The Muslims scholars speaking Arabic protected the Greek philosophy to defend Islam after comprehending the all Koran and hadith not for money rather free for Allah. Money should be used to business investment and Zakah paying orphans and poor not Islamic educators and institutes

**Tahafut al falasifa (Incoherence of Philosophers).** This book was considered a turning point in Islamic history, it is generally thought that from this point onwards philosophy in the Islamic world went on the decline after receiving such a crushing blow from religion in the form of al-Ghazali’s writings.

Al-Ghazali’s relationship with philosophy is subtle and complicated. The philosophy represented by AL-FARABI and IBN SINA (Avicenna) is, for al-Ghazali, not simply an object of criticism but also an important component of his own knowledge roadmap. Imam Ghazali studied philosophy intensively while in Baghdad, composing Maqasid al falasifa (The Intentions of the Philosophers), and then criticizing it in his Tahafut al falasifa (Incoherence of Philosophers). This book was considered a turning point in Islamic history, it is generally thought that from this point onwards philosophy in the Islamic world went on the decline after receiving such a crushing blow from religion in the form of al-Ghazali’s writings. This translation is well written and presented in English that is fairly easy to understand


Here is sample of early philosophy used by emperors to find a way to gain government power
22. As in the case of the work of the Epicureans, the loss of the works of the Stoics is due to the resurgence of Platonism and the emergence of Christianity. In the case of the Stoics, however, the reason is not so much that their views were unappealing in the new intellectual climate. Rather, the explanation turns on the fact that the resurgence of Platonism was not an attempt to identify the historical facts about what Plato believed. Instead, it was an attempt to identify the true philosophy that Plato had glimpsed and that his texts indicate. Since Stoicism was thought to be an attempt to develop Platonism, as Zeno was a student of Polemo, who was the fourth head of the Academy, it was thought that Stoic philosophy could be incorporated in the resurgence of Platonism and that the Stoic texts themselves need not be preserved. The texts which were preserved, primarily those of Seneca, Epictetus, and Marcus Aurelius, were preserved because they seemed to serve a practical moral need consistent with the dominant world view.

23. Actius was a Greek doxographer in the first or second century BC. His work was reconstructed out of later material transmitted under the names of Plutarch, Stobaeus, and others. (For a general discussion of doxography, see Jaap Mansfeld, “Doxography of ancient philosophy,” 2008.)

24. Diogenes of Babylon was the fifth head of the Stoic school. Along with Carneades and Critolaos, he was one of the philosophers sent to Rome in 155 BC to represent Athens in a petition before the senate. Otherwise, little is known about him. (Rome had imposed a fine on Athens for the sack of Oropus. Athens hoped to have the fine reduced.)

25. Cf. Tad Brennan, “Stoic moral psychology,” 2003, 271: “If you really see that it is indifferent, then you feel indifference to it – and that is not a recommendation of psychological hygiene, but rather a general law of psychology.”

26. Arcesilaus and Carneades wrote nothing, presumably in emulation of Socrates. Clitomachus wrote several books in connection with the dispute over how Carneades should be understood. Philo wrote two books in Rome near the end of his life as part of this same dispute. These books are called the “Roman Books,” in the absence of their title and in reference to their place of origin. Philo sought refuge in Rome because of the Mithridatic War. (In about 121, Mithridates VI of Pontus had come to power in the Hellenized region of Asia Minor. He tried to extend his rule at the expense of Rome, which had been the main power in the region.) Philo’s “Roman Books,” unfortunately, have been lost. What is now known about Academic Skepticism depends primarily on Cicero’s Academica and on the much later discussion by Sextus Empiricus in Against the Professors VII.

27. Academica I and II are formed from parts of two prior works that Cicero wrote. The first of these prior works consisted in the now lost Catulus and the extant Lucullus. (Catulus (Quintus Lutatius Catulus) and Lucullus (Lucius Licinius Lucullus) were Roman generals. The other participants are Hortensius (Quintus Hortensius Hortalus) and Cicero. Hortensius was an orator.) Academica II is Lucullus. At some point, Cicero recast the Catulus and Lucullus into a set of four books with new characters. (Varro (Marcus Terentius Varro) and Atticus (Titus Pomponius Atticus) replace Lucullus, Hortensius, and Catulus. Varro was a prolific scholar with wide-ranging interests. Atticus was an Epicurean). Only a portion of the first of this set of four books has survived. It is Academica I.

28. Cicero uses comprehensio, perceptio, and cognition to render the Greek term κοινήληψις. The use of the English terms “cognitive” and “cognition” in the translation is intended to convey the general idea that, in Stoic epistemology, cognitive impressions and
Academic Skeptics, 2001, 16). Brittain makes similar remarks in Cicero. On Academic Skepticism: "Hence, Clitomachus argued, we should distinguish between 'assenting' to an impression in the Stoic sense and 'approving' it in one of these latter ways, i.e., acting on it as if we took it to be true. The Academic thus gives his approval to the impression he acts on— he 'follows' persuasive impressions—but does not assent to them (Ac. 2.104)?" (2006, xxvii).

"[T]he mitigated skeptics will assent to persuasive impression or claims when the evidence supporting them is sufficiently strong—and they assume that persuasiveness under the appropriate conditions does provide evidence for the truth (cf. Sextus M.7.435–38)" (2006, xxix). For more discussion, and a different interpretation of the Clitomachean and Philonian positions, see Michael Frede, "The skeptic's two kinds of assent and the question of the possibility of knowledge" (1987).

14. This is a standard interpretation of the birth of Pyrrhonian Skepticism. "[As the Academy] under the headship of Philo of Larissa in the early first century BC drifted away from its skeptical stance, one disillusioned member, Aenesidemus, founded a breakaway movement, under the title 'Pyrrhonists.' This was the group which in time—probably not before the mid-first century AD—became known as the 'Skeptics,' literally 'searchers.' Another title was ephēktiko, 'suspenders of judgment.' The eventual outlook of the school is well presented in the surviving works of Sextus Empiricus, who wrote in the second century AD" (A. A. Long and D. N. Sedley, The Hellenistic Philosophers, I: Translations of the Principal Sources with Philosophical Commentary, 1987, 470).

15. In 322, Alexander the Great conquered Egypt and installed Ptolemy as ruler. Ptolemy's family ruled Egypt until the Roman conquest in 30 BC.

16. The connections are not easy to trace, given the existing evidence, but Epicurus and the Epicureans seem to be part of an epistemological tradition that has its fullest expression in antiquity in the medical tradition in a debate between rationalist and empiricist doctors. "The terms 'empiricist' and 'rationalist' go back to antiquity. They have their origin in a particular debate among the ancient doctors concerning the nature and origin of medical knowledge, indeed the nature and origin of technical or expert knowledge quite generally (see Galen, Subfiguratio Empirica (Outline of Empiricism) p. 87, 2–3; Celsus, Proemium 31–2; Galen, de Sectis Ingridenibus, p. 10, 26; 11, 6). To mark their opposing views these doctors introduced the terms 'empiricist' (empeirikos) and 'rationalist' (logos), and hence themselves came to be known as 'empiricists' and 'rationalists' respectively (Galen, de Sectis Ingridenibus p. 2, 7–11). Very roughly speaking, the empiricists were called 'empiricists' since they took the view that knowledge is just a matter of a certain kind of experience (in Greek empeiria), whereas the rationalists were so called because they assumed that mere experience, however complex, does not amount to knowledge, that knowledge crucially involves the use of reason (logos in Greek, ratio in Latin), for example to provide the appropriate kind of justification" (Michael Frede, "An empiricist view of knowledge: Memorism," 1990, 225). The history here is extremely unclear, but the following intellectuals figure prominently in it. Diocles of Carystus (middle fourth century BC) was the most distinguished doctor of his day. He was a critic of excessive theorizing about causes. Herophilus (late fourth, early third century BC) was the first great Alexandrian doctor. He was a proponent of cautious, empiricist epistemology. Erasistratus (middle third century BC) was a younger contemporary of Herophilus. Serapion (late third, early second century BC) was a pupil of Herophilus and probable founder of the Empiricist school. Heraclides of Tarentum (first century BC) was the most distinguished Empiricist doctor of his day and a teacher of Aenesidemus, the late Academic Skeptic who broke away from
Academic Skepticism to found Pyrrhonism. Menodotus (second century AD) was the leading Empiricist doctor of his day. Sextus Empiricus (second to third century AD) was an empiricist doctor, and sympathizer with and compiler of Pyrrhonism.  

17. After Caesar was assassinated in 44 BC, Cicero tried to oppose Antony but was unsuccessful. Not long afterwards Cicero himself was murdered. During the last years of his life, during the dictatorship of Caesar, which had forced him out of public life, Cicero turned to philosophical writing. He decided that since he was unable to serve the public through politics, he would serve through education by writing philosophy in Latin. (He had studied philosophy in the Academy and writes from an Academic point of view.) Charles Brittain describes Cicero's motivation: "The problem was not so much that educated Romans were not interested in philosophy, but that the intellectual elite was effectively bilingual in Latin and Greek, and philosophy was regarded as something best done in Greek … But Cicero believed … that Latin could be put to use as a medium for philosophical thought, and so set out to naturalize Hellenistic philosophy into his native culture" (Cicero. On Academic Skepticism, 2006, x). Cicero's philosophical writings are the most extensive and important record of the philosophy of the first century BC. In addition, much of the philosophical vocabulary in English is connected to the Greek through the choices Cicero made in casting Greek philosophy into Latin idiom.

18. Philodemus of Gadara (first century BC) is an Epicurean philosopher. Remains of his works were found at Herculaneum, an ancient Roman town on the Gulf of Naples that was destroyed (along with Pompeii and other towns) in the eruption of Mount Vesuvius in AD 79. One of the more magnificent villas in Herculaneum was a seaside retreat owned by Julius Caesar's father-in-law. In it was an extensive library. The scrolls were carbonized but preserved in the ash fall. This library of scrolls is the only known library to survive intact from antiquity.

19. The Stoics take their name from the Στοά Ποικίλη, Α στοά, is a walkway covered by a roof and supported with columns on at least one side. There were various such structures in Athens. Often they were attached to temples or public buildings and served to provide protection from the elements. As Athens became rich, and public works were no longer utilitarian, these roofed structures became more lavish. The Στοά Ποικίλη derived its name from its beautiful murals. It was located at the north-west corner of the agora, the central square in Athens.

20. "[Zeno] was succeeded in 262 BC by one of the odder characters in antiquity, an ex-boxer and ditch digger named Cleanthes. The opinion of all ancient reports is unanimous: Cleanthes was not a genius. But he won admirers through the simplicity of his life, his capacity for hard work, and his gentle decency. He wrote over fifty treatises, but all that is left are a few scraps of verse, most notable for their religious fervor. Ancient sources seem puzzled that Zeno chose him to carry on the school, but we are also told that he compared himself to a writing-tablet made of bronze: difficult to make an impression on, but very retentive of whatever it receives. Zeno may have felt that his teachings were safe in Cleanthes' unimaginative hands …" (Tad Brennan, The Stoic Life, 2005, 12–13).

21. "Chrysippus (c. 280–208 BC) did not start the Stoic school, but his far-reaching logical and philosophical abilities elevated it from the second rank of philosophical systems to the first rank. The philosophy that comes down to us as Stoicism is generally the work of Chrysippus, even when it is attributed merely to 'the Stoics.' Very little of his writing is left — not one of his seven-hundred-plus books survives complete" (Tad Brennan, The Stoic life, 2005, 10–11).