

The Effects and Role of Market Control in Preventing Social Anomalies Based on Jurisprudential Foundations

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1. Round 1

1.1. Reviewer 1

Reviewer:

The claim “Economic instability... has often served as a precursor to broader social anomalies” would benefit from clearer conceptual integration. Consider explicitly linking the term “social anomalies” to a defined sociological framework (e.g., Social Disorganization Theory).

The article lists many legal principles, but their doctrinal sources are not systematized. Consider presenting them in a table showing each principle, its scriptural basis, and its social function. This would enhance clarity and rigor.

The description of hisbah is detailed but dispersed. Please condense this into a structured sub-section (e.g., mandate, duties, enforcement tools) to improve readability.

The section begins with causal claims (market disorder → social harm) without indicating the analytical framework used. Clarify whether this is a conceptual model or based on empirical literature synthesis.

When stating “Public distrust is perhaps the most corrosive social consequence...”, you could analytically link this to Social Contract Theory to frame distrust as an erosion of implicit societal agreements.

The sentence “Public education campaigns can further operationalize ethical norms...” is promising but vague. Please specify the types of educational instruments (media campaigns, religious sermons, school curricula, etc.) that could operationalize anti-hoarding norms.

Authors revised the manuscript and uploaded the document.

1.2. Reviewer 2

Reviewer:

The phrase “an approach rarely addressed in Persian-language literature” is too broad. Cite specific major Persian works to support this assertion and demonstrate the novelty of the study more convincingly.

When stating “These markets were organized into specialized sections or suqs...”, you could strengthen this section by citing archeological or historical evidence of how suqs were governed structurally and whether guilds acted as quasi-legal institutions.

The discussion of “guilds... enforcing quality standards, resolving disputes...” is compelling but lacks explicit connection to contemporary regulatory parallels. Please add a bridging paragraph that shows how these guild-like functions could inspire modern regulatory agencies.

The sentence “Internal control refers to the moral self-regulation of market actors, while external control involves oversight by state institutions” could be expanded to include the role of religious education and community sanctions as informal enforcement tools, which are central in Islamic jurisprudence.

The sentence “The Iranian Constitution explicitly stipulates that all laws must be consistent with Islamic criteria...” would be stronger if you cited the exact Article numbers (e.g., Article 4 and 72 of the Constitution of the Islamic Republic of Iran).

The text references maslaha but treats it only as a justification principle. Please also discuss the methodological debates on maslaha mursalah in Shi’a vs. Sunni jurisprudence, which could nuance your argument.

Authors revised the manuscript and uploaded the document.

2. Revised

Editor’s decision: Accepted.

Editor in Chief’s decision: Accepted.