**جعفرى لنگرودى، محمد جعفر. *دانشنامۀ حقوقی*. تهران: انتشارات ابن سینا، چاپ دوم، ١٣٥٢/** ١٩۷۳**، ۵ جلد.**

Jaʻfari Langarudi, Muhammad Jaʻfar. *Danishnamah-ʾi Huquqi.* Tehran: Intisharat-i Ibn Sina, 1973, 5 volumes.

**ABSTRACT**

**Encyclopedia of Law**

***دانشنامۀ*** *حقوقی*

The *Encyclopaedia of Law* is Jafari Langarudi’s most important work. It is the first Iranian encyclopedia of law published in the secular environment before the Islamic Revolution. It discusses civil law, and includes entries such as evidence, proof, legal assumption, principles of practice and claims. The entries include the relevant legal materials along with the associated references.

Langarudi considers the most important aspect of this work to be the comprehensive collection of legal and Islamic law terms in the table of contents. He claims that the new law does not accept many of the issues discussed in books of Islamic Law. For this reason, it is rare to find anything other than a marginal role for sources on Islamic Law in this encyclopedia. Langarudi’s caution when citing sources for Islamic Law may have led to some criticisms in the Post Revolution period, such as the criticism of Masoud Ansari (author of *The Encyclopaedia of Private Law*), who claimed that Langarudi’s work is closer to a legal dictionary than an encyclopedia. Yet during that period, modern civil laws dominated the Islamic law elements, and the place of Islamic law was reserved for Islamic Jurisprudence courts (a court dedicated to issues such as uncertainties about the correct reading of a sermon when carrying out a permanent marriage).

Despite this, Langarudi persists in his affable approach to Islamic Law. He considers his work to be a safeguard for native culture. He has noted that his approach to issues raised with regards to Islamic Law was measured in terms of the national authorities’ tolerance for them and that he has refrained from addressing topics for which the country’s laws have no “tolerance”.

In his introduction, Langarudi reminds his readers of the difficulties of carrying out such a task. This main difficulty is that many terms in civil law are the same as common terms in Islamic law, such as those raised in discussions about precedence, acquittal, proof, admissions of guilt, and bearing witness. When providing references, Langarudi has attempted to separate the two. In the case of civil laws, he lists the codes, regulations, and ratified articles of civil procedure law at the outset of each entry and on a separate page. For Islamic Law, he has mainly cited his sources in footnotes.

The fragile relationship between ratified civil laws and religious standards is notable throughout the text, except for the discussion of issues such as *Tanfih Menat* (deriving general laws out of specific cases) which has to do with “seeking the spirit of the law”. In such cases, the distance between the Islamic Law and civil law is minimal.

Langarudi’s encyclopaedia has continued to hold the interest of religious intellectuals who are always seeking new and skilled interpretations of religion.

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