

Managerial Responsibility in Cooperation with Oppression: A Jurisprudential and Legal Analysis Based on the Time of Occurrence and Its Consequences

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1. Round 1

1.1. Reviewer 1

Reviewer:

This paragraph introduces theological distinctions without clearly tying them to the topic of managerial responsibility. Consider clarifying how these religious classifications relate to modern administrative or legal accountability frameworks.

The logic in this comparative statement could benefit from clearer elaboration. Please support this claim with either a jurisprudential citation or contrast it with a normative legal standard.

This paragraph heavily relies on religious narrations without parallel modern legal commentary. Consider integrating references to international law or contemporary criminal law on accomplice liability.

While spiritually significant, this reference lacks connection to institutional managerial contexts. Consider elaborating how this moral stance influences real-world managerial duties post-factum.

This absolute statement requires critical evaluation. Would this approval, in a contemporary legal sense, constitute complicity? If so, please cite legal theory or precedent.

The use of hyperbolic prophetic warnings (e.g., “coffin of fire”) should be contextualized. Consider explaining how this metaphorical language translates into practical or legal norms in jurisprudence.

This claim that ijma’ lacks authority due to known sources requires citation or at least a footnote referencing the principle of “madraqi consensus.”

Authors revised the manuscript and uploaded the document.

1.2. Reviewer 2

Reviewer:

The statement “This study seeks to examine the different types of cooperation in oppression...” introduces the research aim too late. For better structure, consider moving this paragraph upward to more clearly frame the research from the beginning.

Please support this critical statement with jurisprudential or legal references, particularly regarding indirect complicity or supervisory negligence.

The extensive reliance on historical narratives (e.g., Saqīfa, Yazid) could benefit from an explanatory note clarifying their relevance to present-day legal-ethical managerial paradigms.

This verse is interpreted to equate silence with guilt. Consider balancing this interpretation with jurisprudential commentary that addresses passive presence in managerial roles.

This narration is powerful but needs clarification: how does this connect to legal standards of evidence or due process in determining accomplice status?

Please clarify which school of jurisprudence this reasoning is aligned with. Is this a Shi’a-specific principle, or is it universally acknowledged across Islamic legal traditions?

Authors revised the manuscript and uploaded the document.

2. Revised

Editor’s decision: Accepted.

Editor in Chief’s decision: Accepted.