

consumption, leading to further decreases in the distribution of wheat. Furthermore, as one measure in dealing with the increases in the flow of the migrant population from the cities back to the country, cultivation was shifted to growing sweet potatoes, which produced the largest output per unit of land than any other staple. It was in this way that rural Shandong, which had been enjoying the expansion of its commercial economy, was forced to revert to self-subsistence farming.

In sum, the Japanese invasion of Shandong brought about not only a reversal in the development of its rural economy, but also significant changes in the economic structure of local agrarian society.

A Case of “Property Retention” Tactics in Nineteenth Century Iran:
Based on the Analysis of Fath ‘Alī Khān Donboli’s Inventories

ABE Naofumi

This article sets out to investigate the “property retention” tactics of a certain Iranian local notable, Fath ‘Alī Khān Donboli, and his family during the 19th century through a comparative analysis of his inventories with other source materials, in order to verify attempts made during that time to pass property on from generation to generation.

Since there was no powerful central government in Iran before the consolidation of the Pahlavī Dynasty in the 20th century, local elites have been regarded as important keys to understanding Iranian history, which is why a large body of research regarding them exists today, mainly focusing on biographical aspects. Although some historians have emphasized the socioeconomic importance of local elites, they have only examined such aspects as their *waqf* property and purchases of land in order to evaluate the impact of the emergence of the Qājār Dynasty on local elites. What is needed now is research aiming at the socioeconomic features of local elites for their own sake; for example, studies of estate portfolios and systems of inheritance. For this reason, the author of this article focuses on all-out attempts at comprehensive “property retention” by Fath ‘Alī Khān (d. 1875) as well as the legal nature of his ownership rights.

First, the author compares two inventories related to Faṭḥ ‘Alī, one which included *sharī‘a* documents, the other being a pure inventory, in order to focus on the pieces of real estate registered in them and differences between them, then collate these differences with other source materials. As a result, it is shown that Faṭḥ ‘Alī attempted to retain and manage not only his own legally owned real estate but also that of his mother, Mehrjahān, in a consolidated fashion. This constitutes an example of “property retention” not in accord with legal ownership customs, but which continued after Faṭḥ ‘Alī’s death. His successor, Ḥoseynqolī, became the *de facto* retainer of all the property, which included Mehrjahān’s estate and Faṭḥ ‘Alī’s inheritance, which had been “divided” *de jure* among many heirs.

The article concludes with two points. First, Faṭḥ ‘Alī’s family utilized “property retention” tactics for the administration of all their real estates in a consolidated fashion. Secondly this kind of “property retention” resulted from a tactical transfer of wealth to the next generation emphasizing stability, in order to avoid the division of property as inheritance required under Islamic law. It follows, therefore, that Faṭḥ ‘Alī Khān’s “property retention” reflected the fact that his family had formed a *de facto* “hereditary patrimony,” an institution not in accord with the Islamic legal principles.

The Prophet Muḥammad and Ṣadaqa

Io Hideyuki

Under the diverse kingdoms that existed in the Arabian Peninsula during the Jāhiliya period, a tax called *itāwa* was imposed on the Arab tribes. Taxes levied on the commercial quarters (*sūq*) also existed. However, the implementation of these taxes always met with great difficulty, and there had been no example of a kingship imposing uniform taxes on all the Arab tribes within the entire Peninsula.

The prophet Muḥammad introduced *zakāt* in the Meccan period and *ṣadaqa* in the Medinan period as alms. Since the 9th year of the Islamic calendar, Muḥammad made *ṣadaqa* obligatory for the Arab tribes that became Muslims. *Ṣadaqa* was characterized as alms, but it originally had no compelling force,