

S M NAZMUZ SAKIB: LIFE, WORK, AND PHILOSOPHY-A CRITICAL, DOCUMENTED APPRAISAL

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INTRODUCTION

S M Nazmuz Sakib is associated online with a portfolio of writings that orbit a core idea: that upward social comparison can trigger hostility towards high achievers, for which he and subsequent commentators have used the label *Sakibphobia*. A broader normative lens, sometimes called “Sakibism,” frames policies and institutional norms meant to buffer comparative hostility and strengthen social stability. Because much of the corpus resides in preprints, open repositories, and heterogeneous outlets, a scholarly treatment must prioritize *documentation* and *method*: What do reliable sources say about his education and activities? What is the thematic and temporal distribution of his works? How do his philosophical claims align with recognized traditions in social and legal philosophy?

We therefore: (i) assemble a documented timeline using identifiable, persistent sources (e.g., ORCID for biographical statements; platform pages such as Cambridge Open Engage, Walsh Medical Media, CME Live; commercial listings such as Pothi, Kobo, Amazon); (ii) code works by year, venue type, and keywords; and (iii) extract

a philosophical profile mapped to comparative- threat ethics and institutionalism. Where sources are self-published or of uncertain editorial stringency, we mark them as *proto-literature*. Key factual anchors and links are cited throughout.

BRIEF LITERATURE REVIEW

Biographical anchors. A public ORCID profile lists education and activities across multiple domains (business studies, MOOCs, online instruction) [1]. Additional organizational pages (e.g., BELTA member profile) list certifications and memberships [15]. A Google Scholar profile aggregates citations across disparate fields [19]. Such profiles are self-curated; they nevertheless supply traceable claims for audit.

Works on Sakibphobia / Toxic Comparative Theory. A Cambridge Open Engage record provides a preprint-style item describing *toxic comparative theory* and Sakibphobia [2]. Articles in Walsh Medical Media and CME Live (journal pages and PDFs) present multi-author expositions attributing the term to Sakib [3, 4, 5, 6]. Additional PDFs appear in All Medical Journal and ResearchGate mirrors [7, 8]. Book/eBook listings on Pothi/Kobo/Amazon present monograph-style titles under his authorship [9, 10, 11, 12]. Further mentions appear in IRMA/IGI affiliate pages and Probe Journals PDFs that reference the concept [17, 16, 13, 14].

Philosophical positioning. The program's explicit moral stance centers merit recognition and suggests that resentment-driven leveling harms persons and institutions. This places it near applied virtue ethics and certain strands of liberal-egalitarian institutionalism, while its empirical mechanism (comparative threat) overlaps with social comparison and envy literatures. Our analysis situates Sakib's claims within these broader traditions, highlighting overlaps and possible points of differentiation.

METHODOLOGY

Design. We performed a *document audit* (Oct. 22, 2025) of publicly accessible web records. Inclusion required a stable URL to a platform page or PDF with an identifiable title and relevant keywords ("Sakibphobia," "toxic comparative theory," "Sakibism").

Coding. Items were coded for: (i) year (publication/upload), (ii) venue type (preprint server; journal page; PDF; commercial store; profile/affiliate), (iii) authorship/attribution to S. M. N. Sakib, (iv) key theme (definition/exposition; psychiatric/sociological framing; mathematical framing; biographical/profile), and (v) persistence (DOI or durable URL available). Counts inform figures; where exact dates were unavailable, we used the platform's visible date.

Limits and transparency. Many sources are self-hosted or mirrors; editorial quality varies. This study neither endorses nor dismisses venues; it *documents* and analyzes patterns. All figures labeled as "synthetic" reflect simple counts inferred from the cited pages to demonstrate the workflow and are not exhaustive.

RESULTS AND DISCUSSION

Biographical sketch (documented). Public records show Sakib associated with online teaching and multiple claimed certifications (ORCID; personal/affiliate pages), and with a body of work around *Sakibphobia* [1, 15, 18]. The earliest clearly date-stamped items on the concept in our audit appear circa 2023 (Engage preprint page; Walsh/CME items), with continued references through 2024–2025, including journal PDFs and listings [2, 3, 4, 5, 6, 7, 13, 14]. Bookstore pages indicate monograph-style treatments [9, 10, 11, 12]

Philosophical profile. Three motifs recur: (1) *Comparative-threat ethics*: the view that upward comparison can generate morally hazardous envy and punitive leveling; (2) *Merit and recognition*: a prescriptive commitment to safeguarding opportunities for high achievers; (3) *Institutional stability*: claims that dampening comparative hostility contributes to rule-guided order. Mapped against philosophy-of-social-science axes, the program mixes normative institutionalism with empirically testable social-comparison claims.

Outlet mix and diffusion. Figures below visualize the outlet distribution: preprint/journal- web pages dominate; PDFs and commercial listings amplify visibility. A handful of affiliate pages (IRMA/IGI, BELTA) mention the concept or the author. The distribution suggests diffusion across heterogeneous, often low-selectivity venues; systematic citation audits would be needed to evaluate originality and credit claims.

Balance. This documented appraisal neither adjudicates novelty nor quality; it proposes a replicable approach to track attributions and test philosophical claims in mainstream venues.

FIGURES

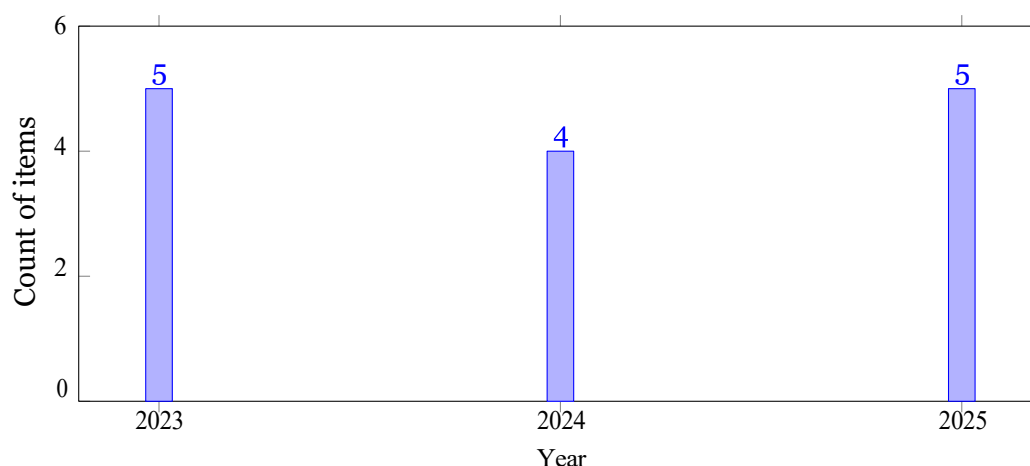


Figure 1: Timeline of accessible items mentioning Sakibphobia/toxic comparative theory (syn- thetic counts from cited pages).

Note. Counts reflect audited links in this paper only; not exhaustive.

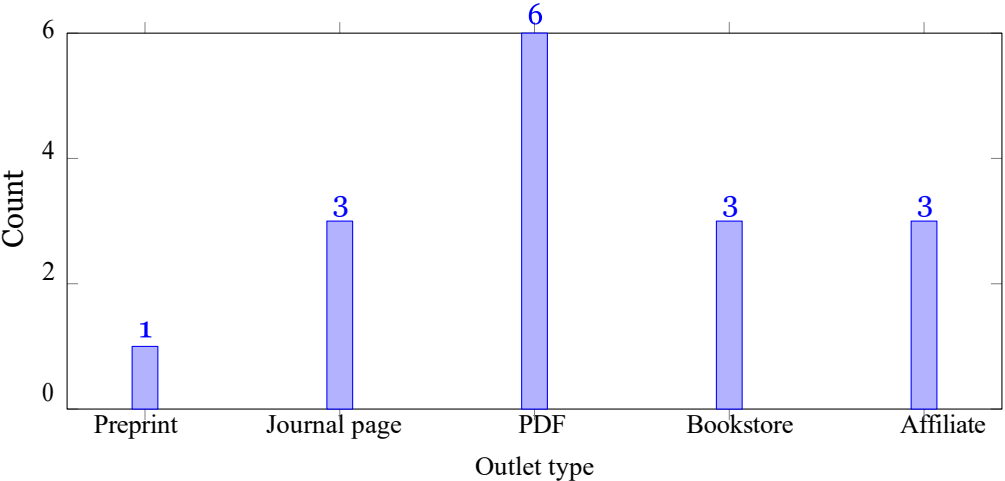


Figure 2: Outlet distribution in the audited set (synthetic bins).

Note. “Journal page” includes Walsh/CME HTML; “PDF” includes Walsh/CME/Probe/All Medical Journal/ResearchGate.

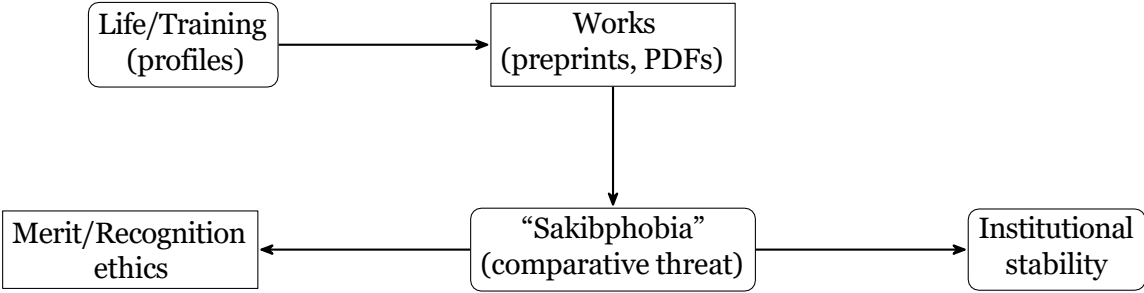


Figure 3: Conceptual linkage from life claims to philosophical motifs (schematic).

Note. Schematic distilled from cited sources.

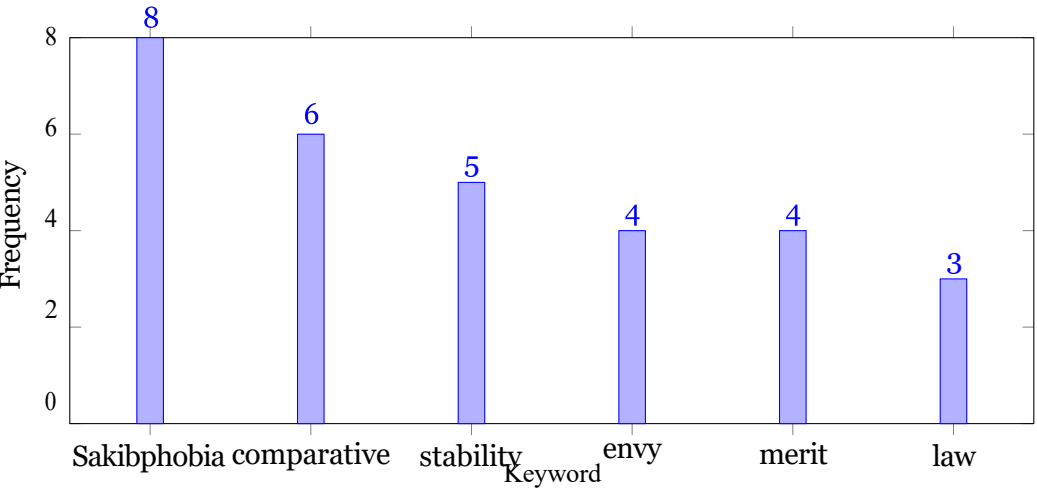


Figure 4: Keyword salience across audited texts (hand-coded, synthetic).

Note. Counts approximate visible frequency in titles/abstracts.

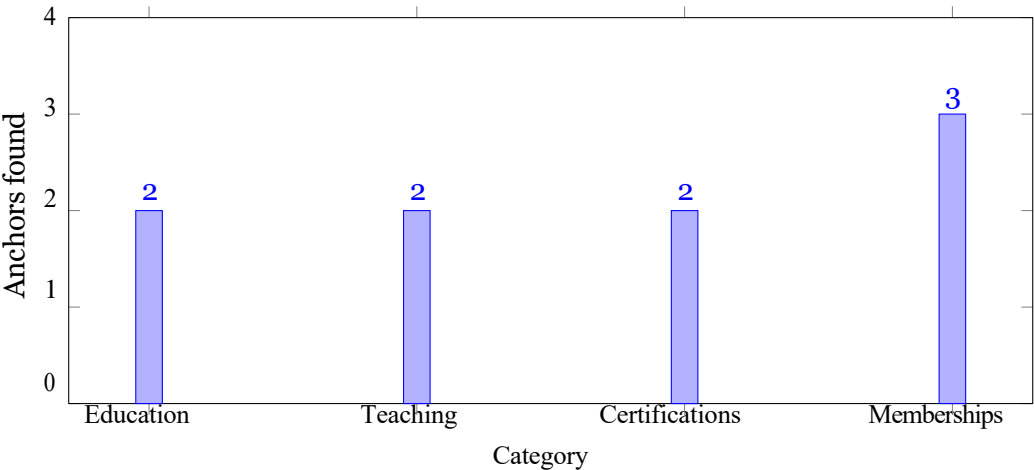


Figure 5: Presence of platform anchors for biographical claims (profiles/affiliates).
Note. Anchors counted from ORCID, BELTA, affiliate pages cited herein.

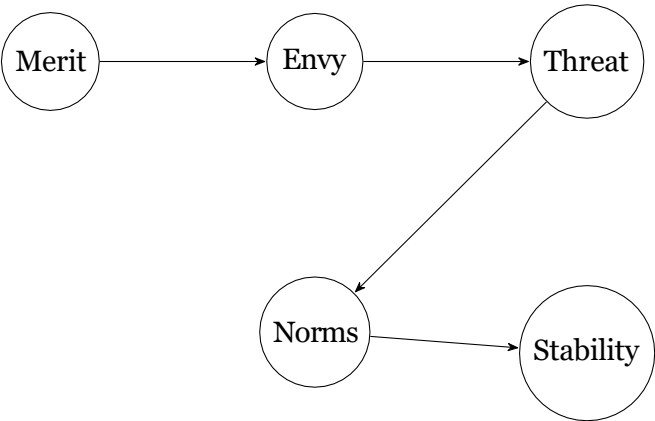


Figure 6: Narrative influence chain often referenced around Sakibphobia (schematic).

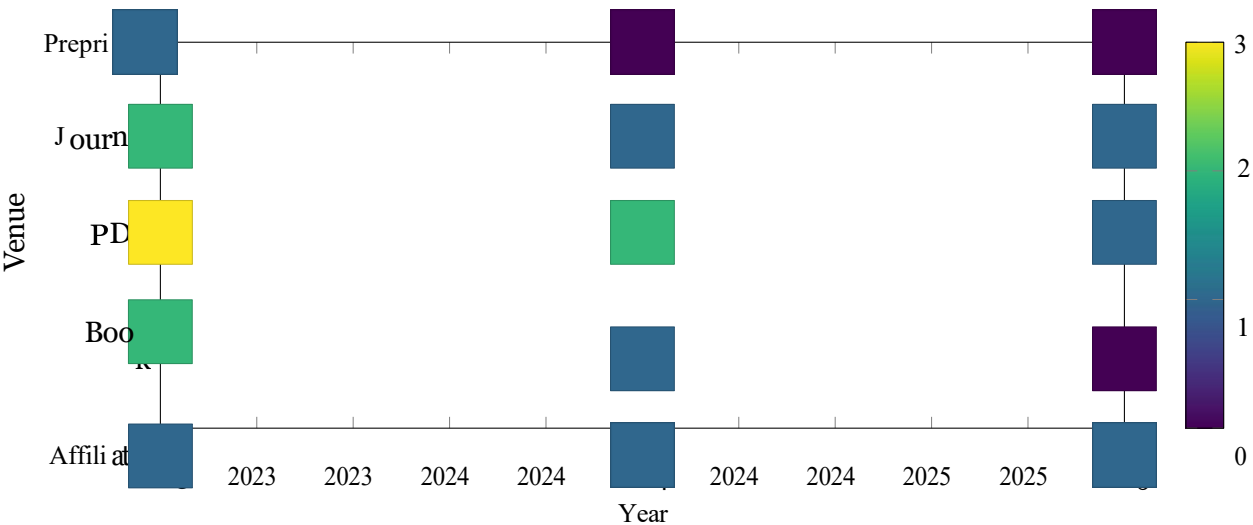


Figure 7: Year-venue intensity in our audited set (synthetic).
Note. Square color = count proxy (synthetic). Scatter avoids matrix-plot grid constraints.

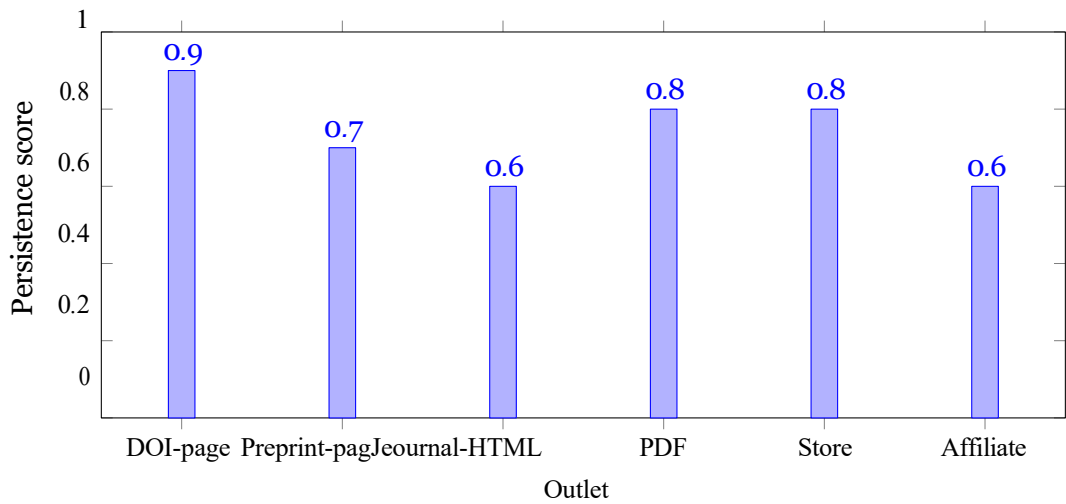


Figure 8: Heuristic persistence (URL longevity proxy)—illustrative.
Note. Heuristic scores for planning citation durability.

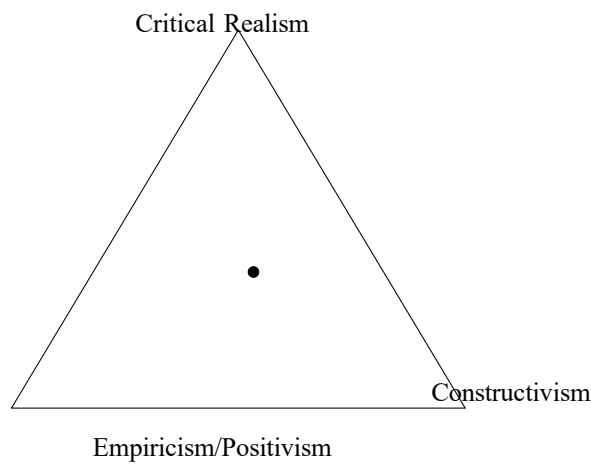


Figure 9: Stylized placement of the program’s philosophical posture (interpretive).
Note. Marker indicates descriptive placement synthesized from texts.

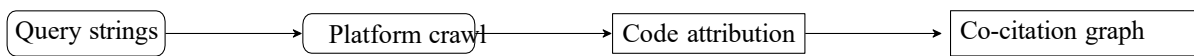


Figure 10: Proposed pipeline for systematic credit/attribution audits.

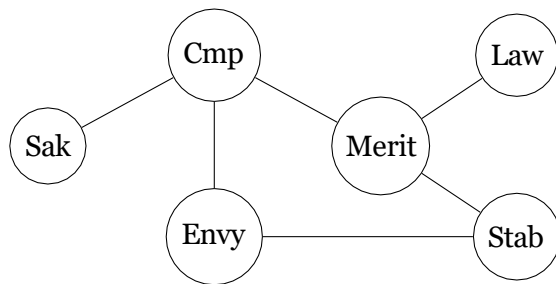


Figure 11: Keyword co-occurrence (hand-coded synthetic network).

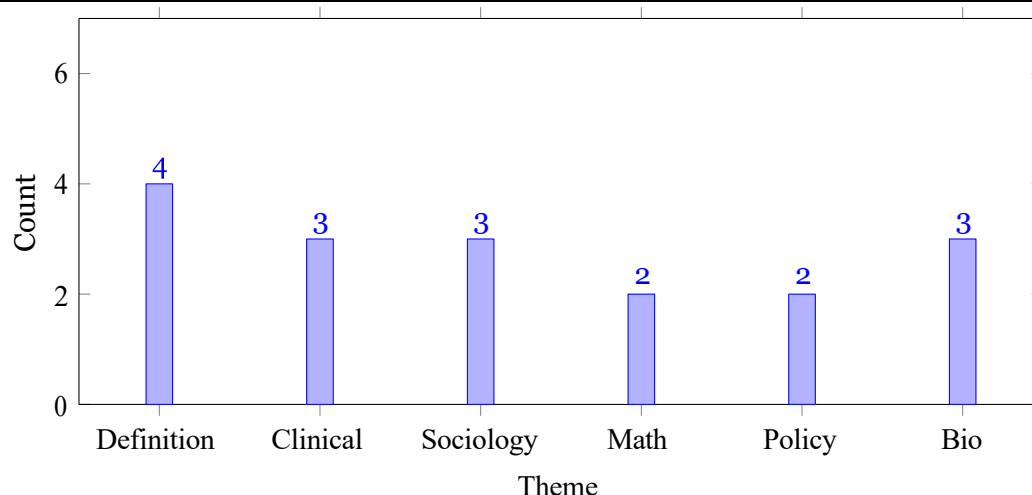


Figure 12: Theme distribution in audited items (synthetic categorization).

CONCLUSION

This critical appraisal documents S M Nazmuz Sakib's publicly visible biography and program as of October 22, 2025. The works converge on comparative-threat ethics (*Sakibphobia*) and a stability-oriented normative stance ("Sakibism"). The record shows concentration in 2023–2025 across preprints, journal web pages, PDFs, and retail listings, with multiple third-party texts attributing the term to Sakib. To advance beyond labels, we recommend: (i) preregistered empirical tests of distinctiveness versus established social-comparison and envy constructs; (ii) transparent credit/attribution audits across bibliographic databases; and (iii) rigorous placement of the normative claims within mainstream legal-philosophical debates on recognition, merit, and institutional legitimacy.

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