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the metaphysical claim of Avicenna and Ibn Tufail that bodily resurrection cannot be proven through reason, a view that was earlier criticized by al-Ghazali.[99] A Latin translation of Philosophus Autodidactus was published in 1671, prepared by Edward Pococke the Younger.[90] The first English translation by Simon Ockley was published in 1708, and German and Dutch translations were also published at the time. Philosophus Autodidactus went on to have a significant influence on European literature.[91] and became an influential best-seller throughout Western Europe in the 17th and 18th centuries.[92] These translations later inspired Daniel Defoe to write Robinson Crusoe, which also featured a desert island narrative and was regarded as the first novel in English.[91][93][94][95] Philosophus Autodidactus also had a "profound influence" on modern Western philosophy.[96] It became "one of the most important books that heralded the Scientific Revolution" and European Enlightenment, and the thoughts expressed in the novel can be found in "different variations and to different degrees in the books of Thomas Hobbes, John Locke, Isaac Newton, and Immanuel Kant.[97] The novel inspired the concept of "tabula rasa" developed in An Essay Concerning Human Understanding (1690) by Locke, who was a student of Pococke.[98][99] Philosophus Autodidactus also developed the themes of empiricism, tabula rasa, nature versus nurture,[83] condition of possibility, materialism,[100] and Molyneux's Problem.[101] The novel also inspired Robert Boyle, another acquaintance of Pococke, to write his own philosophical novel set on an island, The Aspiring Naturalist.[102] Other European scholars influenced by Philosophus Autodidactus include Gottfried Leibniz,[91] Melchisédech Thévenot, John Wallis, Christiaan Huygens,[103] George Keith, Robert Barclay, the Quakers,[104] and Samuel Hartlib.[102] Political philosophy Early Islamic political philosophy emphasized an inexorable link between science and religion, and the process of ijthad to find truth - in effect all philosophy was "political" as it had real implications for governance. This view was challenged by the Mutazilite philosophers, who held a more secular view and were supported by secular aristocracy who sought freedom of action independent of the Calliphate. The only Greek political treatise known to medieval Muslims at the time was Plato's Republic. By the end of the Islamic Golden Age, however, the Asharite view of Islam had in general triumphed. Islamic political philosophy was, indeed, rooted in the very sources of Islam, i.e. the Qur'an and the Sunnah, the words and practices of Muhammad. However, in the Western thought, it is generally known that it was a specific area peculiar merely to the great philosophers of Islam: al-Kindi (Alkindus), al-Farabi (Alfarabi), Ibn Sina (Avicenna), Ibn Bajjah (Avenpace), Ibn Rushd (Averroes), and Ibn Khaldun. The political conceptions of Islam such as kudrah, sultan, ummah, cemaa -and even the "core" terms of the Qur'an, i.e. ibada, din, rab and ilah- is taken as the basis of an analysis. Hence, not only the ideas of the Muslim political philosophers but also many other jurists and ulama posed political ideas and theories. For example, the ideas of the Khawarj in the very early years of Islamic history on Khilafa and Ummah, or that of Shia Islam on the concept of imamah are considered proofs of political thought. The clashes between the Ehl-i Sunna and Shia in the 7th and 8th centuries had a genuine political character. The 14th-century Arab scholar Ibn Khaldun is considered one of the greatest political theorists. The British philosopher-anthropologist Ernest Gellner considered Ibn Khaldun's definition of government, "an institution which prevents injustice other than such as it commits itself", the best in the history of political theory.[105] See also Islamic philosophy Modern Islamic philosophy Islamic science Islamic Golden Age Peripatetic Sufi philosophy Notes ^ History of Europe - Middle Ages - Reform and renewal - Christianity, Judaism, and Islam, use TOC ^ Kevin Staley (1989), "Al-Kindi on Creation: Aristotle's Challenge to Islam", *Journal of the History of Ideas* 50 (3), p. 355-370. ^ Anthony Kenny, Aquinas on Mind (London: Routledge, 1993), p. 24, 26, 28 ^ De Anima 413a4-5; 414a19-20 ^ "This intellect is separate, unaffected, and unmixed [...] In separation, it is just what it is, and this alone is immortal and eternal" (De Anima 430a18, 23-24). ^ Medieval Philosophy, ed. 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