

MADDE YAYIMLANDIKTAN
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27 Kasım 2018

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MADDE YAYINLANDIKTAN
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سنتی یعنی اصل و نسب، ثروت و قرعه) رشد کرد که از مهم ترین مصادیق آن، دانش بود و در دانشگاهها آموخته و اندوخته می شد. این ارزش جدید با امتحان سنجیده می شد. افرادی که فن و دانش کسب می کردند، می توانستند پاسنخگوی نیازهای زندگی و معاش مردم باشند و در ازای عرضه دانش و مهارت خود، ثروت، موقعیت و منزلت اجتماعی مطلوب به دست آورند. بدین ترتیب، دانشوران و فنآوران به تدریج به صورت طبقه ای جدید، قدرت و استقلال یافتند و منشأ اثر شناخته شدند. مراکز آموزشی جدید که پایه نخستین دانشگاهها در غرب بودند، با مدارس روستایی و دیرها متفاوت بودند و دگرگونیهای ژرف فکری در عالم غربی به وجود آوردند. آبلار^۱، روشنفکر و نویسنده فرانسوی (متوفی ۱۱۴۲/۵۳۶) نظریه «آگاهی من از ارزش خودم»^۲ را مطرح کرد. تأکید وی بر فهم (در مقابل آموزه مهم آنسلم^۳، فیلسوف مسیحی: تقدم ایمان بر فهم) از نخستین نشانه های خردگرایی و نام گرایی^۴ عقلی در غرب بود (← هسکینز^۵، ص ۵۱؛ مارنبون^۶، ص ۹؛ ونگ^۷، ص ۳۰-۳۹؛ پدرسن، ص ۱۱۰). نخستین دانشگاهها در قرون وسطا مانند بولونیا^۸، پاریس، تولوز^۹، آکسفورد^{۱۰}، کیمبریج^{۱۱}، سالامانکا^{۱۲}، لیسبون^{۱۳}، اوپسالا^{۱۴}، کپنهاگ^{۱۵}، گلاسکو^{۱۶} و آبردین^{۱۷} در پی چنین روندی و پس از آشنایی با «مسجد - مدرسه» (جامع) های جهان اسلام، به ویژه غرب آن به وجود آمدند. در واقع، شکوفایی مراکز آموزش عالی در جهان اسلام علاوه بر آنکه اندیشه تأسیس نهاد دانشگاه را در جهان غرب به وجود آورد، سنتهای آن نیز الهام بخش دانشگاههای اروپا بود. افزون بر آن، سازماندهی مدارس عالی و دانشگاهها در جهان اسلام، مانند تقسیم بندی دانشکدهها و نیز شیوه تدریس و برنامه های درسی آن سرمشق اروپاییان قرار گرفت (← هونکه^{۱۸}، ص ۲۹۶-۲۹۷). همچنین در جهان اسلام کتابخانه های مجهزی وجود داشت که برخی از آنها در مجموعه مراکز آموزش عالی قرار داشتند و با شیوه های پیشرفته اداره می شدند. بعدها دانشگاههای اروپا نیز از نحوه اداره این کتابخانه ها الهام گرفتند (← حقیقی، ۱۳۷۳ ش، ص ۴۵-۵۵؛ همو، ۱۳۷۹ ش، ص ۴۶۱-۴۶۹).

واژه کالج برگرفته از کالگیوم^{۱۹} لاتین به معنای جامعه بود و از اتحادیه های صنفی - کمونی پدید می آمد و در واقع، جامعه استادان و دانشجویان بود که در سده سیزدهم / هفتم، عصری مؤثر در صحنه زندگی اجتماعی مغرب زمین محسوب می شد.

منابع: یحیی آرین پور، *از صبا تا نیما*، ج ۲، تهران ۱۳۵۴ ش؛ غلامرضا رشیدیاسمی، *ادبیات معاصر*، تهران ۱۳۵۲ ش؛ محمد صدرهاشمی، *تاریخ جراید و مجلات ایران*، اصفهان ۱۳۶۳-۱۳۶۴ ش؛ *مجله دانشکده: ۲۳۶ اقمری*، مدیر و مؤسس: ملک الشعراء بهار، [دوره کامل]، تهران: معین، ۱۳۷۰ ش؛ فریدون مشیری، «یادگارهایی از ملک الشعراء بهار»، آینده، سال ۸، ش ۴۰۳ (خرداد و تیر ۱۳۶۱).

اسیدفرید قاسمی /

دانشگاه، نهاد آموزش عالی در دوره جدید. در این مقاله روند تأسیس و توسعه دانشگاه در جهان اسلام، سیر تحولات و تأثیرات آن در حیات اجتماعی مسلمانان، و تاریخچه مهم ترین دانشگاههای کشورهای اسلامی ارائه شده است.

این مقاله مشتمل است بر:

۱) کلیات

الف) مقدمه

ب) مرور کلی بر تحولات و مقایسه الگوهای رشد در دانشگاههای جهان اسلام

۲) ایران

۳) آسیای میانه

۴) قفقاز

۵) ترکیه

۶) جهان عرب

۷) افریقای غیرعرب

۸) شبه قاره هند و جنوب شرق آسیا

۱) کلیات

الف) مقدمه. پیشینه تاریخی دانشگاه در معنای عام آن به آکادمی (فرهنگستان) افلاطون در یونان باستان و حتی کالجهایی برای تربیت مدیران حکومتی در چین باستان برمی گردد. در سده های میانه میلادی، نهادهای آموزش عالی به صورت نهادهای صنفی و حرفه ای از تحولات جدید شهرنشینی، اقتصاد بازرگانی و آفاق معرفتی آن دوره ناشی شدند (← مولر^۱، ص ۱۷۰-۱۷۶؛ یانگ^۲، ص ۳۷-۳۸؛ اکستین^۳، ص ۲۲-۲۹؛ پدرسن^۴، ص ۱). چنین روند تکوین پویا و پایداری، در جهان اسلام وجود نداشت. شهرنشینی موجب تقسیم کار بیشتر، افزایش پیچیدگی در زندگی اجتماعی و پیدایش تخصصهای تازه شد و تحولاتی در پی داشت. ارزش اکتسابی جدیدی (در مقایسه با سه ارزش

1. Mueller	2. Yang	3. Eckstein	4. Pedersen	5. Abelard	6. De me presumens
7. Anselm	8. nominalism	9. Haskins	10. Marenbon	11. Wong	12. Bologna
13. Toulouse	14. Oxford	15. Cambridge	16. Salamanca	17. Lisbon	18. Uppsala
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آفاق الحضارة الإسلامية

تصدر عن معهد العلوم الانسانية والدراسات الثقافية - وزارة التعليم العالي
عددان في السنة (نصف سنوية)

العدد «الثاني والعشرون» السنة الحادية عشرة، رمضان ١٤٢٩ هـ. ق.

مهر / ١٣٨٧ هـ. ش / ٢٢ / ٩ / ٢٠٠٨ م

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□ تحت اشراف هيئة استشارية

□ رئيس التحرير: الدكتور صادق آئينهوند

□ مدير التحرير: أ. قيس آل قيس

□ مدير النشر: رحمت الله رحمت پور

□ المطبوع: ١٠٠٠ نسخة

□ المشرف الفني على الطباعة: سيد ابراهيم سيد علي

□ المطبعة: شركة طباعة فرشيوه (طهران - شارع ولي العصر - قبل شارع الجمهورية - زقاق فلاح زادگان

- زقاق نجات - الرقم ٦٥ - رقم الهاتف ٦٦٩٥٨١٩٢)

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03 Mayıs 2014

(200320) *Universite*

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التعلم والتعليم العالي

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الدكتور: علي العلي

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Universities and Philosophy

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Abstract

During the period from 1200 to 1500, philosophy was to a large extent located at the Arts faculties of the various universities, of which there were more than 50 by the

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See also: 8325, 8327, 8329, 8344, 8364, 8372, 8375.

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areas of western China proper in 1862, revolt also broke out amongst the Muslim population of northern Chinese Turkestan, sc. in the province of Dzungaria, amongst both Tarančis and Dungans, and in 1863 it spread to the Kuldja area. After hard fighting between the Chinese authorities and the rebels, New Kuldja was captured in 1865 by the rebels and completely razed; Schuyler, *op. cit.*, ii, 162-4, found the site utterly deserted apart from the one or two houses of Dungan squatters. The Russian consulate in Kuldja and a Russian factory in the area were destroyed in this strife. The Dungans and Tarančis now began to fight amongst themselves, and after much internecine warfare, power passed in 1867 to a Taranči leader who styled himself Sulṭān A'ḳā Khān or 'Abu 'l-A'ḳā (in Russian sources, often Abil-Oglya); after savage massacres perpetrated by the Tarančis, some 5,000 Dungans and others fled westwards into Russian territory for refuge. In 1867 also, Ya'qūb Beg [q.v.], a Khokandī by birth who had earlier fought against the Russians at the battle of Aḳ Masdjid [see KHOKAND], established his power in Kāshgharia, sc. the southern part of Chinese Turkestan. Since Ya'qūb Beg was believed to be anti-Russian and received two diplomatic missions from British India, the appearance of an ostensibly hostile power in Central Asia disturbed Russia, and was a factor in the Russian decision to annex completely in 1875-6 the Khānate of Khokand [q.v.]. It further led to the Russian occupation in 1871 of Kuldja and the upper Ili basin, this being announced as a temporary measure, till China should re-establish her authority in Kāshgharia and Dzungaria. The local ruler A'ḳā Khān was deported to Russia, and lived out his life there as a state pensioner.

The Russians probably assumed that Ya'qūb Beg would never be dislodged from power and that the Kuldja district would eventually be permanently annexed. In fact, Ya'qūb Beg was defeated in 1876-7 by the Chinese forces and died in May 1877; his state collapsed totally and Chinese authority was restored in Eastern Turkestan. In 1879 negotiations began between the Chinese diplomat Ch'ung-hu and the imperial Russian government, but the Treaty of Lividia made in that year was abortive, and negotiations dragged on for a considerable time, the retrocession of Kuldja being used as a bargaining counter for extracting concessions elsewhere, till in 1881 the Treaty of St. Petersburg was made, and in 1883 Kuldja was finally evacuated by Russia. Russia nevertheless retained trading privileges in the upper Ili valley, received an indemnity of 9 million dollars for the expenses of the Russian occupation, and acquired consulates at Kuldja and Kāshghar which in the ensuing decades gave her important influence in Chinese Turkestan, e.g. during the period of the Chinese Revolution 1911-12, when Chinese settlers in the Kuldja region were massacred by the Muslims and the Russian consular defence forces of troops enlarged. Chinese Turkestan was from 1882 onwards organised as a formal province of China under the name of Sin-kiang "New dominion". The population of [Old] Kuldja was estimated at 7,700 in 1872, of whom 4,100 were Muslims; two or three years later, Schuyler estimated the population of the town at 10,000, over half of whom were Tarančis. These estimates were made at a time when the whole region was in a devastated and depopulated condition, and by ca. 1900, the estimated population of Kuldja had risen to 30,000.

When the authority of the Manchu Imperial government in the Sin-kiang capital of Urumchi

crumbled in 1911, a revolutionary government proclaimed its independence in the Ili region, but in 1912 the new Chinese governor of the whole province, Yang Tseng-hsin (1911-28) managed to conciliate the separatists and secure unification of the Ili and Sin-kiang regions (see R. Yang, *Sinkiang under the administration of governor Yang Tseng-hsin, 1911-1928*, in *Central Asiatic Jnl.*, vi [1961], 270-7). Yang weathered a further potential crisis in 1916-17, when thousands of Kazakhs fled from Tsarist Russian oppression into the Ili and Kāshgharia regions (*ibid.*, 305-8), and under his long tenure of power, the whole of Chinese Turkestan enjoyed an unwonted period of prosperity and firm government. He kept up good relations with Soviet Russia, and even after the Kuomintang's diplomatic break with Russia in 1927, the Russian consulates at Kuldja and in other towns remained open. His successor Chen Shu-jeñ followed a similar policy, and in a secret treaty of 1931 conceded to the Russians rights to commercial offices in Kuldja or Ili, Urumchi, etc.

These governors in the far west of China had been virtually autonomous, but in 1941 Chiang Kai-shek managed to extend the direct control of Chunking over Sin-kiang, with disquieting effects on the non-Chinese population elements there. Hence in November 1944 there was a rebellion of the Kazakh Turks in the Ili region, soon joined by the Uyghurs. An Eastern Turkestan Republic was proclaimed in Kuldja, independent of the Sin-kiang Chinese provincial government in Urumchi. The Kuomintang government in distant Chunking was unable to do more than come to a compromise with Ahmad Džān's régime in Kuldja, but by the end of 1948 its influence in Sin-kiang was in any case declining perceptibly. In September 1949 representatives both of the Kuldja régime and the Urumchi one started negotiating with the Communists in Peking, and in December of that year a Communist Provincial People's government was established in Sin-kiang. The Communists eventually accorded to the province a certain autonomy, and in 1954 the Kuldja region was made into the Ili Kazakh Autonomous District of what in 1955 became the Sin-kiang Uighur Autonomous Region. Now, under the Chinese name of I-ning, Kuldja is one of the chief towns of that Region.

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○KULLIYYA (A. lit. "completeness"; Turkish: *fakülte*; Persian: *dānishkhāda*) acquired in the 19th century the technical meaning of faculty as a unit of teaching and learning, mostly at the university level, according to branches of learning.

Islamic education in *masjdīd*, *madrasa* or *khānākāh* did not know of a division into *kullīyyāt*, which presupposes institutionalised specialisation. So it was only in 1930 that al-Azhar in Cairo was reorganised according to three *kullīyyāt* of higher studies: *uṣūl al-dīn*, *sharī'a*, and *al-dirāsāt al-'arabiyya*. Najaf in Irāq, as a centre of *Shī'ī Ithnā*

1966
22 EYLÜL 1966

T. B. M. M.

TUTANAK DERGİSİ

Otuz dördüncü Birleşim

23.1.1948 Cuma

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الغربي في أخلاقهم وصفاتهم في جانب ،
وفي مؤهلاتهم وكفاءاتهم العلمية في الجانب
الآخر .

وهذه حاجة ملهوسة لا نرى مؤسسة تربوية
تقوم بتحقيقتها في العالم الإسلامي ، إن القلق
يقض على جميع أهل العلم والرأى مضاجعهم
وهم يتفكرون أي معجزة يمكن أن تحفظ
على هذه الأمة دينها من الفساد النهائي ،
وأخلاقها من الانحلال التام ، لو لم يبرز إلى
الوجود نظام للتعليم والتربية يحمل في طياته
المزايا المذكورة آنفا . وما لا يرتاب فيه
أحد أن وضع منهج للتعليم كهذا ، يتطلب
من الوسائل ما لا يقدر على تهيئته
إلا الحكومات بمجأ أكثر الحكومات الحاضرة
في العالم الإسلامي قد تربع على كراسيها رجال
لا يخفي على أحد عقليتهم واتجاهاتهم .

ولهذا - والحالة كما قلت - لم أجد بدا ،
أمام هذه الحاجة الملحة ، من أن أقدم إلى
العالم الإسلامي ما أجد في ذهني من مشروع
لمؤسسة تعليمية منشودة أملا أن يتفكر فيه
أهل العلم ، وأن يقيض الله لحكومة من
الحكومات المسألة الحاضرة لإخراجه إلى

تلك الجهة .
ومنهج لا يخرج إلا علماء للعلوم الدينية
يفقدون معرفة العلوم الدينية الحديثة . فلذا
تقتصر دائرتهم في القيام بواجب المحافظة
على ناحية دينية من نواحي حياة المسلمين
العديدة ، ولا يتحلون في أي مكان في الدنيا ،
بالصفات والكفاءات التي تؤهلهم لقيادة
قطار المسلمين في هذا الزمان ، وإلما وظيفتهم
في كل مكان وظيفه الفرمة Brake في جهاز
القطار ، أو بعبارة أخرى أن وظيفتهم تقتصر
على إتمام الحواجز أمام سير القطار الذي
تقوده الفئة الأولى حتى تبدأ سرعته . غير
أنى أرى بأمر عيني أن هذه الحواجز طرأ
عليها الضعف بل قد كسرهما في بعض الدول
الإسلامية السائقون المتمردون الشرسون
وبدءوا يسوقون قطار بلادهم على خط الإلحاد
والفسوق واللذاعة والمجون غير عابئين بشيء
في ذلك . فيجب علينا ، قبل أن يستفحل
الأمر ويستشري الفساد ويأتى يوم تتحطم
فيه تلك الفرمة التي لا تزال تعمل بعض
عملها في بقية الدول الإسلامية ، أن نعمل
الفكر والرؤية في وضع منهج للتعليم يخرج

صياغة مشروع لجامعة إسلامية

للفقيه الكبير ، أبي الأعلى المودودي

ذلك الذي ستقرأه في هذا المقال هو ما وقع في خاطر الأستاذ الكبير أبي الأعلى من تطوير
التعليم الديني ، ليعود الإسلام كما شرعه الله ، دستوراً للحياة ونظاماً للعالم . ومشروع الأستاذ
هو بتفصيل أدق وأتمل ما انطوى عليه قانون الأزهر الجديد الذي أصدرته حكومة الثورة
بالجمهورية العربية المتحدة سنة ١٩٦١ - فلو أن الأستاذ قرأه منتورا في عدد صفر سنة ١٣٨١
من مجلة الأزهر لاطمأن قلبه على ما تعنى الإسلام من تجديد ، والمسلمين من تقدم ، ولحمد الله على
أن أتيح للأزهر وهو حصن الإسلام المنيع ، أن يكون مبعثاً للإسلام المتطور المتحرر الصالح
ليقادة الأمم في متاهة النظم الوضعية للتعاضد المتناقضة التي توشك أن تثنى بين آدم جميعا
على الهاوية .
المحرر

على الطراز القديم ولا إلى جامعة عصرية
تخرج ماهرين في العلوم الغربية على الطراز
الحديث ، بل هي تعدو هذا وذلك إلى جامعة
تسكون حملة اللواء الإسلام كنظام للحياة
في هذا العصر .

إن العالم الإسلامي - من أندونيسيا شرقا
إلى مراکش غربا - إنما يجري فيه نهجان
للتعليم والتربية .

منهج لا يخرج إلا الأفراد المتحطين بعقلية
الغرب ، المصطبغين بصبغة ثقافته حذو القذة
بالقذة . وهؤلاء هم الذين يسيرن اليوم دقة
الحكومات في معظم الدول الإسلامية الحاضرة
وفي أيديهم أزمة أمور الاقتصاد والسياسة
والمدينة فيها . ومن دواعي الأسف أن
أغابيتهم جاهلون كل الجليل بما للدين الإسلامي
من الهدى والتعاليم في أمور الحياة البشرية .

نرى رجال العلم والفكر في مختلف أقطار
العالم الإسلامي ينادون بين يوم وآخر بضرورة
إدخال تغيير أساسي على نظم التعليم والتربية
التي يترتب عليها المسلمون في العصر الحاضر ،
ويدعون إلى إقامة مؤسسات تعليمية ،
على الطراز الحديث ، تحل الشباب الإسلامي
بمؤهلات تكفله لمهمة إرشاد الدنيا وتوجيهها
في هذا العصر وفق وجهة نظر الإسلام ،
وأما ما أسس في الآونة الأخيرة من المعاهد
لهذا الغرض في مختلف البلاد الإسلامية ،
فلا نكاد نرى أحدا من ذوي العلم والرأى
يطمئن بها قلبه إذا ألتي نظره على أوضاعها
ومناهجها للتعليم وما أتت به من النتائج .
فمن الواضح ، وضوح الشمس في رابعة النهار ،
أن الحاجة التي تمس العالم الإسلامي كله في هذا
الزمان ليست هي إلى كفاية للشريعة تعد علماء

İSTANBUL ÜNİVERSİTESİ EDEBİYAT FAKÜLTESİ
TARİH ARAŞTIRMA MERKEZİ

CUMHURİYETİN 80. YILINDA
ÜNİVERSİTELERDE
TARİH ÖĞRENİMİ,
ARAŞTIRMALARI VE YAYINLARI
SEMİNERİ

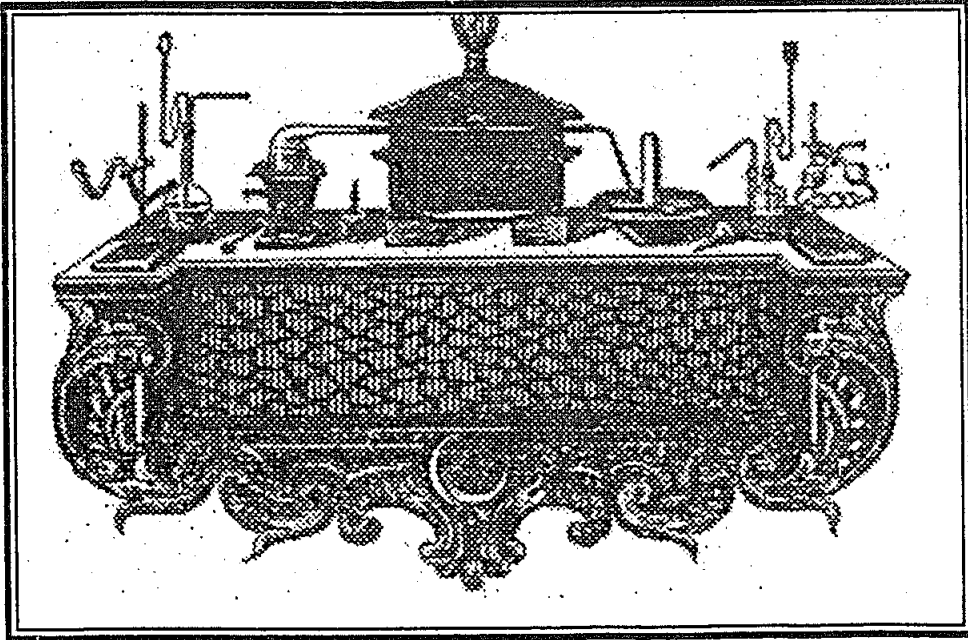
16-17 Aralık 2003

BİLDİRİLER

“GLOBUS” DÜNYA BASINEVİ
İSTANBUL 2004

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Türkiye'de Bilim, Teknoloji ve Tıp Tarihi Çalışmaları (1973-1998)



Editör
Feza Günergün

Ankara 2000

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Abn Abi al-Wafa' al-Qurashi, 'Abd al-Qadir ibn Muhammad. *Al-Jawahir al-mudiyya fi tabaqat al-Hanafiyya* (The Shining Jewels: The Biographies of the Hanafis), Vol. 3, pp. 611-613. Hajar, 1993. Abu Yusuf's entry in this fourteenth-century c.e. biographical dictionary is short, but it is followed by a long list of references, by the editor, to other sources containing information on him.

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NURIT TSAFRIR

ACADEMICS. The formal teaching of law in the United States has passed from individual attorneys acting as masters to their apprentices, through part-time attorneys acting as schoolmasters, to full-time academics claiming to be an integral part of the university. This change, occurring over about 235 years, has been accompanied by significant changes in teaching methods and scholarship. It has significantly altered the ranks of law teachers as the great educational experiment that is the

modern university law school, now over 130 years old, turned the part-time teachers, who long had been a staple of legal education, into adjunct instructors, valued for their specialized knowledges, but, as their title implies, peripheral to the educational enterprise. Though this shift in personnel is firmly entrenched in the fabric of legal education, occasionally its wisdom is doubted.

Early Legal Educators. Properly understood, every lawyer who has ever accepted an apprentice should be considered a part-time legal educator. The quality of the formal instruction received by apprentices, of course, has varied widely. Some instruction was very good, centered as it was on the apprentice's reading of basic books on law and then discussing the relevant texts with his employer, supplemented with work as a copyist of forms and pleadings that might further illustrate how the principles in question worked out in practice. Some was obviously terrible, consisting of little book learning and much copying of what could only have been seen as the magic incantations of the law.

Such hit-or-miss legal education by apprenticeship continued even past the nineteenth century. However, the early years of the republic saw the establishment of small law schools. Most were proprietary affairs. The most famous was the Litchfield Law School, established in



Law School. Graduating class at Howard University, Washington, D.C., c. 1900. PRINTS AND PHOTOGRAPHS DIVISION, LIBRARY OF CONGRESS

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and the Clayton Act of the same year prohibited unfair business practices, and strengthened and added detail to national antitrust law. Much later, the government would successfully attack the telephone monopoly; but a lawsuit against the computer giant IBM ended in failure.

In the twentieth century, business and trade paid less and less attention to state borders. Yet each state had its own dialect of commercial law. To many legal scholars, this mélange of laws was a problem, for businesses sold goods in all parts of the country. One solution, early in the century, was to draft "uniform" laws and try to induce the states to pass them. A few of these laws—on sales and on negotiable instruments, for example—were quite successful. Even more successful was the Uniform Commercial Code (UCC), drafted for the American Law Institute in the 1940s, which aimed to supersede the specific uniform laws, and to cover all of commercial law, presumably in a rational and efficient way. Pennsylvania adopted the UCC in 1953. Other states were more hesitant, but by the late 1960s, it had become the basic law in every state but Louisiana, and even Louisiana law has been heavily influenced by the UCC.

The Constitution gave Congress power to pass a national bankruptcy law. In the nineteenth century, there were three such laws—all of them short-lived and quickly repealed. The law of 1898, however, proved to have greater staying power. Since that year there has never been a period without federal bankruptcy laws and procedures. Under the 1898 law, bankruptcy could be voluntary or involuntary. In 1904, there were over 13,000 petitions in bankruptcy. The numbers rose and fell—quite high during the Depression, but very low in 1945, a year of wartime prosperity. The end of the century saw an astonishing increase. Society floated on a sea of credit; individuals freely went into debt; and bankruptcy seemed to have lost whatever stigma it once had. There were more than 1,400,000 filings in 1990. Over 90 percent of these were by individuals, not businesses.

The American Empire. In the nineteenth century, the United States spread from the Atlantic to the Pacific; and at the very end of the century, even beyond. In 1898 Hawaii was annexed, and the United States seized Puerto Rico and the Philippines from the decaying Spanish empire. In the twentieth century there were no new acquisitions of territory—indeed, the Philippines gained their independence after the Second World War. But the sheer size, wealth, and power of the United States, by 2000, made much of the world, in a sense, part of an American empire. American movies and music could be heard all over the world. After the collapse of the Soviet Union, America was the only superpower, militarily speaking. American law firms had branches all over the globe, and law firms on the American model were springing up in all developed countries. The world has become a single giant stage, on which America plays a starring role.

But in some ways, the rest of the world is catching up. America invented or perfected judicial review; now most European countries have it too, and for the same complex reasons—the spread of a global culture of human rights, beyond the power of governments to alter, which only courts can enforce. America was the first automotive society; and made more cars than anybody else. But Tokyo's traffic jams are now as good as New York's—and Japanese cars are "stealing" the market from Detroit. No empire lasts forever. What will happen to America's empire—and America's law—in the twenty-first century is anybody's guess.

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LAWRENCE FRIEDMAN

UNIVERSITIES. The university in western Europe arose in the twelfth century, as an institution that grew organically and was not established by decree. In no other culture was the transmission of knowledge organized in this manner, not even in antiquity. The university is an institution of the medieval papal world. Its members were first legally acknowledged in 1158 by the Authentica "Habita," a decree of Emperor Friedrich I. They were guaranteed imperial protection, their own court of jurisdiction, and the *privilegium fori* (privilege of the forum) of clerics was extended to instructors and students. The *universitas magistrorum et scholarium* (corporation of masters and scholars) or the *studium generale* (general studies)

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OSMANLI DÖNEMİ SURİYE'SİNDE EDEBİ VE KÜLTÜREL FAALİYETLER (1800-1918)

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