

biao came to attract attention as a means to acquire such privileges; however, it became more and more difficult for filial sons to acquire the honor, as more emphasis was placed on faithful wives, resulting in a sharp increase in applications on behalf of the latter group. On the other hand, the Dynasty's age limitations on faithful wives resulted in *jing biao* being limited to widows of rich and powerful families.

Consequently, the increase in biographies of faithful wives and heroic martyrs during the Yuan period should be considered as reflecting the simultaneous tendency for *jing biao* candidates to be limited to members of the wealthy classes, who had the wherewithal to pay someone to write their biographies.

Qing Government Policy Dealing with High Copper Cash Value in Jiangnan During the Early Qianlong Era

by UEDA Hiroyuki

At the end of Yongzheng era (early 1730s), the Qing government issued about 500,000 strings of copper cash in Jiangnan to eliminate the private minting of money, but ended up causing a high demand for copper cash there by changing the preference for the means of exchange from silver to copper cash among local residents. The risen copper cash also dealt a severe blow to the livelihood of workers whose salaries were paid in silver, forcing the Jiangsu and Zhejiang provincial governments to issue more copper cash in order to drive down the silver-copper exchange rate.

At the same time, both governments attempted to profit from the minting and issue of the coins by selling them to local residents at a higher silver-copper exchange rate than official. However, they were ordered by the central government to use the copper cash they minted to pay military salaries. The Zhejiang government stopped selling the coins it began minting in 1740, and together with Jiangsu, which started minting in 1741, complied

with the order, but both governments continued to issue them at a favorable exchange rate and to increase minting. In 1743, the central government ordered all provincial governments to adopt an official exchange rate: 1 *kuping tael* silver: 1,000 copper coins. As a result, Jiangsu and Zhejiang lost their profits and stopped increasing their minting, although their high value was felt in Jiangnan for more than 30 years thereafter.

The Germination of the Concept of Public Interest or Public
Good in Mu'tazili' Legal Theory: The Ideas of Abū
al-Ḥusayn al-Baṣrī

by IYAMA Akari

Maṣlaḥa, which is translated as public interest or common good, has been one of the major topics in the study of Islamic legal theory since the beginning of the 20th century, and today, is attracting the attention of scholars interested in "publicness," or the nature of a community of people as a whole. However, the original meaning of *maṣlaḥa* is merely "interest" or "good," and how it developed into the term for "public interest" or "public good" has not been clearly investigated. The present article discusses the legal theory of Abū al-Ḥusayn al-Baṣrī (d. 1044), a Mu'tazili theologian and attempts to show that in his ideas we can see the germination of the usage of *maṣlaḥa* in the sense of public interest or public good in the Islamic world.

In al-Baṣrī's ideas, *maṣlaḥa* is principally used merely in its original sense of "interest," but he divides the meaning into two types: one that receives praise from God as one of His followers, the other that does not involve praise nor blame from God. The former is almost synonymous with the legal rules derived from revealed sources of law, such as *Qur'ān*, *Sunna*, *Ijmā'* and *Qiyās*, and regarding them, he argues vehemently against the use of *maṣlaḥa* as *ratio legis*, for this *maṣlaḥa* is what we can gain