

THE SUPERIORITY OF THE MAIN CHARACTER IN *WANASĪTU ANNĪ IMRA'AH*: A STUDY OF ALFRED ADLER'S PERSONALITY PSYCHOLOGY

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HISTORY

Received
14/5/2025

Revised
26/6/2025

Accepted
28/6/2025

Published
30/6/2025

KEYWORDS

Superiority,
Wanasītu Annī
Imra'ah,
Personality
Psychology,
Alfred Adler

ABSTRACT

This research discusses the superiority of the main character in the novel *Wanasītu Annī Imra'ah* with the approach of Alfred Adler's personality psychology theory. This study aims to reveal the struggle of the main character (Suad) in achieving superiority in himself. This research uses descriptive qualitative method. The research data source is the novel *Wanasītu Annī Imra'ah* by Ihsan Abdul Quddus. Data were collected by observing and recapitulating conversations that contain elements of female superiority. Then, it was analyzed using Alfred Adler's personality psychology theory. The results of this study show the superiority that exists in the main character (Suad) based on Adler's individual psychology theory. Su'ad managed to achieve superiority in himself fulfilling three principles of the direction of the struggle towards superiority; Style of Life which is seen directly from the character of the main character who is ambitious and brave. Then the mindset and values of superiority from within her who has a more empowered style than Egyptian women in general. Creative Self is seen when Suad dares to make her own life choices to be free from confinement by mobilizing the masses, fighting colonialism, even achieving and having a career in a patriarchal culture. Finally, the struggle for compensation in life is seen when the main character reduces her weakness that is difficult to feel safe by getting married.

Citation in APA Style: Jamiyl, F., Riza, Y., Rezi, M. (2025). The Superiority of the Main Character in *Wanasītu Annī Imra'ah*: A Study of Alfred Adler's Personality Psychology. *Ukazh: Jurnal Ilmiah Mahasiswa Bahasa dan Sastra Arab*, 1(1). 40-54.
<https://doi.org/10.37108/ukazh.v1i1.1904>

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Available online at: <https://rjfahuinib.org/index.php/Ukazh>

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INTRODUCTION

The superiority of the main character in literature often becomes a focal point through which gender dynamics and social critique are articulated. In *Wanasītu Annī Imra'ah*, Suad emerges as a female figure who challenges traditional gender roles by striving for psychological and social superiority within a patriarchal society. This mirrors a broader literary phenomenon where women are portrayed not only as companions to male protagonists, but also as symbols of resistance, marginalization, empowerment, and transformation (Raheem, 2023; Rosita & Yanti, 2024; Zahoor et al., 2024). Literature functions as a mirror of social and cultural realities, serving as a medium for authors to document, critique, and construct the roles and identities of women (Asmawati et al., 2023; Riyanti et al., 2023). Across different historical periods, female characters have often been depicted as subordinate, stereotyped, and objectified; however, many literary works also portray women as assertive and independent, capable of transcending normative gender expectations (Crann et al., 2022). This makes the study of women's superiority in literary works, particularly through psychological lenses, both timely and significant.

Studies on women in literature often intersect with broader themes such as feminism, psychology, and cultural identity, focusing on issues like self-actualization, inequality, and gender-based constraints (Crann et al., 2022; Lucas & Ordeniza, 2023; Santoniccolo et al., 2023; Shaheryar & Ahmed, 2024). However, in the context of *Wanasītu Annī Imra'ah*, the relevance lies not merely in gender representation, but in the psychological depth of the female protagonist's pursuit of self-determination. Arabic authors such as Nawal El-Sa'adawi, Latifa al-Zayyat, and Ihsan Abdul Quddus have contributed significantly to challenging patriarchal narratives, each portraying female agency in unique ways (Arianty et al., 2020b; Irmayani et al., 2024a; Zamil et al., 2022). Among them, Quddus distinguishes himself by constructing female characters who internalize masculine-coded strength while navigating complex psychological tensions. In *Wanasītu Annī Imra'ah*, the central conflict lies in Suad's attempt to reconcile her public aspirations with private expectations a dynamic that is best understood through the lens of Alfred Adler's personality psychology. Thus, this novel serves not only as a reflection of Egyptian society but also as a psychological case study of female superiority and identity negotiation within a patriarchal structure.

Ihsan Abdul Quddus's novel *Wanasītū Annī Imra'ah* has had a significant impact in shaping readers' consciousness, both in Egypt and in the Arab literary sphere at large (Zulfika, 2022a). This work depicts female characters who challenge patriarchal norms through representations of female superiority, such as the desire to become leaders, reject domestic roles, and display resilience in the face of social pressure. This reflects the shifting role of women in post-revolution Egyptian society, who have begun to be active in the public and political spheres (Arianty et al., 2020b; Mokodompit et al., 2023; Rahma et al., 2021). This confirms that the novel is a platform for ideological contestation between patriarchy and feminism. As such, the novel is not only influential in Egypt but also enriches literary discourse and gender studies globally.

Therefore, this research needs to be studied to identify the problems behind the attitude and existence that the main female character wants to obtain in the novel. These problems occur in the form of psychological upheaval rooted in the situation of searching and losing identity, which ultimately constructs inner conflict to achieve superiority as a form of compensation for feelings of inferiority (Vaughan, 1927a). Superiority in Alfred Adler's theory is understood as an internal drive to be better and more meaningful in

social life, rather than simply dominance over others. Therefore, Adler's individual psychology theory that emphasizes striving for superiority, childhood experiences, feelings of inferiority, and lifestyle (Farsi, 2022; Vaughan, 1927b) is appropriate for understanding the inner dynamics of female characters in the face of social pressure and traditional gender construction.

Various previous studies have discussed the representation of main characters in literary works from a psychological perspective. Ihsan Abdul Quddus' works, especially *Wanasitū Annī Imra'ah*, have been studied by several researchers with different approaches, such as masculinity theory (Muntahana & Basid, 2022), structuralism theory (Arianty et al., 2020a), animus personality in female characters Carl Gustav Jung theory (Mokodompit et al., 2023), literary sociology theory (Zulfika, 2022b), and feminist literary criticism theory (Layalin et al., 2024). Studies that use Alfred Adler's theory such as (Mustaqimah & Yuniawan, 2021) examining inferiority and superiority in Andrea Hirata's novel, (Jamshidi & Meymandi, 2023) examining verbal signs of inferiority in Ali Fouda's poetry. Meanwhile, studies that discuss women in Arabic literature such as (Hamid et al., 2021) examine the reconstruction of the role of Arab women in the media using critical discourse analysis, (Ansari et al., 2022) in their study which states that women are the main element of family formation and (Irmayani et al., 2024b) which examines the struggle of women in the novel "Woman at Point Zero" by Nawal El Saadawi.

Unlike previous studies, this research presents a novel contribution by applying Alfred Adler's theory of personality psychology to explore the main female character's pursuit of superiority in *Wanasitū Annī Imra'ah*. The study aims to uncover Suad's inner psychological dynamics as she struggles to overcome feelings of inferiority in a socially restrictive environment, seeking autonomy, validation, and self-worth within a patriarchal culture. Adler's framework offers a fresh lens to examine not only the character's internal motivations but also the complex pathways she navigates to construct an empowered identity. Beyond its theoretical value, the urgency of this study lies in its potential to deepen our understanding of how psychological resistance and personal agency are articulated in Arabic literature. By highlighting the psychological dimension of female empowerment in a culturally specific setting, this research contributes to the ongoing discourse on gender, identity, and social transformation in the Arab world. It provides a meaningful bridge between literary analysis and real-world conversations about women's roles in resisting structural inequalities.

METHOD

This research adopts a descriptive qualitative method. The primary data source is the novel *Wanasitū Annī Imra'ah* by Ihsan Abdul Quddus (Al-Quddus, 2016), selected due to its unique portrayal of a female protagonist who challenges traditional gender roles and internalizes a psychological struggle for superiority and making it highly relevant to the application of Alfred Adler's personality theory. The novel not only reflects Egyptian social dynamics but also presents rich narrative material in exploring the concepts of inferiority, self-determination, and individual empowerment in a patriarchal context. Secondary data include theses, journal articles, and academic books relevant to the topic. Data were collected in three stages: (1) close reading of the primary source, (2) selecting quotations that illustrate the personality traits related to the superiority of the main character (Suad), and (3) organizing the data prior to analysis. The analysis employed a content analysis method grounded in Adler's personality psychology framework. This process was carried out in three steps: identifying expressions of the *Style of Life*, tracing

manifestations of the *Creative Self* that highlight Suad's self-directed agency and examining the psychological drive toward *compensation* as a response to feelings of inferiority. Through this approach, the study seeks to uncover the psychological dimensions of Suad's superiority as portrayed in the novel.

RESULTS

The movement of the self from a feeling of inferiority to a person of superiority is a personality psychology concept founded and developed by Alfred Adler. This personality psychology is used to realize a human personality that can live with motivations that will help him become someone who is successful and happy with himself. This personality psychology term is known as Inferiority Complex, which is the state of a person who is at the lowest point in his life. Therefore, he is able to master feelings of self-inferiority and motivate himself from his subconscious to become a human being who has feelings of superiority. So along the journey from feelings of inferiority to superiority, the human will go through phases such as the following findings.

Style of Life

The concept of Style of Life refers to the mindset, values, beliefs, and ways of acting that shape a person's character and behavior. Style of Life develops from childhood and forms the foundation for individuals in pursuing goals and achieving superiority.

أما أنا فكنت الأطيق أعمال البيت.. الأطيق المطبخ ولا الإشراف على الخدم ولا الاهتمام بالديكور

I had no interest in doing housework. I didn't care about running the kitchen, supervising the maid or taking care of the decorations and layout in my house

Quddus : 6

This narrative can be analyzed in the context of the concept of style of life in Adler's personality psychology. Su'ad, who is introduced in the quote, exhibits traits that support Adler's idea of style of life. Su'ad asserts that he has chosen his life path early on, highlighting Adler's view that style of life develops from childhood. Her statement suggests that her preferences and inclinations may have been present since her childhood, influencing the way she thinks and acts now. Furthermore, Su'ad states that he is 'different', indicating that he has a unique outlook on his life. This reflects how style of life encompasses the mindset, values and beliefs that shape one's character. Su'ad points out that she is not interested in doing household tasks such as taking care of the kitchen or supervising the maid, which reflects her preferences and priorities.

As such, this quote provides a concrete example of how the concept of style of life in Adler's psychology can be observed in everyday life. It shows how childhood experiences and individual tendencies can form the foundation for how a person views himself, the world, and how he interacts with his surroundings. This is in line with the lifestyle adopted by Su'ad since his childhood, which has a great influence on his lifestyle as an adult.

فقد أقمت حياتي كلها منذ كنت طفلة حتى اليوم على عنصرين متكاملين وهما العلم والاتصالات الاجتماعية..

There are two things that have been the starting point of my life from childhood until now; knowledge and a wide social network.

Quddus : 7

Again in her statement that Su'ad was small, already instilled ambitions and ideals that were unusual in Egyptian society at that time as a woman, but she didn't care she didn't want to be a housewife who she likened to a housekeeper, taking care of children and husbands. She saw that this was not where the happiness she dreamed of lay. This pattern clearly shows how Su'ad's personality is portrayed as someone who has values, viewpoints, and perspectives that influence her personality from childhood. That women can also have the same dreams and ideals as men. She demands freedom for women to make choices in the future. It was these desires that succeeded in encouraging Su'ad to be serious in achieving her goals.

Suad's statement illustrates the essence of the lifestyle proposed by Adler. The two main factors that became the cornerstones of his life journey were knowledge and a wide social network. By emphasizing the importance of science, Su'ad shows that he has a strong interest in gaining a deep understanding of various topics. Involvement in extensive societal networks, on the other hand, highlights the importance of interpersonal relationships and connections with others. These two factors combined suggest that Su'ad has a lifestyle characterized by strong intellectual exploration and deep social connections, reflecting his unique way of viewing himself, the world, and how he interacts with his surroundings.

اليوم الأول وقبل أن تتحرك كثير من المدارس بما فيها مدارس الأولاد، ذهبت إلى المدرسة في الصباح واستطعت أن أجمع الطالبات وأعلن بهن الإضراب

On the first day, before many schools, including boys' schools, went on strike, I went to the school in the morning and was able to gather the students and declare a strike.

Quddus : 12

In the context of the concept of style of life from Alfred Adler's theory, Suad's actions reflect how he faces challenges and injustices in an active and progressive way. Style of life in Adler's theory refers to the general pattern of a person's behavior and reactions to their environment and life. In this case, Suad shows an ambitious and brave style of life by defying existing norms and fighting for her rights and the rights of her female friends. In the context of this courageous personality, Suad shows a strong and firm attitude in following her beliefs and principles. Her actions express the courage to defy existing social norms and take steps that may be considered unorthodox for a girl of her age. Her non-conformist attitude shows that Suad is not affected by the gender expectations or stereotypes that exist around her, and she prefers to follow the values and principles she believes in. This courageous personality is a source of inspiration for many, as she shows that personal courage and integrity can bring about positive change, even when faced with social or cultural pressures.

ولا أريد أن أستمر في سرد حياتي العامة.. إنها حياة لا تحتاج إلى اعتراف لأنها حياة مفتوحة معروفة وإن اختلف الرأي في تقديرها.

I don't want to continue recounting my public life. It is a life that does not need to be recognized because it is an open life that is known, even if there are different opinions about its value.

Quddus : 13

In Adler's theory, style of life refers to the general patterns of behavior and attitudes that individuals choose in dealing with life's challenges and situations. Suad demonstrated that he was dissatisfied with mediocrity and refused to be trapped within the norms of the ordinary. He sought specialness and excellence in his life, which corresponds to the psychological drive to achieve superiority, one of the main concepts in Adler's theory. By refusing to be mediocre and desiring to be different, Suad demonstrates high ambition and a desire to reach his full potential. This reflects a strong drive to be better and achieve greater success, which is part of an individual's attempt to achieve superiority in Adler's theory. In other words, Suad's unusual and ambitious mindset corresponds to the concept of style of life described by Adler, which emphasizes the importance of aspiration and individual effort to achieve excellence in life.

Creative Self

Creative Self is a concept that emphasizes an individual's freedom to make decisions and shape their own destiny. It reflects Adler's view that humans have an active role in directing their lives and can use creativity to overcome low self-esteem.

ربما كانت هذه هي المقدمة التي كانت تدفعني إليها طبيعي منذ كنت طفلة دون أن أتعمدها.. ومنذ كنت طفلة وأنا أثير بين أفراد العائلة حيرة كبيرة.. فقد كنت أختلف عن أختي الكبرى..

Perhaps this achievement was a drive from within me that I didn't realize. The self-drive I've had since I discovered the ambiguities in my family. Since childhood, I was different from my older sister.

Quddus : 5

In this quote, Su'ad reveals that perhaps his academic achievements were the result of a drive that came from within him that he had not realized before. This suggests that Su'ad feels there is some kind of internal motivation that drives him to achieve, even when he may not realize it directly. This statement reflects the concept of Creative Self in Adler's psychology, which emphasizes that individuals have the freedom to make decisions and shape their own destiny. In addition, Su'ad also mentions that this drive emerged since she encountered ambivalence in her family and stated that she was different from her older sister since childhood. This suggests that experiences and feelings of inferiority in the family may have triggered Su'ad to develop a strong drive for academic achievement. In this context, Su'ad's creativity in dealing with her inferiority complex and her desire to achieve reflects the way she uses her creativity to overcome obstacles and direct her life in the direction she wants.

The situation mentioned in the novel that the sister prefers to be a typical woman in Egypt, with her focus on preparing to be a woman who is good at taking care of the household, shows the difference in life experiences and choices between Su'ad and her sister. This emphasizes that individuals have the freedom to choose their own path, as emphasized in the concept of Creative Self, and that such choices can be influenced by each individual's life experiences, values and goals.

بما فيها مدارس الأولاد، ذهبت إلى المدرسة في الصباح واستطعت أن أجمع الطالبات وأعلن بهن الإضراب.. وحاولت الناظرة والمدرسات أن يقنعاني بوقف هذا الإضراب.. لم يحاولن معي القسوة فكلهن يحبونني ويقدرن أنني طالبة جادة في كل شيء لا أحاول شيئاً لمجرد اللهو.

At a time when boys' schools had not yet started the movement, I gathered my fellow girls for strikes and protests. The principal and teachers supported me. They didn't ban me because they already had the assumption that I never messed around with anything I did.

Quddus : 9

In this quote, it reveals how Su'ad attempted to gather his friends for strikes and demonstrations when other schools had not yet started similar movements. This action highlights Su'ad's courage and initiative in taking progressive steps which shows that he is not fixated on existing social norms, but uses his creativity to promote the change he wants. Moreover, the support from the principal and the teachers showed that Su'ad's actions were not only accepted, but also appreciated, as they already had the assumption that he was serious in everything he did. This illustrates how the narrator integrates his Creative Self towards his environment, using his individual freedom to influence and shape positive social change.

So it appears that from a young age, Su'ad had unusual ambitions and had the courage to make decisions that could determine his fate. He managed to fight the fear within himself to dare to gather his friends to participate in voicing the freedom of his country from British rule.

"... وتقدم مني ضابط بوليس مصري ومعه ضابط إنجليزي وطلبا مني أن أفرض هذه المظاهرة..
وإني أذكر أيامها أنني لم أكن أخاف البوليس."

"... an Egyptian police officer and an English officer approached me and asked me to break up the demonstration. I remember that I was not afraid of the police."

Quddus : 10

Suad's actions in conducting a small lobby with the police illustrate personal maturity and the ability to face challenges creatively. In Adler's personality theory, Creative Self refers to an individual's ability to take initiative and overcome low self-esteem in a creative way. Suad showed that he had the courage to interact with the authorities and use creative strategies to achieve his goals, despite the difficult situation. This action reflects not only Suad's courage, but also his ability to use his creativity in the face of challenging situations. By not succumbing to pressure from the authorities, Suad showed that he had control over his own destiny and took active steps to achieve his goals, in accordance with the principles of Adler's theory on the importance of individuals' active role in shaping their lives.

Compensation

Adler emphasized on the idea that individuals can overcome feelings of inferiority by developing certain strengths or skills. This involves attempting to compensate for perceived weaknesses or deficiencies by accentuating the positive aspects of themselves. Adler revealed that the more entrenched a person is in their feelings of inferiority, the harder it will be for them to master their inferiority complex. But for people who are able

to self-suggest themselves, so that they return to their goal point, they are able to successfully fight back to compensate themselves.

"...ربما كنت فعلاً عبيطة ولكن عقلي كان يؤكد لي أن هذا ما كان يجب أن يحدث حتى أخرج من دائرة فشلي.. حتى أتفرغ لبناء نفسي.. حتى أركز على مصالح ذاتية.."

"...I may have been an idiot, but my mind was telling me that this is what had to happen in order to break out of my cycle of failure. To build myself up. To focus on my own self-interest."

Quddus : 89

In this quote, Suad shows his inner struggle to achieve compensation for his perceived uncertainty and insecurity. By applying Alfred Adler's personality theory, we can understand that Suad's statement reflects the human drive to overcome feelings of inferiority and achieve superiority. Although she felt weak as a woman, her logic encouraged her to see difficulties as opportunities for growth and development. In Adler's view, Suad's efforts to establish herself and achieve what she wants are steps towards fulfilling compensatory needs. By focusing his attention on his ideals and being determined to get out of the failure zone, Suad demonstrated his ability to overcome obstacles and achieve excellence in his life. Thus, Suad's struggle to obtain compensation is a reflection of the human drive underlying Adler's theory of individual psychology and the struggle towards the fulfillment of higher psychological needs.

إنساني قبل كل شيء حتى نسيت أنني امرأة

I don't want more than that. I've gotten used to forgetting that I'm a girl."

Quddus : 219

To show her determination to the end, Su'ad with all kinds of problems in her personal life, slowly tried to make peace with her situation, covering her inferior side by increasing her superiority to become a successful career woman.

ولكن الخوف ليس من عادل وحده.. إنني أخاف أكثر من نفسي.. إنني اكتشفت أنني لن أستطيع أن أعود إلى الحرمان والوحدة.. إنني أخطأت نتيجة هذا الحرمان وهذه الوحدة، وبعد أن ضعفت مرة فقد يتكرر ضعفي. والحل؟ يجب أن أتزوج ألحبي نفسي من الحرمان والوحدة.

But the fear isn't just Adel. I'm more afraid of myself. I've discovered that I can't return to deprivation and loneliness. I made mistakes because of this deprivation and loneliness, and after I was weak once, I may be weak again. The solution? I must get married to protect myself from deprivation and loneliness.

Quddus : 131

In Su'ad's case, he revealed that when facing a frightening or challenging situation, his fear was not just of the situation itself, but rather of himself. She realized that she was no longer able to face solitude and resistance as she did in the past. This shows that Su'ad felt a sense of weakness or inability to deal with the situation. To overcome this inability, Su'ad tries to compensate by finding solutions that he believes can reduce his fear and inability. In this case, the solution he chose was to remarry, with the hope that by having a partner, he would feel more secure and protected from the loneliness and resistance he

experienced. This reflects Su'ad's attempt to address his psychological imbalance in a way that he believed would provide him with security and protection. However, it is important to note that Su'ad's reaction can also be understood because of his previous traumatic experiences and is not merely an attempt to achieve superiority as Adler emphasizes, but also to cope with his psychological imbalance.

DISCUSSION

This research shows that Suad as the main character in the novel *Wannasitu Annī Imra'ah* fulfills the three principles of the direction of the struggle towards superiority; Style of Life, Creative Self, and the struggle for compensation in life. This is a different psychological situation and personality than the typical woman in the novel's setting, an Egyptian woman. Ihsan Abdul Quddus represents in the novel that superiority for women is a character trait that goes against the culture formed in the country of Egypt at that time (Khalil et al., 2017; Rana et al., 2024). Therefore, behind the representation of Saud's superiority lies a complex situation in his internal life and various aspects of Egyptian social life. Social structures, cultural norms, values, social classes, conflicts, and the dynamics of relations between people in the novel are able to represent Egyptian women in an unusual and superior existence in various forms.

Style of Life brings Suad as a woman who has the strength of personality and psychological drive to become a superior person through her mindset, behavior, and values. She instills a tendency in her mindset that Egyptian women who are considered to be able to move only in the domestic space can dream of becoming a prestigious person and moving more widely. In this case, Suad moves the value adopted by not caring about household chores (Gekoski et al., 2017; Yount et al., 2017; Elbanna, 2025) and inclining her value to knowledge and the wider community. Moreover, the situation at that time required the Egyptian people to carry out a revolution against British colonialism (Al-Ayubbi, 2016; Bardaouil, 2016; Trisnawati, 2016). In this case, as explained (Fleischmann, 2018; Hafez, 2016) that the participation of Egyptian women in the revolutionary movement is considered informal, unorganized, and unrecognized. Therefore, Suad's representation can symbolize the demands of feminism and women's emancipation in the Egyptian situation that requires power and roles fairly regardless of gender (Beninger et al., 2016; Brown & Osman, 2017). The ideal of having the same role as men is not to defeat, but to suppress inferiority (Messner, 2016; Mohajan, 2022; Üstun & Suren, 2022).

Not only the Style of Life, moving from Adler's perspective, Suad also shows the process towards her superiority with her ability to determine her own destiny called Creative Self. In this case he showed in a colonization situation where women generally chose not to contribute (Allam, 2018; Mahmood, 2016), he took the role and initiative to mobilize the masses. Her self-determined fate is to determine herself to be independent and women are free to play a role as a driver of resistance to the British. This representation is evidenced by the reality described by (Anisah et al., 2023; Hidayatullah, 2021; Mooduto, 2018) that the Egyptian women who demonstrated on the streets of Cairo to protest against British policies made them the focus of history. This action has positioned them as women who dare to determine their own destiny with a bolder existence. Among them are fighters, warriors, patriots, and propagandists. This also strengthened the emancipation of women afterwards.

The struggle for life compensation is also one of the superior psychological situations shown by women (Suad) in this novel. In this novel, the compensation made is by getting married as a form of elimination of inferiority because women feel less secure

if they live individually. This goes back to the colonial situation with a strong patriarchal culture that women are weak and can be empowered by authoritarianism. Explained by (Ibrahim, 2018; Deb, 2016; Hafez, 2015) that colonizers tend to point their weapons at women, their bodies are mobilized, even employed as sex workers. This situation requires women to follow the existing culture that to protect themselves, they must be accompanied by a man by getting married (Elnakib et al., 2022; Elnakib et al., 2021). On the one hand this is a result of inferiority, but also an effort towards superiority because there is compensation in the form of security for them to be able to move more freely.

CONCLUSION

This research demonstrates that the character Suad in *Wanasītu Annī Imra'ah* embodies a psychological progression toward superiority, as conceptualized by Alfred Adler. Through the dimensions of *Style of Life*, *Creative Self*, and *Compensation*, Suad reflects a dynamic internal process of overcoming inferiority within a patriarchal Egyptian context. Her *Style of Life* reveals nonconformist values and a rejection of domestic confinement, while her *Creative Self* enables her to shape her own destiny as a socially active and intellectually driven woman. Most importantly, her experience of *compensation* (symbolized by the decision to marry) is not merely a surrender to social norms, but an internal psychological strategy to address emotional vulnerabilities such as fear, insecurity, and solitude. This reinforces Adler's emphasis that compensation is rooted in personal psychological mechanisms rather than external coercion.

The relevance of this novel today lies in its portrayal of a woman's inner resistance and self-actualization in the face of systemic oppression. In a time when gender equality remains an ongoing struggle across cultures, Suad's journey serves as a reflective lens on how internal psychological strength can drive societal change. This study underscores that true empowerment begins from within the recognition of self-worth, the courage to break norms, and the psychological resilience to claim one's identity. It invites contemporary Egyptian women, and women in similar socio-cultural settings, to acknowledge that progress is not only a structural demand but a personal, internal revolution. Thus, this novel continues to offer timely insights for literary, psychological, and gender discourse.

ACKNOWLEDGMENT

The authors would like to express sincere gratitude to Imam Bonjol State Islamic University, particularly the Faculty of Adab and Humanities and the Department of Arabic Language and Literature, for providing the opportunity, facilities, and academic environment that greatly supported the completion of this research.

AUTHORS' CONTRIBUTIONS

All authors contribute to this study. The first author contributes to design of the research, data collection and analysis, and in writing the draft of article, while the second and third authors provide theoretical guidance in aspects of understanding Alfred Adler's personality psychology theory and grammar, critical feedback, and significant contributions to the preparation of the discussion and final revision of the manuscript.

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