

BIAS IN ANALYZING THE POLITICAL PHENOMENON FROM THE POINT OF VIEW OF ABDEL-WAHAB EL- MESSIRI

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ABSTRACT

This study tackles the bias in analyzing political phenomena as included and explained by the writings of Abdel-Wahab El-Messiri through his methodology in determining the nature of the relationship between the model, political phenomena and bias. Also, it discusses his vision in proposing the problematic issue in bias and the aim from proposing it as well as the institutionalized vision in establishing the concept of bias, its rules, types and mechanisms of overcoming it. It adopts the historical method as well as the method of text analysis epistemologically and ontologically that his works worth studying.

Keywords: Bias, Political Phenomena, Abdel-Wahab El-Messiri as Model, Knowledge Model, Political Analysis.

INTRODUCTION

Most social phenomena are more complicated in terms of their elements compared to natural phenomena that researchers cannot deal with them directly. Instead, they approach them by using analytical models organizing helping in depicting, describing, interpreting and predicting them. Furthermore, this analysis cannot be done away from the subjectivity of the researcher and the topic of the phenomenon. In other words, it is a snowball process done by being biased to the ego (the researcher) and the subject (the phenomenon) due to the imposition of probabilities by the human will. Also, political phenomena are the more complicated than social phenomena since they need to resolve the problematic issues and overcome them. Thus, this means that the process of political analysis requires a full understanding the subject of bias (Abdel-Fattah, 2004 & 2005)

The intellectual works for Abdel-Wahab El-Messiri especially his theses has made him one of the most prominent contemporary Arab social science specialists since he represents the stage of the comprehensive methodological awareness and the most prominent researcher of the phenomenon of bias in the scientific arena (Merzak, 2008).

This doesn't mean that El-Messiri was not preceded by any one in adopting this philosophy. On the contrary, the idea of bias was discussed by many scholars (El-Messiri, 1995) However, El-Messiri (1998) studied bias methodologically and comprehensively that El-Messiri confirmed that

“The idea of bias was discussed by many scholars; however, no one tried to study it comprehensively and methodologically. Consequently, I felt that it was imperative to start somewhere wondering if there was possible to establish a new science with mew mechanisms, methodologies and references in dealing with bias”.

Based on the previously mentioned, it can be said that El-Messiri was the pioneer in studying his phenomenon turning bias at the Arabic level to a concept and a methodological tool (Al-Ruwaili & Al-Bazai, 2007).

Problem Statement

Many researchers tackled the issue of bias including El-Messiri in his genuine idea of bias. Consequently, the main problem of this study lies in the following question: How did El-Messiri's writings explain bias in analyzing political phenomena?.

This study is an attempt to answer the following questions:

- What is bias? What is a political phenomenon? What is the nature of the relationship between bias and the analysis of political phenomenon?
- What is a model? What is the relationship between models, political phenomena and bias?
- What is a model? What is the nature of the relationship between the model, political phenomena and bias?

Importance of the Study

The importance of the study lies in studying bias in political phenomenon analysis highlighting the relationship between the political analyst with the political phenomenon and bias between them as explained by El-Messiri. Also, it lies in exploring dialectic nature of bias linking it to the political phenomena analysis helping in continuous review of the results of scientific research and surpasses them. This goes with the inevitability of bias as a human phenomenon which cannot be eliminated permanently; however, it can be surpassed continuously.

This study aims to:

1. Depict the philosophy of bias in analyzing political phenomena in the studies and writings of El-Messiri.
2. Explore the dialectic nature between bias, model and political phenomena analysis.

RESEARCH METHODOLOGY

More than one method will be used in exploring this study that these intellectual writings of El-Messiri are the main sample of the study. Based on that, this study will depend on:

Historical Approach

It will be used not only to narrate historical events, but also extract the intellectual text after verifying its time and place context as well as its source. In other words, it depends on analyzing the script by going back to these scripts repeatedly and then reverify them (Mongod, 2002).

Text- Analysis Approach

This requires determining texts, verifying them and then verifying their intellectual school as well as understanding the context and structure of the texts until the end of their reading (Ibn Abi Rabei, 1980). It also means the clarification of the content of the texts including

thoughts and images as well as the civil context of the author motivating him/her to write this text (Mongod, 2002). In other words, it depends on four level of analytical reading for the text including the direct reading in which ideas are extracted without focusing on the in-depth content. Secondly, there is the indirect reading which looks deeper than the surface reading. Then, the exposure of what is not said in the text which is the voice of the writer and his indirect messages. Furthermore, they are expressed indirectly using indirect means through words, concepts and images. Finally, there is the reading in which the reader figures out the moral of the text

The Epistemological Approach

It tackles the nature of knowledge (mental or subjective) and if occurrence possibility (possible or impossible) as well as its sources (revelation, thoughts, feelings), accuracy calibers (skeptical or certain) and limits (comprehensive or partial).

It also differentiates between central concepts including creed, belief, blasphemy, knowledge, imagination and certainty. Furthermore, it assures the differences between the binary relations including partial and comprehensive; post and previous; analytical and lexical; certainty and doubt; self and subjectivity. Highlighting studying logic in the imagery dimension of science, epistemology tackles the realizations of science (Fumerton, 2006).

The Ontological Approach

It tackles the science of existence of things studying all kind of basic things having patterns for their divergence and convergence which are strongly related to studying real world (White, 2000)

Structure of the Study

This study is divided into the definition of model and political phenomenon; bias and the Western knowledge-based model; the bias dialectic logic and political phenomenon; the problematic issues of bias and its proposition's aims; the definition of bias; the rules of bias and its types and the mechanisms of surpassing it.

The Definition of Model and Political Phenomenon

El-Messiri (2002) links the analysis of the political phenomenon with the model as an analytical tool that he links them with their philosophical origins. At the same time, he links them with the continuously changing reality assuring that using models is inevitable since it is one of the essentials of the process of realization. This is because people are not motivated to realize reality directly, but via a mediator which is a model. El-Messiri (2006a) defines models as imagery structures extracted from huge number of relations, details, facts and realities excluding some facts due to considering them irrelevant and keeping others. Then, they are linked using a specific algorithm related to real relations.

Consequently, El-Messiri defines models as internalizing ideas and excluding others revealing provocative dimensions related to the nature of envisioning their world. In other words, any model is based on three basic elements, namely: internalization (some characteristics are realized automatically through the model), bias (being guided by observatory tools, theoretical

thinking and goals of the model) and reversibility (the model is an extraction of the reality existing previously) (Armat, & Dalmaiko, 2010).

Also, he distinguishes between four types of modals in terms of their indications and complementary functions focusing on the knowledge model due to considering it the melting pot of all the models, namely: perceptual, analytical, explanatory, knowledge-based. They can be explored in the following:

Perceptual Model

It also known as “*map-based*” perception, which can be defined as an innate model drives the attitude of people and their vision of the cosmos without being aware of its existence. Consequently, using this model is innate (El-Messiri, 1999a) as it is considered the most important element in the research process since it can turn into an explanatory model of phenomena (Harfi, 2009).

The Analytical Model

It a model used in the conscious mind depicting phenomena representing the declared motivations for the researcher which might match his internal bias (perceptual model) or being different from it. This is because there is a gap between the apparent and the hidden which the analytical model cannot reach as they stay in the perceptual model) (Abdullah & Abdel, 2004)

The Interpretive Model

El-Messiri merges the interpretive nature with the analytical one that he said: “*The interpretive analytical model is not totally clear until the end of the writing of the research*”. He also said that:” the phrasing of the interpretive analytical model is a complex and innovative process including various mental controversial processes (Harfi, 2009). Furthermore, he said: “*it is what the researcher phrases consciously in order to analyze phenomena*” (El-Messiri, 2006b). Besides, he considered his interpretive model as: When a human approaches a phenomenon aiming to interpret it, he does various steps to get to the interpretation. Once he sees it, he deals with various relationships, details and facts. Only then the mind eliminates some facts due to its poor indication while keeping others.

Then, the next step of linking between relations and facts are coordinated reflecting reality that the extraction of the relations among the elements of the phenomenon is called the model. In other words, it is “*the model reflecting reality, but it is virtual that it is imaginary. Still, it reflects the relations among elements in real life*” (El-Messiri, 1999a). However, there is not any difference between the analytical and interpretive models, but the main difference between them is that the second is the result of the first one. In other words, dealing with compound reality and deconstructing it is another issue.

Knowledge Model

This model is tackled philosophically as a common term in the philosophy of modern science. It is mentioned that Thomas Kuhn is the pioneer in using the term “Paradigm” taking it out from linguistics to the philosophy of science.

In other words, it is guiding model applied in various social and natural sciences since Kohn defined it as :” a group of coordinated beliefs, values, theories, laws, tools, tactics and

applications common among certain members the society representing a great tradition, practice, guidance in a specific field”(Aref, 2004, p.6) . However, El-Messiri indicates that knowledge model is the model which attempts to reach the final form of the human existence based on three main elements, namely: God, human and nature (El-Messiri, 2005). Similarly, Jomaa (2007) agreed with El-Messiri that knowledge model includes the answers of the grand questions about God, human, the cosmos and life. Abdul Fattah (2005) agreed with them that he included the self and non-self, human and non-human as well as time and place elements approaching the vision of the world in the frame of time, place, relationships, personal view and existed values. Also, El-Messiri (1998) indicated that every model has a knowledge-based dimension which cannot be surpassed or eliminated from the internal criteria of any model. Furthermore, these criteria include beliefs, things taken for granted, final answers of the deep understanding of human nature which are the essence of human attitudes.

In addition, any knowledge-based model has its own absolute nature which surpasses individuals, things and phenomena giving the world its order and rules representing the ultimate reference of the highest levels of extraction (El-Messiri, 2007). In short, every model has its own knowledge- based dimension determining its final reference, granted issues and beliefs forming the basic deep dimension of the final model’s questions.

Based on the previously mentioned, knowledge-based model is a methodological tool for studying human phenomenon establishing a vision to the world and performing an analytical interpretive function to the human phenomena (Pasha, 2015).

Bias and the Western Knowledge- Based Model

El-Messiri (1988) assures that the occidentals’ attempts imposed their models on non-European nations or the attempts of the non-European nations to fully adopt this knowledge-based model along with its bias consciously or unconsciously. Furthermore, it gets these nations and societies into endless problems due to its inability to of this model to interact with reality and contribute in interpreting and changing it. On the contrary, its adoption leads to its destructio . In other words, adopting such models as they are without making changes creates an optional link between the researcher and the ideas, so researchers find themselves biased to some phenomena or ideas neglecting others. He also confirms that human knowledge is not absolute that internal biases concerning should be realized in dealing with any concept. Also, realizing the difference between Arab and Islamic biases and their western counterparts. After that, adopting western biases along with believing that they are biased, not absolute makes it a reasonable, beneficial and materialistic model – according to El-Mesiri-. In other words, it is an internal model with may biases, so El-Mesiri listed the biases of this model as the following: (Harfi, 2009).

1. Natural bias- Materialistic at the expense of humanitarian considerations.
2. General bias at the expense of the private one.
3. Tangible and limited bias and what can be measured at the expense of the unmeasurable and illimited.
4. Simple and coherent bias at the expense of compound, incoherent and poly biases.
5. Subjective biased at the expense of self- bias.
6. Bias to general, specific, descriptive and quantum terms which take away similes and compounds.
7. Bias to precision in definitions and demanding it to be comprehensive and clear.

He assures in his discussion about bias and the western knowledge-based model that it is not only about deconstructing the latter and disclosing its biases, but it is also about establishing a new science to deal with the new concept of bias, its mechanisms, methods and references.

Dialectics of Bias and the Political Phenomenon

Political phenomenon represents one of the social phenomena resulting from social interaction leading to dividing the society to two classes, namely: ruling and ruled. Furthermore, political phenomenon doesn't exist on its own, but it is the result of a number of economic, cultural, demographic, psychological facts assuming the existence of other solutions to get to these facts (Abdel-Fattah, 1987).

It according to El-Mesiri- has a knowledge-based dimension diving in the element of this approach and following the depth of the internal unity of its diversity. Also, it cannot be depicted from external factors only; the values, history, heritage and ideology of the apparent general structure should be observed (El-Mesiri, 1988).

Accordingly, the process of analyzing the political phenomenon is subject to two logics. The first is imposed by the ruling phenomenon, its characteristics and elements. The other one is the internal logic of the researcher imposed by knowledge-based model which is the vision of the universe as God, human and nature. In other words, they form the cornerstone of other strategic references of struggle, values, beliefs, attitude and others which control analytical frameworks. This leads to bias in political analysis making it as an essential part of analyzing political phenomena.

Based on considering bias as an essential part of the analysis of the political phenomena, it is innate in human mind carrying two meanings. The first is that since practical reasonable analysis is necessarily biased, bias does not only affect political analyses, it also affects other levels of analysis such as depicting, describing, interpreting and predicting phenomena. Also, it is believed to be neutral while it is biased. The second meaning is that bias is not only analyzing as a logical fact, it is also extended to reality that phenomena are biased in nature. In other words, it is the result of the interaction of human will with reality laws keeping it unable to develop rules of the real world (El-Mesiri, 2006a).

Based on that, political phenomena have a general law which is absolutely defined and other special relative law according to the huma will creating a dialectic relationship between reality and the self through investigating awareness of bias looking for its frameworks in order to overcome it (Abdul-Malik, 1985).

Proposing Problematic Issues of Bias

El-Messiri (1998) proposes the problematic issue of "*Fiqh of bias*" justifying using the word "*fiqh*", which is used in the Islamic field instead of "*science*" that the former is subject to interpretations and probabilities unlike the latter which requires precision. In his proposition, he focuses on the subjectivity of bias in knowledge- based models resulting from a set of internal values and research methods which channel researchers unconsciously. In case they felt their obligation, they cannot be taken away depriving them from seeing things clearly (El-Messiri, 1988).

He also proposes bias in its full image as a symbol for the essence of the analysis of political phenomena, so he kept wondering it her can establish a new science with new mechanisms, methods and references dealing with bias. This centrality is from the centrality of knowledge-based method that his analysis includes knowledge-based dimension. In other words, methodology -according to him- establishing concepts, mechanisms for bias in order to be able to control knowledge production in all fields is necessary (El-Messir,1998)

Also, his proposition of bias is the accumulation of many factors as the following:

1. Bias is a general human issue which faces all researchers since they live in the 3rd world. As a result, they stick to its the cultural environment, but the growth of the influence by the western knowledge-based model threatened the diversity of civil models because it is considered the equalizer of other models. (El-Messir, 1988).
2. Bias is not only a single feeling for El-Mesiri; it is also a general global obsession developing it to a series of meetings for more than a year. Then, a number of Arab scientists were invited from all specialties to Bias conference in 1992 which was held to talk about the problematic issues in bias and establishing new rule called fiqh of bias. Then, there was another conference in 2007 for the same purpose (Al-Ruwaili & Al-Bazai, 2007).

The response to this problematic proposal was in the following aspects (El-Messir, 1988):

1. Defining the way of tackling it that every researcher tackles an area according to his specialization disclosing the mechanisms of surpassing these biases in the common methods in the specialization.
2. Determining the topics that the focus will be on the substitute knowledge-based models established in the Asian and African societies. Then, studies will be presented about the western contributions in criticizing knowledge-based models and other studies confirming the synchronism of the western ideas and their relationship with the civil formation in which they were established.
3. Researchers will be able to establish a framework of new terms and concepts to form a new framework able to deal with all branches of knowledge in terms of interpreting and criticizing bias.

The Goal behind Proposing Problematic Issues of Bias

El-Messiri (1988) defined the goal behind proposing the problematic issues of bias by determining a number of goals including:

1. Disclosing the internal biases in methods, terms and research tools suggesting new ones based on independent and neutral substitute knowledge -based model.
2. Set free from the facts that claim to be true and absolute realizing how others don't use facts their original function by following a biased informational model.
3. Confirming that nature is revolutionary and creative for human mind. In order to guarantee three creative processes, it is imperative to disclose of current bias, rejecting it and seeking to replace it.
4. Using experience in the realization process as well as getting away from subjectivity in dealing with specific phenomena.
5. Enriching the modern Arabic literature with a new method that enables researchers to deduce some rules making them able to discover the instances of bias in the methods, tools and values of scientific research.

Generally speaking, it is the set of characteristics defining the topics of the word 'bias' in order to distinguished from other concepts. In other words, it consists of the meanings and feeling of human beings (Salah, 1997). However, there are many conditions which should be met in order to turn this idea to something important, precise and general. Furthermore, it helps learners in the learning process since it is an essential part of it as bias is its tool and not its consequence (Al-Maalwani, 2007). Consequently, this study tackles bias in language, social sciences and according to El-Mesiri.

Bias in Language

Ancient and modern dictionaries indicate that bias is the gerund of (to be biased) indicating its uses in several contexts including the senses of joining, possessing and place (The Arabic Language Academy, 1983).

Bias in Social Sciences

It is imperative to indicate that the word 'bias' is no longer in the general dictionary being a part of a special dictionary in a specific field gaining a new meaning which wasn't in the general dictionary (El Bouchikhi, 1998). This doesn't mean to go back to the edge of the linguistic definition because it is subject to specific principles. Some of them are a necessity to having an occasion or similarity between the linguistic and pragmatic indication. Then, there is another way of framing that term in another science (Al-Shahed, 1993).

Ibrahim Baiomy Ghanem tackled bias in social sciences indicating that the methods and tools of this science are neither absolute nor general. Also, the results of these methods and tools are not fit for every time and space, but they are biased in social sciences. In other words, humans are always biased due to history, religion, heritage, social class and cultural environment, so bias includes all human scientific fields regardless the field (Ghanem, 1988). Also, Amin (2008) defined bias as the ideas or feelings of a person studying a specific phenomenon that results will be affected with these previous feelings. Furthermore, Thole (1979) defined it as a way of thinking that is previously decided with strong motivations coming from self-motivation or social issues which can have influence on our nature. Furthermore, Aref (1988) defined it as a self-centered attempt in order to generalize private issues and generalize relative issues. Also, it is globalizing what is considered limited in time in order to impose a specific human experience on other human experiences by cancelling other experiences or taking them in biased manners. However, Rabie (1970) defined bias in two ways. The first is positive in the meaning of struggling while the second is negative in the meaning of not being neutral. In other words, struggling has never been neutral, but it means participating in events and not being away from reality. In addition, it is about relating intellect with reality and mediation, so neutrality is difficult. Thus, it is important to distinguish between political ideology and political theory. The former is based on unneutral struggle while the latter is neutral struggle.

Bias According to El-Messiri

El-Messiri (1988) defined bias as every move and event which has a cultural dimension representing knowledge-based model. Consequently, he took it further than being strictly comprehensive which means moving from private to general because it is essential not to understand phenomena in a comprehensive definition. Instead, it should be flexible approaching the phenomena from the point of view of its realistic view. Also, he defined bias by linking it to methodologies that he defined it as a set of values in the knowledge-based models and research methods which direct researchers unconsciously making it hard to get rid of.

It is observable that El-Messiri considers bias as a mental image and a symbolic representation of truth. In other words, it is the result of deconstructing all the parts and reinstall them again according to their importance reflecting the internal essential mentality of reality (El-Messir, 1988).

In these processes, selection and variation become deep as bias becomes inevitable since selection and retention is ruled by a knowledge-based model. This makes knowledge-based models as analytical tools people have to deal with bias as a methodological approach as long as using these models is inevitable leading to the biased nature of humans. Instead, he confirms that every human move, behavior, words, events and signs has cultural and civil implication (El-Messir, 1999b).

Also, he related bias to reality by giving examples about it tackling it based on theoretical and interpretational models starting from reality and ending up with a continuous process. Furthermore, he adopts models and theories in order to retest reality to reveal their strength and weaknesses through reviewing them critically leading to constructing new complicated and less biased models and theories (El-Messiri, 2001). His methods in defining bias through examples are similar to Taha Abdul-Rahman's term of the assumption of the living definition. The latter says that philosophers don't have enough in defining the philosophical concept in a collective manner that they give examples or comparisons between the latter and the others. Also, El-Messiri's examples in his definition of bias included his personal experiences because he disagrees with considering science as separated issues from personal experiences by claiming subjectivity and conditional bias.

In fact, they practice bias by receiving data from reality as they are. Still, whoever is biased to subjectivity and bias are unable to do so since reality is structured and complicated. In other words, humans do not have a chance to understand everything fully, but they are imposed to choose with having biased feelings. He assured that having an existential experience in the knowledge-based experience is not separable from the subject or reality theory (El-Messiri, 1988). Furthermore, he concluded that the word 'bias' mean to join, however, it requires adopting a vision without bearing in mind the linguistic aspect of the words itself because linguistic awareness is bound with political and intellectual awareness (El-Messiri,1988).

Rules of Bias

El-Messiri determined three basic rules for bias, namely: inevitability of bias, infinity of bias and bias is not a flaw. These rules are explored and discussed as the following:

Inevitability of Bias

He indicates that the genuine human production is related to the existence of human nature which is distinguished with individuality and bias being inevitable to be connected with the structure of the creative and realistic human mind-set (El-Messiri, 2001). Similarly, Al-Bazie (2007) agreed with Al-Messiri in saying that humans are biased in their nature based on family, social status and culture.

According to this rule, bias is strongly related to the structure of the human mind, so it is strongly connected to cognitive processes that humans get away from everything by magnifying external data in order to create a cognitive model merged with reality. After all, he says that human existence cannot be separated from human knowledge, so bias is inevitable in human nature considering it an essential part of it. In other words, it is a mental idea and a symbolic communicative tool for human communication with the world linking them with reality using theoretical models (El-Messiri, 1988).

Infinite Bias

Despite Al-Messiri confirmed the inevitability of bias, he confirmed that it is infinite because there is a final reference source which is shared humanity, ethics which is prior to any kind of bias (El-Messiri, 2001).

Bias is not a Flaw

El-Messiri (2001) assured that being biased is not a flaw. On the contrary, it can take away negativity and keeping positive ones. In other words, there is an evitable connection between bias and human knowledge based on a positive view which stands for:

1. Biased cognition surpassing previous biases without considering being biased a flaw, but it can be considered a framework for variety guaranteeing creativity and real openness.
2. Taking away negative indications of bias which means putting away the ego-based bias for the other according to the elimination principle. In other words, it is a realization that bias is not the end of the path, but it is a common human, ethical and absolute path preceding any bias.

Types of Bias

El-Messiri's writing indicated many types of biases which can be explored as the following:

Being Biased to the Righteous and Wrong Deeds

Being biased to the righteous is based the belief that the person is right that he is ready to oblige himself to a system of values testing the results of this research. Furthermore, S(he) doesn't think that his biased judgments are final and absolute because they are based his/her own interpretations (El-Messir, 1998). Also, it stands for open models which means that whoever adopts this kind of bias believes in the reality of whatever he sees being subject to external set of values. Furthermore, it can be applied in political values when talking about high values such as freedom, justice and equality representing political idealism (El-Messir, 1988). However, the problem here is that bias is the publicized model or the political principle while the real structure is in the political practices leading to being biased to wrong deeds.

Concerning the latter, it happens when humans consider themselves the only acceptable reference, so the idea of the righteous goes away. In other words, people will be subject to the principle to power making them beneficiaries and people of interests accepting their convictions without paying any attention to others. In short, power is the only reference (El-Messir, 1998). Being biased to wrong deeds means sticking to closed models and internal reference without thinking of the idea of righteousness because power is people's reference (El-Messir,1998). One of the well-known examples of this is the realistic approach in international relationships considering power as the optimal analytical tool and struggle as the base for relations among countries. In short, values or ideals do not exist in the analytical process.

Aware and Unaware Bias

Aware bias is the choice of the researcher of an ideology, and then looks at the world through it. In other words, this is a strictly ideological bias use in public opinion mobilization. However, unaware bias is to look at the world using an ideology without being aware of it (El-Messir, 1998).

Fabricated Bias or Being Biased to Contradictory Knowledge-Based Visions

The philosophical dictionary defined "*fabrication*" as the philosophical tendency away from critique which means fabricating the collection of the shreds of thoughts or inappropriate calls (The Arabic Language Academy, 1983). Al-Messiri (2001) considers fabricated bias as a

bias to a number of visions and methods belonging to contradictory knowledge-based patterns and socio-historical contexts. However, researchers adopt them without noticing any difference due to the absence of a deep knowledge-based vision. For example, political analysts adopt a set of ideas which seem to be coherent, but they are actually contradictory. One of the examples of this is a researcher tackling the issue of liberal Islam and reaching to over-generalized results.

Extreme and Non-Extreme Bias

El-Messiri (1988) indicated that biases might be extreme in case they are related to the socio-political or economic world of the researcher. However, if they are about technology and industrial development, they become less extreme and they do not exist in the world of physics, chemistry and other sciences.

A Bias within Bias

This is one of the branches of the original biases such as the adoption of the political researcher the ideas of one of the schools such as Realism or Idealism in his analysis despite they are different from each other. Consequently, adopting one of them is a bias within bias (El-Messiri, 1988)

Partial and Complete Bias

Complete bias is the state where the researcher is biased to all the aspects of the knowledge-based model despite its flaws. In other words, he does not include his critical mind in his research. However, partial bias is being biased to one element in the model neglecting the other elements. Consequently, he sorts the elements of the model suiting his critical method based on his hobby and belonging (El-Messiri, 1988)

Existential Bias

According to El-Messiri (1988), this bias type is novel if this historic moment is compared to previous ones, this kind of bias was found because human looked for knowledge existed in that time which imposes itself by force. This shows that existential bias exists in our materialistic world making humans bound with it.

Mechanisms of Overcoming Bias

El-Messiri mentioned mechanism of overcoming bias biased on its inevitability and discovering positive meanings of bias since theories which deny bias are biased themselves. In other words, they consider reality as a materialistic entity which can be interpreted through the strictest materialistic laws or nature and minor mind. However, reality is complex excluding, magnifies and deconstructs knowledge-based models for exploring the world. Consequently, the researcher's realization makes him look for new methods for tackling reality (Harfi, 2009). In addition, there is a necessity to realize the clear characteristics of the analytical western sayings which remained at the economic, social and political level without reaching the knowledge-based level dealing with guaranteed ideas. These ideas are answers to endless questions facing humans in the universe (El-Messiri, 1988).

He also assured in the mechanisms of overcoming bias the importance of the confidence of the researcher and his creativity in linking small details with each other and taking away models (El-Messir, 2001). It is also about realizing his efforts to get to different conclusions from what is known testing his interpretational skills and reaching to higher interpretational abilities than what is known defending his only way to develop science (El-Messir, 1988). Furthermore, it is imperative to know the historic and social circumstances of any phenomenon because there is a reason for its occurrence from its society. This study assesses the western basic rules confirming their specialty, limitedness and relativity (Harfi, 2009).

He assured that the mechanisms of overcoming bias cancels translating names and their meanings. Instead, it is imperative to look at things from the perspective of its context. In other words, it is essential to study the western term in its original context in order to know exactly how to get the right equivalence without translating it literally.

It is found that our realization does not completely agree with the nature of the phenomenon, so either it is translated literally or get a new term for it keeping its essence since there are aspects neglected by western sociologists due to knowledge shortcoming. Consequently, when translating a term, the overall structure of the term (Harfi, 2009).

Al-Messiri thought that the mechanisms of overcoming bias reached their extreme accuracy of definitions demanding that they should be comprehensive and clear. However, accepting procedural definitions and initial explanatory assumptions are not accepted until all these things are interconnected and the knowledge system and its terminological structure are completed.

Every science has its own conventions, and the term in public is the agreement of a group of people who specialize in one field on the meaning of a word, number, sign or concept. This usually happens as a result of the accumulation of knowledge and civilization and intellectual practices that take place within a certain framework for a period of time.

A real accumulation in the field of overcoming bias, by discovering the model behind the concepts and terms adopted from the western model. Still, it is a process that cannot be done individually, but it is an integrated collective process, which takes place on several levels through monitoring, classification and cumulative criticism, where new general patterns are determined that information is accumulated within it which reveals the biases of the other model (Harfi, 2009).

Based on the previously mentioned, Al-Messiri saw that when studying bias in any field, the following steps should be followed (El-Messir, 1988):

1. Studying the problem in the specified field without neglecting emotions and private ideas the researcher thought about since childhood.
2. Exploring biased knowledge-based model and showing its flaws confirming other elements or eliminating central elements for the lack of interest in that model.
3. Defining knowledge-based model as "*Fiqh of Bias*" applying it on the case suggesting additions to the scope of the study.
4. Comparing the interpretive abilities of the two knowledge-based models to know which is more or less interpretative in the case under study.

CONCLUSION

El-Messiri is considered one of the special intellectuals in the Arab world because he is known for his intellectuality establishing a civil vision believing in the endless human horizons.

This study is an attempt to explore bias in the analysis of political phenomena in his intellectual project doing his best to find out mechanisms of overcoming bias.

He is also considered one of the few thinkers who covered bias in their works considering it a methodological cause which should be dealt with in the analysis of political phenomena. This is based on knowing the relationship between bias, knowledge-based model and political phenomena leading to his establishing vision in determining the concept of bias, its rules, types and mechanisms of overcoming it.

El-Messiri started in establishing his vision of bias, by addressing models (cognitive, analytical, interpretive, cognitive) clarifying its basic features and showing the difference between them. He also, focuses on the difference between comprehensive cognitive model and other Models considering the model as an inevitable methodological tool that mediates the researcher and the phenomenon, especially since reality cannot be perceived. only through the model.

This is because each model has a cognitive dimension represented in its own internal standards and its own reference to reach the conclusion that bias is closely related to the structure of the human mind as long as the analysis is a mental process, it is necessarily biased.

El-Messiri also raises the problem of bias calling it (Fiqh of Bias), which has interpretational and creative dimension of knowledge away from the certainty and accuracy of science, considering it as a central problem in the analysis of the political phenomenon. Furthermore, this proposition is based on considering the issue of bias as a general human issue and constitutes a common concern for a scientific group that seeks to lay the foundations for this fiqh. Then, he employs this subtraction and aims to develop a comprehensive definition that prevents bias reflecting the generality of a fact-based definition.

Based on El-Messiri's proposition of the problem of bias and his definition of concept in general, he determined the three essential rules for biases; its inevitability, its infinity and its flaw. Furthermore, this ground the intellectual project of El-Messiri is about defining the eight types of bias, the characteristics of each type; bias for the righteous and wrong deeds, conscious and unconscious bias, edgy and non-edgy bias, bias within bias, fabricated bias, partial bias and existential bias.

El-Messiri, after his efforts in founding a vision of bias through arguments related to the model, the political phenomenon and bias, and defining the concept, rules and types, by setting mechanisms for either the researcher to overcome bias in his analysis of the political phenomenon.

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