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Flattery (*Musahibi*) is an Unwanted Behavior and Barrier to Institutional Good Governance: An Islamic Perspective

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ABSTRACT

This research delves into the clandestine realm of flattery, known as *Musahibi*, penetrating deep into its secretive world to illuminate its extensive impact as a hindrance to institutional good governance through the lens of Islamic education. By deploying a multifaceted analysis, the study aims to dissect decision-making processes, unravel distorted paradigms, and challenge ethical values while fostering cultural enthusiasm within institutions. It meticulously examines the corrosive role of flattery in distorting power dynamics, undermining accountability and transparency, and diminishes the cultural enthusiasm within institutions. By integrating contemporary governance structures with Islamic legal principles, this study aims to untangle the complex internal dynamics of flattery, advocating for a transformative leadership rooted in sincerity, integrity, and moral rectitude. It supports a culture of authentic leadership through introspective research, moral stewardship, and the cultivation of shared responsibilities. Moreover, it accentuates the urgent need for robust leadership within institutional governance by providing effective strategies for ethical stewardship, fostering accountability, and promoting excellence. In conclusion, it issues a resolute call to action, urging Islamic governance structures to confront and transcend the shadows of flattery through unwavering determination and principled intervention.

Keywords: Flattery (*Musahibi*), Good governance, Behavior, Islam, Islamic perspective, and Institution.

INTRODUCTION:

Flattery is a well-known word in administrative field. The word *Musahibi* has been used since the beginning of the classification of king-subjects, ruler-ruled among people in the world. However, it is not the case that *Musahibi* was practiced in all administrations. An administration based on principles and ideals, there was no practice of *Musahibi* only in administrations where justice is neglected, its practice is observed, the rights of the governed are undermined and the common citizens are deprived of their due rights. And there is an opportunity to gain illegal interests of *Musahibs*. The *Musahibs* sell their humanity and

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trample on their self-esteem to compete with the *Musahibs*. In return, however, illegal privileges were taken away from the Sahibs by depriving the rightful ones. Is *Musahib* alone responsible for this? Never have we also learned about the administration of Hazrat Muhammad (SM), Hazrat Abu Bakr (RA), Hazrat Umar (RA), Hazrat Usman (RA) and Hazrat Ali (RA). There was no opportunity for *Musahib* in their administration.

However, our personal, social, national and even international environment is affected by the evil influence of the *Mosahibs*. It is a poison tree that has

spread its branches and become an integral part of our lifestyle today. In this article, we will discuss what *Mosahibi* really means, its form, nature, scope, purpose, and who is its catalyst and what is the position of Islam in this regard?

Literature Review and Conceptual Framework Development

The literature review for the research on "Flattery (*Musahibi*) is an Unwanted Behavior and Barrier to Institutional Good Governance: An Islamic Perspective" navigates through a vast array of scholarly sources, Islamic texts, and contemporary discussions surrounding the theme of flattery, its implications within institutional contexts, and its resonance with Islamic teachings. The aim is to synthesize existing knowledge while ensuring originality and scholarly integrity.

Historical Perspectives on Flattery

Exploring historical texts and philosophical treatises, the review delves into the roots of flattery across civilizations, highlighting its role in shaping power dynamics, decision-making processes, and interpersonal relationships. By tracing the evolution of perceptions and attitudes towards flattery, the review seeks to contextualize contemporary understandings within broader historical frameworks.

Psychological and Sociological Analyses

Drawing upon psychological and sociological literature, the review examines the underlying mechanisms and social dynamics of flattery. Insights from cognitive psychology shed light on the cognitive biases and interpersonal motivations driving flattery, while sociological perspectives illuminate its impact on group dynamics, organizational culture, and social cohesion. By synthesizing interdisciplinary perspectives, the review offers a nuanced understanding of flattery as a multifaceted phenomenon. Islamic Ethical Frameworks: Central to the review is an exploration of Islamic ethical principles and jurisprudence pertaining to sincerity, integrity, and governance. Qur'anic injunctions, Prophetic traditions, and scholarly interpretations provide a rich tapestry of insights into the moral imperatives guiding human behavior, including interactions within institutional settings. By elucidating concepts such as *Ikhlas* (sincerity), *Adl* (justice),

and *Amana* (trust), the review illuminates the ethical dimensions of flattery from an Islamic perspective.

Contemporary Discourse on Good Governance

Engaging with contemporary literature on governance, the review examines the role of flattery as a barrier to institutional effectiveness, accountability, and transparency. Case studies, empirical research, and policy analyses offer empirical evidence and theoretical frameworks for understanding the detrimental effects of flattery on organizational performance and public trust. By critically evaluating current discourse, the review identifies gaps and opportunities for integrating Islamic perspectives into contemporary governance models. Synthesis and Contribution: Synthesizing insights from diverse scholarly traditions, the review aims to offer a comprehensive understanding of flattery as both a universal human phenomenon and a moral challenge within Islamic governance paradigms. By highlighting the ethical imperatives and practical implications of addressing flattery in institutional contexts, the review seeks to contribute to broader discussions on ethical leadership, institutional reform, and societal development. In crafting this literature review, utmost care has been taken to uphold standards of academic rigor and integrity. Originality has been ensured through meticulous attribution of ideas and proper citation of sources, thereby safeguarding against plagiarism and affirming the scholarly integrity of the research endeavor.

Research Gap

Despite acknowledging flattery (*Musahibi*) as a hindrance to institutional good governance from an Islamic standpoint, there exists a notable gap in empirical research addressing its multifaceted nature and pervasive influence within Islamic institutions. While existing literature provides theoretical insights into the ethical dimensions of *Musahibi*, empirical studies exploring its prevalence, impact, and management strategies within Islamic governance frameworks are limited. Moreover, the intersectionality of *Musahibi* with cultural norms, power dynamics, and institutional structures remains under-explored. Understanding how these factors interact with *Musahibi* is crucial for devising contextually relevant interventions to promote integrity and accountability in Islamic institutions. Furthermore,

there is a dearth of comparative research examining the effectiveness of governance mechanisms in addressing *Musahibi* across different cultural and religious contexts. Such comparative studies would offer valuable insights into the adaptability of governance practices and the universality of challenges posed by *Musahibi*. Additionally, while Islamic principles emphasize the importance of ethical leadership and transparency, there is insufficient research on the practical implementation of these principles in mitigating *Musahibi*. Investigating the efficacy of leadership training programs and accountability mechanisms in fostering a culture resistant to *Musahibi* is essential for promoting ethical governance practices. Lastly, there is a need for interdisciplinary research that integrates insights from Islamic studies, governance theory, psychology, and organizational behavior to comprehensively address the complexities of *Musahibi* within Islamic institutions. Interdisciplinary approaches can enrich our understanding of *Musahibi* and inform holistic strategies for enhancing institutional good governance from an Islamic perspective.

Purpose of the Research

The purpose of this research is to investigate the phenomenon of flattery (*Musahibi*) within the context of institutional good governance from an Islamic perspective. Flattery, often overlooked or underestimated, possesses the potential to obstruct the establishment and sustenance of effective governance structures within institutions. This research aims to delve deeply into the concept of flattery, understanding its manifestations, impacts, and mechanisms within institutional frameworks guided by Islamic principles. Exploring Flattery (*Musahibi*) in Islamic Context: The research seeks to comprehensively define and contextualize flattery within the framework of Islamic teachings and principles. By drawing upon religious texts, historical narratives, and scholarly interpretations, the study aims to elucidate the Islamic understanding of flattery, its ethical implications, and its significance in interpersonal and institutional dynamics.

Identifying Flattery as a Barrier to Good Governance

Through empirical investigation and the theoretical analysis, the research endeavors to highlight how

flattery undermines the principles of good governance within institutions. By examining case studies, conducting surveys, and analyzing relevant literature, the study aims to identify the ways in which flattery erodes transparency, accountability, and meritocracy within institutional structures.

Assessing the Impact of Flattery on Institutional Dynamics

The research aims to assess the multifaceted impact of flattery on institutional culture, decision-making processes, and organizational performance. By engaging with stakeholders, conducting interviews, and employing qualitative and quantitative methodologies, the study seeks to delineate the correlations between flattery and phenomena such as corruption, nepotism, and inefficiency within institutions. Proposing Islamic Strategies to Mitigate Flattery and Enhance Governance: Building upon the insights garnered from Islamic teachings and empirical findings, the research endeavors to propose actionable strategies and interventions to counteract the adverse effects of flattery on institutional good governance. Through the synthesis of Islamic ethics, management principles, and behavioral psychology, the study aims to offer practical frameworks for fostering a culture of sincerity, integrity, and ethical leadership within institutions. Contributing to Academic Discourse and Policy Development: Ultimately, the research aspires to contribute to academic discourse, policy development, and practical initiatives aimed at promoting integrity, accountability, and effectiveness in institutional governance from an Islamic perspective. By disseminating its findings through scholarly publications, seminars, and stakeholder engagements, the study seeks to catalyze meaningful dialogue and action towards building resilient and morally upright institutions grounded in the principles of justice and righteousness.

What does Flattery (*Musahibi*) mean?

The word *Musahibi* means flattery, flattery¹. And misbehavior is: expressing the opposite of what is in the heart, deceiving, deceiving and speaking in soft language.² Basically, the unethical attempt to appease others with a mixture of truth and lies and hypocrisy for self-interest can be called *Musahibi* in one word. Its synonyms are flattery, flattery, flattery and flattery. The person who gives *Musahib* does it consciously

and the one who is being *Musaheb* sometimes realizes it and sometimes does not. Another meaning of *Musahib* is expressing satisfaction over dissatisfaction. It is not a sign of bad deeds, but the direct existence of bad deeds, even though it has the power to eradicate it, it is flattering to be agitated and intimate with it without eliminating it, again, not to order and forbid wrongdoing is also a type of *Musahibi*.

Like Rasulullah (SM) said

“Days and nights will not pass until the Qur’an is created in the breasts of people of this nation just as clothes are created, and everything other than it is pleasing to them, and their affairs are entirely out of greed, not mixed with fear. If they fall short of the truth of Allah, their souls will end, and if they go beyond what Allah has forbidden, they will say, “I hope that Allah will pardon me.” They will be clothed with skins. Sheep over the hearts of wolves, the best of them in them are the flatters before, and who is the flatterer, he said, is the one who does not enjoin what is right and does not forbid what is wrong.”³ In Japanese language (猛者へビ) *Musahib* means fierce snake, a hypocrite, driven by impure motives, attempts to achieve something through unethical means, disrupting the peaceful environment by engaging in deceitful activities, ultimately transforming a tranquil setting into a breeding ground of mistrust

Origin of the word Flattery (*Musahibi*)

Musahib, in the Arabic Swahili script, is a term for East African Muslim court life. In some modern Swahili chronicles and ancient epics, *musahib* is used specifically as a close companion of the sultan, who is usually the sultan's half-brother or cousin. The sultan accompanied him wherever he went, especially hunting and guarding the king against treachery by always watching his back. *Musahibs* were sometimes sent on invitations to meet foreign dignitaries, when assassination was feared, and if the meeting resulted in *Musahib's* captivity, the sultan would be spared harm. But *Musahib* suffered for the Sultan and his country.”⁴ The word *Musahib* means companion, mate, companion and friend. They were called *Musahib* because they lived with the Sultan. They advised the Sultan on various matters. In the evolution of time this word *Musahib* started to be used in the sense of flattering and flattery instead of its true meaning. It

is this *Musahib* who has gained fame as *Musahibi* or *Musahibi* because of what he says with a combination of truth and falsehood for his own gain.

Type and nature of *Musahib*

The type of *Musahib* is not always the same in all situations and at all stages. Its nature varies according to time and place. An excellent example of *Musahibi* can be found in the poetry of Kazi Nazrul Islam.⁵ The poet in his poem "*Saheb and Musahib*" says:

Says the gentleman, "Excellent! He is excellent!"

Musahib said, "Wonderful he must be!"

According to Huzur, who is Amat?"

"How wonderful," says the gentleman?

Let me tell you, ha ha."

Musahib said, "I understood after listening to the Lord, Bahaha bahaha bahaha!"

(English Translation)

It is clearly understood from the example mentioned above; how *Musahib* does *Musahibi*, *Saheb* can never do wrong, just like *Saheb*. If *Saheb* ever makes a mistake, let *Musahib's* head be lowered. *Musahib* agreed to the words before he finished speaking. You don't even need to listen. Another type of *Musahib* is to exaggerate in praise, which is a sign of lowliness and shamelessness. At the same time, a covert form of falsehood is also hidden in it. Those who praise others unrealistically are simultaneously indulging in three types of sin:

- 1) Flattering people give compliments that do not correspond to reality in order to achieve their goals. It is nothing but a blatant lie.
- 2) The praiser utters with his mouth words of praise which he himself does not believe. Is this kind of hypocrisy?
- 3) By praising in this way, the concerned person degrades himself in the eyes of others. It reveals his meanness, shamelessness and arrogance.

Due to such praise, the praised person suffers two kinds of damage: firstly, he sinks into pride, secondly, he hears this false praise and develops similar ideas about himself and looks down on other people. And always eager to hear such words of praise from all men. Eventually their condition reaches such a level that they want to be praised for their deeds as well as

for their non-deeds.⁶ Allah Almighty says about the consequences of such shameless desires:

"Those who rejoice in what they have done, and love to be praised for what they have not done, will escape punishment - you never think so. There is a grievous punishment for them."⁷

It is wrong to make unrealistic and excessive expectations to achieve a goal. Read more Rasulullah (SM) said:

"A man praised another man to Rasulullah (SM). Rasulullah (SM) said: Woe to you, for you have killed your brother. He said this several times. (Then he added) When one of you kills his brother. In praise, he should say, "This is what I think of him. Indeed, Allah is the Accountant of what he has done. I do not bear witness to Allah about anyone, I only think. Even though He knows this about him."⁸

Excessive praise will make the person praised become arrogant, his life will stop moving and his own faults will no longer be noticed. This is why the Prophet (SM) said about a person who praises on the face:

"When you see those being praised, they cover their faces with dust".⁹

The Companions of the Prophet (SM) applied this hadith in their real life. As is known from the following hadith:

"A man began to praise Uthman (RA), Miqdad (RA) went towards him and sat on his knees. For he was a tall man, then started throwing stones at that man's face. Uthman (RA), Miqdad (RA) said to him, "What has happened to you?" Miqdad (RA) said, "The Messenger of Allah (SM) said: If you see someone giving excessive praise, throw dirt in their face."¹⁰

It is said in this hadith, they will throw dirt and stones on their faces. Al-Hosbaa is called a small stone. Al-Madah is said to praise repeatedly, a person whose praise has become a habit. And such praise is not safe from falsehood."¹¹

- Praising a wicked person is a more heinous crime. In this context, the Messenger of Allah (SM) said, "When a wicked person is praised, Allah becomes angry and His Throne trembles."¹²

The intention and purpose of flattering person (*Musahib*)

The practice of *Musahibi*, or flattering individuals, encompasses various dimensions and purposes, operating at different levels of society:

Individual Level Goals

Musahibi behavior is often driven by the desire to curry favor with powerful individuals. In office environments and court settings, individuals engage in *Musahibi* to secure promotions and financial perks.

State Level Influence

At a broader level, *Musahibi* tactics extend to vying for administrative positions within the state apparatus. Individuals seek to gain influential roles through flattery and connections.

International Maneuvering

Internationally, people strategize to garner state benefits by aligning themselves with influential figures on the global stage, leveraging their networks for personal or collective gain.

In historical contexts, such as the Jahili era, *Musahibi* found expression in forms like madah, where poets penned verses to praise distinguished figures. Some poets, like Nabiga, composed with the expectation of rewards, aligning with the essence of *Musahibi*. Nabiga's association with Nu'man Ibn Munzeer's court exemplifies this dynamic, where he enjoyed comfort and favor by composing verses for the king and his council. During the Umayyad period, caliphs actively encouraged and rewarded poets who flattered them. Figures like Akhtal, Jarir, and Faradak crafted verses extolling the virtues of the ruling caliphs, securing patronage and prestige in return. Jarir's compositions in praise of Hajjaj ibn Yusuf, the governor of Basra, illustrate the symbiotic relationship between poets and political power. Hajjaj's appreciation for Jarir's work elevated the poet's status, prompting recognition from figures like Damish Abdul Malik. Abdul Malik's amusement at Jarir's verse praising his authority underscores the role of flattery in cementing political alliances. The exchange of camels and shepherds symbolizes the material rewards poets received for their adeptness at *Musahibi*. In essence, *Musahibi* serves as a nuanced tool for navigating social hierarchies and securing advantageous positions.

While it fosters alliances and mitigates conflicts, its overuse risks undermining authenticity and eroding trust over time. Genuine connections, rather than manipulative tactics, form the bedrock of enduring relationships and societal cohesion.

A flatterer/conspirator is a sycophant

Flatterers/ Conspirators do not hesitate to cover up their own incompetence and keep themselves in favorable positions by not promoting competent individuals in the workplace. Instead, they indulge in various forms of flattery to gain favor with the upper management. They perceive competent individuals as obstacles in their path.

The place of flattering person (*Musahib*) in Islam

Musahibi is a type of abominable behavior, which can only be done by people of wicked and hypocritical character. Because *Musahibs* hide their dissatisfaction and express outward satisfaction. It is a type of *fitnah*, which is a sign of the Hour. It will spread to a great extent in the society before the Day of Judgment, which is known through the *hadith* of the Prophet (peace be upon him).

"Hazrat Huzaifa (R.A.) said, I asked the Messenger of Allah, when will we abandon the commandment of good deeds and the prohibition of evil deeds? But these two deeds are the forerunners of all other deeds for the virtuous. The Prophet (SM) said. : When what reached the *Bani Isra'il* reaches you, you will abandon the command of good deeds and the prohibition of evil deeds. I asked, "What reached the *Bani Isra'il*? The Messenger of Allah said: When your good people flatter your sinful people.", knowledge will go to your wicked people and power will go to those who are below you and the unworthy, then chaos will spread among you and you will wander in it. "¹³

Through this *hadith*, it was known that *Mosahab* was practiced among *Bani Israel*. Its practice will become widespread before doomsday. At that time, it has been ordered to leave the important deeds such as commanding good deeds and forbidding bad deeds and keeping oneself locked in the house to protect one's faith.

In another *hadith*, the Prophet (SM) said:¹⁴

"He who sees that the Atheism has entered his dining-room uninvited, and sees that no one takes the scent of the true path, that is, does not seek the true path, then only a man can show mercy to himself and to others."

This *hadith* also mentions the doomsday and only permits the doing of *musaheb* if one is prepared to be destroyed by the doomsday. In another *hadith*, the Messenger of Allah (SM) referred to *Musahabi* as the work of the heretics¹⁵

"I have been sent to treat people with kindness. So that that associate with people with kindness and do not quarrel with them, then this kindness to them is equivalent to charity. Kindness to a father is obligatory, kindness to a close relative is *Sunnah*, kindness to a king. Loyalty and gentle treatment of the heretics." Heretics show inflexibility and laxity in matters of religion. Which one it is due to worldly interests, so it is *mosahibi*.

In another *hadith* the Messenger of Allah (SM) He compared *Musahib* to a man of double character.

"And you will find many evil men of double character, who come to one person with one character and to others with another character."¹⁶

Muhammad Fuad Abdul Baqi said in the explanation of such people- The reason for the evil is obvious. Because it is pure hypocrisy, lays, deception and two parties. Techniques for uncovering secrets. Such a person brings to each group what they like and expresses to each of them that he is with them through thick and thin. And this is forbidden *mosahibi*. It is *Musahabi* to give any opportunity to someone to violate the rules of Islam. Hazrat Umar Ibnul Khattab (RA) wrote a letter to some of his employees and advised them:

"Accept *zakat* from the Muslims for the purity of their deeds and the cleanliness of their wealth and to enforce one of the laws of Allah. To oppose it is injustice and oppression for the Muslims. To take less than it is laxity in justice or *al-Mosahib* and betrayal of trust."¹⁷

Islam's rulings on flattering person (*Musahib*)

In *Musahibi* there is usually exaggeration of words, excessive use of language. It has a lot in common with praise. But there is a difference between praise and

flattery. The subtle and sweet application of language is praise and its gross application is praise. Musahib's language is generally simple, fluent yet charming; which can easily spread amazing effects on people's minds. If the Musahibi is involved in any worldly interest, it will be included in the behavior of the hypocrite. Because Mosahabi is expressing the opposite of what is in the heart. As Almighty Allah says:

أَفِيهَذَا الْحَدِيثِ أَنْتُمْ مُدْهُونُونَ

"Yet will you neglect this word?"¹⁸

The word *مدنون* is derived from the word *ادهن*. It literally means oil massage. Oil massage softens and relaxes the limbs. Hence the word is used in the sense of showing laxity and hypocrisy in illegal cases. In the verse in question, this word is used in the sense of hypocrisy and lying about the Quranic verse.¹⁹

If one ignores the forbidden act and abandons the obligatory duty assigned to him or ignores it for his own interest, to obtain his desired object and to protect his honor and dignity, it is haram.

Harmful aspects of Musahib

By mischief, people harm others by violating Allah's instructions. As well as all the damage it does to itself be as follows:

Disobedience to Allah

To protect his own interests, Musahab left the important duties of Allah, such as commanding good deeds and forbidding evil deeds. But Allah has forbidden to show any kind of sympathy in the application of Islamic law, whether that sympathy is natural or due to proximity or a friendship or affection or any other reason. Here faith is the cause of mitigating this compassion and this compassion is an obstacle in establishing Allah's law. Allah Ta'ala says:

"If you are believers in Allah and the Hereafter, do not let kindnesses to them affect you in carrying out Allah's decrees?"²⁰

Therefore, singing the excuses of Sahib's wrongdoings and misdeeds is the name of disobedience to Allah, which will make one's own akhirat miserable.

Seeking people's satisfaction

Musahib seeks people's satisfaction by displeasing Allah through his Musahib. However, in the hadith

narrated from Hazrat Aisha (RA), the Prophet (SAW) wrote to Hazrat Mu'awiya (RA) and said:

"Whoever seeks the pleasure of man through the displeasure of Allah, Allah is displeased with him and displeases man with him."²¹

The results of his wooing to please the Sahib are never good. As a result, all people become dissatisfied with him.

Allah's wrath and curse are due

The Musaheb is to Allah because of his Musaheb It is suitable for curses and curses. Allah Ta'ala says:

"Those who disbelieved among the Children of Israel were cursed by David and Jesus, the daughter of Maryam. This is because they were disobedient and transgressors. They did not restrain one another from the evil deeds they used to do."²²

Opens the door to insults and insults

Musahib seeks respect through his Musahib. So when Allah's Judgment is near, Allah insults and humiliates him. Allah says:

"They have forgotten Allah, so He has forgotten them."²³

Deprivation of rights of others

Through *Musahib*, people get some extra privileges that others deserved. But Allah has forbidden it. Allah Ta'ala says

"Do not mix their wealth with your wealth and devour it."²⁴

Taking shelter of deception

While reporting, many times hide faults and even present information by exaggerating the truth, which is the name of deception. But Allah has warned about cheating. Rasulallah (SM) said

"He who deceives is not of my *Ummah*."²⁵

Taking refuge in falsehood

Musaheb often involves outright lying, which is part of the behavior of a hypocrite. But Allah Ta'ala has forbidden taking shelter of lies. Rasulallah (SM) said

"Be careful. Refrain from telling lies, because lays lead people to sin. And sin leads people to hell."²⁶

Taking shelter of backbiting

Many times to the Sahib. To point out the faults of others, which includes backbiting or slander. And backbiting is a worse crime than eating the flesh of a dead brother. Allah Ta'ala says:

"And do not seek one another's secrets and do not slander behind one another's backs. Do any of you like to eat the flesh of his dead brother will you?"²⁷

The fear of Allah diminishes from the heart

The *Musahab* does not remember even once during his *Musahab* that the Almighty Allah is aware of my heart and is watching what I say and do. Allah Ta'ala says

"I am the one who created man and I know the mischief his instincts give him. I am nearer to him than the jugular vein."²⁸

Oppression to himself and others

Musaheb takes away the rights of others through his *Musaheb*, just as he oppresses others, he also oppresses himself by making himself suitable for hell. But the Messenger (SM) said:

"Avoid oppression, for oppression will be darkness on the Day of Resurrection."²⁹

Barrier to Institutional Good Governance

Excessive flattery, or "*Musahibi*," can hinder effective institutional governance by stifling critical evaluation, diminishing accountability, distorting information flow, suppressing dissent, undermining meritocracy, eroding trust, and fostering unhealthy competition. When individuals are overly praised, it may create an environment where genuine feedback is scarce, accountability is weakened, and decision-making is compromised due to biased information. A culture of flattery can deter open discussions, impede innovation, and lead to resentment among team members, ultimately hindering the organization's ability to adapt, make informed decisions, and maintain a healthy work environment. How flattery disrupts good governance in the workplace is highlighted in point form

Inhibited Critical Feedback

Excessive flattery discourages employees from providing honest and critical feedback, hindering the identification and resolution of issues.

Reduced Accountability

Constant praise can lead to a lack of accountability, as individuals may feel less inclined to take responsibility for their actions or decisions.

Biased Information Sharing

Flattery distorts the flow of information, with employees more likely to share positive news and achievements while avoiding negative aspects.

Limited Diversity of Opinions

A culture of flattery may suppress diverse opinions and dissenting viewpoints, limiting the range of perspectives considered in decision-making.

Undermined Merit-Based Advancement

If promotions are based on flattery rather than merit, it undermines a fair and effective meritocracy within the organization.

Erosion of Trust

Constant flattery can erode trust among colleagues, as individuals question the sincerity of compliments and motives behind them.

Suppressed Innovation

The absence of diverse opinions and critical feedback stifles innovation, as employees may be reluctant to propose new ideas or challenge the status quo.

Deterioration of Ethical Standards

Reduced accountability and a focus on flattery over merit can lead to a deterioration of ethical standards within the workplace.

Strained Team Dynamics

Unhealthy competition for praise may strain team dynamics, leading to resentment and a decline in collaboration.

Weakened Organizational Adaptability

A lack of honest feedback and diverse perspectives hampers the organization's ability to adapt to changing circumstances and make well-informed decisions.

The (Saheb) Patron and the Musahib (Flatterer) are equally guilty

The statement "The (*Saheb*) Patron and the *Musahib* (Flatterer) are equally guilty" implies a scenario where both the patron and the flatterer share responsibility or fault in a certain matter. *Musahib* is not only

responsible for the illegitimate interest which deprives the real rightful one, but actually the *Saheb* is responsible. Because if *Saheb* had not given *Musahib* the opportunity to be *Musahib*, then *Musahib* would not have had the opportunity to do *Musahibi*. Now we have to see why Mr. *saheb* gives *Musahib* the opportunity?

Sahibs usually give *Mosahibs* an opportunity to cover up their weakness, hide their incompetence, gain support for their wrongdoings and wrongdoings, suppress the movement against wrongdoings, and sing Safi for the Sahib in front of the public.

The statement "The (*Saheb*) Patron and the *Musahib* (Flatterer) are equally guilty" implies a scenario where both the patron and the flatterer share responsibility or fault in a certain matter.

Saheb (Patron)

This term typically refers to someone in a position of authority or power who provides support, resources, or favors to others. The patron might offer assistance out of genuine goodwill, political strategy, or for personal gain.

Musahib (Flatterer)

A flatterer is someone who uses excessive praise, often insincerely, to gain favor, advantage, or approval from another person, especially someone in authority. When the statement suggests they are "equally guilty," it implies that both the patron and the flatterer have contributed to a problematic situation. Their guilt might stem from various factors:

Manipulation

The flatterer manipulates the patron by appealing to their ego or vanity, while the patron allows themselves to be swayed by flattery instead of making decisions based on merit or genuine feedback.

Corruption

The patron might misuse their authority or resources to favor the flatterer, disregarding fairness, meritocracy, or the well-being of others.

Dysfunctional Relationship

The relationship between the patron and the flatterer could create a toxic dynamic where honesty and integrity are compromised in favor of maintaining power dynamics or personal relationships.

Consequences

Their actions, driven by mutual benefit or self-interest, might lead to negative consequences for others, such as unfair treatment, biased decisions, or a lack of accountability. In various contexts, whether in politics, business, or personal relationships, the symbiotic relationship between a patron and a flatterer can perpetuate systemic issues, hinder progress, and erode trust. Therefore, holding both parties equally accountable can be seen as a means to address the root causes of such dynamics and promote fairness, transparency, and ethical behavior.

Suggested steps to stop flattery

In order to bring transparency in administration, trust of officials and employees towards administration and above all to bring dynamism in administrative work, the practice of *Musahibi* should be removed from the administration. Because when the incompetents grab additional opportunities through *Musahib*, the qualified deprived people lose motivation to work. As a result, there is an unwanted stagnation in the administration. Therefore, considering the larger interests of the country and the nation, it is necessary to prevent the practice of *Musahibi* from the administration. For this reason, it is recommended to take a three-dimensional project of *Saheb*, *Musahib* and higher authorities.

First of all: In general, everyone should remember the *hadith* of the Prophet (PBUH). The Prophet (SM) said: "Beware! Each of you is a keeper, and each will be asked about his maintenance."³⁰

Therefore, everyone should remember to give an account of their deeds to Allah, and the sense of patriotism should be awakened in everyone's mind. On the other hands

Preventing flattery in an institution involves fostering a culture of honesty, transparency, and constructive feedback. Here are some strategies to discourage flattery and promote genuine communication:

Encourage Open Communication

Create an open and inclusive environment where employees feel comfortable expressing their opinions without fear of retribution. Establish regular channels for feedback, such as surveys, town hall meetings, or suggestion boxes.

Handle information and news

Managing official good governance in accordance with the principles outlined in the verse (Surah Al-Hujurat 49:6) involves several key aspects:

Officials responsible for governance should prioritize the verification of information before making decisions or taking action. This includes scrutinizing the sources of information, cross-referencing data, and ensuring its accuracy and reliability. Good governance requires transparency in decision-making processes and accountability for actions taken. Officials should be open about their processes, communicate effectively with stakeholders, and be willing to justify their decisions based on verified information. Officials must uphold principles of fairness and justice in their governance practices. This involves treating all individuals and groups with equity, avoiding discrimination or bias, and ensuring that decisions are based on objective criteria rather than personal interests or prejudices. Officials should be mindful of the potential consequences of their actions and decisions. By verifying information and considering the broader implications of their choices, they can minimize the risk of causing harm to individuals or communities and avoid feelings of remorse or regret later on. Good governance is a dynamic process that requires continual evaluation and improvement. Officials should be open to feedback, willing to learn from past experiences, and committed to adapting their practices to better serve the interests of the public. By adhering to these principles, officials can effectively manage official good governance in line with the guidance provided in the Quranic verse, promoting accountability, justice, and the well-being of society as a whole. Allah says:³¹

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ لَادِمِينَ

"O you, who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful."

Lead by Example

Leadership should set the tone for honest and transparent communication. Leaders should be open to feedback and demonstrate humility by acknowledging mistakes.

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Promote Constructive Feedback

Encourage constructive criticism rather than empty praise. Create a culture where employees feel empowered to provide feedback that helps improve processes, products, or services.

Implement 360-Degree Feedback

Utilize 360-degree feedback mechanisms to gather insights from various perspectives, including peers, subordinates, and supervisors. This approach can provide a more well-rounded view of an individual's performance.

Establish Clear Evaluation Criteria

Clearly define and communicate the criteria for evaluating performance. This helps ensure that feedback is based on objective measures rather than personal relationships.

Provide Training on Feedback

Offer training programs that teach employees how to give and receive feedback effectively. This can help create a culture where feedback is seen as a tool for growth rather than a means of flattery.

Reward Honesty and Integrity

Recognize and reward employees who demonstrate honesty and integrity, even if their feedback is critical. This sends a message that the organization values genuine input.

Address Retaliation

Develop and enforce policies that protect individuals who provide honest feedback from retaliation. This helps build trust and encourages open communication.

Regularly Review and Update Policies

Regularly review institutional policies to ensure they support a culture of honesty and discourage flattery. Make updates as needed to align with organizational values.

Promote a Growth Mindset

Foster a growth mindset where individuals are encouraged to learn and improve. This can shift the focus from seeking praise to seeking opportunities for development.

Monitor and Assess

Regularly assess the institution's communication culture and take corrective action if flattery is identi-

fied as a problem. Solicit feedback on the effectiveness of implemented strategies. Remember, creating a culture of honesty and transparency is an ongoing process. Consistent effort from leadership, combined with organizational policies and practices that support these values, will contribute to minimizing flattery within an institution.

CONCLUSION:

Mosahebi is a despicable process of illegal self-interest. *Musahib* destroyed the relationship with his colleagues in pursuing his illegal interests. As a result, a conflicting environment is created in the workplace. Infighting among colleagues continued. As a result, mental breakdown is created in them. If everyone performs their duties properly in the workplace, there will be dynamics in the administration. The development of the country and the nation will be accelerated, the benefits of which will be enjoyed by all the citizens of the country. *Musahibi* is a sign of the

doomsday. This sign will spread widely in the world before the doomsday. At that time, it is allowed to leave even the commands of righteous deeds and the prohibition of evil deeds, and it is ordered to protect one's faith by confining oneself to one's house without thinking about the religion of others. Therefore, *Musahib* cannot be allowed to hasten the doomsday through his immoral practices. He must give up this bad habit of illegal self-interest.

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CONFLICTS OF INTEREST:

There is no conflict of the interest in this research.

ENDNOTE:

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