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A General Look at the Islamic and Islamic Philosophy Studies in the USA

ABD'deki İslam ve İslam Felsefesi Çalışmalarına Genel Bir Bakış

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A General Look at the Islamic and Islamic Philosophy Studies in the USA

Abstract: Islamic studies in the United States of America is a dense, productive, and globally acclaimed field because of the numerous academic opportunities and international publications in many languages, especially English. However, as in the general of Western universities, the Islamic philosophy/history studies at the universities of the U.S. is rather rare. In this article, firstly, the general state of Islamic Studies from the past to the present in the USA will be analyzed with a descriptive method and the rare position of Islamic Philosophy within the Islamic Studies will be examined. Secondly, the prominent names of the Islamic Philosophy in the Post-Orientalist process and their works will be evaluated. In conclusion, because of the general structure of the U.S. university system, it is revealed that the studies of Islamic Philosophy in the USA are quantitatively less than that in the European and Islamic geographies. This situation can be explicated by two ways. The first is the Islamic Philosophy's weak relation to the knowledge-power target which is the basic principle of the American state philosophy and to the political interests of the U.S. This circumstance forms the background of the Post-Orientalist tendency. The second is the growing interest in the phenomenological method and the dominant positions of cosmopolitanism and interdisciplinary approaches in the American higher education system.

Summary: The Islamic studies in the leading universities of the world and the Islamic philosophy studies taking place within these studies are a significant academic area of interest. This interest has a history of 150 year-time in the United States of America. In recent years, there has been not only a significant increase but also a diversity in the Islamic studies in the United States. There has not been yet any academic work examining both the situation of Islamic studies in the U.S. and the Islamic philosophy studies in particular. By considering the latest developments, it is required to maintain studies concerning the field and to trace missing points in the studies of the Islamic philosophy.

From this point of view, we will benefit from the research concerning university curricula, web scans, and written materials in the present article. Additionally, we will descriptively analyze the subject by scanning related books, articles, and other sources. The reason why we preferred this method is to present the general picture rather than carry out an in-depth research and to give information on the present circumstances. We did not choose other methods owing to the width of the area, the diversity of resources, and the structure of this subject requiring more particular and intensive work.

This work is composed of two main headings. The first heading is related to the state of Islamic Studies in the U.S. Under this title, I stretch some information about how Islamic Studies in the U.S. followed a course from the 18th century onwards and provide details about its current state. The second title is related to the position of Islamic Philosophy in the Islamic Studies and in the U.S. academies. Under this title, by evaluating some academics and their works, I describe the phases in which the studies of Islamic Philosophy from the past to the present has gone through.

It is seen that the works in the field of the Islamic studies have not reached to an adequate level though this field have a history of 150 year-time. Nevertheless, because of the academic opportunities and the multitude of international publications in different languages, especially in English, the works in this field at the U.S. Universities would be more intense and productive than expected. However, in spite of this, the variety of academic staff of the U.S. universities, at which phenomenological and interdisciplinary methods are preferred more, the wide variety of publications in diverse languages, especially in English, and the open academic activities via the social media in recent years have gradually increased the effectiveness of the U.S. in the field of the Islamic Studies. Such studies, having represented orientalist tendencies for a long time and conducted in the countries such as England, France, Germany, and the Netherlands which played a leading role in the Islamic studies in the past, continue at

the present American universities by gaining an interdisciplinary and multidisciplinary format. The most significant driving force behind the Islamic studies is orientalist propensities according to the academic works focusing on the Islamic studies in the U.S. In addition, it is necessary to touch on an increasing interest because of the events of September 11. This interest has contributed to not only emergence of new employment opportunities but also an increase in the number of researchers.

If we look at the general circumstance of the Islamic philosophy studies at the U.S. universities, the second part of this work, it is difficult to say that these studies have diversities like those seen in the areas such as social, anthropological, and cultural studies. The Islamic philosophy studies at the U.S. universities is maintained under the general framework of the Islamic studies. At the beginning, the prominent figures of the orientalist tendencies and many others are carrying out research in the field. Because of the U.S. academic system, these researchers publish different works not only about the Islamic philosophy but also about the history of Islamic science, Islamic history and civilization, Islam and the West, etc. Additionally, in order to educate students at the graduate level, they give lectures at different universities at which research in the Islamic Studies is carried on.

From this point of view, we can state that the studies of Islamic philosophy is rare in comparison with other areas of the Islamic studies. The reasons for this are as follows:

1-This area's weak connection to the knowledge-power goal, the basic principle of the American state philosophy, and to the American political interests. This political interest relationship established with sciences forms the background of the Post-Orientalist tendency.

2-The increasing interest in the phenomenological method at the American universities and the domination of cosmopolitanism and interdisciplinary approaches in the American higher education system.

3-The courses of the Islamic philosophy in the Near East, the Middle East and the Islamic Studies at the U.S. universities occupy a place in the curricula as a part of the history of philosophy or philosophy.

4-The partly lack of the rigid orientalist tendencies seen in the continental Europe and the pool method curricula formed by the requirement of the American state policies.

5-Some experts of the Islamic philosophy left the field in order to concentrate more on the contemporary discussions and to study more on the debates produced from the question of the backwardness of Muslims.

In conclusion, because the Islamic philosophy is not a discipline interested by all Muslims, the institutional structures, in which the Islamic philosophy studies are carried out, have not yet been formed outside the universities in the United States of America. In some departments, the Islamic Philosophy maintains its existence as a sub-branch of the history of the Islamic thought. On the other hand, the Islamic philosophy has not yet found an independent place at the U.S. universities. In the U.S., it is likely to claim that even if the number of the Islamic studies have not reached a sufficient level, these studies can lead other Islamic studies in the world.

Keywords: Islamic Philosophy, Philosophy, Islamic Studies, Islam in the United States, Islamic Studies in the United States

ABD'deki İslam ve İslam Felsefesi Çalışmalarına Genel Bir Bakış

Öz: Sahip olduğu akademik imkânların ve başta İngilizce olmak üzere birçok dilde uluslararası yayınların çokluğu nedeniyle Amerika Birleşik Devletleri'ndeki İslam çalışmaları yoğun, üretken ve dünya genelinde ilgiyle takip edilen bir alandır. Ancak Batı'daki üniversitelerin genelinde olduğu gibi Amerikan üniversitelerinde de İslam felsefesi/tarihi çalışmaları oldukça zayıftır. Bu makalede öncelikle geçmişten günümüze İslam çalışmalarının ABD'deki durumu tasviri bir metotla ortaya konulmakta ve İslam Felsefesinin ABD'deki İslam

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çalışmaları içerisindeki zayıf konumu sorgulanmaktadır. İkinci olarak Post-Oryantalist süreçte İslam Felsefesi çalışmalarında öne çıkan isimler ve çalışmaları değerlendirilmektedir. Sonuç olarak ABD üniversite sisteminin genel yapısının gereği olarak İslam Felsefesi çalışmaları nicelik bakımından Avrupa ve İslam coğrafyasından daha zayıf olduğu görülmektedir. Bu durumu iki şekilde açıklamak mümkündür. Birincisi alanın Amerikan devlet felsefesinin temel ilkesi olan bilgi-güç hedefi ve alanın politik çıkarlarıyla ilişkisinin zayıflığıdır. Bu durum Post-Oryantalist eğilimin arka planını da oluşturmaktadır. İkincisi ise fenomenolojist yönetime olan ilginin artması ve Amerikan yükseköğretim sisteminde hâkim olan kozmopolitizm ve interdisiplinerci yaklaşımlardır.

Özet: Dünyanın önde gelen üniversitelerinde İslam çalışmaları ve bu çalışmalar içerisinde yer alan İslam felsefesi çalışmalarının önemli bir akademik ilgi alanı olduğu görülmektedir. Bu ilgi ABD'de de yaklaşık 150 yıllık bir geçmişe sahiptir. Son yıllarda Amerika Birleşik Devletleri'nde İslam çalışmalarında sadece ciddi bir artış değil aynı zamanda çeşitlenme de söz konusu olmuştur. ABD'deki İslam çalışmaları ve özelde İslam felsefesi çalışmalarının durumunu birlikte ele alan akademik araştırmalar ise henüz bulunmamaktadır. Son gelişmeleri de dikkate alarak alanla ilgili araştırmaların sürdürülmesi ve İslam felsefesi çalışmalarının da noksan bırakılan izinin sürülmesi gerekmektedir.

Bu noktadan hareketle bu makale çalışması, üniversite müfredatlarıyla ilgili araştırmalar, web taramaları ve yazılı materyaller üzerinden gerçekleştirilecek ve ilgili kitaplar, makaleler ve diğer kaynaklar taranarak konu hakkında deskriptif bilgiler sunulacaktır. Bu yöntemin tercih edilme nedeni derinlemesine bir araştırmadan daha çok genel resmi ortaya koymak ve mevcut durum hakkında bilgi vermektir. Sahanın genişliği ve kaynakların çeşitliliği ve konunun daha özel ve yoğun bir çalışma gerektiren yapısı nedeniyle diğer yöntemler tercih edilmemiştir.

Çalışma iki ana başlıktan oluşmaktadır. Birincisi ABD'deki İslam çalışmalarının konumu ile ilgilidir. Bu başlık altında 18. yüzyıldan itibaren İslam çalışmalarının ABD'deki seyri hakkında bilgi verilmekte ve İslam çalışmalarının günümüzdeki konumu detaylandırılmaktadır. İkinci başlık İslam Felsefesi çalışmalarının İslam çalışmaları içerisindeki ve ABD akademilerindeki konumuyla ilgilidir. Bu başlık altında İslam Felsefesi çalışmalarının geçmişten günümüze kadar gelinen süreçte geçirdiği evreler tasvir edilmekte ve bazı isimlerin ve eserlerinin değerlendirilmesi yapılmaktadır.

İncelemeler sonucunda ABD'deki İslam çalışmalarının geçmişinin yaklaşık 150 yıla tekabül etmesine rağmen yeterli seviyeye ulaşmadığı görüldü. Hâlbuki sahip olduğu Müslüman nüfus, akademik imkânlar ve başta İngilizce olmak üzere birçok dilde uluslararası yayınların çokluğu nedeniyle ABD'deki İslam çalışmalarının beklenenden daha yoğun, üretken olması beklenirdi. Ancak buna rağmen Daha çok Fenomenolojist ve İnterdisipliner yaklaşımın tercih edildiği Amerikan üniversitelerinin akademik kadro çeşitliliği ve başta İngilizce olmak üzere farklı dillerdeki yayın yelpazesinin genişliği ve son yıllarda yeni bir durum olan sosyal medyaya açık akademik faaliyetler ABD'nin İslam çalışmaları alanındaki etkinliğini giderek arttırmaktadır. Geçmişte İslam çalışmalarında öncül rolü oynayan İngiltere, Fransa, Almanya ve Hollanda gibi ülkelerde öteden beri oryantalist eğilimi temsil eden bu tür çalışmalar günümüz ABD üniversitelerinde interdisipliner ve multidisipliner bir format kazarak devam etmektedir. ABD'deki İslam çalışmaları üzerinde yoğunlaşan akademik çalışmalara göre İslam çalışmalarına yön veren en önemli etken oryantalist eğilimlerdir. Bunun yanında 11 Eylül olaylarının sonucunda da artan bir ilgiden söz etmek gerekmektedir. Bu ilgi sadece alanda yeni istihdam imkânlarının oluşmasına değil aynı zamanda araştırmacı sayısının da artmasına neden olmuştur.

Çalışmanın ikinci kısmını oluşturan ABD üniversitelerindeki İslam felsefesi çalışmalarının genel durumuna bakılacak olursa bu çalışmaların sosyoloji, antropoloji ve kültür çalışmaları gibi alanlarda görülen çeşitliliğe de sahip olduğunu söylemek oldukça zordur. ABD üniversitelerindeki İslam felsefesi çalışmaları İslam çalışmaları genel çatısı altında sürdürülmektedir. Bu alandaki çalışmalar başlarda daha çok oryantalist eğilimi temsil eden Philip Hittî, Leo Strauss, Muhsin Mehdî, Fazlurrahmân, İsmâil Râci Fârûkî, Mâcid Haddûrî, Moshe Pearlman,

gibi önemli isimler tarafından sürdürülmekteydi. Günümüzde Charles Butterworth, Seyyid Hüseyin Nasr, Oliver Leaman, Dimitri Gutas, Robert Wisnovsky, Frank Griffel, John Walbridge ve daha birçok isim yeni eğilimin temsilcileri olarak alanla ilgili çalışmalarını sürdürmektedir. Bu araştırmacılar, Amerikan akademik siteminin bir sonucu olarak sadece İslam felsefesi değil aynı zamanda İslam bilim tarihi, İslam tarihi ve medeniyeti, İslam ve Batı vb. alanlarda da yayımlar yapmakta ve İslam çalışmalarının sürdürüldüğü çeşitli üniversitelerde dersler vermekte ve lisansüstü seviyede öğrenciler yetiştirmektedir.

Bu noktadan hareketle diyebiliriz ki İslam felsefesi çalışmaları ise diğer İslam çalışmalarına kıyasla daha da zayıftır. Bu durumun sebeplerini şu şekilde açıklamak mümkündür:

1-Amerikan devlet felsefesinin temel ilkesi olan bilgi-güç hedefi ve alanın politik çıkarlarıyla ilişkisinin zayıflığı. Bilimlerle kurulan bu politik çıkar ilişkisi Post-Oryantalist eğilimin arka planını da oluşturmaktadır.

2-Amerikan Üniversitelerinde fenomenolojist yöneme olan ilginin artması ve Amerikan yükseköğretim sisteminde hâkim olan kozmopolitanizm ve interdisipliner yaklaşım.

3-Amerikan üniversitelerindeki Yakın Doğu, Ortadoğu ve İslam Çalışmalarında İslam felsefesi dersleri felsefenin ya da felsefe tarihinin bir parçası olarak müfredatta yer alması. Amerikan üniversitelerinde standart müfredat sistemi yaygın olmadığından İslam felsefesi ile ilgili dersler bölümden daha çok ders veren hocanın ilgisine ve isteğine bağlı olarak verilmektedir.

4-Kıta Avrupası'nda görülen katı oryantalist eğilimlerin nisbeten azlığı ve ABD devlet politikalarının gereği olarak şekillenen havuz usulü müfredat.

5-Bazı İslam felsefesi uzmanlarının alanı terk ederek daha çok aktüel tartışmalara yönelmesi ve daha çok Müslümanların geri kalmışlığı sorunundan hareketle üretilen problemlere odaklanması.

Son olarak İslam felsefesi çalışmaları Müslümanların genelini ilgilendiği bir disiplin olmadığı için üniversite dışında İslam felsefesi çalışmalarının yürütüldüğü kurumsal yapılar ABD'de de henüz teşekkül etmemiştir. Bazı bölümlerde İslam Felsefesi İslam düşüncesi tarihinin bir alt dalı olarak varlığını sürdürmektedir. Ancak İslam felsefesi müstakil bir alan olarak kendisine henüz ABD üniversitelerinde yer bulamamıştır. USA'da artan İslam çalışmalarının yeterli düzeyde olmasa da dünyadaki İslam çalışmalarına yön verebilecek noktaya ulaştığını söylemek mümkündür.

Anahtar Kelimeler: İslam Felsefesi, Felsefe, İslam Çalışmaları, Amerika Birleşik Devletleri'nde İslam Çalışmaları, Amerika Birleşik Devletleri'nde İslam

INTRODUCTION

We see that the Islamic studies in the leading universities of the world and the Islamic philosophy studies taking place within these studies are a significant academic area of interest. This interest has a history of 150 year-time in the United States of America. In recent years, we have observed that there has been not only a significant increase but also a diversity in the Islamic studies in the United States.

The works done on the Islamic studies in the U.S. show that the Islamic studies went through a post-orientalist process after the orientalist trend. Owing to the Islamophobia developed after September 11 and the interest in this field, these works reveal that the academic intensity increased. By considering the latest developments, it is required maintaining research concerning the field and tracing missing points in the studies of the Islamic philosophy. The number of works recently done both on the point to which the Islamic studies in the U.S. got and on the appearance of these studies has increased; however, it is too early to state that this is sufficient. There has not been yet any academic work examining both the situation of Islamic studies in the U.S. and the Islamic philosophy studies in particular. Because of the mentioned circumstance of the Islamic Philosophy studies in the U.S., it is significant to examine how the Islamic Philosophy/History studies in the U.S. pursued a course.

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The Higher Education Foundation Council (HEFCE) of England brought out an extensive report on the current circumstance of the Islamic studies in the United States in 2008¹. In addition to this report, the article of the “Islamic Studies in U.S. Universities” written by Charles Kurzman & Carl W. Ernst and published in 2009 offers details and statistical information on this topic. In this article, Kurzman and Ernst analyze the state of Islamic Studies from the past to the present with statistical information and make comprehensive evaluations on the subject². Another work related to the course of the Islamic studies is a book consisting of the papers presented in the conference held by IIIT and fills a crucial gap in the field because most of the proceedings of the conference are related to the subject³. Researching on the subject, we did not encounter with a Turkish work except Eyüp Said Kaya’s article entitled “Amerikan Üniversitelerinde İslam Hukuku’nun Kurumsal Varlığı”. In his article, Kaya examines the place of Islamic law at the American universities⁴.

From this point of view, we will benefit from the research concerning university curricula, web scans and written materials in the present article. Additionally, we will descriptively analyze the subject by scanning related books, articles and other sources. The reason why we preferred this method is to present the general picture rather than carry out an in-depth research and to give information on the present circumstances. We did not choose other methods owing to the width of the area, the diversity of resources and the structure of this subject requiring more particular and intensive work.

Our work is composed of two main headings. The first heading is related to the state of Islamic Studies in the U.S. Under this title, we will give information about how Islamic Studies in the U.S. followed a course from the 18th century onwards and provide details about its current state. The second title is related to the position of Islamic Philosophy in the Islamic Studies and in the U.S. academies. Under this title, by evaluating some academics and their works, we will describe the phases in which the studies of Islamic Philosophy from the past to the present has gone through. While the works of the Islamic Studies are mostly pursued under the framework of Religious Studies, NELC and MES, the studies of Islamic Philosophy/History is in the third place in this framework. However, there is not a chair of Islamic Philosophy in the U.S. university system as in the higher education system in Turkey. This is why we will make the ground of Islamic Philosophy clear after depicting general state of the Islamic Studies. Under the second title, we will evaluate the works and contributions of the important academicians and examine especially their academic works concerning classical Islamic Philosophy. Additionally, contemporary debates are often taken place within the framework of Islamic Philosophy because of the U.S. academic system; however, these debates will be excluded from the scope of our work. In this respect, the contemporary debates such as Islam and the West, Islam and Modernity, and Feminism and Islam will not be taken into account.

¹ Report of the Higher Education Foundation Council for England (HEFCE): “International Approaches to Islamic Studies in Higher Education,” p. 39-46, See. <http://www.hefce.ac.uk/data/year/2008/International,approaches,to,Islamic,studies,in,higher,education/>

² Kurzman, Charles, and Ernst, Carl W. “Islamic Studies in U.S. Universities.” *Review of Middle East Studies* 46, no. 1 (July 1, 2012): 24–46; later on this article was published in the book entitled *Middle East Studies for the New Millennium: Infrastructures of Knowledge*. See. Shami, Seteney, and Cynthia Miller-Idriss, editors. *Middle East Studies for the New Millennium: Infrastructures of Knowledge*. NYU Press, 2016. *JSTOR*, www.jstor.org/stable/j.ctt1bj4qvj.

³ Bukhari, Zahid, and Nyang, Sulayman. *Observing the Observer: the State of Islamic Studies in American Universities*. London ; IIIT, 2012.

⁴ Eyüp Said Kaya, “Amerikan Üniversitelerinde İslam Hukukunun Kurumsal Varlığı”, *İslâm Hukuku Araştırmaları Dergisi*, 2004, no: 4 [Oryantalist İslâm Hukukçuları Özel Sayısı], p. 413-436.

1. ISLAMIC STUDIES AT THE UNIVERSITIES IN THE UNITED STATES OF AMERICA

The Islamic Studies in the Northern America, constituting a part of comparative Christian theology studies at the beginning, later became part of the Middle Eastern and Near Eastern studies.⁵ Nowadays, as in all Western universities, these studies are part of the Middle Eastern and South Asian Studies, composed of many disciplines and departments such as history, language and literature, politics, anthropology, sociology, and interdisciplinary field studies. Today, due to the impact of the 11 September events academic interest in the Islamic Studies has widely grown in the United States since 2001.⁶

The history of the interest showed in the Islamic Studies in the U.S. can be traced back to the 18th century. In this century, numerous Americans who were members of societies (Asiatic Researches etc.) followed publications of the Asiatic Society of Bengal in the 1790s.⁷ In 1841, for the first time, Yale University began teaching Arabic and Yale Corporation appointed Edward E. Salisbury (1814-1901) as Arabic and Sanskrit Professor of Literature. Salisbury took place in establishing the Journal of the American Oriental Society, the first journal on Islamic manuscripts and Semitic epigraphy, and became editor of this journal.⁸ It is seen that the interest in the field took an institutional form with the establishment of the American Oriental Society in New Haven in 1842. When the Islamic Studies constituted a part of orientalist studies from the middle of the 19th century onwards, the works started by the American Oriental Society (AOS)⁹ accelerated the Studies. However, the number of Islamic Studies was very low in this crawling period.¹⁰ At the beginning of the 20th century, Yale University became the center of philology, linguistics, and Sanskrit studies with the leading orientalists such as Josiah Willard Gibbs Sr., Theodore Dwight Woolsey, William Dwight Whitney, Charles Foster Kent, and William Rainey Harper. Charles C. Torrey, professor of Arabic and Semitic languages, published the first Arabic texts.¹¹

The Islamic Studies, conducted on classical philological texts at the universities such as Harvard, Princeton, Yale, Columbia, Chicago, and Pennsylvania in the 19th century, was pursued without digressing from the classical method from the beginning of the 20th century on. In this period, Islamic Studies did not yet constitute a part of interdisciplinary studies with history, theology, literature, anthropology, and other social sciences. When the Near and Middle Eastern studies took place at the center, the departments related to the inter-regional fields initiated newly to form in many universities. The academicians before 1950 were professors such as Harry Wolfson and Philip Hitti who had not supported polarization produced

5 John Voll, "Changing Western Approaches to Islamic Studies", *Observing the observer: the state of Islamic studies in American Universities*, ed. Zahid Bukhari - Sulayman Nyang (London; Washington [DC]: IIT, 2012), 30.

6 International Approaches to Islamic Studies in Higher Education (IAIHE) see: UK Government Web Archive, "hefce", accessed: 24 April 2019, https://webarchive.nationalarchives.gov.uk/*/http://www.hefce.ac.uk/.

7 Kurzman - Ernst, "Islamic studies in US universities", 6.

8 "Memorial of Edward Elbridge Salisbury", *Journal of the American Oriental Society* 22 (1901): 1-6. accessed: https://www.jstor.org/stable/592405?seq=1#metadata_info_tab_contents

9 American Oriental Society, the oldest community in the USA focused on the oriental studies. In 1842, it was the predecessor of organizations having general study areas such as the American Philosophical Society (1743), the American Academy of Arts and Sciences (1780), and the American Antiquarian Society (1812). Its research interests are composed of Asian languages and literatures, philosophy, literary criticism, text criticism, paleography, epigraphy, linguistics, biography, archeology, Eastern civilizations, and in particular the intellectual and creative aspects of philosophy, religion, folklore and art. American Oriental Society, "About", accessed: 24 April 2019 <https://www.americanorientalsociety.org/>

10 Auda et al, "International approaches to Islamic studies in higher education", 39-40.

11 Yale University, "Near Eastern Languages & Civilizations", accessed: 26 April 2019, <https://nelc.yale.edu/about/history>

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by Zionism and had done Rabbinic works. The works of these two academicians, non-Muslim Arabs, have made major contributions to both Arab history and culture and to the common history of Islam.¹² Duncan Black Macdonald, the first known professor of Islamic Studies in the United States and a lecturer at the Hartford Theological Seminary, was a Semitic language specialist and director of the Mohammedan Department in the Kennedy School of Missions, founded in 1911 by the mentioned Seminary.¹³ Gustave E. Von Grunebaum's works were a turning point for the Islamic studies in the U.S. Grunebaum, coming to UCLA in 1949, established the Center for Near Eastern Studies in 1957, and thus, the field of Islamic Studies in America made its mark in the world.¹⁴

In the 1960s, the works concerning Islamic Studies began to take place in the Department of Near Eastern Languages and Civilizations (NELC).¹⁵ According to Nasr, these Islamic studies in the NECLs, which used the methods of the social sciences to approach many issues related to the Islamic world, were very weak in terms of their references to Islam itself. In this respect, general convictions and predictions about the numerous developments in the Islamic world did not form because the Islamic studies could not transcend local specializations. For this reason, if we exclude the last decade, we can say that the Islamic studies in American universities seems superficial. While Curricula are mainly composed of the courses related to history, anthropology, linguistics, political science, sociology, and similar social sciences, the main areas of Islam are very weak. Even if Islamic law studies are under the framework of the Islamic Studies, it cannot be claimed that there is a significant contribution to this field. The linguists such as George Makdisi, Irfan Shahid, James Bellamy, William Brenner, Victor Daner, Richard Frank and Nicholas Heer have only contributed to the Arabic education. The education of languages such as Persian, Turkish, Urdu, Bengali, and Malay, all of which are both the major languages of Islamic civilization and the languages of many Islamic states in the past and present, have not yet reached a sufficient level. In addition to these, the number of useful studies done about African Islam are not much.¹⁶

The academy named as "Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations" was the first center founded under the title of Islamic Studies at the Hartford Seminary in 1973.¹⁷ In 1981, the Center for Middle Eastern Studies, including Islamic Studies, was established at the Ohio State University outside the campus.¹⁸ Also in 1981, Ibn Khaldun Chair in the Islamic studies was founded as a chair in the School of International Service at the American University.¹⁹ In 1981, U.C. Santa Barbara opened the Islamic

12 Seyyid Hüseyin Nasr, "Origins and Development of Islamic Studies in the U.S.: A Historical Overview of Trends and Institutions", *Observing the observer : the state of Islamic studies in American universities*, ed. Sulayman Nyang (International Institute of Islamic Thought, 2012), 12.

13 Mustafa Sinanoğlu, "Macdonald, Duncan Black", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları, 2003), 27: 296-297, <https://islamansiklopedisi.org.tr/macdonald-duncan-black>

14 Ali Murat Yel, "Grunebaum, Gustave Edmund von", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1996), 14: 166-167, <https://islamansiklopedisi.org.tr/grunebaum-gustave-edmund-von>

15 Kurzman - Ernst, "Islamic studies in US universities", 6.

16 Nasr, "Origins and Development of Islamic Studies in the U.S.: A Historical Overview of Trends and Institutions", 19.

17 This center, located in the state of Connecticut in the United States, is one of the oldest institutions in which Islamic studies is continued together with the studies of different religions. Hartford Seminary, "Macdonald Center", accessed: 24 April 2019, <https://www.hartsem.edu/macdonald-center/>

18 The Ohio State University, "Middle East Studies Center", accessed: 24 April 2019, <https://mesc.osu.edu/about-us>.

19 Today, it is a part of interdisciplinary Islamic studies at the American University. See: American University, "School of International Service (SIS)", accessed: 24 April 2019, <https://www.american.edu/sis/about.cfm>.

Studies in the department of the Religious Studies.²⁰ The Islamic Studies Program²¹ is affiliated with the College of Literature Science and the Arts at the University of Michigan. The Arabic and Islamic Studies²² is directly affiliated with the University of Georgetown. Other departments of the Islamic studies are under the framework of Near Eastern Languages and Civilizations, Religion or Religious Studies, and Middle Eastern Studies.

Harvard Law School, opening space for studies related to the Islamic law from the 1950s onwards, raised level of these works with the Islamic Legal Studies Program started in 1991.²³ Near Eastern Languages and Civilizations (NELC)²⁴ at the University of Chicago, founded in 1893, is one of the leading departments inspiring other universities. There is a Chair of the Islamic and Modern Middle Eastern Studies in this department.²⁵ Today, the Islamic Studies opened in 1997 continues at the Avalon Foundation Distinguished Service in Chicago and at the Chicago University Divinity School.²⁶ Both the Center for Arab and Islamic Studies²⁷ founded in 1983 at the Villanova University and the Department of Middle Eastern Studies²⁸ at the Texas University College of Liberal Arts, and the Institute for Islamic-Judaic Studies at the Denver University are under the framework of the Center for Middle Eastern Studies.²⁹

Numerous universities had already initiated to form institutes and centers entitled the Islamic Studies shortly before September 11, 2001. Prince Alwaleed Bin Talal Center for Muslim-Christian Understanding³⁰ founded at the Georgetown University in 1993 and Center for Islamic Studies³¹ at the Youngstown State University are some of these examples. After September 11, departments of Islamic Studies were opened successively at many universities.³²

20 University of California Santa Barbara, "The Religious Studies Department", accessed: 24 April 2019, <http://www.religion.ucsb.edu/history-of-the-department/>

21 University of Michigan, "The Global Islamic Studies Center (GISC)", accessed: 24 April 2019, <https://ii.umich.edu/isp/about-us.html>.

22 Georgetown University, "Department of Arabic and Islamic Studies", accessed: 24 April 2019, <https://arabic.georgetown.edu/>.

23 Kaya, "Amerikan Üniversitelerinde İslam Hukukunun Kurumsal Varlığı", 424. For the Islamic Legal Studies Program in the Harvard Law School, see: Harvard Law School, "The Program in Islamic Law", accessed: 24 April 2019, <http://ilsp.law.harvard.edu/who-we-are/>.

24 NELC was started with teaching Arabic and Hebrew in 1893, see: The University of Chicago, "Department of Near Eastern Languages and Civilizations", accessed: 24 April 2019, <https://nelc.uchicago.edu/>.

25 For the Modern Middle Eastern Studies in Chicago University, see: The University of Chicago, "Medieval and Modern Programs", accessed: 29 April 2019, <https://nelc.uchicago.edu/graduate/fields-study>

26 For the Islamic Studies in the Divinity School, see: The University of Chicago, "Divinity School", accessed: 29 April 2019, <https://divinity.uchicago.edu/islamic-studies>

27 This center, established under the Villanova University located in the state of Philadelphia, the USA, is one of the institutions founded by the American state considering international political and economic dynamics. See: Villanova University, "Center for Arab and Islamic Studies", accessed: 29 April 2019, <https://www1.villanova.edu/villanova/artsci/arabislamic.html>

28 The University of Texas at Austin, "Islamic Studies", accessed: 29 April 2019, https://liberalarts.utexas.edu/mes/undergraduate/islamic_studies_ba/index.php

29 The University of Denver, "Center for Middle East Studies (CMES)", accessed 29 April 2019, <https://www.du.edu/korbel/middleeast/about-us/index.html>

30 Georgetown University, "The Center for Muslim-Christian Understanding", accessed: 29 April 2019, <https://acmcu.georgetown.edu/about>

31 Youngstown State University, "Center for Islamic Studies", accessed: 29 April 2019, <http://philrel.yosu.edu/center-for-islamic-studies/>

32 The Duke Islamic Studies Center (2006), Center of Christian-Muslim Engagement for Peace and Justice (2006) in the Lutheran School of theology at Chicago, Center of Islamic Studies (2006), on Center for Islamic Studies (2007) in the Graduate Theological Union, Center for Muslim-Christian-Jewish Relations (2008) in the Merrimack College, Center for Muslim-Jewish Engagement (2008) in the Jewish Institute of Religion at the University of Southern California and the Hebrew Union College,

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It is worthy to note that the demands of students looking for a job became influential on the increasing number of Islamic Studies after the events of September 11.³³

Today, Islamic Studies continues its existence with more private names in the schools outside the Middle Eastern studies. It is under the roof of Religious Studies as at UNC-Charlotte. Ali Vural Ak Center for Global Islamic Studies is a new and more distinctive unit in addition to the department of the Middle Eastern and Islamic Studies³⁴ at the George Mason University.³⁵ The Islamic Studies is under the umbrella of arts and sciences colleges at the universities such as Ohio State and San Francisco State.³⁶

Marcia Hermansen, known for her researches concerning the Sufism in the USA, indicates that the structure of Islamic studies at the U.S. universities differs from the system in the Islamic countries and that Islamic studies in the U.S. is similar to the educational model of Seminaries suitable for the system of the American Protestant education. Hermansen also says that academicians in this field work in a very wide range of topics varying from sharia, creed (aqeedah), hadith to da'wah. Another point designated by Hermansen is related to the issue of Americanism in academic works. According to this, the majority of the leading figures in Islamic Studies in the U.S. were European immigrants coming after the start of World War II, started the debate of Americanism. That is to say, the developments leading to this debate were immigrations from Europe after the 1950s. For example, in the 1950s, Hamilton Gibb from the Oxford University became the head of the Center for Middle Eastern Studies at the Harvard University and Gustave von Grunebaum took the head of the center at UCLA. Franz Rosenthal began to work at the Yale University in 1956. Hermansen enlightens Americanism, an orientalist phenomenon, with the Islamic emotion that is basic and somewhat static factor composing and unifying diverse cultural, intellectual, and social realities in Muslim societies.³⁷

and Center for Global Islamic Studies (2009) at the Lehigh University are some of them. In addition to these, the Humphrey Distinguished Visiting Chair in the Islamic World Studies at Macalester College (2003), the Imam Khattab Endowed Chair of Islamic Studies at Toledo (2006), the Gorter Chair in Islamic Studies at Duke University (2007), the Gorter Chair of Islamic World Studies at Lake Forest College (2007), and the IIT Chair at George Mason (2008) are some universities which established after September 11. Additionally, interdisciplinary Islamic studies program has been founded at more than 10 centers at the undergraduate level since 2001. George Mason (2003), Stanford (2003), the University of North Carolina at Charlotte (2004), Harvard (2005), Michigan State (Muslim Studies, 2005), the University of Washington (Arabic program added in 2006), San Francisco State (2007) and Lake Forest College (2008) are among these centers. Department of Arabic and Islamic Studies at the Georgetown University and Departments of Middle Eastern and Islamic Studies at the New York University also added the name of Islamic Studies to their names in 2004. Liberal Studies MA program is affiliated with the Islamic Studies, administratively different from the Middle Eastern Institute and Its Departments of Middle Eastern and Asian Languages and Cultures at the University of Columbia since 1987.

33 The number of National Resource Centers for Middle Eastern Studies supported by the federal government is 17. These departments were continued as common departments in which there are academicians from different departments. See: U.S. Department of Education, "National Resource Centers (NRC) and Foreign Language and Area Studies (FLAS) Fellowship Programs Grantees and Funding for FY 2006 and 2007", accessed: 29 April 2019, <https://www2.ed.gov/programs/iegpsflas/index.html>.

34 George Mason University, "Middle East and Islamic Studies", accessed: 29 April 2019, see: <https://meis.gmu.edu/>

35 George Mason University, "The Ali Vural Ak Center for Global Islamic Studies", accessed: 29 April 2019, see: <https://islamicstudiescenter.gmu.edu/> 4 April 2019.

36 San Francisco State University, "Middle East and Islamic Studies (MEIS)", accessed: 29 April 2019, see: <https://meis.sfsu.edu/>

37 Marcia Hermansen, "The Academic Study of Sufism at American Universities", *Observing the observer: the state of Islamic studies in American universities*, ed. Zahid Bukhari - Sulayman Nyang (London; Washington [DC]: International Institute of Islamic Thought, 2012), 89.

According to Hermansen, in the NELCs and MESSs, different difficulties have arisen for researchers due to the works conducted with classical orientalist methods. Additionally, the works, done with the post-orientalist methods and related to the recent history of Muslims and non-Muslims living in the U.S. and Europe, have led to emergence of such difficulties in terms of the research. According to her, this is why colonialist and postcolonial clichés remaining from the Middle Ages and the negative imageries related to Muslims have dramatically increased. It is also necessary to note that the media is only source of information for many Americans about Muslims has an impact on these negative clichés and imageries. In addition, the gradually increasing number of Muslims and other immigrants in the U.S. has naturally augmented the number of immigrant professors and researchers working at the universities. It is possible to add the increase in the number of Ph.D. and MA students to this. The presence of immigrants in the academy not only became the focal point of the anti-immigrant debates but also kept anti-colonialism alive. However, it is likely to say that the presence of a "Muslim world" not far from "the West" has been gradually accepted. This is why Muslim societies started to become subjects of comparative studies.³⁸

Seyyed Hossein Nasr emphasizes that the Islamic community in the United States, composed of millions, reached a level that could not be ignored. He also examines the reason of why Islam is not at the expected level by underlining the fact that Islamic studies have not reached a satisfying level in spite of the contribution of Islamic thought and science to the American thought and science. Nasr also asks the question of why the experts on Islam like Louis Massignon, Sir Hamilton Gibb or Henry Corbin, all of whom were grown in Europe, could not be schooled in America.³⁹

It is seen that the phenomenological works of religion, which increased after the World War I and related mainly to the Far East and Asia-Hind religions, focused on the origins of the religions. In this process, it is possible to say that Islamic Studies fell behind. However, based on the developments occurred after the World War II, the government supports for Islamic research were gradually augmented. International teaching and research programs, which had started in Europe before, initiated in the Cold War period in America. Government laws such as the National Defense Education Act (NDEA) enacted in 1958, allowed support programs for students who did academic works concerning security and defense interests. The first step of these supports was to establish comprehensive and strengthened language centers in the related field. These language centers also contained the languages constituting the ground of the Islamic Studies. In the 1970s, scholarships were given to the North American researchers who were interested in Islamic Studies and Religious Studies, in order to go to the related countries and to learn languages. Knowing at least two Middle Eastern languages and two European languages at the reading level were stipulated for the Islamic studies. In addition to these languages, the students had to learn at least one of the European languages such as German, French, and Spanish as a second language. At the end of the day, when most of American researchers were content with only one language, the number of those who knew Turkish and Persian languages remained at a very low level. Because of this situation, unlike those in Europe, researchers in the U.S. were interested not only in colonial areas but also in much wider geographies. Thus, original works have been done in the fields such as Islamic Thought, Islamic Theology and Philosophy, Islamic Law, and Sufism. Finally, Islamic law and Sufism are among the fields arousing great interest, but Islamic Philosophy is not among these favorite fields.

According to John Voll, the first period of Islamic Studies was the removal of the idea of Islamic Studies from the European academies and the Islam and Christianity-based missionary works of American missionaries such as Samuel Zwemer in the Middle East. Several

38 Hermansen, "The Academic Study of Sufism at American Universities", 90-91.

39 Nasr, "Origins and Development of Islamic Studies in the U.S.: A Historical Overview of Trends and Institutions", 13.

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developments concerning Islamic Studies were lived during the Cold War era. In this era, when the American academy turned towards Middle Eastern research, the government agencies started focusing on field studies. In this period, H.A.R., Gibb, Von Grunebaum, Leonard Binder, Bernard Lewis, and Albert Hourani made important contributions to the Islamic Studies.⁴⁰

In conclusion, we can state that because of the political and strategic position of the U.S. in the world and its role in the scientific developments, an original structure was created in the field of Islamic Studies as in other social sciences. However, Islamic Studies has not yet reached a satisfying level. In addition to Islamic Studies, Muslims and the Islamic world had begun to be the subject of scientific works in relation to modern-political and sociological issues before September 11. Such works accelerated after September 11. Today, many studies related to feminism and gender studies, the roles of women, and a review of all aspects of social gender in Islam have been pursued.

2. STUDIES OF ISLAMIC PHILOSOPHY AT THE U.S. UNIVERSITIES

Studies of the Islamic philosophy in the U.S. is one of the sub-group study areas under the general title of Islamic Studies. Involvement of this field in the university curriculum and in the postgraduate research goes back to the beginning of the 20th century. In this era, the researchers representing orientalist tradition were interested in the field; however, nowadays, researchers who work interdisciplinary have inclined to it. As in other fields of Islamic Studies, according to the structural and chronological properties, it is likely to talk about two tendencies in the studies of Islamic Philosophy in the departments of Islamic Studies under the roof of MES, NELC, and Religious Studies.

As in other fields of Islamic studies, majority of the researchers working first in the field of Islamic Philosophy are representatives of the orientalist convention who emigrated from Europe and Arab countries. Both the orientalists coming Europe and their students became heads of the newly established chairs at the universities, which aroused interest showed in the Islamic Philosophy from the 1950s onwards, but this interest was weaker than those showed in other fields of Islamic Studies. It is observable that the academicians composed of immigrants from the Islamic geography and of opposing figures began to make significant contributions to the field after the 1950s. While the number of American researchers was very low at the beginning, this number has grown in recent years.

Philip Khuri Hitti is the pioneer among the names working in the field of Islamic philosophy in the U.S. The title of "Cornerstone of Arab Culture in America" was accepted suitable to Hitti, making major contributions to the Arab-Islamic studies in the U.S. Hitti, mostly known with his works about the Arab history, gave references to the history of Islamic philosophy in the Islamic/Arab History. These references are important because they were primary in terms of the studies of Islamic Philosophy in the U.S. Harry Austryn Wolfson, who lived at the same time with Hitti, was also a significant figure. Wolfson became known with his works concerning Arab philosophy and Ibn Rushd. Wolfson, who taught at the Harvard University for almost 50 years, was one of the leading representatives of the orientalist approach. Wolfson, who gained fame for his works related to Jewish philosophy, was also interested in theology and philosophy of Islam.

Leo Strauss, one of the most significant professors of the philosophy of the University of Chicago, is another leading name in the studies of Islamic philosophy at the University of Chicago and in the USA. The works he did on Farabî and Maimonides made great contributions to the development of his political philosophy.⁴¹

40 Voll, "Changing Western Approaches to Islamic Studies", 30-31.

41 Leo Strauss, "Farabi's Plato", *New York: The American Academy for Jewish Research* In Louis Ginzberg: Jubilee Volume (1945): 357-393.

In addition to the Orientalist studies in America, Muhsin Mahdi, Fazlurrahman (d.1988), Ismail Faruki (d.1986), and Seyyed Hossein Nasr (b.1933), all of whom are the symbol of ideological and methodological diversity with their works, are the pathfinders in the studies of Islamic Philosophy in the U.S. Fazlurrahman, who started debates on historicity and Islamic modernism, Ismail Raci Faruki, who developed a theory of Muslim nativism/Islamization of knowledge with his works of political Islam, and Seyyed Hossein Nasr, who carried on works about Perennial philosophy and history of Islamic sciences and philosophy with a special interpretation of Sufism known as traditionalism, pioneered the studies of the Islamic philosophy in the USA. The shared point of these names is that they did works on Islamic philosophy while they were teaching at the the U.S. universities. In addition, one of their shared features is that they made interdisciplinary studies. These thinkers wrote books both in diverse fields of Islamic thought and in Islamic philosophy.

Muhsin Mahdi, who worked in the fields of Medieval Arabic, Ancient Greek, Medieval Jewish and Christian philosophy, and modern Western political philosophy, laid the foundations of the studies of Islamic philosophy at the University of Chicago, one of the most significant centers of Islamic Studies.

In his doctoral study, M. Mehdi, who advanced the thesis of "Ibn Khaldun's Philosophy of History", took lessons of political philosophy from Leo Strauss. Mehdi led to collection, publishing, translation, and interpretation of numerous works of Farabî. With Professor Ralph Lerner and Professor Ernest Fortin at the Boston College, he introduced the works of Medieval Political Philosophy, included translations from Arabic, Hebrew, and Latin texts. He is also the teacher of Charles E. Butterworth, a famous name in the studies of Islamic philosophy in the U.S.⁴²

Fazlurrahman, who lived in the U.S., became one of the leading influential thinkers in the world of Islam because of his works and criticisms in the field of Islamic philosophy and thought. His first adventure at the western universities began in the 1950s when he was assigned to the Durham University as a lecturer in England. He taught Iranian culture and civilization and Islamic philosophy at the Durham University and played a significant role in renewing the Islamic studies at the University of Chicago. Fazlurrahman had concentrated mostly on the studies of Islamic philosophy of the Classical period until 1958 by working on the ideas of the thinkers such as Abu al-Hasan al-Ash'arî, Fârâbî, Ibn Sînâ and Ghazali. He wrote his PhD thesis on Ibn Sina's psychology and worked at the Oxford University in England. He stopped working on the classical Islamic philosophy and started deeply questioning the classical and traditional understanding of Islam. His last book on the Islamic philosophy of the classical period was Prophecy in Islam. In this book, he discussed thoughts on prophethood expressed by Muslim philosophers such as Fârâbî, Ibn Sînâ, Ibn Hazm, al-Ghazali, Shahrastani, Ibn Taymiyyah, and Ibn Khaldun. Fazlurrahman, who worked about classical sciences at the beginning of his career, later made works on the present issues of Islam. In the United States, Fazlurrahman is accepted as a contemporary Islamic philosopher. He has won this title through his works on contemporary Islamic issues rather than those on classical Islamic philosophy.⁴³

Ismail Raci Faruki also got an opportunity to explain and project his thesis of Islamization of knowledge he advanced and developed at the universities in the U.S. It is seen that the works done by Faruki are accepted to be in the studies of Islamic philosophy. Faruki immigrated to the United States in 1948 and did his MAs in philosophy at Indiana in 1949 and at Harvard in 1951. He defended his dissertation entitled "The Metaphysics and Epistemology of Value" at the Indiana University in 1952 and started working at the Philadelphia Temple

42 Charles E. Butterworth, "In Memoriam: Muhsin S. Mahdi", *The Review of Politics* 69/4 (2007): 511-512.

43 See: Alparslan Açıkgenç, "Fazlurrahman", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları), accessed: 30 April 2019, <https://islamansiklopedisi.org.tr/fazlurrahman>

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University, in which he became one of the founders of the department of Islamic studies. Faruki, who established strong relations with the Muslim community in the U.S., also carried on his academic works at the university. In Chicago, he led to the establishment of the American Islamic College founded by the initiatives known as the Muslim Student Association and the Association of the Muslim Social Scientists. He made also contribution to the establishment of the International Institute of Islamic Thought, founded in 1981. Although his area of specialization was known as the history of religions, his project of "Islamization of knowledge" was debated in academic circles. These debates have still carried on although they have been weakened.⁴⁴

Similarly, Seyyed Hossein Nasr, known as a physicist and historian of science, is regarded as a living philosopher. Especially, he is known for his works about the classical Islamic period. His works penned on Islamic mysticism (tasavvuf), Sufism, Islam and Science, and Islam and the West are accepted as parts of his works written on the philosophy of Islam. In addition to his works about the classical Islamic philosophy, it is seen that Nasr concentrates on the concepts such as history of Islamic science and philosophy, Islam and West, and Islam and modernity.

Charles Butterworth is one of the pioneering figures worked in this field. Butterworth, a member of the Straussian school at the University of Chicago, made major contributions to the field with his works penned on Rousseau, Farabi, and Ibn Rushd.

Currently, Frank Griffel lectures on the Islamic philosophy in the department of Religious Studies at the Yale University. John Walbridge is a professor in the department of Near Eastern Languages and Cultures at the University of Indiana. Oliver Leaman teaches in the College of Arts & Sciences Philosophy. Dimitri Gutas teaches in the department of Near Eastern Languages and Civilizations at the Yale University.

Because of its present academic structuring, the studies of Islamic philosophy in the U.S. continues as one of primary or secondary working areas of the academicians working in the fields such as the history of Islamic science, Islamic civilization and history, and history of religions. The current number of academicians concentrating merely on the studies of the classical Islamic philosophy is very low. The studies of Islamic philosophy started taking place in the departments of Near Eastern Languages and Civilizations, Middle East and Religious Studies after the academic reform in the 1960s because it is a field that requires knowing languages such as Arabic, Syriac, and Latin.⁴⁵ Interdisciplinary and multi-disciplinary methodologies of academicians studying in the field and the independent structure of the U.S. universities led to emergence of diverse curricula. This is why it is difficult to determine the place of Islamic philosophy in the curriculum.⁴⁶

CONCLUSION AND EVALUATION

In this article, we sought to give an outlook on the Islamic and Islamic philosophy studies in the U.S. universities. Additionally, we scrutinized the prominent names and their works in the field of the Islamic Philosophy studies in the post-Orientalist process. We used a descriptive method in the article by virtue of the limitations.

44 See: İlhan Kutluer, "Fârûkî, İsmâîl Râcî", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Ankara: TDV Yayınları), accessed: 30 April 2019, <https://islamansiklopedisi.org.tr/faruki-ismail-raci>

45 Hermansen, "The Academic Study of Sufism at American Universities", 89.

46 For a research on curricula at the American universities, See: Faisal Islam - Zahid H. Bukhari, "Islam 101: An Analysis of 105 Introductory Courses on Islam Taught in American Universities 2000-2005", *Observing the observer: the state of Islamic studies in American Universities*, ed. Zahid Bukhari - Sulayman Nyang (London; Washington [DC]: International Institute of Islamic Thought (IIIT), 2012), 178-218.

From this article, we can reasonably infer that the works in the field of the Islamic studies have not reached an adequate level though they have a history of 150 year-time. Nevertheless, because of the academic opportunities and the multitude of international publications in different languages, especially in English, the works in this field in the U.S. Universities would be more intense and productive than we expected. However, in spite of this situation, the variety of academic staff of the U.S. universities, at which phenomenological and interdisciplinary methods are preferred more, the wide variety of publications in diverse languages, especially in English, and the open academic activities via the social media in recent years have gradually increased the effectiveness of the U.S. in the field of the Islamic Studies. Such studies, having represented orientalist tendencies for a long time and conducted in the countries such as England, France, Germany and the Netherlands, which played a leading role in the Islamic studies in the past, continue at the present American universities by gaining an interdisciplinary and multidisciplinary format. The most significant driving force behind the Islamic studies is orientalist propensities according to the academic works focusing on the Islamic studies in the U.S. In addition, it is crucial to touch on an increasing interest because of the events of September 11. This interest has contributed to not only emergence of new employment opportunities but also an increase in the number of researchers.

Considering the general circumstance of the Islamic philosophy studies at the U.S. universities, which is the second part of this work, we cannot easily say that these studies have diversities like those seen in the areas such as social, anthropological, and cultural studies. As seen in the above-mentioned examples, the Islamic philosophy studies at the U.S. universities is maintained under the general framework of the Islamic studies. In the beginning, the prominent figures of the orientalist tendencies such as Philip Hitti, Leo Strauss, Muhsin Mahdi, Fazlurrahman, Ismail al-Faruqi, Majid Khadduri and Moshe Pearlman, conducted works in this area. Nowadays, the representatives of the new trend such as Charles Butterworth, Seyyed Hossein Nasr, Oliver Leaman, Dimitri Gutas, Robert Wisnovsky, Frank Griffel, John Walbridge and many others are carrying out research in the field. Because of the U.S. academic system, these researchers publish different works not only about the Islamic philosophy but also about the history of Islamic science, Islamic history and civilization, Islam and the West, etc. Additionally, in order to educate students at the graduate level, they give lectures at different universities at which research in the Islamic Studies is carried on. Finally, we can state that the studies of Islamic philosophy are pretty rare in comparison with other areas of the Islamic studies. The reasons for this situation are as follows:

1-This area's weak connection to the knowledge-power goal, the basic principle of the American state philosophy, and to the American political interests. This political interest relationship established with sciences forms the background of the Post-Orientalist tendency. On the other hand, it is significant to note that point: The political-academic attitude of the U.S. after World War II enabled many opposition thinkers to find academic positions in this country. These thinkers such as Muhsin Mahdi, Fazlurrahman, Ismail al-Faruqi, and Seyyed Hossein Nasr took on the pioneer role of numerous discussions by means of the opportunities they had gained in the U.S. The common feature of these thinkers is that they had been able to produce works in various fields without concentrating just on the studies of the Islamic Philosophy/History.

2-The increasing interest in the phenomenological method at the U.S. universities and the domination of cosmopolitanism and interdisciplinary approaches in the American higher education system.

3-The courses of the Islamic philosophy in the Near East, the Middle East, and the Islamic Studies at the U.S. universities occupy a place in the curricula as a part of the history of philosophy or philosophy. The courses concerning the Islamic philosophy are offered in conformity with the interest and the will of the lecturer, because the standard curricula system is not prevalent at the U.S. universities.

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4-The partly lack of the rigid orientalist tendencies seen in the continental Europe and the pool method curricula formed by the requirement of the U.S. state policies.

5-Some experts of the Islamic philosophy left the field in order to concentrate more on the contemporary discussions and to study more on the debates produced from the question of the backwardness of Muslims.

In conclusion, because the Islamic philosophy is not a discipline interested by all Muslims, the institutional structures, in which the Islamic philosophy studies are carried out, have not yet been formed outside the universities in the U.S. In some departments, the Islamic Philosophy maintains its existence as a sub-branch of the history of the Islamic thought. On the other hand, the Islamic philosophy has not yet found an independent place at the U.S. universities. Even if the number of the Islamic studies has not reached a sufficient level in the U.S., I would claim that these studies can lead other Islamic studies all over the world.

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