Introduction and its Effect on Learning Effectiveness, Application Models from the Prophet's Sunnah

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ABSTRACT Introduction for lessons and lectures is one of the most important elements for a successful learning process. In addition, an interesting introduction represents a crucial step to prepare students for the lesson, arouses their interest and excitement, and stimulates them to make greater efforts in learning. A creative introduction is not only necessary for instructors, but also for everyone who needs to communicate with others. For instance, the trainer with his trainees, the preacher with his audience, the merchant with his customers, and the husband with his wife. However, some speakers and lecturers lack this significant skill, which leads the learners to be doubtful about them, and the lecture will also lose their impact on the learners. Accordingly, the researcher would like to devote this research to shed light on the topic, "Effective introduction and its influence on effective learning through the Prophet's sunnas teachings."

INTRODUCTION

Praise be to Allah, and blessings and peace be on the noblest of the Prophets and Messengers. Introduction for lessons and lectures is one of the most important elements for a successful learning process. It is the key method to activate students' minds and get them involved in an effective learning process. In addition, an interesting introduction represents a crucial step to prepare students for the lesson, arouses their interest and excitement, and stimulates them to make greater efforts in learning (Charleer et al. 2016; Sletten 2017; Abdullah 2019). A creative introduction is not only necessary for instructors, but also for everyone who needs to communicate with others. For instance, the trainer with his trainees, the preacher with his audience, the merchant with his customers, and the husband with his wife (Zhang et al. 2019). However, some speakers and lecturers lack this significant skill, which leads the learners to be doubtful about them, and the lecture will also lose their impact on the learners. Accordingly, the researcher would like to devote this research to shed light on this topic' "The impact of intro-ductions on effective learning and practical examples from the Prophet's Sunnas" (Tal and Tsaushu 2018; Hijazi and Akhtar 2019). The introduction includes:

1. The importance of the topic and the reasons for its choice
2. Research objectives
3. Research problem
4. Research questions
5. Research methodology

The first theme includes the concept of introduction, its styles, and objectives

- First topic: Linguistic and terminological definitions of introduction
- Second topic: Objectives of the introduction
- Third topic: Types of introduction
- Fourth topic: Styles of introduction
- Fifth topic: Restrictions of introduction
- Sixth topic: Mistakes to be avoided in the introduction

The second theme includes some examples of effective introduction used by Prophet Mohammad (May Allah bless him and grant him peace)

First topic: Verbal introduction

a. Introduction by using an interrogative manner

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b. Introduction by using a vocative manner
c. Introduction by using the oath
d. Introduction by telling stories
e. Introduction by using similitude

Second topic: Practical introduction

a. Introduction by using expressive movements
b. Introduction by using real objects
c. Introduction by using samples
d. Introduction by using illustrative drawings
    The conclusion includes the most important results of the research.

Research Objectives

The research aims to emphasise on the impact of the introduction on effective learning and discuss about various types of introduction.

Research Problem

Many instructors and teachers fail to attract students' and learners' attention in spite of their high level of competence (Ibrahim et al. 2016; Ibrahim 2016). Unfortunately, they do not realise the importance of introduction, which leads them to lose the confidence of the learners and students who mentally and physically get confused at the beginning of the lesson (Ibrahim et al. 2017).

Research Questions

1. What is meant by the introduction?
2. What is the impact of the introduction on the learning process?
3. What are the styles of the introduction?
4. What are the methods of introduction used by Prophet Mohammad (May Allah bless him and grant him peace)?

MATERIAL AND METHODS

The First Theme

The Concept of Introduction, Its Styles, and Objectives

Topic one: The linguistic and terminological definitions of introduction

Linguistically, introduction means getting ready, preparation, warming up, simplification,

facilitation, and eliminating difficulties (Burton 1984; Lambach et al. 2017).

Terminologically, the introduction has got a lot of meanings according to the different views of scholars. However, all these definitions characterise the introduction as "an activity designed by a teacher to prepare students to grasp a new lesson and to be mentally, emotionally, and physically in a state of mind' which enthusiastically accepts and understands what will be presented to them." Consequently, the introduction is "an activity that depends on stimulating and arousing students' eagerness for a particular subject" (Aziz et al. 2016; Walker 2017).

Topic two: Objectives of the introduction

Introduction aims to fulfill the following educational objectives:
1. Transferring the learners to be under the instructor's control.
2. Preparing the learners' minds to understand the new lesson.
3. Attracting the learners' attention and stimulating their motivation to learn.
4. Linking the new lesson with the learners' cognitive structures.
5. Focusing the learners' attention on the scientific material of the new lesson.
6. Setting a reference framework to organise ideas and information.
7. Providing continuity to the learning process.

Topic three: Types of introduction

Introduction types vary from one subject to another according to the purpose of each type (Francis 2017). However, three types can be clearly distinguished:
1. The guided introduction: The instructor aims at stimulating the learners' thinking towards the elements of the lesson.
2. The connective introduction: The instructor aims at connecting the previous lesson with the new one.
3. The measurable introduction: The instructor aims at measuring what has been learned before starting with a new lesson.

Topic four: Styles of introduction

There is no single specific style of introduction. However, the more innovative and creative the style is, the deeper influence it has on learners (Hynninen 2018). Among the commonest styles of introduction are:

1. Recalling the previously learned knowledge for the integration of cognitive structure.
2. Presenting the objectives of the lesson.
3. Presenting the elements of the lesson.
4. Presenting the chart of concepts.
5. Presenting the historical events that are related to the subject of the lesson.
6. Presenting objects' which are both familiar to the students and related to the subject of the lesson.
7. Using different educational aids.
8. Narrating a story or a real event.
9. Using problem-solving techniques.

Topic five: Restriction of introduction

The introduction is key to start a lesson or a lecture. It includes several purposes that contribute to effective learning. Accordingly, the following restrictions should be taken into consideration to appropriately achieve the objectives (Green and Whitburn 2016):

1. The introduction must be natural. It should be neither exaggerated nor improvised.
2. It must not depend on the verbal deduction of the title of the lesson.
3. It must be as clear and concise as possible.
4. It must attract students' attention and excitement.
5. The instructor must apply various styles of introduction since one style will cause boredom to the learners.
6. The style of introduction must fit the various tendencies of learners.

Topic six: Mistakes to be avoided in the introduction

To successfully realise the objectives of the introduction, the instructor should avoid the following mistakes:

1. Leaving the main ideas of the lesson and focusing on the minute details.
2. Artificiality and ignorance of students' nature.

3. Lack of understanding of the objectives of the lesson.
4. Misusing presentation techniques (pictures, charts, and practical presentations).

RESULTS AND DISCUSSION

The Second Theme

Some Examples of Effective Introduction used by Prophet Mohammad (May Allah Bless Him and Grant Him Peace)

The study has discussed the introduction for lessons, its importance, and its impact on effective learning. In this part, the researcher will go back more than 1400 years to explore the biography of an illiterate teacher who never read or wrote but could establish the first Islamic school where he was the first member. Furthermore, followers of this school have exceeded one million people. Once they dominated large areas all over the world when they stuck to his teachings and guidance. He is Prophet Mohammad (May Allah bless him and grant him peace) who is very clear when he teaches, very straightforward when he is discussed, and very convincing when he is argued. In addition, he is creative in his style and skillful in his sentence. Prophet Mohammad (May Allah bless him and grant him peace) varied in his performance, styles, diction, and arguments. For example, sometimes, he presents his opinions and directions through similes, metaphors, interrogative styles, stories, educational aids, and constructive discussions (Helles 2019).

This theme briefly presents Prophet Mohammad's styles in the introduction.

Topic One: Verbal Introduction

Introduction by Using the Interrogative Manner

The interrogative manner is a linguistic style of explanation and clarification in Arabic, and it aims at seeking comprehension. Mohammad Said Abdullah said, "Interrogative manner is a style for seeking comprehension. However, it is very frequently used as a means to express metaphorical meanings that the addresser wants to con-

vey to the addressee." In fact, a question is considered as a key to knowledge. Bin Shihab said, "Knowledge is a container, which is opened by questions." Bin Omar also said, "Good questions are considered half of science." In addition, the Arab poet, Bashar Bin Bord, says, "The recovery from ignorance lies in constant questions (Kang 2016). The sickness lies in silence on ignorance. So, ask about whatever may concern you and use reasoning thinking as much as you can" (Ardalan 2018).

Prophet Mohammad (May Allah bless him and grant him peace) realised the importance of the interrogative manner, so he used lots of questions in his speeches and sermons. Several question words such as what, how, where, when, and who are frequently mentioned to attract listeners' attention and activate their minds so that they can comprehend the meanings of his speech (Gülen 2000).

A good example that illustrates how Prophet Mohammad used the interrogative manner in his introductions was narrated by Abi Bakra. He said, "The Prophet delivered to us a sermon on the Day of Nahr (when animals are slaughtered). He said, "Do you know what day is today?" We said, "Allah and His Apostle know better." He remained silent until we thought that he might give that day another name. He said, "Isn't it the Day of Nahr?" We said, "It is." He further asked, "Which month is this?" We said, "Allah and His Apostle know better." He remained silent until we thought that he might give it another name. He then said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes! It is." He further asked, "What town is this?" We replied, "Allah and His Apostle know it better." He remained silent until we thought that he might give it another name. He then said, "Isn't it the forbidden (Sacred) town (of Mecca)?" We said, "Yes. It is." He said, "No doubt, your blood, and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allah's message to you?" They said, "Yes." He said, "O Allah! Be witness" (Lin 2018; Fishman and Rosenberg 2018).

In this Hadith, Prophet Mohammad (May Allah bless him and grant him peace) wanted to emphasise the prohibition of man's blood and properties. He asked questions as a technique of introduction to clarify this judgment. He asked, "Do you know what day today is? What month is that? What country is that?"

The reason for emphasising these questions is that the Arabs of the pre-Islamic era glorified the Day of Nahr (Day of the 10th of dhu'l-hijja on which the pilgrims slaughter their sacrifices), the Month of Dhu Al-Hijjah and the Sacred Town of Mecca. On the contrary, they violated human sanctity (injuries to one's life, money, and honor). Prophet Mohammad asked questions to show them that a Muslim's life, money, and honor are more important than the Day of Nahr. These acts were not less prohibited than the Day of Nahr, the Month of Dhu Al-Hijjah, and the Sacred Town of Mecca. Accordingly, he used questions as an educational method to explain and convince. He said, "Isn't it the Day of Nahr? Isn't it the Month of Dhu Al-Hijjah? Isn't it the Sacred Town of Mecca?" When they declared that to be true, he approved that the sanctity of man's life, blood, and honor, which were violated, is more important than the Day of Nahr, the Month of Dhu Al-Hijjah and the Sacred Town of Mecca.

Introduction by Using the Vocative Manner

The vocative manner is defined as "a request for the addressee." It is a style or a technique that aims to realise many purposes such as alarm, exclamation, regret, temptation, warning, asking for help, etc. (Hynninen 2018; Lin 2018).

Prophet Mohammad (May Allah bless him and grant him peace) used "the vocative manner" in his sermons because it attracts the addressee's attention. Sometimes he repeated calling on the addressee. For instance, Prophet Mohammad used the vocative manner in the introduction in hadith of Anas bin Malik who narrated, "Once Mu'adh was along with Allah's Apostle as a companion rider. Allah's Apostle said, "O Mu'adh bin Jabal." Mu'adh replied, "Labbaik and Sa'daik. O Allah's Apostle!" Again the Prophet said, "O Mu'adh!" Mu'adh said thrice, "Labbaik and Sa'daik, O Allah's Apostle!" Allah's Apostle said, "There is none who testifies sincerely that none has the right to be worshipped, but Allah and Muhammad is his Apostle, except that Allah will save him from the Hell-fire." Mu'adh said, "O Allah's Apostle!

Should I not inform the people about it so that they may have glad tidings?" He replied, "When the people hear about it, they will solely depend on it." Then Mu'adh narrated the above-mentioned Hadith just before his death, being afraid of committing sin (by not telling the knowledge).

Mu'ath bin Jabal was riding behind the Prophet (May Allah bless him and grant him peace). He called him by his first name and the name of his father. "O! Mu'ath bin Jabal," then fell silent. Once more, he called him by his name and kept silent, and so did he for the third time. Mu'ath answered, "Yes, Prophet of God, at your service and pleasure." He had no idea about what the Prophet (May Allah bless him and grant him peace) wanted to say, but he was aware of the important thing the Prophet was preparing him to hear. He was extremely eager to hear what the Prophet was about to say. Through the repetition of calling and keeping silent, the Prophet wanted Mu'ath to be mentally and intellectually alert to hear what he was going to say, and a process commonly called mental release. Mu'ath might have been distracted, and the Prophet wanted him to release his mind from all distractions to receive the message he wanted to convey. The prominent interpreter of the Holly Quran, Al-Kurtibi, said, "The Prophet (May Allah bless him and grant him peace) repeated his call to Mu'ath three times in order to stimulate his mental attention and make him realise how serious his message was. Al-Nuwawi said, "This repetitive calling of Mu'ath three times aims to emphasise the significance of what he was going to tell him" (Akhtar et al. 2019).

Introduction by Using an Oath

Oath is defined as "a vow to do, or not to do something on the basis of a commitment towards a sacred thing" (Alwani 2019). The oath is one of the most important linguistic forms of emphasis in Arabic. It is commonly used in the Holy Qur'an, the Sunnah, and written and spoken Arabic diction. Vows are used in the Holy Qur'an to eliminate doubts, refute fallacies, assert news, establish evidence, and approve judgments.

The Prophet (May Allah bless him and grant him peace) used to swear in public during orations, sermons, and ordinary speeches. He often repeats his oath more than once to assert,

draw attention, explain, and clarify things. For example, he uses it in the introduction in the Hadith narrated by Abu Shariah, "By God, he does not believe, by God, he does not believe, by God, he does not believe." The Prophet (peace be upon him) was reported as saying, "Who is that, Prophet of God?" it was said. "He whose neighbor does not feel safe from his evil-doing," the Prophet said (Alwani 2019).

The Prophet wanted to emphasise the importance of one's duties towards neighbours and warn and terrify whoever ignores these duties. However, he wanted to introduce the subject and attract the attention of his companions in advance to what he wanted to say. This is why he started with, "By God, he does not believe, by God he does not believe, by God he does not believe", before naming the guilty person. Undoubtedly, it is a horrific and terrible judgment, which declares this guilty person to be an unbeliever. The repetition of the vows at the beginning of Hadith terrified the companions and made them worried. "What kind of sin could have led to such a consequence?" Each was afraid of having unintentionally committed it, so they inquired, "Prophet of God, he is surely doomed, who is this person?" They were curious and eager to know the identity of this sinful person who would deserve this punishment. This was exactly what the Prophet wanted to achieve. Having completely attracted their attention, the prophet revealed his identity, "He whose neighbor does not feel safe from his evils."

Introduction by Telling Stories

Educationists define a story as "a narrative, derived from reality, fiction, or both. The fictional narrative may include myths and legends, which are replete with negative psychological, educational, and social effects" (Helles 2019).

The Prophet's narratives are absolutely based on truth and reality and devoid of fiction and myths. They activate the mind, attract attention and provoke thought. "The narrative may include an interesting and exciting event in its introduction, a promise, a threat, and so forth, which create its plot. The plot eventually develops and gets complex leading to the climax of the story. This will definitely attract the reader's or listen-

er's attention and makes them eager to know how the climax will be resolved" (Hall and Dueck 2017).

A skillful educator can "employ narratives to realise the desired goals by portraying and personalising the elements to make them real and visual. The theme of the story must be conveyed in an exciting and interesting style away from boredom and abstractness".

Prophet Mohammad tells a story in the introduction to arouse interest and attract attention. "Abraham did not tell a lie except on three occasions. Twice for the Sake of Allah when he said, "I am sick," and when he said, "I have not done this but the big idol has done it…", and one about Sarah. Abraham was going (on a journey), and he passed by (the territory of) a tyrant and Sarah with him, and she was most beautiful, so he told her, "If this tyrant knows that you are my wife, he will overpower me and have you. If he asks you, tell him you are my sister, for you are my sister in religion…"

By stating the first sentence of the story, "Abraham did not tell a lie except on three occasions," Prophet Mohammad (May Allah bless him and grant him peace) successfully managed to stimulate the minds of his listeners, attract their attention and arouse their curiosity. "Do prophets tell lies?" Actually, telling lies is a notorious quality among ordinary people, so how can they believe it about the prophets. What are these three lies? How are they interpreted? Listeners are impatiently waiting for answers to these crucial questions. Once again, Prophet Mohammad (May Allah bless him and grant him peace) has got his listeners' attention and concentration so that they can perfectly receive and make use of his message.

Introduction by Using Similitude

A similitude is defined as "emphasising the meaning in a brief, wonderful and impressive image, whether by using similes or straightforward sentences" (Francis 2017).

Proverbs are considered as the nations' legacy and the essence of their experiences. It is the mirror through which the nations' habits, morals, and ideas are reflected. The importance of proverbs has arisen since they "portray intangible things as tangible, non-existing things

in the form of existing, and absent objects as the present. Therefore, the human mind perceives them by the senses.

The Prophet (May Allah bless him and grant him peace) uses similitude to introduce the judgment of taking back the gift. He said, "One who takes back his gift (which he has already given) is like a dog that swallows its vomit." (Narrated by Ibn 'Abbas).

Prophet Mohammad (May Allah bless him and grant him peace) uses similitude to attract attention and stimulate thinking. Especially, he makes an introduction to censure those who are characterised by such a habit, and it is not the quality of true believers. "We do not have such bad habits." Then he describes the one who takes back his gift as the dog that vomits and then eats its vomit. This is a repulsive and disgusting image that characterises this habit. Al-Hafiz Ibn Hajar said, "This is, perhaps, an excessive style of prohibition, and stronger evidence of forbiddance, instead of saying: do not take back the gift."

Topic Two: Practical Introduction

Introduction by Using Expressive Movements

Francis Hayes (1957) defines expressive movement as, "any bodily movement of non-speech that occurs voluntarily or involuntarily, to communicate with oneself or with others."

Sign language and expressive movements are considered the best helping tools for verbal language in order to fulfil its functions and to compensate for any potential flaws. Al Jahiz said, "A sign and an utterance are complementary. The sigh assists, explains, and very often substitutes the utterance. However, it does not replace the written form."

The Prophet (May Allah bless him and grant him peace) used sign language and expressive movements in his speeches and sermons. The following example (narrated Amr ibn Awf) shows how Prophet Mohammed uses expressive movements in introductions. Abu Ubaida arrived from Bahrain with the money. The Ansar heard of Abu Ubaida's arrival, which coincided with the Fajr (morning) prayer led by Allah's Apostle. When the Prophet finished the prayer, they came to him. Allah's Apostle smiled when he saw them

and said, "I think you have heard of the arrival of Abu Ubaida and that he has brought something." They replied, "Yes, O Allah''s Apostle!" He said, "Have the good news and hope for what will please you. By Allah, I am not afraid that you will become poor, but I am afraid that worldly wealth will be given to you in abundance as it was given to those (nations) before you, and you will start competing for each other for it as the previous nations competed for it, and then it will divert you (from good) as it diverted them."

The Prophet's companions knew about Abu Oneida (May Allah be pleased with him) coming with some money from Bahrain.

So, after the companions prayed Fajr prayer with the Prophet (May Allah bless him and grant him peace), he wanted to leave, but they intercepted him. He knew the reason for their seeing him, which is their hope to give them some money which Abu Ubaida brought. Allah's Apostle wanted to put them in a good mood before talking to them, so started with a smile, which indicates satisfaction and pleasure, then he rejoiced them with good hope and delight, and elucidated to them that he is not afraid of their poverty, but to be destroyed by the temptation of wealth as those who were wiped out before them.

Introduction by Using Real Objects

Real objects are defined as, "living organisms and natural materials in their environmental or reallocation, without or after some minor modifications to the environment" (Alwani 2019).

The Prophet (May Allah bless him and grant him peace) uses real objects in introductions to attract attention and provoke thought. As Ali Bin Abi Talib (May Allah be pleased with him) narrated, "The Prophet of Allah (peace be upon him) took silk and held it in his right hand, and took gold and held it in his left hand and said, "Both of these are prohibited to the males of my community.""

The Prophet (May Allah bless him and grant him peace) uses real objects (gold and silk) in the introduction as educational tools to attract attention and stimulate thinking. The Prophet (May Allah bless him and grant him peace) came out with some gold in his one hand and silk in

the other. This was enough to provoke the companions' curiosity, stimulate them, and increase their motivation to know what he wants to tell them. Although the Prophet was able to tell them directly that gold and silk are forbidden for the males of his nation, his companions (may Allah be pleased with them) were familiar with gold and silk, but he realised the importance of such learning aids in increasing the effective learning and reinforcing information.

Introduction by Using Samples

A sample can be defined as, "a part of the whole". When we say a sample fish that means one or two fish of a certain kind, or many fish from one kind. Samples are selections of real things. Therefore, learning by using samples provides a high degree of sensation to learners" (Helles 2019).

The Prophet (May Allah bless him and grant him peace) uses samples as a learning method for they are not only parts of the real things, but are real objects. They are considered representatives of the things to which they belong. In addition, they are used to attract attention and arouse learners' motivation. Anas Ibn Malik (May Allah be pleased with him) narrated, "Allah's Apostle (peace be upon him) sent an army to King Okaider of Domah area. The king of that area sent back a cloak woven with some gold to the prophet. He wore it and went up the mosque's platform, and then, sat down. When he finished and came down, people started touching and looking at the cloak. Allah's Apostle said, "Do you like it?", they answered "We have never seen such a wonderful dress." Allah''s Apostle said, "Saed bin Muadh's handkerchief in heaven is better than what you see (cloak)."

The Prophet (May Allah bless him and grant him peace) uses samples (silk cloak) as a learning aid for introduction and clarification. He exploited his companions' admiration with the silk cloak and used it as a learning aid to describe Heaven and its pleasures. In addition, if worthless things in Heaven (handkerchief) are better than this silk cloak, so how valuable things in Heaven will look! Accordingly, the Prophet wore the cloak and went up the platform in order to be seen by all his companions. The companions

had the opportunity to look at, admire, and touch the cloak. Then, he opened a discussion with them, "Do you like it?", and they answered, "We have never seen such a wonderful dress." When they admitted its fineness, he stated that Saed bin Muadh's handkerchief in heaven is better than this cloak. This comparison leads to asceticism in life and eagerness for Heaven. Imam Al Ayni said, "There is a reference to the rank of Saed in Heaven, and the worthless piece of his clothes is better than that cloak. The handkerchief is considered the less worthy piece of clothes since it is used to clean and remove dirt. In his saying (Saed bin Muadh's handkerchief), he gives an example of a worthless thing, which is used for cleaning hands, removing dirt, and wrapping other clothes. Therefore, the handkerchief is not as worthy as other pieces of clothes. However, if the handkerchief in Heaven is better than this (cloak), how Allah's rewards will be in Heaven.

Introduction by Using Illustrative Drawings

Illustrative drawings are defined as, "Drawings that explain ideas or represent them by simple lines or geometric shapes" (Francis 2017).

Prophet Mohamed (peace be upon Him) uses illustrations as a learning method in major moral issues to portray and explain the meaning simply and clearly. Moreover, illustrative drawings attract students' attention and arouse their motivation for learning. Abdullah bin Masood narrated, "The Prophet (peace be upon Him) drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that centerline, and said, "This is the human being, and this, (the square) in his lease of life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (that is, overtake) him, and if the other misses him, a third will snap (that is, overtake) him."

The Prophet (peace be upon Him) wanted to show his companions that a man may be prevented from realising his large hopes because of sudden death or life disasters. If a man is saved from one trouble, he may be ruined in

another till he encounters death. The Prophet uses these illustrations as a learning tool to attract attention and achieve clarification.

Al Hafeth Bin Hajar said, "There is a reference in this Hadith to the limited hope and sudden death, which entails serious preparation. He uses the word (snap), which means the snake's bite, to express exaggeration in the role of death and destruction on mankind." Figure 1 is a diagram of hopes and death.
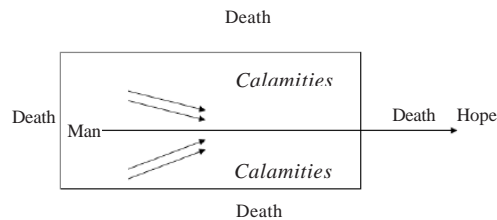
Fig. 1. The Hopes and Death Drawing

CONCLUSION

As is mentioned the introduction for lessons and lectures is one of the most important elements for a successful learning process. In addition, an interesting introduction represents a crucial step to prepare students for the lesson, arouses their interest and excitement, and stimulates them to make greater efforts in learning. A creative introduction is not only necessary for instructors, but also for everyone who needs to communicate with others. For instance, the trainer with his trainees, the preacher with his audience, the merchant with his customers, and the husband with his wife.

Research results included emphasising the impact of the introduction on increasing the effective learning, emphasising the several methods of introduction, emphasising the precedence of Islamic education on this field, emphasising the prophet's ingenuity in education and instruction and emphasising the importance of applying modern technology in the introduction.

RECOMMENDATIONS

The introduction is a subject, which must receive more attention and further research by writing scientific researches and articles, holding training courses, encouraging the creation of innovative methods, encouraging the exchange of visits between teachers and lectur-

ers, especially those who are excellent at this skill, applying modern technology in the introduction and using modern technology in promoting this skill.

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