

opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Linguística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 35, 2019, Especial N°

21

Revista de Ciencias Humanas y Sociales

ISSN 1012-1587/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Benefit From Intentional Listening Skills In Activating Teaching: Intentional Listening Of The Prophet As A Model

Husam Malallah Hussein

Abstract

The present research is to focus on the skill of listening and its role in activating communication between the speaker and the listener and strengthen their impact between them, the research dealt with the literature of modern education on the subject of communication in general and listening in particular and written by leading international authors famous in this area, as well as what our ancestors of Muslim scientists wrote about the year The Prophet -in his communication with all people believer and unbelievers of their world and ignorance, and how he absorbed - session all of his skill and high-end ethics, and the fruit of the blessing of his wise call - and blessing those skills the best generation known to mankind to represent the ethics and behavior of the Prophet in his companions God bless them all Doanh. The researcher has collected some attitudes from the year of the Prophet - and extracted what related to effective communication through the skill of listening in particular and its positive impact on the recipient. The present research has drawn the desired benefits of this skill for adoption and application in teaching, education, education and advocacy, and recommended all those concerned with teaching and teaching to apply the skill of listening in all educational institutions to activate their teaching capacity and increase their educational efficiency to improve the level of learners from their low reality.

Beneficiosa de las habilidades de escucha intencional para activar la enseñanza: escucha intencional del Profeta como modelo

Resumen

La presente investigación se centra en la habilidad de escuchar y su papel en la activación de la comunicación entre el hablante y el oyente y fortalecer su impacto entre ellos, la investigación se ocupó de la literatura de la educación moderna sobre el tema de la comunicación en general y la escucha en particular y escrito por destacados autores internacionales famosos en esta área, así como lo que escribieron nuestros antepasados de científicos musulmanes sobre el año El Profeta - en su comunicación con todas las personas creyentes e incrédulos de su mundo e ignorancia, y cómo absorbió - sesión su habilidad y ética de alto nivel, y el fruto de la bendición de su sabio llamado - y bendiciendo esas habilidades de la mejor generación conocida por la humanidad para representar la ética y el comportamiento del Profeta en sus compañeros, Dios los bendiga a todos Doanh. El investigador ha recopilado algunas actitudes del año del Profeta- y extrajo lo relacionado con la comunicación efectiva a través de la habilidad de escuchar en particular y su impacto positivo en el receptor. La presente investigación ha sacado los beneficios deseados de esta habilidad para su adopción y aplicación en la enseñanza, educación, educación y defensa, y recomendó a todos los interesados en la enseñanza y la enseñanza que apliquen la habilidad de escuchar en todas las instituciones educativas para activar su capacidad de enseñanza y aumentar su eficiencia educativa para mejorar el nivel de aprendizaje de su baja realidad.

Chapter I / Definition of research:

First: Search Problem:

In light of the researcher 's experience of the teaching staff and university students, he noted a number of indicators that indicate the existence of shortcomings in the field of communication between the student and the faculty in the faculties of universities and their departments, especially the field of listening to each other, especially the teaching staff for students, and this leads to the emergence of some weakness in the performance during the implementation University teaching and other, which led the researcher to address this subject research and tracking after he felt this problem in the reality of university teaching in particular and education in general.

Second: The importance of research and its need:

Since education is a great responsibility and a great honesty that needs us to realize its importance, it is high time for educational researchers to give their faces to the prophetic education and give it proper attention to the Prophet's shrine, it is without doubt that the least to say that has reached the degree of satisfactory educational perfection of God Almighty And that what the Prophet - taught was not only for a generation, but for the generations previous to us and later. (Said, 2004, 85)

Being able to listen to skills that have not received attention is one of communication skills, but they are a key element in the process of gathering and presenting good information. Ask any successful person to communicate with others about the secret of his success in his work, you will find that 90% give you the same answer (listening good), where you can make a number of new friends in a short time by listening to them. By doing so you can gain their interest in you and make them friends for you. (Cole, 2010, 142)

A study applied to people from different professions showed that 70% of the waking hours are spent communicating with others. Writing occupies 9%, reading 16%, speaking 30%, and listening 45%. We should listen effectively because of the amount of listening we do. Doing every day. (Bolton, 2011, 30)

This shows that listening skill is of great importance, as it is indispensable for those who want to be effective teaching and educated fruitful.

Third: Research Objectives:

The objectives of the present research are to highlight the effects of listening skill in increasing the interaction between the teacher and students or educators with educators by reviewing some of the literature of modern education in the field of this skill in the present time, and by reviewing its practical applications with the Prophet - practiced in the education of his companions (Radhi). God for them).

We can categorize the research objectives as follows:

- 1 - highlight the skill of listening that was characterized by the Prophet -.
- 2 - Classification of types and images of listening skill of the Prophet -.
- 3 - Statement of the impact of listening skill in influencing others by the Prophet-by analyzing the attitudes of his listening - which we provide in the research.

Fourth: Research Limits:

The current search is determined by the following:

1 - the skill of listening in the literature of modern education.

2 - the skill of listening to the Prophet - in advocacy and education.

3 - Sources of the Sunnah of the Hadith books and explanations and da'wah books and biography of the Prophet's perfume.

V. Terminology

First: the concept of skill:

Skill Language:

It is the skill in the thing and the tightness of him and perfected performance, the source of the triple skill skill: skill skill thing: wisdom and became by skillful is skilled. (Mustafa et al., 2004, 889)

Idiom:

Is the ability and merit to perform a particular profession. (Hayali, 2002, 10)

The concept of skill in the educational terminology:

(A set of methods used by the educator to convey as much information, ideas, concepts and values to the educators). (Al-Mousa, 2000, 10)

The concept of educational skill can be defined as a set of abilities possessed by the breeder, which makes him able to perform his tasks, roles and responsibilities efficiently reflected on the efficiency of the entire educational process. (Hayali, 2002, 4)

Second: the concept of listening:

Listen to the language:

(Text): Noon, Y and T are one word for silence. And you listened to the hadeeth, and you listened, and in the Book of God Almighty: And you listened. (Al-Razi, 1997, 434)

Listening to the term:

A more complex psychological process of listening involves interpreting and understanding the significance of emotional experience. In other words, I can hear what the other person is saying without listening. One of the teenagers expressed this fact, saying: "My friends listen to what I say, but my parents only hear it." (Bolton, 2011, 32)

Third: the concept of teaching:

Teaching Language:

He studied the thing and the drawing taught lessons: pardoned. And studied by the wind, beyond and not beyond, and studied by the people: pardoned its effect. Lesson: Impact of the lesson. Abu al-Haytham said: He studied the impact, he taught lessons, and the wind taught him any lesson. (Ibn Manzoor, 1993, 79)

Teaching Idiom:

A system or format consisting of a group of activities carried out by the teacher with the aim of helping students to grow in accordance with specific objectives. (Shaheen, 2010, 8)

Chapter II / Theoretical framework and previous studies:

I. Theoretical framework:

Concept of listening

Listening is a skill that is often overlooked. Individuals who are described as successful and influential make a greater effort to listen. When speaking, they often ask questions to gain knowledge. Most of our problems, whether in institutions, families or other origin, are misunderstandings. In the one who received the message, that is, one may speak in error in the expression, and the one who receives the speech is the one who understands what is wrong, resulting from this misunderstanding. (Nawaysa, 2012, 140)

The word listening in Chinese pronunciation ((Ting)) - It consists of four partial words: heart, mind, ears and eyes, that is, listening requires all of them. (Cole, 2010, 140)

The difference between listening and listening:

Listen:

It means silence with hearing, which is listening; listening to the tongue and listening to the prey, and needs to stop talking and not to preoccupy with something other than hearing thought and prey.

Hearing:

The perception of sounds through the ability in the ear, and is involuntarily without effort or hardship, we hear what we know and what we do not know, and what we love and hate. (Hussein, 2010, 100-102)

Listening levels and types.

Listening Levels:

When someone talks to us, we pay attention to one of the following four levels: Level 1: Pretending to listen:

That is, we pretend to listen but the truth is otherwise.

Level 2: Selective Listening

That is, we listen attentively to certain parts of the conversation and not others, and this type often occurs when we listen to a child under six.

Level III: Attentive Listening:

We pay attention to what is being said and do our best to focus on it.

Level Four: Listening to Emotional Reincarnation

It is the highest level in listening, which is listening with the intention of understanding, and is able to listen to this sounding depths of the person's thought and feelings, and understand his mental perception and see the

world the way he sees it. (Coffey, 2009, 283-284)

Listening Types:

1. Incomplete listening: This type of use produces a higher level of language than the hearing level, which would frustrate the hearing and the speaker and prevent the speaker from continuing his conversation with his colleague.

2 - Positive listening: We can multiply the information we get by listening to the positive, when we nod our heads and make sounds suggest follow-up to the speaker, we show them to follow their ideas, which urges them to continue to show their ideas.

3 - Negative listening: is hollow gaze without giving supportive signals (non-verbal) will prevent the speaker from following his speech.

4 - meditative listening: is the best types of listening and the most difficult in terms of skills and effort required, as it provides a penalty in terms of what gives us information, understanding and results as well, where effective communication is achieved, it stimulates the thinking of the speaker and the listener, it requires understanding of what he says The speaker then listens to the speaker. (Cole, 2010, 142-144)

Advantages of listening and listening:

1- Keep you away from problems.

2 - tell you what is going on around you.

3 - makes you more empowered.

4 - helps you access to the souls of others.

5. Gains respect.

6. Negotiate for you.

7. Absorb the anger of others.

8. Enhances your standing when others.

9 - brings the love of others. (Press, 2011, 7)

The impact of listening skills on human communication and influencing people.

The famous American writer Stephen Covey in his book (*The Seven Habits*): If asked to summarize one sentence of the most important principle I learned in the field of relations between people, I said: Try to understand first and then try to be understood, and this is the key to effective communication between people. (Coffey, 2009, 280)

Listening skill has an effective and positive impact on human communication if the interlocutor invests his sub-skills, if one friend is truly understanding, straining to listen to us and thinking about our problems can change our worldview. (Cole, 2010, 141)

There is a saying to Dr. Ibrahim al-Feki in his book (NLP), where he said: I have often noticed people looking without seeing, hearing without listening, talking words without meaning, and touch without feelings, and move without awareness, and because of them God inspired me to be a man of communication That I could have been. (Al-Faki, 2008, 131)

Not only do good listeners anticipate what the speaker will say, but they try to anticipate the speaker's thinking by asking where they are heading. They follow the speaker in the thought process. (Cobain, 2011, 131)

Tips for listening:

1 - get used to patience, and trained to pay attention to your talk.

Monitor the body language used by the speaker.

3 - Repeat what you heard to verify the correctness of your understanding of him by reformulating the words of the speaker or what he feels and expressed in your style.

4 - You do not have to agree with what is said, just understand it from the perspective of the speaker. (Cole, 2010, 147)

The following techniques may help you to motivate others to speak and express better:

1. Encourage him to speak for himself by asking positive questions, helping him to start and send.

2 - showed sincere interest in him, and towards his problems.

3 - Be a good listener, and watch what is not stated as well as what is stated.

4. Speak within the framework of his interests to explore his wishes, and do not inform the other of your intentions or the benefits you seek. (Al-Faki, 2011, 23)

To listen carefully, I ask questions and there must be an exchange of dialogue. (Maggio, 2009, 43)

Learn to listen with all your prejudices, listening is hard, because it requires you to focus completely, you need to employ your ears and eyes in order to achieve proper listening, and attention to facial expressions suggest more than words suggest. If you are not listening to the other with interest you make him lose his enthusiasm, as well as learning to listen beyond the words, all this requires you to listen in several senses, not your ear alone. (Al-Faki, 2011, 68-70)

To improve our ability to listen effectively, we must not only hear the words, but also understand the messages they carry. (Press, 2011, 5)

And to activate the listening showed that you listened attentively to what is said, and make your session slightly slanted forward, and nodding your head from time to time and say yes between the pauses of speech. (Maggio,

2009, 42)

To improve our listening, we must first listen, focus on the message, listen to the main ideas, understand the point of view of the speaker, refrain from making judgments and listen through our whole body. (Press, 2011, 141)

To activate the listener, try to point out things you mentioned at the beginning of the conversation so that the speaker could say that you were listening. (Maggio, 2009, 46)

We can increase our focus on the speaker through skills that address all elements of concentration and attention:

Physical Presence

Be present with your body, make eye contact, sit in an open position (without holding your arms or legs), nod your head, and make comments that you are following it.

2 - mental presence:

If there is something else in your mind, set it aside, follow the sequence of the speaker's thoughts, and listen to the meanings behind the words.

3. Verification:

Check what you heard by rephrasing it in your style, summarize what you understand, and clarify what was said by asking questions.

4. Disposal:

Get rid of any obstacles that reduce the focus on the speaker, such as noise, but the real listening can not be without effort, and requires the will and determination, and the results worth it. (Cole, 2010, 147-151)

Second: Previous Studies:

The researcher did not find similar studies to his research, ie, the skill of listening to the Prophet -, because of the novelty of the subject, only some research related to communication and listening in general, including:

1 - Study (Ali, 1433 AH / 2012 AD): A proposed strategy in the light of the communicative approach to the development of auditory comprehension skills among Arabic-speaking learners.

The aim of this study is to identify auditory understanding skills that can be developed in the light of the communicative approach of Arabic-speaking learners at the intermediate level. The study used the descriptive approach to determine the concept of auditory understanding, its components and elements, and to identify the skills of auditory understanding that can be developed within the communicative approach, and to identify the communicative attitudes in which the proposed strategy can be applied in order to develop auditory understanding skills.

The study used the quasi-experimental approach when applying the pro-

posed strategy to develop the skills of auditory comprehension, and when applying the test before and after the study sample to know the impact of the proposed strategy on the development of auditory comprehension skills. The study used two tools; the first: questionnaire of specialists on the skills of audio comprehension appropriate for the intermediate level of Arabic-speaking learners of the other language, and the second tool: the test of understanding of the audio, which is prepared in the light of the communicative approach, and applied this test: before and after the study sample. The researcher reached the result of the research by defining the skills of auditory understanding and confining them to the following skills: (literal understanding, interpretive understanding, deductive understanding, calendar understanding).

The researcher recommended that the opportunity for students to practice the understanding of the audio through communicative attitudes to learners; so that they have meaning in their lives.

The researcher suggested conducting an evaluation study of the performance of Arabic language teachers in teaching audio comprehension skills. 2- Study (Mohammed, 2016): Listening and Teaching Skills, Al-Arabiya Journal for Speakers of Other Languages, Issue No. 20, January, 2016.

The study aimed at preparing a future vision for teaching and evaluating listening to help students to listen effectively. The listening material is placed in the form of exercises that are formulated according to listening skills tests, and are offered to students at different educational levels, commensurate with their abilities, and then evaluation takes place through these exercises.

The research methodology relied on the transfer from various sources and the conclusion of the research.

The researcher developed programs to help students listen effectively in the form of specific exercises at different levels of education commensurate with their abilities.

The researcher has come up with suggested models of listening development training, which he identified as a model he called (formulation of listening material in the form of exercises) and defined as follows:

- 1 - training audio audible.
- 2- Training the audible word.
- 3- Different word training.
- 4- Training the different sentence.
5. Training the two identical sentences.
- 6 - Training of micro-diodes.

- 7 - Training section.
- 8 - sentence training.
- 9 - Picture and word training.
10. Image and sentence training.
11. Map training.
- 12 - training understanding of the audio.

The researcher did not make suggestions or recommendations in his research.

Third: Aspects of benefiting from previous studies:

The researcher did not benefit from any of the previous studies because they are far from the subject of the current research, and the researcher did not find studies close to the subject of his research.

Chapter Three: Research Methodology and Procedures

Research Methodology

The researcher adopted the descriptive analytical method, in other words, he adopted (method of content analysis), by analyzing the reported effects of the Prophet - in the use of listening skill in his educational and educational attitudes wherever contained in the books of the Sunnah or biography of the Prophet, to reach the prophetic method in education Using that skill, and extracting what can be used in our educational institutions and contemporary education, to be adopted by educators and teachers in education. The descriptive and analytical approach ((through which the phenomenon is understood accurately after being described and analyzed its structure and the relationship between the components, and then derive their significance and reach conclusions or generalizations of the phenomenon or the subject in question)). (Al-Rashidi, 2000, 58-59)

Second: Research Procedures:

The researcher collected some of the positions of the Prophet represented listening to his interlocutors.

Preface:

For successful dialogue upscale etiquette must, and the influential interlocutor manners to be better, especially listening, and those manners are almost due to the appetite of the interlocutor, and his charity to him, and warned against the contrary. (Praise, 2008, 83)

One of the Islamic manners contained in such dialogues is good listening to those who talk to you and discuss with you. This is a high Islamic creation. The Prophet was the one who asked him to listen and listen until he had finished talking and then answered. (Al-Shutri, 2006, 35)

It is the etiquette of the Prophet's Council - that his companions do not

boycott him if he spoke, and if silent spoke, and if they spoke with him did not disagree, and did not dispute, and that the dispute did not prolong the time of feud, and who wanted to listen to listen, and listened to him until he finished his words, and the last to speak to the Prophet - has the same luck as the first speakers of listening and attention. (Praise, 2008, 241-242) And how befitting the axes of the Muslim not to listen and listen to others, and his Lord, the gentle expert Alim including breasts listens to the enemies of the devil and then gives him the right to speak, but in the threat and intimidation. (Zamzami, 1994, 238)

Glory to God, saying: - okadd created you then Sornaccm then we said to the angels prostrate to Adam worshiped but Satan did not worship (11) said what Thou hast commanded thee I said, better than me from fire and created from clay (12) said Vahpt of them, what have you (13) He said, See me until the day of the resurrection, (14) He said, `` Because you are from (15) Them straight path (16) then Atinhm from their hands and behind them and their oaths and Hmailhm not find most of them thankful (17) said, out of which Mzauma and rejected those who Tbek them to fill hell with you all - (custom: 11-18)

Listening to and listening to the speaker and the interlocutor is one of the greatest etiquette of dialogue. Hadith, or preoccupation with him, or other contrary to the literature of conversation and dialogue, but that the master speaker is a good listener, Ibn Abbas, may Allah be pleased with them ۞: to sit on me three: to throw him Btrvy if I accept, and wider him in the Council if he sat, and listen To him if he spoke. (Praise, 2008, 87-88)

Al-Hasan Al-Basri said: If you sit down, be sure to listen. (Hashidi, 2003, 130)

Samples of the Prophet:

Based on the above, the researcher will show a number of listening skills of the Prophet - in the following situations:

First: the position of the Prophet - with the threshold of Ben Rabia:

It was narrated that Muhammad ibn Ka'b al-Qurazi said: It happened that the threshold of bin Rabiah, and he was a master, said one day, when he was in the Quraish Club, and the Messenger of Allah - sitting in the mosque alone: O Muasher Quraish do not I to Muhammad? Vkolmh, and offer him things that may accept some of them, we give him any will, and stop us? This is when Hamza, may Allah be pleased with him, and saw the companions of the Messenger of Allah - abound and increase, they said: Yes, O Abu Walid rise up to him, and spoke to him, and rose to the threshold, until he sat down to the Messenger of Allah - He said: O my nephew, you are from

us where you have learned from Power in the clan, and the place in the descent, and you have come your people by a great thing dispersed by their group, and fooled by their dreams, and played by their gods and religion, and disbelieved by the past of their parents, hear me offer you things to consider, you may accept some of them. He said: The Messenger of Allah -: Say, Abu Walid listen, he said: O my nephew, if you want, but I came from this matter money collected for you from our money to be more money, and if you want honor by Sudnak us, so as not to cut If you want a king to be king over us, and if this one who comes to you you see you cannot return from yourself, we asked you for medicine, and we spent our money until we absolved him, then the subordinate may have beaten the man to heal him - or as he said to him - even If he finished the threshold and the Messenger of Allah - listens to him, he said: I have finished O Abu Walid? He said: Yes, he said: Hear me, he said: I do, he said: Bismillahi r-Rahmani r-Rahim. ((Ham. Download from the Compassionate, the Merciful. Book separated verses the Koran Arab for people who know. Glad tidings and a warner, turned away most of them, they do not hear. They said our hearts in I hold, which leads us to him and then went on the Messenger of Allah - them read it, and when he heard him threshold listened to her, and threw His hands behind his back, relying on them, he hears from him, then the Messenger of Allah finished to prostrate from them and he prostrated, and then said: "O Abu Walid has heard what you heard, you and that." So he raised a threshold to his companions, and said to one another: We swear to God Abu Walid came to you without a face Who went by him, and when he sat down to me They said: What's behind you, Abu Walid?

He said behind me that I heard a word and God has never heard like him, and God what is poetry, nor magic, nor fortune-telling, O Quraish obey me and make it to me, and free between this man and what is in it Vtzloh, Fu God to be for saying that I heard great news, Infected Arabs have Kvitmoh other than you, and that appears on the Arabs Valkmk King, and Azza Azkm, and you are the happiest people by, they said: magic and God, O Abu Walid tongue, said: This is my opinion, Vosna what seemed to you. (Al-Mubarak, 2006, 59)

In this story great lessons, and great manners in the style of dialogue, and if I continue to talk about it would have affected us, which concerns us in this regard, that the Holy Prophet best listen to the threshold, and said to him: Say, O Abu Walid I hear. (Praise, 2008, 95)

It is self-evident to admire the good interview of the Prophet - him and non-violent or hear what he hates at the beginning, but said to him: Say,

O Abu Walid I hear, and in this manifested the summit of honor that his nickname and heard him politely and listen. (Khader, 2010, 92)

The threshold of Ben Rabia continued to speak in the language of the transcendent rhetoric, which provokes anger, and stuffed with false accusations, and ridiculous possibilities, and nevertheless the messenger - remained listening for the duration of the talk, and heard the purpose of attention without interrupting or silencing the threshold, or contempt or deny him . (Praise, 2008, 95)

When he finished the threshold of his words and the Messenger - listens to his words and said: I have finished O Abu Walid? Said: Yes, he said -: Hear me, he said: I do, read the Messenger - verses from the chapter, the Prophet did not answer him - words from him, but the effect of shortening the way, which are signs at the height of wisdom. (Khadr, 2010, 91-92)

Here, you notice the great prophetic literature when he was aware of his free from what he had started to recite. This is the pinnacle of literature, and very taste; where the other party prepared to listen. Then when Sajd ended, he said to the doorstep: You have heard, Abu Walid, you and that which you and what you choose; he did not impose a certain thing on him, but all to his mind, I influenced him that treatment, so he returned to his people shuffled, influenced by what he heard; In his face, so his people said to him: I have enchanted you, Abu Walid. This great position carries with it lessons and lessons that improve the axes of listening and listening to be influential. (Praise, 2008, 96-97)

Secondly: What Bukhari narrated from Anas ibn Malik says:

((While we were sitting with the Prophet - in the mosque, a man on a camel entered, Vonachh in the mosque and then his mind, and then said to them: Which of you Muhammad? The Prophet - Reclining among them, and we said: This white man Reclining. The man said to him, O son of Abdul Mutalib Prophet - said to him: «has Ojpetk». the man said to the Prophet -: I Fmhdd you in the instructions for your media issue, do not find yourself on? And he said: «sales of what appeared to you», he said: I ask Lord Lord by you, God sent you to all people? He said: «Oh God, yes». He said: I adjure God, God's order to pray five times a day and night? He said: «Oh yes». He said: I adjure God, God's order to fast this The month of the year, he said, "Yes, yes." He said, "I will praise you by God, God has commanded you to take this charity from the richest." And the Prophet (peace and blessings of Allaah be upon him) said: "O Allah, yes." And the man said, I believed in what thou hast brought to me, and I am a messenger of my vision from my people; (Al-Bukhari, 2001, vol. 1, p. 23, h. 63)

He notices that the Prophet - has been prepared for the man until he said to him I have answered you, I heard you, and is intended to create the answer and then give him absolute freedom in questions and inquiries and said to him: Ask what appeared to you, then he listened to him and answered all his questions until it is finished, then set off a believer and an amount Of his people, but even impressed by his - and listening to the violators and his patience with them, although it shows in some of their words ignorance and infringement or bad literature, but the morality of the prophecy prevented him from any behavior other than good listening and beautiful reply. (Zamzami, 1994, 240)

Third: What a Muslim narrated from 'Aa'ishah (may Allaah be pleased with her):

There is a talk recited by Aisha, may Allah be pleased with her about the Prophet in which the story of eleven women sitting talking about their husbands in a long talk known as "Hadith Abu planting", and without mentioning the text of this hadeeth for so long, we find that the Prophet - at the height of his place and lift As well as being busy with great things, in addition to all this did not prevent him to listen and listen to Ms. Aisha, may Allah be pleased with her talking about a story I heard about the era of ignorant life, was narrated by Muslim in his Saheeh, and began to say, may Allah be pleased with her: ((sat one of ten women And they contracted not to be kept secret from the news of their husbands. Lea ... etc)). (Alnisaburi, d., C. 4, p. 1896, h. 2448) Note that the hadeeth in many branches and details, but the Prophet - remained her platform throughout her talk until the end of it, he replied by saying: ((I was for you as the father of planting for the mother of planting)) so that the best stories Eleven, and this indicates that something indicates a good listening and focus on her words, may Allah be pleased with her.

Fourth: Narrated by Anas, may Allah be pleased with him:

From Anas, may Allah be pleased with him, he said: ((what I saw a man • Do not authorized the Messenger of Allah, peace be upon him Vinha his head, so that is the man who dislodged his head, and I saw a man taking his hand, he left his hand, so that is the man who let his hand)). (Sijistani, d., C. 4, p. 251, h. 4794)

(Taqm), ie: put his mouth on the ear of the Messenger of Allah - and talk to him with hidden words, as if he made his ear from him as a bit in the mouth, and in it show the creation of humility for people to follow him (he disqualified his head) ie: his ear that is from his head (so that the man is Disqualify his head) from him starting. (Shafei, 2016, c. 18, p. 454)

This is the best proof of his good listening, peace be upon him to his interlocutors.

Fifth: What was narrated by Muslim in his Saheeh from Abu Refaah said: ((I came to the Prophet - was delivering a sermon, he said: I said: O Messenger of God, a strange man came asking about his religion, does not know what his religion, he turned to the Messenger of Allah -, leaving his speech until the end to me, and brought a chair, calculated its consolidated iron, He said: `` The Messenger of Allah sat upon him, and made him teach me what God taught him, and then came his sermon, and he finished her last. '' (59, 6)

Look at that turnout and this humility and splendor to listen, where he left his sermon, and make answers to questions that strange stranger! The nuclear commented by saying: It is mustahabb to soothe the liquid in the phrase, and the humility of the Prophet - and accompanied by his companions and compassion on them, and reduce the wing for them. (Praise, 2008, 86-87)

Sixth: What Bukhari narrated in his Saheeh:

Aisha, may Allah be pleased with her, said: The Messenger of Allah said to me: "I know not if I am satisfied with me, and if I am satisfied, He said: "If you are satisfied with me, you say: No Lord of Muhammad, and if you are angry, I said: No Lord of Abraham," she said, I said, for God, O Messenger of Allah, only Jilt your name. (Al-Bukhari, 2001, Vol. 7, pp. 36, h 5228)

What is the best of this cohabitation, and the kindest Messenger of Allah -, and what better created Aisha, may Allah be pleased with her husband Karim -. (Praise, 2008, 172)

And his knowledge peace be upon him stemmed from the depth of his listening to them, may Allah be pleased with them.

Seventh: What Tirmidhi mentioned in his book Al-Shama'il Muhammadiyah:

About Amr ibn al-Aas, may Allah be pleased with him said: ((The Messenger of Allah - accept his face and talk to me so I thought I am the best people, I said O Messenger of God I am the best or Abu Bakr. He said: Abu Bakr I said: O Messenger of God I am the best or Omar. I said: "O Messenger of Allah, I am the best mother of Osman." Othman said, "When I asked the Messenger of Allah, believe me, and I would like to ask that I did not ask him." (Tirmidhi, 1993, vol.

In the phrase "accept his face" is a sign that listening is not only an auditory characteristic, but also visible: to be a good podium means not only to listen to your ears, but also to your eyes. In the phrase «until I thought I am

the best people» a reference to good listening encourage the speaker. And that the good listening listened to the heart of the speaker, and not surprising in the conversion of Amr ibn al-Aas to listen to the Prophet - him, but the wonder in listening to the Prophet - even make Amr ibn al-Aas think good on others. (Khamvoui, 2019, 1)

We conclude from these brief positions that listening is one of the secrets of the influence of the Prophet in his interlocutors and arguments, as is noticeable from their acceptance of him and their influence and response of some of them, as if - enchanted morals and methods and skills advocacy, educational and educational, and should be given the title (the first teacher of humanity) - After the status of the message - by superiority over other human beings.

Chapter IV / Presentation of the research findings and recommendations:

I. View and interpret search results:

The researcher through his research in this subject found a summary of the following:

1 - Listen to the great importance in human communication, just as reading and writing forms of communication, speaking and listening are other forms as well.

2 - to listen levels; namely: Level I: pretend listening. And the second level: selective listening. And the third level: attentive listening. The fourth level: listening according to emotional reincarnation, the highest form of listening.

3 - Listen to types: incomplete listening, negative listening, positive listening, meditative listening.

4 - The researcher presented the most important attitudes of listening to the Prophet - and deduced the extent of their positive impact on others after the analysis of those attitudes.

5 - The Prophet enjoy a variety of skills in education have had positive and clearly defined effects in the hearts of learners and in their personalities and in the long term, was to contain others and win their hearts and minds and increased turnout to the speaker. If applied by teachers in our Islamic countries will result in a qualitative leap in our educational outputs and the extent to which education is used and harnessed in the lives of our students.

Praise be to Allah, Lord of the Worlds, and God bless our master Muhammad and his family and companions.

Second: Recommendations:

The researcher recommends the following:

- 1 - to include the skill of listening to the Messenger - within the plans of training, development and rehabilitation of those involved in the educational process.
- 2 - Include curricula and vocabulary teaching methods in the faculties of education to the details and pictures of the skill of listening to the Prophet - by analyzing the hadith of the Prophet.
- 3 - The inclusion of a chapter under the name of listening skills in one of the books of the primary stage to train students from the earliest age.

References:

- The Holy Quran.
- 1- Al-Amiri, Ahmad Al-Baraa, The Six Lines of Lessons in the Art of Life, Dar Al-Salam, Cairo, Egypt, 1st floor, 2010.
- 2 - Al-Bukhari, Mohammed bin Ismail Abu Abdullah, Sahih Al-Bukhari, the investigation: Mohammed Zuhair bin Nasser Nasser, Dar Touq Najat, i 1, 2001.
- 3 - Press, Herman, Listen to me Listen to you, translated by Ehab Kamal Freedom Library, Cairo, Egypt, 2011.
- 4 - Boff, Penny Wendell, Boko, (101) an immediate way to develop the skills of communication, translation of Jarir Bookstore, Jarir Bookstore, Riyadh, Saudi Arabia, i 3, 2008.
- 5- Bolton, Robert, People Skills, Jarir Bookstore Translation, Jarir Bookstore, Riyadh, Saudi Arabia, 1st floor, 2011.
- 6 - Tirmidhi, Mohammed bin Isa bin Sura bin Musa bin Dahhak, Shamayel Mohammedia, investigation: Sayed bin Abbas al-Julaimi, Commercial Library, Mecca, Edition: First, 1993.
- 7 - Al-Hashidi, Faisal bin Abdo leader, the art of dialogue, its origins literature qualities of the axes, Dar Iman, Alexandria, 2003.
- 8.Harahsheh, Ibrahim Mohammed Ali, reading skills and methods of teaching between theory and practice, Dar Al Yazouri, Amman, Jordan, 2013.
- 9- Hussein, Abdul Razzaq, linguistic communication skills, Obeikan Library, Riyadh, Saudi Arabia, i 1, 2010.
- 10 - Praise, Mohammed bin Ibrahim, dialogue in the biography of the Prophet, doctoral thesis, Qassim University, College of Sharia and Islamic Studies, Riyadh, Saudi Arabia, 2008.
- 11- Al-Hayali, Firas Mohammad Younis, Teaching Skills for Teachers of Chemistry in the Preparatory Stage, Unpublished Higher Diploma Thesis, Mosul University, College of Education, 2002.

12- Khidr, Mr. Ali, Dialogue in the Prophet's Biography, World Center, to introduce the Prophet (peace and blessings be upon him) and his victory, the Global Competition to introduce the Prophet of Mercy, the second session, 2010.

13- Khamvouisi, Mohammed, literature listening with speakers, write site, 2019, <https://oktob.io/posts/16620>.

14- Al-Razi, Ahmad bin Faris bin Zakaria Al-Qazwini, Dictionary of Language Standards, Achievement of Abdul Salam Mohammed Haroun, Dar Al-Fikr, 1979.

15- Al-Rashidi, Bashir Saleh, educational research methods simplified applied vision, Dar al-Kitab al-Hadith, 2000.

16- Zamzami, Yahya bin Mohammed Hassan bin Ahmed, dialogue literature and controls in the book and Sunnah, House of Education and Heritage, Mecca, Saudi Arabia, i, 1994.

17- Al-Sijistani, Abu Dawood Suleiman ibn al-Ash'ath ibn Ishaq ibn Bashir al-Azdi, Sunan Abi Dawood, Investigated by: Mohammed Mohieldin Abdulhamid, Modern Library, Saida - Beirut, d.

18- Shafi'i, Shihab al-Din Abu al-Abbas Ahmed bin Hussein bin Ali, Sharh Sunan Abi Dawood, investigation: a number of researchers in Dar al-Falah under the supervision of Khalid Al-Rabat, Dar al-Falah for scientific research and heritage investigation, Fayoum, Arab Republic of Egypt, edition: the first, 2016.

19- Shaheen, Abdel-Hamid Hassan, Advanced Teaching Strategies, Learning Strategies and Learning Styles, Unpublished Diploma Thesis, Faculty of Education, Alexandria University, 2010.

20- Al-Shitri, Saad bin Nasser, Literature of dialogue, House of Treasures of Seville, Riyadh, Saudi Arabia i 1, 2006.

21- Aboudi, Intisar Hamed Obaid, The Effect of Problem Solving Method on Achievement and Attitude Towards Islamic Education for Fifth Preparatory Students, Unpublished Ph.D. Dissertation, Baghdad University, College of Education, Ibn Rushd, 2008.

22- Ali, Hidayat Hidayat Ibrahim Al-Shaikh, a proposed strategy in the light of the communicative approach to the development of auditory comprehension skills among Arabic-speaking learners, Institute for Teaching Arabic to Speakers of Other Languages, Imam Muhammad bin Saud Islamic University, Journal of Humanities and Social Sciences, No. 24, Rajab 2012.

23- Al-Feki, Ibrahim, NLP and Unlimited Communication, Creativity for Media and Publishing, Cairo, Egypt, 2008.

- 24- Faki, Ibrahim, the magic of the word, Thamarat for distribution and publication, d., I 1, 2011.
- 25- Turquoise Abadi, Majd al-Din, Dictionary of the surrounding, Dar revival of Arab heritage, Beirut, 2nd edition, 2003.
26. Cobain, Nido, How to become a good communicator, translation of Jarir Bookstore, Jarir Bookstore, Riyadh, Saudi Arabia, 1st floor, 2011.
- 27- Coffey, Stephen R., The Seven Habits of the Most Effective People, Translation of Jarir Bookstore, Jarir Bookstore, Riyadh, Saudi Arabia, 21st, 2009
- 28- Cole, Chris, Communicating Clearly and Transparently, Jarir Bookstore Translation, Jarir Bookstore, Riyadh, Saudi Arabia, 1st Floor, 2010.
29. Maggio, Rosalie, The Art of Dialogue and Talk to Anyone, Jarir Bookstore Translation, Jarir Bookstore, Riyadh, Saudi Arabia, 2009.
- 30- Al-Mubarakfour, Safi Al-Rahman, Sealed nectar with some modifications and increases, increases Aladdin Zaatari and Ghassan Mohammed Rashid Al-Hamoudi, Dar Al-Asmaa, Damascus, Syria, 1st floor, 2006.
- 31- Mohammed, Jamal Hussein Jaber, Listening and Teaching Skills, Al-Arabiya Journal for Speakers of Other Languages, Issue No. 20, January, 2016.
- 32- Mustafa, Ibrahim et al., Intermediate Dictionary, Arabic Language Complex, Al-Shorouk International Library, 4th edition, 2004.
- 33- Ibn Manzoor, Mohammed bin Makram bin Ali, the tongue of the Arabs, Dar Sader, Beirut, i 3, 1993.
- 34- Al-Mousa, Azhar Ali Hussein, Teaching Skills of Mathematics Teachers and their Relationship with their Attitudes towards Mathematics and Methods of Teaching Mathematics, Unpublished Higher Diploma Thesis, University of Mosul, College of Education, 2000.
- 35- Al Nawaiseh, Fatima Abdul Rahim, Human Communication between Teacher and Student, Dar Al-Hamed, Amman, Jordan, 1st floor, 2012.
- 36- Nisaburi, Muslim bin Hajjaj Abu al-Hassan al-Qushayri, Sahih Muslim, Achieved by Mohammed Fouad Abdul Baqi, House of Revival of Arab Heritage, Beirut, Lebanon, d.

**UNIVERSIDAD
DEL ZULIA**

opción

Revista de Ciencias Humanas y Sociales

Año 35, Especial N° 21, (2019)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.
Maracaibo - Venezuela

www.luz.edu.ve

www.serbi.luz.edu.ve

produccioncientifica.luz.edu.ve