
Extent Aristotle's Influence on Alexander (Challenges and Bets)

Djaouida Ghanem

Department Philosophy, Faculty of Humanities and Social Sciences, University Akli Mouhand, Oulhadj-Bouira, Algeria

Email address:

dj.ghanem@univ-bouira.dz, Samiraphilo_2007@yahoo.fr

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Abstract: Talking about Alexander and Aristotle calls for a discussion of the historical context in which each of them existed with a perspective that explains the internal factors and the summary of individual behavior, which provides us with the method of assimilation in the expression of Robin George Collingwood) His relationship and his discipleship with Aristotle on the other hand, which was primarily the main reason for spreading Greek civilization in the state of Alexander, as well as a more rational discourse on the dismantling of the difference that occurred between Aristotle and Alexander, as narrated by the historian Plutarch (in one of the most prominent texts) From Alexander to Aristotle, greetings, it was a mistake of you to publicly publish your lessons for me, which were what distinguished me from others, and you made them accessible to all people, I would have preferred to be distinguished by these knowledge, than to be distinguished by authority. Fact-finding on the issue of the difference between Aristotle and Alexander raises important issues in the theory of knowledge, in terms of power and dominance manifested in its authority as well. Alexander also discusses the issue of dependency from a more psychological point of view, where we are looking at an ongoing question: Was Greece really the power of Alexander in his conquests?

Keywords: History, Aristotle, Greece, Culture, Alexander, Metaphysics, Philosophy, Culture

1. Introduction

Talking about Alexander seems complicated by the complexity of the historical fact, which arose and took place in the search for who he was? Talking about Aristotle and his sciences opens us to the question, in the face of this introduction, about who is the recipient, commentator and commentator on Aristotle's writings?

It is common that the character of Alexander was full of wars and conquests, east and west, as well as translations and commentaries on what Aristotle produced, and thus he is the first commentator of Aristotle and an author at the same time. Do wars leave time for all this number of books that we read about as a commentary and an explanation of Alexander?

Perhaps there is another Alexander for science and knowledge, and it was a coincidence that his name was also Alexander, similar to the Alexander of wars. The historical pages were not enough for us to clarify the truth, but our doubts increase when we look at the huge amount of literature and commentaries, and let us ask whether there is anything new in this type of history. the new?

The relationship that developed between Alexander the Great and Aristotle goes beyond the relationship of the student and his teacher, in terms of the historical and philosophical path that Aristotle and his school influenced Greece and its rulers. It was embodied in literature and history, and thus seeing the world through politics, culture, literature, and science became the custom of the Greek people of all stripes to yearn for a stronger republic compared to the empires of Rome, Persia, India, and China.

The follow-up of the young emperor and the teacher in a fruitful context of the relationship that included a long period of meeting, justifies the great moral values that were based on the idea of forming the future ruler and through which the king sought to bring its origins from Aristotle, to be a bright and prosperous future for his son Alexander, despite the multiplicity of interpretations in Explanation of the relationship between the student and his teacher, the simulation of the experience in knowledge and expansion created a kind of dynamism transmitted in ideas and conditions, and if the war was raging from time to time, according to the accounts of books and historians, we do not

know exactly the nature of the stability of the relationship between Aristotle and Alexander and the aspects of opposition that Appeared on the philosopher as soon as he conquered the Empire of Persia, and took Alexander with its customs and traditions, even though Aristotle considered it one of the (barbarian cities) and should treat the Persians and other peoples outside of Greece as slaves only. In this regard, it is necessary to consider the narrations devoted to the various aspects between the position of Aristotle's culture and Alexander's politics, which leads us to ask the question the following:

What is the direction of the cultural philosophical and political influence between Aristotle and Alexander?

How do we read transformation strategies in the large areas of the compositional achievement between the teacher and his student?

2. Iskandar of Aphrodisi or Alexander of Damascus

Many ancient, modern and contemporary studies differed in the personality of (Alexander) and who is he? Is Alexander the Great or is the Alexander of Damascus? Research and books conflict in justifying this definition, which will give the historical field and historical writing another approach to investigation and interpretation based on a great deal of caution, given the interconnectedness of the stages of history, and the intertwining of its events and names. The research requires knowing the essence of philosophical awareness about this historical problem about the personality of Alexander, nicknamed "Aristotle II" because he was the main axis that transferred Aristotle's theses to the imperial era?

And his important pupil who would be the great imperial leader in spreading Greek civilization beyond its borders. [1]

However, the information that was transmitted about the life of Alexander is related to the title (Al-Dimashqi), since Alexander's relationship with Damascus was not mentioned in historical studies in the in-depth manner for which such a problematic situation was investigated. crystallization, and shows whether Alexander was actually a Damascene or residing there, or that he traveled to Greece and knew the name there." No Greek source mentions such a connection between Alexander and the Syrian city of Damascus. The confusion may have arisen from the existence of another contemporary Damascene Alexander, but he It differs from the Alexander Aphrodisias, so there will be two Alexander, the first, Alexander of Aphrodisiac, and the second, Alexander of Damascene, would be a title for Aristotle's pulpit in Athens twenty years before Alexander of Aphrodisi." [2]

As the name of Alexander of Aphrodisi was associated with Damascus, at the time of (during Galen's stay in Rome), he was considered worthy of teaching philosophical sciences according to the doctrine of roaming, and it seems that the source of the Arabic in question is Galen himself who in two places invokes a pedestrian the wanderers in the name of Alexander of Damascene in one of the he wrote. [3]

It was mentioned in the Book of Layers by *Ibn Abī Uṣaybī* in the name of (Alexander of Aphrodisi of Damascus), my father says about him: "He was in the days of the kings of the sects after Alexander the king, and he saw Galen and met with him, and he called Galen the head of the mule, and between them there were riots and quarrels, and he was a perfect philosopher of wisdom sciences, proficient in science The natural, and he has a general council in which he studies wisdom, and he has interpreted most of Aristotle's books, and his interpretations are desirable and useful for work. *Abū Zakarīyā' Yaḥyá ibn 'Adī* that Alexander's explanation of the whole hearing and the book of proof, I saw it in the inheritance of Ibrahim bin Abdullah the Christian transmitter, and that the two explanations were presented to me for a hundred dinars. Twenty dinars, so I went to defraud the dinars, then I came back and hit the people who had sold the two explanations in a total of books to a Khorasani man for three thousand dinars, and it was said that these books were carried in quantity, and *Abū Zakarīyā'* said that he sought from Ibrahim bin Abdullah the text of Sophistica, and the text of the rhetoric, And the text of the poetry, transferring Ishaq for fifty dinars, did not sell it, and burned it at the time of his death" [4].

This remembrance does not differ from what Ibn al-Nadim reported in his book (The Indexing), which does not differ in its definition from what Ibn Abī Uṣaybī'a also reported on Alexander and his story with Galen. [4]

Historians point out. That Alexander of Aphrodisias was by no means the first holder of the Athenian office. This may be his older name, Alexander of Damascus, the founder of the empire [5].

Plutarch also refers to the identification of the true picture of the various names of Alexander in the following:

Alexander I: King of Macedonia at the time of Xerxes'I conquest of Greece, when he generally supported the Persians; Ancestor of Alexander III.

Alexander II: King of Macedonia from 371 to 369.

Alexander III: The Great (Alexander III): born to Philip II and Olympias, born in 356, ascended the throne after the murder of his father in 336 BC, died in Babylon 323 BC, and inherited from his father the most powerful army in the world, along with his plan Expansionism for use in the conquest of Western Asia From 433 BC to 327 BC Alexander conquered all the lands that made up the Persian Empire, then spent another two years marching through India until his forces forced him back home.

Alexander of Pherare: The tyrant who took power in Thessaly in the fourth era, using mercenary forces and terrorist tactics to control the Thessalys.

Hence, the name of Alexander and its contradictory presence in philosophical history opens up many possibilities for re-reading the cultural, political and social narrative, and for searching in more details about the plurality of his names in what is required by the name of Alexander and its various historical ties, in terms of his leadership of vast continental wars, and in terms of the books and explanations attributed to him. For Aristotle. [6]

3. Aristotle and the Journey of His Meeting with Alexander

Aristotle's meeting with Alexander appears to be a decisive turning point in Greek history in general, and in the history of the two men in particular, so that this relationship became a major strategic relationship for Greece and its suburbs, to begin a new history based on the theory of knowledge and science that prepares the region to be a source of reading, reception and expansion, the historian Nigel Brund tells us (Nagle Brendan) that the circumstances of Aristotle's meeting with a pupil tell a more factual account, in which he says: "From Athens, Aristotle traveled north again in 347 BC to Assos (under the auspices of) Hermeias (with whom he developed a close personal relationship, on the recommendation of Hermias, Aristotle became mentored her after his time in Macedonia and after having had first-hand experience with Philip and Alexander." [7]

Aristotle's knowledge of Philip and his possessions, which he wanted to expand as well, made Aristotle get into the thick of knowing what Philip was planning, and therefore many coincidences are approaching that makes Aristotle get close to Philip, especially after the destruction of his city Stagira, and Plutarch also told us that Aristotle was summoned to Macedonia as a teacher of Alexander, but by all accounts this famous story can only be a legend that arose much later. that Alexander had a large number of teachers [7].

As Nagle Brendan narrated, "Aristotle was again in Athens, shortly after Alexander destroyed Thebes as well. In Athens he was able to watch the outstanding reaction of the Greek state to this event which he must have watched carefully for Alexander's progress." [7]

The presence of Aristotle was followed by his reputation throughout Greece as the best wise teacher in education and leadership formation, which made kings and their sons compete for him to win a seat to learn a lot of science, knowledge, values, rhetoric and others. Aristotle was the man destined to teach Alexander by teaching the wisdom of life and learning when he asked one of his students:

When you inherit your father's kingdom, what grace will you give me? The boy answered, you will be my only companion and my authority, and I will make you famous everywhere.

Then the second boy asked, When you inherit your father's kingdom, how do you treat me with your teacher? The answer was: I will make you my minister and my personal advisor in all that I have. [7]

Alexander asked again: 'And if you, child Alexander, inherit the kingdom from your father Philip, what will you do for me, your teacher?' Alexander answered, "Are you already asking me about those things that will happen in the future, when you have no certainty about what will happen tomorrow?

I will give you a gift when the time and occasion comes. Then Aristotle said to Alexander you will be the ruler of the world, you will be the greatest king." [7]

Aristotle responded to a letter with a poem showing the

relationship between (teacher and pupil) before leaving for his great journey to Asia. This part is a true guide to the virtues of the educated and the ideal medieval prince to whom he consecrated the following rules: treat your followers well, beware of love of women, avoid common men, do not be a drunkard, show mercy and judge well, lead men bravely and justly. [8]

This meeting takes a dialectical turn between the two in terms of the cognitive contact that broke out between the two parties and in terms of the point of influence in this relationship that took the concepts of geography, sovereignty and knowledge to a total hegemony that necessitated the rebuilding of Greek concepts outside its selfish ethnic framework.

4. The Beginning of the Aristotelian Influence on Alexander

Aristotle's influence on Alexander was attracted by many psychological and social factors, for the training of a military leader by a philosopher indicates the cultural potential that kings gave to reason, culture and science in Greece, and the social situation in the court of Philip was It is sufficient to provide all the conditions of training and education for Alexander in his acquisition of a dual power (military and cognitive).

When Alexander was in his teens, Philip chose the philosopher Aristotle as his tutor. Although Aristotle had not yet entered the stage of his philosophical writings, he was interested in a variety of subjects. Philip maintained a long-standing correspondence with Plato, and when he needed a tutor for his son, He turned to Plato for advice among Plato's students, the task of teaching the young Alexander was highly desirable and as a testament to the growing influence of Philip (Aristotle), it is not known exactly how long the student-teacher relationship lasted and what Aristotle and Alexander discussed, but what is known is that the years they spent together have had long-lasting results, in this regard Robin Lane Fox gives us some information on the matter:

Alexander spent these study hours with one of the most indefatigable minds, Aristotle is remembered as the greatest philosopher, but apart from his philosophical works he also wrote books on the constitutions of one hundred and fifty-eight different states, and edited the list of game winners in Delphi, discussing music, medicine, astronomy, magnets and optics, took notes on Homer, was fascinated by bees and began studying embryology, despite the prohibition of human dissections, and his only chance was to purchase and examine an aborted fetus. Its irresistible." [9]

However, the historian (Norman Antor) acknowledges that there is no evidence that Aristotle influenced Alexander's policy at all, once he finished teaching and Alexander rode alone, and sometimes they met infrequently, there is some evidence of correspondence, although Talk about a disagreement in later years. Alexander had appointed Callisthenes, the nephew of Aristotle, as a historian at his

court. Callisthenes accompanied the king in his conquests and wrote about him in very seductive terms.

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Great Greek personalities influenced Alexander's personality, and he adopted her in his battles, imitating her behavioral and heroic patterns, among these characters:

Homer: Homer's epic was a great inspiration for Alexander. He is said to have slept in Asia with a copy of the Iliad (which Aristotle personally explained) under his pillow. He was linked to this Iliad by his mother's claim that she was affiliated with Achilles. [10]

Achilles: Aristotle's reference to Achilles probably attracts

special attention from Alexander, who believed.

With this hero's blood running through his veins, Alexander intended to live up to his predecessors' reputation, and encouraged comparisons to his legendary predecessor.

Whether Aristotle came at the invitation of Philip or of his own initiative to teach Alexander, though Philip had destroyed half of his city, Stagira, yet, according to Plutarch, the Macedonian kings prevailed over the rebuilding of the city and allowing its exiled inhabitants to return, one might guess that the exiles had asked him mediated on their behalf, and that this request served him as an excuse for his trip to Macedonia.

We do not know precisely and precisely the continuing relationship between Aristotle and Alexander, given the contradiction that exists in many historical writings. For her sake, Alexander got angry and responded to Aristotle's protest in an angry manner, hinting that he could execute philosophers as well. [11]

From this point of view, we explore the extent to which the relationship between Aristotle and his student Alexander has transformed, as it produced future differences that did not satisfy both parties, due to the different vision of ideas that developed according to the perspective of the imperial expansion of Greece. Which will inevitably push him to change Aristotle's policy to understand society, class, and the understanding of the city-state.

5. Alexander Is a Witness to the Text of Aristotle's Metaphysics

What distinguished an Aristotelian study in Greek philosophical thought is his writings on metaphysics, which gave deep dimensions to the multiple and complex Aristotelian thinking at the same time. Answers to specific problems in a particular age, it seems that "Alexander's construction of Aristotle's account of fate and divine providence, which restricts them to nature and its benign public order, represents a completely weak conception of fate in terms of the widespread myth about Aristotle's ideas and their impact on Alexander's thought." [12]

It also clearly shows that Alexander received instructions from his teacher, not only in the principles of morals and politics, but also in those secret and esoteric studies which philosophers do not convey to the general movement of students, but only by word of mouth of a specific circle which began a few years after Alexander.

Alexander's interpretation is the basis for the theological reading of the book, which will be authoritative in the Middle Ages. As a result, the role of his explanation is of paramount importance in the history of the reception of the book, and it also raised questions about the role of the mediator in this shift, as it is in fact due to Alexander R. of Aphrodisias because what passed in the ages Al-Wusta as the theology of Aristotle, (as his theory of principles), is equally deduced from Alexander's theology and his theory of principles as well, including what is rumored that the truth of the book belongs to Alexander and not Aristotle, who placed this "theology" at the

center of the metaphysical edifice, as his achievement and his ultimate goal. [13]

Aristotle's *Metaphysics* was written in the fourth century BC. But our testimonies about the transmission of Aristotle's writings indicate that the earliest date of an edition of fourteen books known to us in the order known to us is the first century BC, and worse still, the manuscript tradition containing Aristotle's *metaphysics* begins with the translation process in the ninth century AD, as *The Metaphysics* manuscript has not survived the alteration and change in its narrative positions, which means that our direct access to the *Metaphysics* begins about 1200 years after it was written. Then we ask: Is there no other way to reach the text of *metaphysics* before the ninth century AD? It would be very useful to know what happened to the *Metaphysics* text before that, and we ask again whether the text was developing and taking shape under the conditions of the correspondence process between Aristotle and Alexander? [14]

In this regard Jonathan Barnes writes: "And the history of Aristotle's text was much more perverted and rather more interesting (...) and it is precisely here that the evidence of the ancient commentators is invaluable, because the commentaries themselves are much older than the first manuscripts of Aristotle's text, and therefore they testify in principle and under certain conditions the condition in which this text found itself in several centuries, before Alexander folded the books whose pontiff we read. Mastronarde [15] editors tended to find a reading alternative to the text sent directly. They did not make sufficient use of Alexander's commentary to judge the age and value of the two transmitted copies of the text as a whole, as it seems Donald Matronarde's study, a study of all the books on which Alexander commented, extends the path he took as a source for establishing the textual history of *metaphysics* in antiquity. Evidence provided by Alexander through the following:

First: The access it provides to a text or texts much older than the text we find in circulating manuscripts.

Second: The active role he played in the process of transmitting the text of *metaphysics*.

The *Metaphysics* text also played a major role in Alexander's thought. The historian Plutarch says: Alexander was angry with Aristotle for teaching other men and young men special knowledge that only belonged to Alexander. He heard that Aristotle had published a treatise on the most secret material on *metaphysics* which was supposed to be reserved for verbal discussion with a few select disciples and thus, formed part of Alexander's concerns though the king was occupied with more pressing matters, he still found time to deliver a short, angry letter of complaint to his former teacher, he asked, 'How shall I be superior to other men if those doctrines in which I have been trained are the common property of all?' Aristotle answered, calmly, that the treatise would mean nothing to those who did not take part in his chapters." [15]

Thus, Alexander in this way introduced us to a new Aristotle; in terms of satisfying him with all his scientific interests, we meant with him the one who satisfied the

metaphysical interests of his age, by turning his thought towards the point of care in looking into the divine.

6. Alexander's Interest in Medicine

The studies of medicine in Greece reached a great amount, especially as it was concerned with an empirical study of humans and animals. In the era of Alexander, medicine was subjected to a special applied philosophy of the nature of the hammer topics in the field of surgery, medicine, medicine, lameness and prevention. Where "the subject of medicine and the body was of special importance to Alexander and helped in the development of his leadership. And his success in future conquests. It is noted that Alexander's interest in medicine and the body would allow him in his future conquests to maintain his health through exercise, bathing, and proper consumption of food and water." [15]

Aristotle's teachings on medicine shaped important influences on Alexander's later goals and achievements in his battles and conquest through Persia and into India, and the science of medicine and the body allowed Alexander to gain a better understanding of how to maintain his body in terms of what not to eat and drink and to maintain exercise and proper hygiene. To maintain his health and his ability to succeed in achieving his ambitious goals, we can also see that with his knowledge of medicine and medical practices, he has benefited from them not only for himself but for the benefit of others under his command. It was previously mentioned that Alexander used this knowledge to help his men by bringing in doctors who come with his army and treat men from their illnesses and injuries on the battlefield, and in general we can see that Alexander taught under the auspices of Aristotle in various subjects such as medicine that allowed him to rise and grow. To become the leader he wants. [14]

In view of the great interest in medicine in that period and the need for Alexander to develop it as a result of expansion and wars and to preserve the life of his armies and society, he established the "University School of Alexandria during the reign of Ptolemy about the year 300 BC. And surgery, and surpassed the Greek school of Hippocrates, from which it derived its initial knowledge, and the most important thing in the art of anatomy was the Egyptians' fondness for mummification since ancient times, and the remnants of their mummifications and the restoration of their elaborate bodies from tilting ideas to care for this art. [14]

Medical knowledge gave Alexander in his adult years the ability to sustain his life as well as maintain his forces to provide the personal and human elements of his leadership. His treatise on *Metaphysics* in a dry fashion renders it useless for those who wish to study or teach the subject from the beginning, and is always credited with Aristotle who instilled in Alexander was interested in the art of healing in addition to the art of philosophy, he was not only drawn to the theory of medicine, but was accustomed to taking care of his friends when they were sick, and prescribing them various courses of treatment or diet, as one can learn from his letters the origins of medical wisdom. [14]

Aristotle believed that experiment and observation formed the only valid basis for scientific progress, an axiom on which modern science still largely depends. Alexander set out to conquer Asia, taking with him a whole group of zoologists, botanists, and prisoners. Where this mission established the materials, information and scientific works that they collected during many stages that formed the era of the era, the most prominent of which is Aristotle's Animal History. [16]

Alexander also developed a strong interest in medicine and biology, two other favorite subjects of Aristotle. All his life, says Plutarch, he was not only fond of the theory of medicine, but actually came to the aid of his friends when they were sick, prescribing them certain remedies and regimens. Scientific training has been the remarkable flexibility of the mind which it produces, and the ability to deal with any problem as it arises, on its own merits and without preconceptions here [17].

From his medical perspective, Alexander tried to make his armies superior in terms of human energy and mental and physical health, to the neighboring armies on his borders, and all this planning was to expand more geographically in a short circumstance, as physical health and good morale give the army as much as possible Stability and resistance in all conditions.

7. Conclusions

Reading the general philosophical system in Greece requires researching the outcomes of the mental work that is to be formulated for facts, knowledge and politics, and researching them is to dive into the interrelationship that was found at the level of the general epistemology of philosophy, which began to raise its issues through Aristotle, who consolidated the principles of research and the constant questioning of Facts and fates wanted Alexander to be a disciple of Aristotle to move philosophy into the depth of the great expansions of reason, geography and gender, considering the Greeks the finest races.

Alexander's relationship with Aristotle becomes based on the embodiment of a great edifice of knowledge in terms of dealing with the problems of politics and morals, as the history of ideas and interactions in relation to scientific practices, reflects the position of empires and their role in establishing and constructing special systems of thought that will later support them with special rational mechanisms for domination and expansion, so science becomes embracing Politics of competition and development.

The special relations between Aristotle and Alexander became wrapped in the doctrine of transformation rather than stability, since the consideration of the Aristotelian scientific tradition later became variable in Alexander, who raised the threshold of exceeding his special teacher in the field of politics and imperial possessions, the nature of the councils and the origins of his integration with neighboring societies,

the conversation opens again. On the reality of continuing influence and being affected by Aristotle and Alexander and their position in antiquities and translations.

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