

A hermeneutic reading of the symbolism of the Evil, on the philosophy of Paul Ricoeur

قراءة تأويلية لرمزية الشر في فلسفة بول ريكور

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Abstract:

Evil is one of the most important problems that led man to error, which the different monotheistic religions have spoken about it. Thus, both religions (Judaism and Christianity) have agreed that evil committed by man leads to various types of pain and torment and that the presence of evil in the world is due to sin and disobedience, and they deduce from it the sin committed by Adam with his wife Eve in heaven, will they view and analyze differently or the same for both religions? In the beginning, we will address the Jewish religion, through Christianity, to the Islamic religion.

Keywords: interpretation, symbol, evil, religion.

ملخص:

يعتبر الشر من أهم المشاكل التي تقود الإنسان إلى الخطأ والذي تحدثت عنه مختلف الديانات السماوية، بحيث اتفقت الديانتين اليهودية والمسيحية بأن الشر الذي يرتكبه الإنسان ينجم عنه مختلف أنواع الألم والعذاب وعلى أن وجود الشر في العالم يعود إلى الخطيئة والمعصية ويستدلون بالخطيئة التي ارتكبتها آدم مع زوجته حواء في الجنة، فهل ستكون وجهات النظر والتحليلات مختلفة أم واحدة بالنسبة للديانتين؟ وسنتطرق في بداية المشكلة من الديانة اليهودية مروراً بالديانة المسيحية وصولاً إلى الديانة الإسلامية.

كلمات مفتاحية: التأويل، الرمز، الشر، الدين.

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Introduction:

What attracts us most to contemporary philosophy is the diversity of its currents and trends, such as existentialism, structuralism, Marxism, phenomenology. Between philosophy and theology, this question transcends the human dimension to the ontological dimension. This latter is based on the incompatibility of a man with himself, forming what Ricœur calls human infallibility, which leads man to error.

Ricoeur had also studied the question of evil in celestial religions, dealt with the relationship between the different symbols in them, and listed his names through the historical development of the ages: "impurity", "sin", "sinner". This development was based on the concept of salvation and liberation from this sin and returns back to the first point that brought the man down to earth after being in the gardens of bliss, thus, the conflict between error and guilt has persisted to this day.

Through the above, we ask a question about the nature of evil according to Paul Ricœur, and what is the relationship between the symbolic interpretation of evil and the symbolism of its elimination in the different monotheistic religions?

1. Evil in a religious view: Judaism :

After God was described as a cheat and deceiver, and the creative force of the universe became divine and free from all evil that afflicts man, the first human (Adam) was the first to commit a sin. And when the forbidden is not understood, it drives him to sin, for his first commandment was not the moral commandment that defines his role in life and history. However, at the dawn of time, the books of religions tell us that: Jehovah planted an orchard in a place on earth, and in the middle of the place he made the tree of life and another tree called the tree of knowledge sprout. Then, God put Adam in that orchard to work with him and protect him. After he created his wife from his rib, he commanded her, by saying: "Eat of all that you eat of the trees of paradise, but of the tree of the knowledge of good and evil you shall not eat of it, for in the day that you eat of it you shall die".(Al-Sawah, Firas, p.p.117-118)

The Lord has given mankind two paths, two behaviors, and two patterns, and these two paths are the paths of good and evil. Unlike these two paths, two

tend to choose between the two paths, if the soul bows to the path of good, then all its actions go into the best, and it tends to seek forgiveness and repentance for each sin. He uproots sin from his roots and overcomes evil (Al-Sawah, Firas, p.177), and if the soul leans towards evil, then all his actions are malevolent, abandoning good and opening the chest to evil.

The texts of the commandments cooperate to draw an image of Satan "of shame" because he is the source of sin. It blinds man's insight and obscures his intelligence and good discernment. In my secret about its destruction because the prince of sin (of shame) blinded my vision, then I no longer saw in him a brother. However, the God of our fathers sent his messenger and delivered him from my hand...The Lord tied my hands for a period of "seven days" and my right hand remained paralyzed. Thus, I asked God for forgiveness and repented crying (Al-Sawah, Firas, p.178), because Joseph was beautiful and did not imply any evil in him, considering that the face of the mirror is a disorder of the soul, and from this point of view, make your heart virtuous before the Lord and your way straight before the people.

"Jehovah treated human beings as an unsympathetic and immoral position, and when the people began to multiply on the face of the earth. They became one nation, speaking one language and living in peace and harmony when they built a city for themselves and a high tower symbolizing their unity and solidarity. Jehovah looked at what they are He feared that their union and increase in strength would lead to an alliance against him (Al-Sawah, Firas, p.178), so the Lord came down to look at the city and the tower, and the Lord said: "They are one people and have one language, this is an indication of their beginning at work." However, that doesn't stop them from doing what they intended to do, because what Jehovah did, was to turn the one human group into separate societies with different cultures, and this enmity sown between them and the beginning of wars and the aggression of nation against nation, the Hebrews expected God to act as the works of Satan, and it was. The only work they have is sometimes towards both Satan and God.

Suddenly Jehovah notices this and it occurs to him to inspect the conditions of the people and see that their evil has increased on the earth, and he finds no better way to repair this evil than to destroy them all, despite all the other options available to a God. "And the Lord saw that the evil of man had increased in the earth and that every imagination of his heart was evil every day,

so the Lord grieved and was grieved in his heart, so the Lord said, 'Blot out from the face of the earth the man whom I have created, man with beasts and birds... Therefore I will not bring a flood of water upon the earth to destroy everybody in which the spirit of life is under the heaven. Everything on earth will die. (Al-Sawah, Firas, p.p.140-141).

However, the woman saw that the tree was good to eat and that it was pleasing to the eyes, so she took the fruit and ate it, and it was also given to her husband with her, and he ate (Al-Sawah, Firas, p.117). You will eat the grass of the fields, and by the sweat of your face, you will eat bread until you return to the earth from which you were taken, for you are dust, and you will return to the dust.

Although, Jehovah lied to Adam and Eve that the tree of knowledge could bring them death, for the first man did not give birth to an immortal, and his biblical creator did not want anyone to share his immortality with him, as evidenced by his word: "Behold, Adam has become like one of us who knows good and evil. And now he extends his hand. And he will be removed from the tree of life, and he will eat, and live forever. And God brought him out of the Garden of Eden, to work in the land from which he was taken.

Therefore, it was not Satan who tried Eve to eat from the forbidden tree. Rather, it was the serpent that was the owner of temptation, and here appeared those who united between sensory evil and moral sin, and before the serpent became a symbol of Satan, we note the similarity between the negation of poison and the negation of evil. (Al-Akkad, Abbas Mahmoud, p.89).

Jehovah committed the first sin forbidden in paradise, and Adam and Eve were born after being expelled from paradise "Cain and Abel." Cain hated his brother Abel, a favorite of God until he killed him.

2. The Christian religion:

Christian belief has resorted to solving the problem of the existence of evil with a new formula and by discovering for the first time the concept of moral subordination that makes Satan the authority over the psychological and social life of man.

Adam was the embodiment of the perfection that God intended. He was born immortal like the angels, and like them, he was also free and independent of the will. Then God planted in Eden and during the earth a paradise similar to the heavenly paradise and dwelt Adam, and created from his rib his wife Eve, then commanded them to eat of every tree Paradise is nothing but the tree of the knowledge of good and evil, so they lived in perfect harmony with nature, which provided them with what they needed without labour or pain until Satan entered and infiltrated Paradise in the form of a "Big Snake" and wrapped himself around the trunk of the tree of knowledge, and at that time Eve was near the place and looked up at the tree with its shining fruit, the sight parted and approached. Then Satan whispered to her. Is it true that God said, "Do you not eat from all the trees in Paradise? Eve said, "But we eat from all the trees of Paradise. As for the fruit of the tree in the middle of Paradise, God said, "Do not eat from it or touch it, lest you die. You will not die, but God knows that the day you eat of it, your eyes will be opened and you will be like him, knowing good and evil, but Eve looked and saw that the tree was good to eat, so she took of its fruit and ate and gave also to her husband, and he ate and when he came, he learned of man's disobedience to the Creator, he pronounced the great curse on the devil, so God brought him out of heaven to earth because he who sees Father and dust, he returns, and with the fall of man, the whole world fell with him and was separated from the glory of God.

Here, Satan's role is shown and his destiny with humans and on the earthly world is determined in opposition to the divine world in heaven. Every insight that is described as human beings is of his work and every sin or temptation is attributed to God created the complete and pure world and created man in the best formation, however, the man used his freedom in disobedience. His creator, as Lucifer and the fallen angels, did with him, and as Satan and his angels were expelled from the Bible. Heaven, Adam was expelled from heavenly paradise on earth and came out in openness and alienation, and more than that, the whole earthly existence passed from the world of glory to the world of the resident curse and delivered to the hands of Satan waiting for the coming of the Savior. (Al-Akkad, Abbas Mahmoud, p.p.250-251).

Augustine believes that before the fall, Adam had free will and was able to refrain from committing sin, but when he and Eve ate the apple, corruption entered them, which moved from them to all of their creation, and no one in that creation could refrain. There is no way before people to commit sin except

by the mercy of God, and since we have all inherited Adam's sin, we are all inflicted with an eternal curse, and all who die involuntarily, even a child, is destined for hell! Where he prays an endless torment and it is not our right to complain about this reward because we are all evil, but God, in His great mercy with which he shows mercy to whom he will, chooses a portion of those who have been baptized, then he takes them to heaven, and the curse is a proof of God's justice, and the salvation is a proof of his mercy, and both find out together by whom they are characterized. (Sheikh Kamel Muhammad Muhammad Oweida, p.77).

Thus, it can be said that sin is a disorder in the human relationship because God created man and imposed laws on him, nevertheless, let him be free to impose his laws on himself, i.e., divine law is not a constraint on the human will nor did God create man and provide him with a rational mind and will, i.e., provide him with the capacity to choose similar to the capacity of angels as long as angels and humans are rational beings, and it has since become fashionable to define freedom as the absence of oppression or absolute presumption even related to divine law, but it belongs to the man in that he is sane and expresses himself in the capacity of his will to the choice of freedom, reason, the capacity to choose, these are three limits which are no longer at all separate (Gilson, Aytin, p.357), and this question has made Christian thinkers accept these limits and impose them and their use: The decline created man free because it left him responsible for reaching his end.

It is also not possible to conceive a person without a will, and it is that all Christian thinkers, from "St. Augustine" to "St. Thomas Aquinas", "Dansscott" agree that free will remained after original sin as it was before committing it (Gilson, Aytin, p.366).

Each of them thought and affirmed that the cause of sin was due to freedom, that they can choose good or evil, and that it is impossible for Christians to not undertake the moral quality of free action.

Augustine explained the distinction in a more precise form, where he differentiated between will and capacity, and from this point on there is no ambiguity, for will not be capacity and vice versa, but another problem remains. is capacity, and St. Augustine found himself completely caught up in the many meanings that all freedom presents to the mind of the Christian man, for it

sometimes means simply "freedom and the will means at other times freedom in exchange for slavery, and as long as slavery can be slavery to sin or slavery to death, for it can be said that "freedom" is the holiness or purity that frees us from one of these, or that it is the resurrection or resurrection and freedom that frees us from sin, torment and death (freedoms of religion or the supernatural) and the desire was strong among theologians to prevent the plurality of freedoms from uniting by absorbing free will into those religious freedoms that break down their restrictions and allow them to show their abilities without repression or coercion (Gilson, Aytin, p.p.367-368). The only freedom is the freedom to do good or good behaviour, and there is double freedom this is the freedom of free will and in the case of moral indifference and the freedom of free will. It is easy to understand the reasons for this preference. Free will, as mentioned before, is the constant material force that does not change, while the freedom to do good, which is considered right behaviour, is lacking, so how can we not differentiate things in this way and what is the difference?

3. The Islamic religion :

Through the above on the two religions, especially the Christian religion, in which the concept of original sin has been mentioned, which sees that a person inherits evil and falls into error and commits sin, refer to the sin of the first human being Adam, because any sin or evil act is due to the latter, but in the Islamic religion, there is no A sin committed by a person is due to his inheritance from his father or bequeathing it to his sons, Eve and Adam receive the consequences of sin because they were aware of Satan's seduction.

Satan first whispered to Adam and then to the two spouses together, then both ate from the tree without indicating who was the initiator of the consumption or the instigator of it, and so the Holy Qur'an absolved the woman of instigating the first disobedience and blamed the two parties together and he was expelled From heaven to earth to get his strength through toil and fatigue, "We said, 'Stay away from everything, for if the advice comes to you, then whoever follows my advice, there is no fear for them, and they will not grieve". (Qur'an: Sura al-Baqara, verse: 38).

"The concept of original sin is not found in the Qur'anic belief, and that man's offspring inherit Adam's sin to cherish it throughout his history. On the contrary, he is able to reach a conclusion by simply believing in God Almighty

and being sincere towards Him. As for the divine commandment not to eat from the tree, this question was not unwarranted or understandable for the first couple. On the contrary, God made it clear to them in advance that Satan is their enemy and that he will work to tempt them into disobedience and expel them from Paradise. This case is a statement of the way of good and the way of evil from the beginning (Al-Sawah, Firas, p.p.380-381).

Here we can say that the sin is a disturbance in the human relationship with its Creator resulting from free will, "But our nature derives its character from reason, and if this were true, the definition of moral goodness and virtue as what is consistent with our nature, means at the same time defining them as what is consistent with reason. On the contrary, moral evil, sin, and vice, from which sin flows, can only be conceived as a lack of rationality in action or habit can return to Chiron's definition of morality as habituating action to what reason and nature require (Al-Sawah, Firas, Rahman and Satan, p.291), and that goodness in man means the following Reason, and evil in man is a departure from reason and final determination, to the conception of virtue, which St. Thomas says: What makes a man good, and what makes his behaviour and what he does good, is to act according to his nature, I mean according to reason, and this example is not sufficient for the Christian man because it has not God was never mentioned, nor the slightest reference to God, nor the relations, good or bad, that virtue or vice establishes between the will of man and the will of his Creator. Sin is speech, action, or desire against the eternal law.

In the first epistle of John the Apostle: "He that committed sin is of the devil: for the devil sin from the beginning: and therefore the Son of God is come to destroy the works of the devil (Al-Akkad, Abbas Mahmoud, p.102). Satan is not only an evil being, but he is the owner of evil in the world because he takes the human soul and human society as the main field of his activity.

Jesus' teachings paid no particular attention to slavery, and he continued his preaching and exhortations to moral nobility unabated. He defended communism and urged the widening and opening of the private family circle and the opening of its close and tainted relationships by turning to the larger human family circle subject to the fatherhood of God. Encouraged to meet evil with good, rather than repay it with aggressive evil. (Tnardshu, George, p.46).

Man's free will is the cause of his fall into original sin, so the Christian religion has made him a slave, and every action is due to him.

The behaviour of good according to Socrates is (that man takes the paths leading to happiness after knowing his nature with clear knowledge, but evil is a deviation from this) (Cresson, p.78), and this means that a person does not do evil by choice, that is, a person does not do evil voluntarily, so nobody does evil purely. His will, the man easily understands how virtue is the fruit of knowledge, because he who is ignorant of the nature of true happiness and ignorant of the ways and means that lead to it, can only be mistaken about what he seeks, for the basis of evil is ignorance and the basis of virtues is knowledge, and when a person does evil, he is ignorant to the extent that he is sinful.

Islamic belief is based on belief in God, one God and Creator, which is the basic pillar for finding a Muslim is followed by many pillars of faith, which are detailed in this verse: " 'O you who believe, believe in God and His Messenger and the book that was revealed to His Messenger, and the book that was revealed before and whoever disbelieves in God, His angels, His books, His messengers and the Last Day, he has remained a distant shadow" (Surat al-Nisa: Verse: 136). Belief in Satan is not an element of Qur'anic belief, but belief in his existence and his role in the life of the individual and the group is an obligation for every Muslim.

Just as the content of Qur'anic belief differs from the content of moral high schools in one crucial respect, which is that Satan is not a cosmic principle of evil, and is not a ruler over the realm of evil standing in the face of another realm of goodness (Al-Sawah, Firas, p.278), which he has given to distinguish and honour the rest of the irrational beings: "Every soul shall taste death, and we shall test you with evil and good, and you shall be returned to it".(Surat al-Anbiyyah: Verse: 35).

- God is the pure good who protects the believer's creation from the evils of Satan, and this was not a neutral stance towards His creation, the Almighty says: "God is the Preserver, and He is the most merciful of the merciful". (Surat Yusuf: Verse: 64).

It is clear to us from the above that sin in Islam is not a universal principle that opposes the divine will or shares it in the higher and lower regions of existence. The Islamic faith considers the spiritual value, so the lesson is the

spiritual value that is entrusted to it in an issue before every problem dealt with by the faith and that is the problem of good and evil and responsibility and sorrow, because the Hebrews received their religions while they were in their condition of paganism, so they stayed longer, confusing between the intervals of good and evil and the intervals of good and evil (Al-Akkad, Abbas Mahmoud , p.127). This guilt comes by the work of Satan and is removed by the work of God, then Islam came and spread over all existence and gave the human will its right and followed it and made it unjust to itself if it allowed Satan to oppress it, then it is deception and weakness.

The moral event is always imposed in every age and in every group and its attempt to seek the perception of the motives of the ancient evil to forget the wrong and the right of the human race to come which is to revive the first crime committed by the son of Adam and from that moment the conflict between human beings continues, hatred and envy perish until the phenomenon of murder occurs which was the most dangerous and quickest practice of the evil, and this is a fact lived in the past by the man, and he still lives it to this day.

We read in the commandment of Naphtali: Do not rush to spoil your deeds with greed, and do not oppress your souls with false words, for he who keeps silence in purity of heart preserves the will of God and rejects the will of shame, angels and Satan flees from you, whoever seeks evil is cursed by people and angels, and Satan possesses him, making him a tool for him. (Al-Sawah, Firas, p.179).

For a person to keep away from evil and the evil it causes him, he must know himself, and he who knows himself knows his Lord. (Mustafa Melchian, p.104).

Religious taste does not continue to practice anything unless it is through slavery, and religion with God is Islam because He does not want His servants to disbelieve and fall into evil and commit sin, and it is said that self-knowledge is a necessary condition for knowing God because the true self of man is his spirit united with God.

It can be said that religious beliefs can enjoy internal harmony, which is a necessary condition for conformity with reality. Evil is a tool that Satan tries to implant in man's mind, and here it becomes difficult to adapt to his reality. He may say those religious beliefs can be rational.

The problem of evil can only be expressed through symbols, which is what we are looking for in Ricoeur's dictum: "I came across this problem of symbol in the semantic study I devoted to the recognition of evil, and I noticed that there is no direct statement. On the contrary, I noticed that the means of admitting evil, whether it is the evil of the meanings or the evil of the author, are indirect and quoted expressions" (Paul Ricoeur, p.p.20-21). By semantic changes, then the image of burden, pregnancy, sin, and the image of slavery which includes them all.

The symbol is seen as an expression or sign. It contains two meanings, one of which is unambiguous that you derive from the literal reading, and the other is hidden and ambiguous, indirectly indicating the literal meaning derived from the interpretative reading and expressed by Paul Ricoeur in one of his themes (the mediation of symbols). Inculcated by traditional cultures above the name "the elements" the universe (Hot fire, wind, earth.....etc) its dimensions (height, depth...) and its manifestations (light, darkness...) these phrases have a double meaning and are impregnated even with the most cosmic symbols. (Paul Ricoeur, p.23).

4. The hermeneutical approach to understanding the symbols of myth:

4.1. The symbolic zigzag in the experience of evil :

Ricoeur attempted through his intellectual journey to establish a vision of the will according to which he defines as the rest the appearance of evil, seeking in the interrelation between the will "voluntary" and the will "involuntary" in the possibility that evil occurs, but the knowledge of reality is irrigated cannot be made or done without intermediaries: for man to live in a situation A tragic semi-ontology on the practical and emotional level, and so Ricoeur asks why a man falls into error (evil), if not the reason is human nature, "that is, the absence of any existential harmony between what man aspires to and what is the reality of his potential". (Paul Ricoeur, p.14).

The problem with evil is that evil is a phenomenon of violence, an open wound of pain at the heart of one's desire for a better life and a better life... However, the problem of evil is caused by emotional fragility, because man is weak. Evil can only be expressed through symbols because Paul Ricoeur admits that the means of recognition Evil change indirect and metaphorical changes from the daily cycle of experience, but if the symbols of evil multiply, it takes a

person from the possibility of falling into evil to committing evil, possible and easy at every moment.

Ricoeur shows that the book "The Symbolism of Evil" states that evil cannot be perceived directly through its expressions and effects. This means that "Evil" requires a process of interpretation and interpretation to know it. (Jasir David, p.152).

However, interpretation is a universal necessity in the absence of the direct meaning of evil. There is another aspect that appears to Ricoeur of evil as a symbol. He sums it up in a famous phrase "He who created the desert of criticism, we hope you will call again." And if we want to hear the voice that calls us, really cut the desert to intellectual labour: doubt and faith again.

Ricoeur put that symbolism does not speak of dirt and sin or guilt, but in indirect and metaphorical terms (Peter Kosman and others, p.237), "and symbols for him are a sign that has a double meaning that points us to the true meaning".

Evil was a way of paving the way for Ricoeur to take an interest in language and confirm that it is a central hub from which many linguistic symbols emerge. Interpretation, according to Ricoeur, explains and deciphers every linguistic enigma, no matter how deep.

In his book "The Struggle of Interpretations", Ricoeur demonstrated the importance of interpretation in his attempt to remove the idea of original sin from myths and gospels and said: "I am neither a dogma nor a historian, I want very precisely to contribute to what I will call the interpretation of the doctrine of original sin nature because it is of us and the work of freedom". (Paul Ricoeur, p.320).

The sin that a person admits is less than doing bad deeds and bad actions. Sin is a hidden destiny, as we see in the idea of Gnosticism. False knowledge and rational gesture are based on the same interpretation of evil, and because evil is a "thing and a world", myth is "knowledge", and therefore Gnosticism Evil represents the realism of the image, as well as the transformation of the symbol into a world, and therefore the most erroneous dogmatic mythology of Western thought was born, and the mental fraud was born the most imaginative, which took the name: Gnosticism (zagnase)" (Paul Ricoeur, p.320).

What makes us plunge into the search for the truth of symbols through evil is that it makes the myth of fertile ground for the foundation of understanding. The symbol in Ricoeur "liberates thought, the symbol has been used in many semantic symbols, and the expression of the symbol liberates thought" suggests that all that has been said is a mystery, but it must always begin and repeat itself in a broad thought.

Therefore, his interest in symbolism took a turn in the interpretation of symbols, where Ricoeur presented an interpretive dimension within speculative thought: In this regard, he says: "I could not speak of ill will or evil without some kind of interpretation... 'The structure of symbolism and myth'" (Jean Grandan, p.32), interpretation. In this case, was limited to the interpretation of symbolic language. Symbolism calls for interpretation because it is based on a specific semantic structure, which is the structure of double-meaning expressions, and also there is hermeneutics because there is indirect language, so hermeneutics is the detection of indirect meanings as well as interpretation limited to discovering the hidden meanings of symbolic language and relating them to written language and texts.

From the point of view of Ricoeur's research on the problem of evil, which remains one of the main threads in making his thought and hermeneutics of symbols, so that he considered the problem of evil as "the vague shadows of the will and can only be subjected to its position directly by interpretation or by a certain hermeneutics of the symbolism of evil" (Jean Grandan, p.142), and it was from this that Ricoeur's real entry into hermeneutics came, and as he also says, "Symbolism and hermeneutics are defined by other terms. On the one hand, it calls for interpretive symbolism, and on the other hand, there is a problem of interpretation because there is indirect language, and this is why hermeneutics is defined in the detection of indirect meanings. (Paul Ricoeur, p.272).

Conclusion:

We conclude by saying that the controversy surrounding the issue of evil continues to expand throughout human history, and this is due to the ramifications and complexity of the issue and its impact on human reality, in addition to the intellectual interactions of human beings that vary from one religion to another. Most religions, regardless of their differences and overlaps, seek to find a way out of the sin caused by evil, and this opened the door to Paul

Ricoeur's conflict of interpretations and thinking and plunged him into the midst of the challenges of philosophy and theology, which he saw as a unique challenge.

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