



The Value of Work in Adel El-Awa

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Abstract: Anyone who contemplates the history of human thought and its continuous connections can see the increasing importance of work in meeting the daily needs of individuals, both material and moral. This topic has garnered significant interest from researchers and scholars in social and economic fields due to its connection to the world of work. Work is considered a primary driver of nations and peoples, serving as a source of energy, activity, and vitality; it is the lifeblood of existence, through which individuals achieve happiness and establish their identity. Among those who have explored this field is the Arab thinker Adel Al-Awa, who has examined the concept of work from individual, social, and existential perspectives. He emphasises the significance of work concerning "one's livelihood and daily life," as well as the challenges it entails. Al-Awa aims to contribute to Arab philosophy by providing a deeper understanding of work within the Arab context, addressing the various challenges and issues faced in today's world, despite the availability of resources comparable to those of advanced countries. Consequently, his contributions to moral thought, particularly regarding the value of work, become evident.

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Introduction:

Anyone who contemplates the history of human thought throughout the years understands the significance of work in human life. God intended for us to live on earth and provided the means to do so according to the laws He established in the universe. These laws aim to achieve ideal goals that benefit humanity on both material and moral levels. For this reason, we are ordered to equip ourselves with knowledge that empowers us to explore the depths of various fields, enabling us to solve the mysteries of the universe and understand its realities. We must recognize the great importance of work, as knowledge alone is insufficient to adapt to the various developments and changes dictated by the circumstances of each historical era.

In this research paper, we will examine the moral crises that have affected our Arab and Islamic societies, particularly impacting many fields, including the world of work. Work is considered the beating heart of growth and progress in civilisations, yet some countries only experience disappointment in this regard. This situation has prompted Syrian thinker Adel Al-Awa to address the value of work in our troubled Arab reality. Therefore, we can raise the following question:

What is the value perspective in Adel Al-Awa's philosophy of work and daily life in the reality of Arab society?

1. Man's Need for Work:

The need for economic activity is essential for individuals to achieve both material and moral goals within any society. An in-depth study highlights the relationship between human beings and the products they create, which helps preserve their dignity. These moral goals represent prestigious values that drive individuals to explore the connection between the economy and ethics (Al-Awa, 1986, p. 476). From this

perspective, it can be argued that enslaving a person is a form of humiliation, resulting from degrading practices toward a being that God has distinguished with unique characteristics, especially when compared to inanimate objects. Human beings are ends in themselves, not means to an end. Any assault on a person's dignity is, therefore, a violation of their sanctity and a reduction of their status and worth.

Humans differ in many aspects, including their rights and responsibilities. While they are all equal in their humanity, individuals are not on the same level in other respects. Adults possess strength and knowledge, while children often have little beyond their basic humanity as they strive to meet various needs. As a result, we can assess differences in areas such as skill, strength, health, and appearance—qualities that are not determined by deceit since individuals cannot control aspects like talent, formation, and heredity (Al-Awa, 1986, p. 477).

This brings us to the necessity of studying the overall effectiveness of humans, particularly from an economic standpoint, which serves as the driving force of societies. The urgent need for a robust economy is rooted in intellectual awareness and the connection between human needs and goods. We cannot discuss human requirements without considering the goods produced through human thought and effort. This production involves engaging with nature and compelling it to yield resources. Through this process, individuals can fulfil their daily necessities, such as housing, clothing, and sustenance.

In contrast to this are the enormous blessings of food, clothing, shelter, and drink, all of which are blessings because they meet needs and satisfy desires. It is also possible to make their values and goals. Here, we can only make these ideal goals a path towards working and occupying the blessings of the earth and the treasures it provides to meet the daily needs of man. When they are achieved, self-sufficiency is achieved, and then we can meet biological needs. Then we strive for other aspirations, trying to transcend what material is to what is more sublime on the intellectual, value, and moral levels. With this work, we realise the extent of the interdependent relationship between what is material and what is spiritual to liberate ourselves from the bondage of slavery and stagnation, so that we may reach the preservation of survival and colonisation, as God Almighty says: "It is He who created you from the earth and settled you therein" (Surat Hud, verse 61).

2. The Challenge of Balancing Necessities and Luxuries in the Workplace

Adel Al-Awa presented facts and raised important questions about the needs that compel individuals to coexist within a collective environment. He discussed the distinction between basic, essential goods and superfluous, non-essential goods. His research extended into various issues, similar to the enquiries made by many other scholars in the fields of economics and labour. Additionally, he highlighted the difference between necessary needs and luxury needs, leading us to ask:

- Does what is essential reach a point where it becomes unnecessary and can consequently be discarded?
- What does Adel Al-Awa identify as the starting point of this virtuous perfection?
- Could this notion of perfection evolve into essential needs in the future?
- Is what is considered luxurious today exclusively for the wealthy, both in the present and future?

Since man is, by nature, a social being, he engages in various activities with others, such as buying and selling, often in a spirit of cooperation and sacrifice. However, this dynamic is not without conflict. Here, we encounter the concept of ownership, which is an innate principle of human existence. As individual interests rise, they may sometimes cross boundaries, leading to confusion and exhaustion, thus diminishing a person's capabilities. This scenario often drives individuals toward the idea of ownership, as mentioned earlier.

This tendency is not unusual; in fact, the Holy Quran emphasizes the importance of understanding this principle. In several verses, it highlights the need to reflect on it for greater insight. For instance, Allah

Almighty states: "Beautified for people is the love of desires—of women and children, and heaped-up heaps of gold and silver, branded horses, cattle, and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return." (Al Imran, verse 14)

The starting points of economic work are defined as a supreme value pursued by all peoples. Economic activity can be divided into three main processes: production, distribution, and consumption. The production relies on essential standards to ensure that benefits are shared among all. These standards include nature, labour, capital, and organisation. This framework is known as distributive justice, as discussed by Al-Awa (1986, p. 481).

In examining the imbalance of power and morals in the Arab world, we notice parallels with Western countries. This imbalance has led some Arab researchers and scholars to favour work as a moral value, knowing its urgent necessity for upholding human dignity and pride. The disconnection between material and moral power in the workplace has threatened the security and stability of many Arab nations, pushing them to seek assistance from countries that dominate various technologies and industries—countries that are materially more advanced. As a result, these nations have become dependent and struggle with numerous economic challenges that undermine their freedom and status. The balance between material and moral aspects has not been achieved; while individuals are dedicated to their work, they often neglect the spiritual and ethical dimensions associated with it.

We can observe the consequences of this situation in what remains on Earth: power and knowledge alongside a decline in morals. This decline has enabled Europeans to admire their industrial achievements and their exploitation of nature for their own purposes. As a result, they often look down on other nations, particularly developing countries, as though they are superior and the rest are beneath them (Abu al-Hasan, 2024, p. 275).

"It is not an exaggeration to say that intellectual progress is the result of manual labour. The hand guides thought and brings awareness of the laws that govern nature to tackle the resistance of matter" (Al-Awa, 1986, p. 483).

When we examine this statement closely, we see that it seeks to illuminate the works of Europeans, encouraging an exploration of their research methods. This includes the pursuit of accurate knowledge and a deep understanding of nature and its laws, all to make them serve humanity under a framework of moral responsibility.

It is essential to know that individuals are accountable for their actions within the community, adhering to the teachings of religion, which define the moral responsibilities of every person, regardless of gender. Each individual has duties and rights assigned by God. As it is stated in the Quran: "And say, 'Work, God will see your work, and [so will] His Messenger and the believers.'" (At-Tawbah, verse 105). Thus, it becomes vital for Islamic and Arab societies to place significant importance on the value of work to achieve a substantial leap in the economic realm, which should align with their ethical theories aimed at human perfection.

In this way, a society can be formed that is aware of the profound responsibilities it faces, motivating its members to diligently engage in their tasks to secure their rights. This dedication brings them closer to happiness, even if only in a relative sense. Ultimately, each person is responsible for their work and the outcomes that follow, whether those results are positive or negative.

Adel Al-Awa put the focus on the importance of work, stating that it is essential for achieving development and enhancing human welfare through the material benefits it provides. These benefits generate profit, boost energy, and inspire creativity and innovation to tackle physical challenges. This, in turn, encourages individuals to advance urbanisation and civilisation.

He noted that a decline in the labour force disrupts the balance of power, leading to a natural environment that struggles with scarcity and cannot meet the necessary needs of humanity—let alone luxuries. He remarked that those who seek comfort must be willing to forego immediate ease since true comfort comes through hard work (Al-Awa, 1986, p. 482).

Through diligent work, people can achieve their goals and gain mastery over nature, allowing them to control certain natural forces and phenomena, albeit to a limited extent. For example, studying and forecasting weather conditions exemplifies the ability to predict outcomes, showing the significance of the methods used to attain accurate results. This knowledge empowers individuals to arrange their lives more effectively, helping them mitigate or escape natural disasters.

This perspective resonates with various Arab and Muslim thinkers, such as Al-Nadwi, who stated, "We must extract the treasures of the earth and benefit from them without waiting for a need from the West" (Abu Al-Hassan, 2024, p. 340).

This text highlights the significant dangers facing the nation and the inevitable consequences of depending on others for its survival and identity. It concentrates the need for the Islamic world to become self-sufficient in various areas, including science, industry, trade, and warfare. It advocates for complete independence from Western influences in all aspects of life, urging the need to provide for its own basic necessities, manufacture its weapons, manage its affairs, extract its natural resources, and benefit from them.

Additionally, it stresses the importance of focusing on the political arena, as political stability plays a crucial role in optimising expenditures and directing resources towards productive efforts that serve the nation. A country lacking sound political will is likely to face ruin and collapse. True national development requires investment in its people and infrastructure, which will help eliminate the heavy reliance on external forces and foster genuine progress.

4. The problem of getting rid of the culture of dependency among the Arabs

Today, the Islamic world must use all its enormous energies to achieve progress, by sailing the seas and oceans with its fleets and ships and pursuing the enemy with its warships, tanks, and weapons of its country. In this way, the Arab world will be able to overcome most of the obstacles that stand in the way of its true development, and its economy will grow and achieve self-sufficiency so that it will no longer need to borrow or fall into dependency on Western countries that export many consumer goods and which use them as a pretext for domination and seizing the country's wealth through looting, theft, destruction of values and obliteration of identities.

But when the Islamic and Arab world remains subject to the West in its policies, ideologies, industries, and trade, it sucks the blood out of it and makes it continue to exploit the wealth of its country in plain sight of everyone, extracting from it the water of life and its goods dominating the markets of the Islamic world, as well as using it to train armies, prepare and manage governments, and import goods and industries. In this way, it becomes more arrogant as if it is the only master who considers others in need of it as slaves and that he does not need them, so its view of others is one of contempt and disdain without taking into account the moral aspect that calls for cooperation and solidarity without diminishing the value of others or belittling their efforts or depriving them of their rights and freedoms, such as preventing them from manufacturing, exporting and competing in the free global markets.

If the current situation persists, it will hinder genuine communication between these nations, deepening existing disagreements and fostering animosity among people. This is largely due to a failure to recognise those who collaborate with us within a human framework guided by legitimate controls and laws. Therefore, it is essential to hold accountable anyone who seeks to assert dominance, while those who are not weak must submit and obey their orders.

"If this situation continues unchecked, he will not be able to stand firm or confront the West, let alone oppose or overcome it." (Abu Al-Hassan, 2024, p. 340). Today, there is an urgent need to establish a national security barrier to mitigate the looming dangers facing some Arab countries. This requires a decisive confrontation impacting the Islamic and Arab worlds against any aggressive colonialism that threatens their material resources, disregarding the moral and ethical values of human societies.

Failure to act will lead to prolonged suffering, leaving individuals trapped in ignorance, misdirection, and confusion. They will face the punishment of long-term subjugation without any knowledge of how to escape it. To pave a path towards victory and empowerment, it is crucial to arm oneself with knowledge and take action to avoid destruction, conflict, and despair.

The illusions that have dominated the minds of many Arab countries have paved the way for Western arrogance. This has allowed the West to continue displacing populations, killing people, and erasing their identities due to the absence of a balance of power, which stems from a misunderstanding of the real causes at play. We must reflect on the Almighty's word: "And prepare against them whatever you are able of power" (Al-Anfal, verse 60). If humanity's purpose is to populate the earth, then it is essential to commend our active role in achieving this goal. Life without activity and work resembles the existence of the dead. An individual is destined for self-destruction when they are unable to fulfill their duties or perform their functions. God has granted humans both visible and hidden strengths that empower them to control their affairs. "Life without work is death, and God has endowed man with the capabilities and energies that enable him to navigate the ship of life through serious, productive work that benefits both the individual and society." (Zaqzouq, 2003, p. 82).

A close examination of our current reality reveals the necessity for practical intellectual models that align with the demands of our time. These models guide us in navigating life by urging us to exert effort and make significant sacrifices in pursuit of major accomplishments, the effects of which can be seen in our communities. Our present challenge extends beyond material concerns; it is fundamentally rooted in ideas, as some thinkers, like Ben Nabi (1970, p. 12), suggest.

Zaqzouq's perspective on work contrasts with that of Adel Al-Awa. Al-Awa views work as stripped of its ideal goals, considering it merely the lowest profession a person can perform, the outcome of previous experiences that have honed their skills. This view suggests that individuals become accustomed to various circumstances, and the effectiveness of their work is measured by the productivity that arises from these experiences.

This perspective resonates with the principles of the Islamic faith, which encourages taking necessary actions to achieve practical benefits through legitimate means devoid of exploitation. The Prophet Muhammad, may God bless him and grant him peace, emphasised this in his saying: "It is better for one of you to take a rope and gather a bundle of firewood on his back to sell than to ask people, whether they give him or refuse him." (Narrated by Al-Bukhari, Hadith No. 1471).

5. Adel Al-Awa's Perspective and the Pragmatic Approach to Work:

Adel Al-Awa discusses the concept of instrumentalism, which prioritises material goals and views individuals as mere tools to achieve these objectives. This perspective can be disheartening for many, as it may lead them to feel like machines that only respond to the commands of their superiors, reducing them to mere vehicles for fulfilling the desires of others and meeting their goals.

The pragmatic view of work often overlooks its spiritual aspects and diminishes the inherent value of work, even while claiming to pursue valuable and ethical outcomes. Al-Awa identifies this as a contradiction, arguing that truly productive work is validated by its intellectual and practical benefits, as evidenced by experience (Al-Awa, 1986, p. 640). This value-based philosophy is commonly referred to as applied ethics.

For Al-Awa, the normative issues surrounding work are practical concerns. He emphasises the significant gap between ideals and reality, noting that achieving realistic actions often requires compromises on some ideals. Based on this understanding, Al-Awa critiques the instrumentalist approach that measures success solely by tangible results (James, 1946, p. 96). Proponents of utility argue that the success of an idea is determined by its concrete achievements; otherwise, it is deemed false or dishonest.

However, Al-Awa adopts a different approach by starting with the outcome to evaluate the source, which could lead to a critical flaw. This raises the question: how can one assess an action that is successful in

practice, especially if that action may be prohibited by sacred texts or considered logically or intellectually unacceptable?

On the other hand, Islam places significant importance on work, and we cannot discuss good work without linking it to faith on a consistent basis. Through righteous work, a person not only earns the pleasure of Allah but also aims to benefit others and prevent harm. This falls within the concepts of worship and piety (Zaqzouq, 2003, p. 82). Moreover, work is intended to elevate an individual and improve their life through diligent efforts on earth. It enables people to secure their livelihoods by cultivating the land, planting, preparing, harvesting, and reaping what they have sown. This aligns with the teachings of our true religion, as expressed in the words of Allah the Almighty: "It is He who has made the earth subservient to you, so walk in its paths and eat of His provision. And to Him is [your] return" (Surat Al-Mulk, 15).

6. Work as a Mechanism for Bringing Benefits and Preventing Corruption:

Anyone who observes human life can see that it consists of a series of interconnected tasks. Physiology indicates that any organ that ceases to perform its function is at risk of atrophy and eventual disappearance. A person who is unable to work does not deserve to be considered among the living, as they become a burden on society and resemble a parasitic entity in life itself. Life is truly enriched by individuals who possess ambition and actively engage in their endeavours.

This principle aligns with Adam Smith's philosophy, which advocates against laziness and indolence, encapsulated in his famous saying, "Let him work, let him pass." Additionally, the Holy Quran calls for taking the necessary measures to achieve goals and desired results. Work is a moral value worthy of praise, and engaging in it propels a person towards progress, while neglecting it leads to stagnation and misery. As God Almighty states: "So whoever hopes for the meeting with his Lord—let him do righteous work and not associate anyone in the worship of his Lord." (Surat Al-Kahf, verse 110).

It is important to acknowledge the reasons behind the Prophet Muhammad's (peace be upon him) efforts to achieve his goals—be they social, political, military, or ideological. His remarkable actions serve as lessons and moral guidance. When a person is committed to these principles and relies on God for support and spiritual strength, they understand that reliance on God does not equate to abandoning the necessary steps for success. Rather, it is a complement to the plans and measures essential for any undertaking, providing them with the positive strength needed to confront challenges.

The work required of a person should adhere to legal and moral standards, focusing on being productive and useful. Such work can only be achieved through sincerity, honesty, and a commitment to its successful completion. This dedication leads to a general good from which everyone can benefit. In this context, the Prophet Muhammad, may God bless him and grant him peace, said: "God loves it when one of you does a job and does it perfectly" (Majma' al-Zawa'id, Vol. 4, p. 98).

7. Sincerity and honesty in work are key to a nation's superiority:

Today, many transformations have opened up pathways for controlling the global market, driven by fierce competition among some developing countries. These nations strive to overcome geographical barriers to secure their economies and engage in global trade.

Adel Al-Awa highlights a critical distinction between fully developed and developing countries. The former work tirelessly with determination, activity, seriousness, and mastery (Hussein, 1962, p. 246), while the latter often suffer from ignorance regarding necessary mechanisms and means. Laziness tends to prevail in these countries, leading to procrastination and a lack of commitment to quality and excellence. As a result, their path to competing in the global market is fraught with risks. They often enter competitions without adequate preparation, which complicates their chances of achieving remarkable success.

These nations frequently rely on the experiences of others for their livelihood, waiting for their inevitable fate to be decided by external factors. Consequently, their way of life remains dependent on the decisions made by others, taking full advantage of their children's experiences. The civilization of any nation cannot

be bought, sold, or received as a gift; rather, it is built by the efforts of its people, ensuring the independence of their decisions and preserving their dignity and pride.

Today, the Arab world is facing a significant crisis. If individuals within the Arab community do not engage in self-reflection and take proactive steps to secure their livelihoods, they will remain trapped in a cycle of despair. This issue is fundamentally about proving one's existence, which requires us, as Muslims, to eradicate destructive ideas and focus on research that serves the greater interests of our countries. It is essential to preserve our identity, protect our dignity, and determine our destiny so that we do not live in a state of alienation or regression. Such a situation does not befit a Muslim nation that possesses a wealth of practical theories derived from the Qur'an and Sunnah, along with a cognitive and civilizational balance that can elevate us to higher levels of human existence—an opportunity only a fool would deny.

Our generation lacks guidance to find the right path out of the challenges of backwardness and decline. "The new generation needs models to be guided by and examples to emulate" (Zaqzouq, Man and Values, 2004).

8. Work and Solidarity in Adel Al-Awa's Philosophy:

Based on my previous discussion, it is evident that Adel Al-Awa's thought emphasizes the importance of collective work due to its positive impact on individuals. To truly reap the benefits of this collective effort, there must be genuine solidarity and communication among members of society. Solidarity manifests in various practices that align under the concept of collective work, which gradually leads us toward justice.

A society cannot achieve the peak of civilization and urbanity without social justice among its members, established through a system or systems that maintain harmony despite differing starting points. The outcomes of this societal framework stem from individual desires, which must align with personal will and capabilities. It is crucial to consider rights and duties to prevent imbalances within the public order upheld by these cohesive groups. The individual's situation will not stabilize around complete social justice unless accompanied by clear mental organization to confront vices openly, without fear of potential consequences.

Consequently, it is essential to follow up on each person's progress so they can attain their aspirations within the group. Furthermore, Adel Al-Awa emphasizes the necessity of eliminating external coercive mandates for achieving true solidarity (Al-Awa, 1986, p. 460). He argues that this moral value should not stem from coercive threats; rather, it should arise from the conscience of individuals who work voluntarily. In other words, it should come from self-aware individuals who understand the significance of collective responsibilities and the mutual ethics required to achieve mental maturity.

This maturity allows individuals to value themselves as part of a collective, recognizing their interdependence. As Gaston Bachelard noted, "I need the mediation of others to be who I am." The presence of others is essential for self-discovery, as no individual can fulfill all their basic needs—such as food, clothing, and shelter.....

This feeling prompts us to recognize the importance of others, particularly when their ideas align with the components of a cohesive society. This is evident in the sacrifices and intense struggles that each group makes to address existing deficiencies, as well as in the competition and rivalry that occur within a moral competitive framework that ensures individuals are aware of their rights and responsibilities.

The concept of fair organization among the Awa emerged from the interplay of rights and duties of individuals within a single society. Based on this understanding, the responsibilities of each person are defined in a way that maintains the balance of justice and prevents things from spiraling out of control. It's essential that the necessary definitions and obligations do not turn individuals into mere subordinates to these orders; otherwise, this could lead to beliefs that reject authority and resist submission.

In this context, the relationship between humans becomes fragile, marked by a lack of solidarity and cooperation. The efforts made by an individual or group to serve themselves and others should be reciprocated with efforts that recognize their worth and the sincerity of their contributions. This reciprocal acknowledgment fosters harmony and understanding. When individuals recognize that they are part of a

group, they often give up a portion of their freedom for the betterment of others. In turn, others must also understand that they, too, are individuals who are sacrificing something broader for the common good. As a result, each person can reclaim their freedom through the collective contributions of others, who also participate in public decision-making (Jacque Rousseau, 1994, p. 18).

Although people often seem to lack recognition or appreciation for the sacrifices made by others, this perception may be either valid or mistaken. The issue revolves around giving, offering, and rewarding in relation to individual contributions. Can we treat individuals as equals despite their unique differences within society? Adel Al-Awa addresses this question by stating that justice requires equality among individuals, while organization necessitates some degree of inequality. He illustrates this with examples of those who sometimes obey orders and others who issue commands and also comply (Al-Awa, 1986, p. 462).

From this, we can understand that, in his view, inequality does not contradict equality, as there is a reciprocal relationship between the two. However, it is evident that Adel Al-Awa does not provide a clear solution to the dilemma of justice concerning equality and inequality. How can we reconcile these contradictions when we know that a fundamental rule in logic states that contradictions cannot coexist.

Absolute justice requires that a portion of the wealth of the wealthy be distributed to the poor to promote goodness and achieve solidarity among people. This would enable distributive justice in terms of work and wealth, ensuring a closer balance among everyone. Such a distribution can be accomplished through political laws enacted by governments, which must oversee their implementation at various levels to ensure that benefits are widespread and inclusive of all segments of society, taking into account different intellectual capabilities and physical abilities. This approach aims to combat tyranny and immoral exploitation that disrupts the peace of life in society, often leading to misery.

When people are subjected to tyranny, they struggle to live comfortably, becoming trapped in idleness and losing their sense of purpose. They become confused, unable to manage their own affairs and time, and unsure of which direction to take. As a result, they lose hope in life and wait for their demise, resigned to a fate that leads them to be forgotten, as if covered by dust. (Al-Kawakibi, 1931, p. 63).

In this text, we recognise the importance of collective work in overcoming challenges. Humans thrive under the principles of justice and freedom, engaging in productive activities during the day and thoughtful reflection at night. This leads to functional integration among workers, enabling them to meet both the essential and luxury needs of society (Al-Kawakibi, 1931, p. 77).

The value of solidarity is founded on robust and cohesive structures that protect the interests of all individuals and ensure that the rights of those fulfilling their duties within a framework of collective, participatory work are not overlooked. Solidarity holds no real value if it remains purely theoretical; it must transition into tangible action. It transforms individuals from being strangers into being akin to family, fostering a sense of belonging and community. Through solidarity, society gains resilience against external threats and conspiracies aimed at undermining its unity.

For instance, if the people of Syria truly understood the dangers of division and the corruption that stems from it, they would not have fragmented. Unity in solidarity serves as a formidable barrier and a stronghold for the individuals within a society. This understanding cultivates a deeper appreciation for freedom, rights, responsibilities, and the idea of goodness, which enhances its honour, while evil becomes increasingly contemptible.

Al-Awa explored numerous intellectual topics that carry ethical implications, emphasising solidarity as a noble moral value. Through solidarity, societies can form themselves, uphold their dignity, maintain cohesion, and grow stronger within the limits of their available resources and organised efforts. This allows them to continually create and innovate. Solidarity stands as the cornerstone of Al-Awa's ethical philosophy.

From Al-Awa's work, we can draw several important conclusions: Solidarity is fundamental in establishing a just society that bridges economic and social gaps, ensuring equal opportunities for everyone in gaining

rights commensurate with their contributions. This, in turn, bestows individuals with dignity and pride in their lives.

Solidarity confronts injustice and tyranny, creating a cohesive society that is difficult to break or penetrate. It serves as a powerful weapon against hostile groups that perpetrate barbarism and aggression through oppression. Solidarity becomes an ideal means to restore rights and assert existence. The significance of collective action in contrast to individual performance can only be fully understood in the context of the circumstances that arise when confronting tyrants; this is intrinsically linked to identity, which is often defined by the group (Hamdi et al., 2021, p. 172).

Additionally, solidarity seeks to enhance the well-being and happiness of both individuals and society by fostering a sense of security and belonging. From this, we can identify several dimensions of the value of solidarity among people, including:

1. **Solidarity and Cooperation:** Members of a society can collaborate irrespective of their differing ideologies, sectarian beliefs, or cultural backgrounds.
2. **Acculturation:** Building strong connections among people helps foster loving and fraternal societies, which do not promote hatred, malice, or chaos.

This paves the way for the project of building civilisation, which requires essential elements as justifications for its existence and ensures conditions for sustainable life with complete confidence. This leads us to the concept of the integrated human being. As Malek Bennabi states, "Civilisation is not the numerical result of a group of things and ideas accumulated at a certain stage in the history of society, but rather it is a historical situation experienced by a society that reflects its creative ability in history" (Bennabi, *For Change*, 1995, p. 77).

In addition to this, solidarity has a human dimension, where peoples and nations come together to support one another in overcoming various dilemmas and hardships. This collective effort is often seen in strong acts of solidarity, such as donations during natural disasters and wars. Furthermore, we must consider our solidarity with future generations. The world is striving to think proactively about its future by uniting against superficial ideas that promote consumerism, division, and fragmentation. This effort involves protecting the environment and natural resources through laws that honour the sanctity of each area while also instilling these values in future generations to ensure a better tomorrow.

Despite the serious attempts by communities to resolve issues and confront difficulties, many challenges hinder these efforts and obstruct solidarity. One significant obstacle is the rise of individualism and materialism, which undermine the spirit of teamwork and communal support. Additionally, the diversity of cultures and races can lead individuals to seek validation as independent entities, widening the gaps of fanaticism, bigotry, and attachment to narrow viewpoints. This distance from communal goals ultimately impedes solidarity; as Al-Kawakibi stated in 1931, "Glory is not achieved except through a kind of sacrifice for the sake of the group."

Another critical aspect is the presence of injustice and oppression. A genuine relationship cannot develop between two parties if one is the oppressor and the other the oppressed. As tensions and aggressions grow between peoples and nations—whether involving individuals, groups, or countries—hatred and enmity fester, further obstructing the possibility of solidarity. Consequently, people become more divided and fragmented.

Adel Al-Awa's philosophy emphasises the importance of solidarity. He aims to provide a comprehensive and integrated understanding of solidarity as a fundamental value. This concept is not merely abstract; it represents a moral responsibility that each individual in society must uphold. By promoting and instilling the value of solidarity in people's minds, it can be passed down through generations, benefiting everyone in the community.

Through this collective effort, we can foster loving societies that are more just, peaceful, and prosperous while respecting our differences and avoiding all forms of disagreement and destructive conflict.

Conclusion:

From the research we have presented, we can conclude that work, in its various dimensions, is essential to human life. Our Arab reality is currently very critical and tragic, requiring the combined efforts of all. The path to glory can only be achieved through correct knowledge, diligent work, and seriousness, utilising all of our substantial material and moral capabilities. By doing so, we can reach our goals and achieve the pinnacle of civilisation and urban development.

We must engage in self-critique to rise from our dogmatic slumber, modifying the correct methods and tools to address our problems and improve our painful situations according to the developments and changes of our time while retaining our identity. It is also crucial to eliminate negative, destructive ideas to restore confidence in ourselves and regain our civilizational and pioneering role in shaping this new world. We hope that these ideas will translate into practical successes, guided by the divine wisdom found in the Almighty's words: "Indeed, Allah does not change what is with a people until they change what is in themselves" (Al-Ra'd, verse 11).

We cannot underestimate the importance of Adel Al-Awa's contributions in this field, as he has opened the door to the ethics of work in daily life. Work is an obligatory human activity aimed at achieving beneficial material and moral impacts. It represents the activity and awareness of humans as beings of values, treating others as ends in themselves, not as means to an end. Work enhances our humanity by encouraging individuals to accomplish goals and find satisfaction in these achievements. This focus on work is crucial in enriching human experience through the exchange of knowledge and the refinement of talents, ensuring the continued existence of the human species according to the work ethics derived from legal principles and the moral conscience inherent within each individual.

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