds without causing emotional harm (Bukhārī, 1993:Nikāḥ 106). This attitude points to an emotion-management model that governs jealousy within the boundaries of trust and peace in relationships. Modern psychology explains that intense cognitive preoccupation with a partner's past relationships can trigger cycles of retroactive jealousy that may negatively affect relationship functioning through manifestations such as anxiety, anger, and decreased self-esteem (Stockill, 2013:8-9). The Prophet's avoidance of anger- or anxiety-based reactions in the face of jealousy, as reflected in the narrations, demonstrates an attitude that protects relational trust and family boundaries, and signals harmony with the constructive principles of emotion management emphasized in contemporary psychology (Guerrero et al. 2011; Mensah & Addo, 2023).

Additionally, the incident in which ʿĀʾisha secretly followed the Prophet at night illustrates that jealousy could also manifest at the behavioral level. The Prophet's resolution of the matter, through language that conveyed both humor and guidance, reflects an approach that prioritizes the protection of relational trust while demonstrating that emotion can be managed with balance and awareness to maintain relationship boundaries. Modern psychological literature explains the behavioral expressions of jealousy as observable practices monitoring, following, and surveillant control tendencies oriented towards a partner's routines and recommends that such behaviors be addressed through interpersonal processes that support explanatory communication, constructive dialogue, and trust-

strengthening interactions (Buss, 2002). This situates the Prophet's attitude as an applicable, realistic model, indicating that jealousy can be managed in ways that preserve and regulate trust within relationship boundaries without causing relational harm.

Another notable dimension in ḥadīth literature is the concept of divine jealousy (*ghayratullāh*). The ḥadīths "Allāh feels jealousy and has prohibited actions that violate morality" (Bukhārī, 1993:Nikāḥ 106) and "*Some forms of jealousy please Allāh, while others do not. Jealousy shown in situations that genuinely raise suspicion is acceptable; however, jealousy without cause is not welcomed*" (Ibn Mājah, 2014:Nikāḥ 56). indicates that jealousy holds a legitimate and morally grounded dimension in the divine domain. In this context, Çetin characterizes the concept of *ghayratullāh* from a theological perspective, emphasizing that divine jealousy is His refusal to consent to His servants' inclinations toward fornication and other forms of immorality (Çetin, 2015:389). Çetin's observation thus removes jealousy from the realm of human, subjective emotional states and reframes it as an expression of the divine will to preserve moral boundaries. Modern psychology tends to evaluate jealousy largely within individual and social frameworks (Buss, 2000:29), whereas the ḥadīth discipline presents this emotion as a means of protecting religious and moral boundaries, especially by safeguarding ethical limits and preventing immoral conduct. This contrast can be described as a key epistemological difference between the two perspectives and is positioned as a defining axis that distinguishes their emotional conceptualizations in the production of knowledge.

Modern psychology distinguishes between pathological and healthy jealousy. Pathological jealousy is characterized by obsessive thoughts, controlling behaviors, and harmful reactions that undermine the relationship. Healthy jealousy, on the other hand, reflects efforts to sustain emotional attachment and protect the relationship (Marazziti et al., 2003; Easton et al., 2007). Similar distinctions can be observed in ḥadīth literature. The Prophet said: "*One type of jealousy pleases Allāh, while another does not. Jealousy shown in situations that raise suspicion is acceptable; jealousy without a valid reason is not acceptable*" (Ibn Mājah, 2014:Nikāḥ 56). The phrase "*jealousy without a valid reason is not acceptable*" delineates the boundaries of jealousy for a Muslims.

It is noteworthy that women's jealousy and rivalry were evident within the social structure and human nature through the conflicts among the Prophet's wives. Modern psychology generally associates women's jealousy with emotional attachment and the need for social approval, acceptance, and recognition (Kayrak, 2023). In this framework, ʿĀʾisha's jealousy-driven behavior can be evaluated.

The Prophet's attitude toward emotions such as jealousy aligns closely with the strategies of "acceptance" and "cognitive reappraisal," which are central to relationship-repair processes in modern psychology (Olekalns & Caza, 2024). Rather than suppressing jealousy, he recognizes it as a natural and inevitable emotion, yet he aims to prevent it from becoming destructive. This approach offers an early framework of emotion management in which emotions are noticed and acknowledged without judgment, partners are oriented toward mutual understanding rather than self-protective reactions, and trust and sustainability withing relationships are reinforced. Olekalns and Caza (2024) state that initiating a repair process

immediately after emotional outbursts is critical to maintaining a healthy relationship. In their relationship-repair framework, the concept of "acceptance" can be understood as a process in which a person becomes aware of their own emotions while refraining from judging or evaluating them. Acceptance prepares the ground for partners to shift toward mutual understanding by reducing the impact of negative emotions, enabling them to move away from self-protective reactions. Cognitive reappraisal aims to change the meaning attributed to the threat to the relationship. When individuals reframe a negative event as an opportunity for growth or as a turning point to strengthen the relationship, the affective climate shifts in a positive direction. This strategy enhances relational resilience, supports the regulation of interpersonal responses, encourages relationship-strengthening orientation, and facilitates long-term repair processes. Kivity et al., 2016; Olekalns & Caza, 2024). The Prophet's approach in the incident involving the broken dish and the wasted food (Bukhārī, 1993:Nikāḥ 106; Nasāʾī, 1930:ʿIshrat al-Nisāʾ 4) also preserves the repair of the social relationship and the potential to maintain the relational bond's resilience. His request for a new dish in place of the broken one can be characterized as a concrete manifestation of relationship repair at the behavioral level.

From a cultural-comparative perspective, in Western societies, jealousy is most often discussed in terms of personal honor, self-confidence, loss of control, and deterioration of emotional regulation (Pfeiffer & Wong, 1989; Desteno et al., 2006). In Islamic societies, however, jealousy is strongly associated with safeguarding the social order, protecting honor, dignity, and reputation, and observing religious boundaries (Barry, 2016; Katz, 2019). This cultural difference points to a fundamental divergence between the framing of jealousy in modern psychology and the meanings it is attributed in Islamic teachings. Both perspectives explain jealousy on different epistemological grounds. Nevertheless, their ultimate aims are shared: to transform jealousy into a functional emotion-management model that, without denying the feeling, supports constructive communication in relationships and contributes to the preservation of social balance.

Conclusion

This study, which examines jealousy comparatively from the perspectives of ḥadīth literature and modern psychology, concludes that both disciplines regard jealousy as an inextricable part of human nature. The findings indicate a strong conceptual parallel between traditional religious texts and contemporary psychological evidence in terms of the definition, classification, and management of this emotion.

According to research findings, ḥadīth literature considers jealousy an innate emotion to be contained and guided within moral boundaries, rather than a condition to be eliminated entirely. This approach aligns with contemporary psychology, which recommends managing jealousy through strategies such as acceptance and cognitive reappraisal during interpersonal repair processes rather than suppressing it. The Prophet's response "*Your mother felt jealous*" in the incident in which his wife ʿĀʾisha broke a dish out of jealousy demonstrates an emotion recognition practice that avoids judgment and preserves relational bonds during moments of crisis, aligning with constructive communication models proposed in modern psychology.

Another significant similarity identified in the study concerns the classification of

jealousy. In the ḥadīth literature, the distinction between evidence-based jealousy, described as "pleasing to Allāh," and jealousy based on unfounded assumptions, described as "not pleasing to Allāh," largely corresponds to the differentiation in modern psychology between "healthy/protective jealousy" and "pathological or morbid jealousy," the latter involving delusional and obsessive characteristics. Both fields converge on the view that baseless suspicions and excessive control can lead to relational destruction, emphasizing that unfounded doubts and extreme monitoring contribute to the erosion of relational bonds rather than their preservation.

The research has also revealed contextual divergences between the two disciplines. While modern psychology explains jealousy primarily through constructs such as individuals' self-esteem, fear of loss, and attachment styles, ḥadīth literature situates this emotion within a broader ethical framework that includes safeguarding moral boundaries, protecting family privacy, and preserving social order. The concept of *ghayratullāh*, emphasized in the ḥadīth corpus, introduces a theological dimension to the discussion by framing jealousy as a manifestation of divine sensitivity to violations of prohibitions and as an aspect of moral vigilance against breaches deemed unlawful.

Ultimately, this research foregrounds an approach in which jealousy is regulated along the axis of trust and transparency, rather than being suppressed or transformed into pathological suspicion. Evaluating the restorative and balancing practices found in the Sunnah of the Prophet alongside modern psychological evidence is expected to provide a theoretically rich and robust foundation for the fields of emotion regulation and family counselling.

Etik Beyanı : Çalışmanın tüm hazırlık aşamalarında etik kurallara uyulduğu yazar tarafından beyan edilir. Aksi bir durumun tespiti hâlinde, Artvin Çoruh Üniversitesi Uluslararası Sosyal Bilimler Dergisi herhangi bir sorumluluk kabul etmez ve tüm sorumluluk yazara aittir.
Etik Onayı : Çalışmada katılımcılardan anket, görüşme, gözlem ya da deney yoluyla birincil veri veya kişisel veri içeren herhangi bir içerik kullanılmamıştır. Bu nedenle etik kurul onayı gerekmemektedir.
Çıkar Çatışması : Herhangi bir çıkar çatışması bulunmamaktadır.
Yazar Katkısı : Çalışma tek yazar tarafından hazırlanmıştır. Tüm katkı (%100) Ayşegül Toprak Şahin'e aittir.
Finansman : Yoktur.
Teşekkür : Çalışmayı büyük bir titizlikle inceleyerek önemli düzeltme ve katkı önerilerinde bulunan Arş. Gör. Hüseyin Cihat Şahin'e teşekkür ederim. Ayrıca çalışmanın bilimsel niteliğinin ve akademik kalitesinin artırılmasına yönelik yapıcı değerlendirme ve katkıları dolayısıyla iki değerli yazı hakemine de şükranlarımı sunarım.
Yapay Zekâ Kullanımı : Bu makalenin hazırlanmasında yapay zekâ araçları (ChatGPT, GPT-5 sürümü) sınırlı ve destekleyici bir şekilde kullanılmıştır. Bu araçlardan, özet, sonuç ve ana metnin bazı bölümlerinde alternatif ifade biçimleri üretmek; ayrıca yazarın ana dili İngilizce olmadığından dilbilgisi ve akıcılığı geliştirmek için yararlanılmıştır. Yapay zekâ tarafından üretilen güncel kaynak özetlerindeki bilgilerin doğruluğu ile diğer bölümlerde oluşturulan metin kalıplarının tutarlılığı yazar tarafından kontrol edilmiştir. Araştırmanın amacı, literatür taraması, veri toplama ve analiz süreçleri, bulguların yorumlanması ve son düzeltmeler gibi temel unsurlar tamamen yazar tarafından manuel olarak gerçekleştirilmiştir.

Ethical Approval : The author declares that all stages of the study were conducted in accordance with ethical research principles. In the event of any misconduct, Artvin Çoruh University Journal of International Social Sciences assumes no responsibility and all responsibility lies with the author.
Ethical Approval : The study did not involve the collection of primary data or any content containing personal data through surveys, interviews, observations, or experiments with participants. Therefore, ethical approval was not required.
Conflict of Interest : No conflict of interest exists.
Author Contributions : This is a single-author study. All contributions (100%) belong to Ayşegül Toprak Şahin.
Funding : None.
Acknowledgements : I would like to thank Hüseyin Cihat Şahin for carefully reviewing the manuscript and for providing valuable correction and contribution suggestions. I also extend my sincere gratitude to the two anonymous reviewers for their constructive evaluations and contributions that significantly enhanced the scientific quality and academic rigor of the study.

AI Use Statement **:** In the preparation of this article, artificial intelligence tools (ChatGPT, version GPT-5) were used in a limited and supportive manner. They were employed to provide alternative expressions in the abstract, conclusion, and some sections of the main body; and to improve grammar and fluency (since the author is not a native English speaker). The author verified the accuracy of the information in AI-generated summaries of recent sources and the correctness of AI-produced text patterns in other parts. The essential components of the research, including the determination of the research objective, literature review, data collection and analysis, interpretation of findings, and final revisions, were carried out manually by the author.

References

Aloyce, D., Stöckl, H., Malibwa, D., Peter, E., Mchome, Z., Dwarumpudi, A., Buller, A. M., & Kapiga, S. (2023). Men's reflections on romantic jealousy and intimate partner violence in Mwanza, Tanzania. *Violence Against Women*, *29*(6-7), 1299-1318.

Barlak, Y. (2023). Hz. Peygamber'in Hz. Âişe'nin kişilik gelişimine katkısı. *Siyer Araştırmaları Dergisi*, 8, 27-47.

Barry, B. N., (2016). Gender Roots: Conceptualizing "Honor" Killing and Interpretations of Women's Gender in Muslim Society. *What All Americans Should Know About Women in the Muslim World*, 2, 1-12.

Berg, B. L., & Lune, H. (2019). Sosyal bilimlerde nitel araştırma yöntemleri (Transl. Arı, A.). Konya: Eğitim Yayınevi.

Bukhārī, Muḥammad b. Ismāʿīl. (1993). *Ṣaḥīḥ al-Bukhārī*. (Ed.) Muṣṭafā Deeb al-Bughā. Damascus: Dār Ibn Kathīr.

Bringle, R. G., & Buunk, B. P. (1991). Extradyadic relationships and sexual jealousy. In *Sexuality in close relationships.* (Eds.) McKinney, K., S. Sprecher., 135-153, New Jersey: Lawrence Erlbaum Associates.

Buss, D. M., Larsen, R. J., Westen, D., & Semmelroth, J. (1992). Sex differences in jealousy: Evolution, physiology, and psychology. *Psychological Science, 3*(4), 251-255.

Buss, D. M. (2000). *The Dangerous passion: Why jealousy is as necessary as love and sex*. New York: The Free Press.

Buss, D. M. (2002). Human Mate Guarding. *Neuroendocrinology Letters Special Issue*, *4*(23), 23-29.

Büyüköztürk, Ş., Çakmak, E. K., Akgün, Ö. E., Karadeniz, Ş., & Demirel, F. (2021). Eğitimde bilimsel araştırma yöntemleri. Ankara: Pegem Akademi.

Çetin, M. (2015). Hadisler bağlamında şiddet olgusu. *Dicle Üniversitesi İlahiyat Fakültesi Dergisi*, *17*(2), 371-400.

DeSteno, D., Valdesolo, P., & Bartlett, M. (2006). Jealousy and the threatened self: Getting to the heart of the green-eyed monster. *Journal of Personality and Social Psychology*, *91*(4), 626-641.

Doğanay, S. (2024). Hicrî dördüncü asırdan psikanalize bir sesleniş: Ebû Bekir er-Râzî ve Melanie Klein'in 'haset' üzerine düşünceleri hakkında bir inceleme. *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi, 24*(2), 194-204.

Dölek, A. (2002). *Hadisler ışığında haset hastalığı ve psikoterapi*. Harran Üniversitesi İlahiyat Fakültesi Dergisi, 4, 39-82.

Easton, J. A., Schipper, L. D., & Shackelford, T. K. (2007). Morbid jealousy from an evolutionary psychological perspective. *Evolution and Human Behavior, 28*(6), 399-402.

Guerrero, L.K., & Andersen, P.A. (1997). Jealousy experience and expression in romantic relationships. In *Handbook of Communication and Emotion: Theory, Research, Applications, and Contexts*. (Eds.) Andersen, P.A., Guerrero, L.K., 155-188, San Diego: Academic Press.

Guerrero, L. K., & Andersen, P. A. (1998). The dark side of jealously and envy: Desire, delusion, desperation, and destructive communication. In *The dark side of close relationships.* (Eds.) Spitzberg, B. H., Cupach, W. R., 33-70, New Jersey: Lawrence Erlbaum Associates.

Guerrero, L. K., Hannawa, A., & Babin, E. (2011). The communicative responses to jealousy scale: Revision, empirical validation, and associations with relational satisfaction. *Communication Methods and Measures*, 5, 223-249.

Garber, J., Dodge, K. A. (1991). Domains of emotion regulation. In *The Development of Emotion Regulation and Dysregulation*. (Eds.) Garber, J., Dodge, K. A., 3-11, Cambridge: Cambridge University Press.

Harris, C. R. (2004). The evolution of jealousy. *American Scientist*, 92, 62-71.

Ibn Mājah, Muḥammad b. Yazīd. (2014). *Sunan Ibn Mājah*. (Ed.) Iṣām Mūsā al-Hādī. Jubayl: Dār al-Ṣiddīq li al-Nashr.

ISNAD, ISNAD Citation Style. "Transliteration". Access: 20 December 2025. https://www.isnadsistemi.org/en/guide/isnad2-2/academic-writing/23-transliteration/

İmamoğlu, A., & Çelik, Y. (2009). Evlilik hayatında kıskançlık - Dindarlık ilişkisine psikolojik yaklaşım. *Dini Araştırmalar*, *12*(35), 7-30.

Katz, M. H. (2019). Beyond ḥalāl and ḥarām: Ghayra (jealousy) as a masculine virtue in the work of Ibn Qayyim al-Jawziyya. *Cultural History*, *8*(2), 202-225.

Kayrak, M. E., Çaplı, M., Aksakallı, G., & Karaaziz, M. (2023). Kıskançlık duygusu ile ilgili bir derleme. *Afyon Kocatepe University Journal of Social Sciences, 25*(3), 1079-1090.

Kıranatlıoğlu, M. (2021). Peygamber hanımlarının kıskançlıkları. *Batman Akademi Dergisi*, *5*(2), 343-362.

Kızıldağ Şahin, S., & Yerlikaya, İ. (2020). Yakın ilişkilerde kıskançlık: Akılcı olmayan inançlar ve sosyal yetkinlik beklentisi. *Sakarya Üniversitesi Eğitim Fakültesi Dergisi*, *20*(2), 194-204.

Kivity, Y., Tamir, M., & Huppert, J. D. (2016). Self-acceptance of negative emotions: The positive relationship with effective cognitive reappraisal. *International Journal of Cognitive Therapy*, *9*(4), 279-294.

Marazziti, D., Akiskal, H. S., Rossi, A., & Cassano, G. B. (1999). Alteration of the platelet serotonin transporter in romantic love. *Psychological Medicine*, 29, 741-745.

Marazziti, D., Di Nasso, E., Masala, I., Baroni, S., Abelli, M., Mengali, F., Mungai, F., Rucci, P., Di Nasso, E., & Masala, I. (2003). Normal and obsessional jealousy: A study of a population of young adults. *European Psychiatry,* 18, 106-111.

Mensah, I., & Addo, M. (2023). Envy and jealousy in entrepreneurial activities: existence and nature, causes, effects and management. *Journal of Global Entrepreneurship Research*, 1, 1-20.

Nasāʾī, Aḥmad b. Shuʿayb. (1930). *Sunan al-Nasāʾī*. (Ed.) Ḥasan Muḥammad al-Masʿūdī. Cairo: Maktaba al-Tijāriyya al-Kubrā.

Pfeiffer, S. M., Wong, P. T. P., (1989). Multidimensional jealousy. *Journal of Social and Personal Relationships*, *6*(2), 181-196.

Pichon, M., Stern, E., Sharma, V., Kyegombe, N., Stöckl, H., & Buller, A. M. (2025). The role of jealousy and infidelity in intimate partner violence against women: a qualitative meta-synthesis of five studies. *BMC Public Health, 25*(1), 3502.

Olekalns, M., Caza, B. B. (2024). Resetting relationship trajectories: A reconceptualization of the relationship repair process. *Journal of Organizational Behavior*, 45, 313-332.

Sharpsteen, D. J., & Kirkpatrick, L. A. (1997). Romantic jealousy and adult romantic attachment. *Journal of Personality and Social Psychology, 72*(3), 627-640.

Shepherd, M. (1961). Morbid jealousy: Some clinical and social aspects of psychiatric symptom. *The British Journal of Psychiatry*, 107, 687-753.

Stockill, Z. (2013) *Overcoming retroactive jealousy*. South Carolina: CreateSpace Publishing.

Tuksal, H. Ş. (2012). *Kadın karşıtı söylemin İslam geleneğindeki izdüşümleri*. Otto Yayınları.

White, G. L. (1981). Some correlates of romantic jealousy. *Journal of Personality*, *49*(2), 129-147.