The present study aimed to shed a light on the interrogative style in the Meccan Suwar and its impact on the development of one’s thought. The researcher of the present study adopted an analytical approach. He found that the interrogative style in the Meccan Suwar plays a significant role in stimulating the readers’ cognitive thinking processes, meditation, ability to convince others, and interests. He found that the latter interrogative style in the Meccan Suwar is characterized by having various forms and addressing people in cognitive and emotional aspects. There are various functions for the interrogative style in the Meccan Suwar. Such functions involve: the imperative mood, prohibition, denial, threat, and etc… The researcher of the present study found that the interrogative style motivates the learner to use his mind and think. He found that the latter style stimulates one to use his mind and think. The latter style stimulates one to think in the right manner. That is because this style allows one to acquire the ability to connect things with each other, assess things and reach a conclusion. It contributes to raising the readers’ concentration levels. It motivates them to conduct a research. It contributes to attracting the readers’ attention and turn them into active learners.

Keywords: The interrogative style, Meccan Suwar, impacts, thought

INTRODUCTION
The Holy Quran provided much attention to the interrogative style. That is because questions serve as mean for learning and teaching. The Holy Quran encouraged people to ask questions. A verse in the Holy Quran states the following: (And we sent not (as Messengers) before you but they were men to whom We revealed (Our teachings). So ask the people of the Reminder (-the Qur’ân), if you do not know) (Al-Nahel Surah, Verse No. 43). The interrogative style was also used in the Holy Quran in order to assure Prophet Mohammad that he’s a prophet. That manifests in the following verse: Another verse in the Holy Quran states the following: (But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers) (Younis Surah, Verse No. 94). The Meccan Suwar provide much attention to issues related to faith and aqidah. Those issues were addressed the most during the period in which Prophet Mohammad invited people in Mecca to join Islam (Nofal D. N.).

The questions in the Holy Quran stimulate one to meditate and think about all the things that are created by Allah in this universe. Such things involve: animals, plants, stars, and planets. They stimulate one to think about former nations. That contributes to developing people’s cognitive processes and raising their concentration, and attention levels. The way in which the questions are drafted, the timing of the question and the degree to which the questions fit the one being addressed should be examined. When examining those aspects, it can be noticed that the dialogue shifts from the lower level to the higher level. It can be noticed that that questions requires further analysis and connecting various aspects with each other (Al-Hanaysheh, 2009).

The Holy Quran used a distinguished tool for stimulating thinking (i.e. questions). Question have a powerful impact on stimulating people’s cognitive processes and motivating one to conduct research, think and investigate. They have a powerful impact on stimulating people to find facts and reach conclusion. Thus, the Holy Quran values one’s mind and stimulate him to find facts related to universe, psyche, and life. Through the Holy Quran, Allah chose the clearest and most logical and realistic examples in his questions (Al-Jallad, 1999). The Holy Quran includes the following verses: (Will they not then consider the camels, how they are created? (17) And the heaven, how it is reared aloft, (18) And the mountains, how they are firmly fixed, (19), And the earth, how it is made a vast expanse? (20) Therefore do remind, for you are only a reminder.(21) (al ghashiyah surah).

In this regard, Al-Dubaisi (1431 AH) recommends examining all the Suwar from an educational perspective. He recommends eliciting educational implications from Suwar. He recommends designing an encyclopedia that involves several educational implications that are elicited from Suwar. He adds that this encyclopedia must

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involves the educational impacts of those implications. He adds that this encyclopedia must include the applications of those implications in institutions.

The Holy Quran is a holy book that’s used for worshipping Allah through reading it. It is a comprehensive book in the field of education. It involves approaches in the field of cognitive, psychological and physical education. Through many verses, it identifies the basis for setting such approaches. It serves as an educational reference that is free from any defect. It involves a comprehensive approach. In case all the rules in the Holy Quran are implemented effectively, people shall enjoy the best and most perfect life (Al-Shareefain, 2009).

The Islamic education in the Holy Quran aims at developing one’s thought and regulating his/her behaviors and emotions. It aims at meeting the goals of Islam in all aspects of life. It aims at developing one’s mind, thought, and perceptions about life, universe and role in life. It aims at developing one’s perceptions about the goal sought from this temporary life and the goal that must one exert to meet. According to Al-Shami & Al-Qudah (2020), the lack of one’s understanding for Islamic regulations shall lead to having disastrous impacts on the nation and the whole world. Questions are considered the most important mean for acquiring knowledge and expanding expertise by learners (Dulaimi, 2001; Al-Nahlawi, 2007).

Education plays a significant role in developing one’s personality in all aspects. It contributes to developing one’s behavior and way of thinking. It contributes to making positive changes to one’s values. It plays a significant role in developing one in psychological and intellectual aspects. It instills the feelings of safety, security, and relief within one. It makes one feels that life is fair. Fairness shall allow nations to flourish (Al-Tamimi and Al-Qudah, 2019, Al-Turk and Al-Qudah, 2017).

It is necessary to develop the learners’ personalities in all aspects. It is necessary to provide learners with knowledge to promote positive behaviors among them. It is necessary to promote a creative way of thinking among learners in order to make changes to the way in which learners are developed in intellectual, psychological and educational aspects (Al-Qudah, 2006; Fallouh and Al-Qudah, 2020; Al-Musa and Al-Qudah, 2021).

The researcher of the present study reviewed the studies that shed a light on thought development through the Holy Quran and the interrogative style in the Holy Quran. It can be noticed that researchers provided much attention to those topics. Researchers provide such attention in order to identify the way in which the Holy Quran provided attention to one’s mind. They provide such attention in order to identify the way in which the Holy Quran promotes a moderate ideology. Al-Jahmi (2020) carried out a study and adopted a deductive approach. He found that the Holy Quran provides major attention to one’s mind. He found that such attention has a major impact on promoting a moderate approach among people in terms of Aqidah, worship, ethics, thought, and behaviour.

Kori (2019) aimed to shed a light on the interrogative style in the Holy Quran and its implications and I’rab. He adopted a descriptive analytical approach. He found that all the interrogative words are used in the Holy Quran. He found that there are various functions for the interrogative style in the Holy Quran. He found that the interrogative style is used in some verses for meeting metaphorical goals. He found that I’rab of the same interrogative noun differs from one place to another.

Tobaghos (2019) aimed to explore the metaphorical aspects in the interrogative methods in the 29th part of the Holy Quran. He adopted a descriptive analytical approach. He found that the he 29th part of the Holy Quran includes 55 verses that include the interrogative methods. Some of those methods involve the interrogative functions. The rest involve metaphorical functions

Badi & Machouche (2017) aimed to explore the Quranic questions and their forms, functions and impacts on the human thought. They adopted a descriptive analytical functions. They found that questions in the Holy Quran have various goals. They found that the interrogative style is used in a clear educational manner. This manner contributes to developing learners’ creativity and thinking.

Esleem (2017) explored the guidelines, rules and methods used in the Holy Quran for developing the learners’
creative thinking. He explored the extent of implementing those guidelines, rules and methods when teaching Islamic Education. He adopted an analytical inductive approach. He adopted an objective interpretive approach to interpret the verses that address issues related to thought. He found that the methods in the Holy Quran for developing the learners’ creative thinking involve: methods for motivating learners, and methods for developing the learners’ ability to interpret situations and events. Such methods also involve methods for developing the learners’ ability to make judgments and engage in goal-oriented dialogue. They involve methods for promoting the spirit of challenge among learners.

Al-Zbaidi (2006) aimed to shed a light on the dialogue and interrogative styles in the Holy Quran and their applications. He adopted the inductive analytical approach. He found that the dialogue and interrogative styles are the most effective styles for disciplining the learners. Such styles are used in the Holy Quran for identifying the truth and fighting against illusion, superstitions and the blind imitations.

Some of the aforementioned studies target a set of Suwar in the Holy Quran and examined them, such as: the study made by Tobaghos (2019). The latter researcher targeted all the Suwar in the 29th part of the Holy Quran. Some of the aforementioned studies target the approaches used in the Holy Quran for providing care to one’s mind. They involve the one carried out by Al-Jahmi (2020).

Some of the aforementioned studies target the Quranic questions and the interrogative style in the Holy Quran, such as: the studies that were carried out by Badi & Machouche (2017), Tobaghos (2019) and Kori (2019). Some of the aforementioned studies shed a light on the guidelines, rules and methods used in the Holy Quran for developing the learners’ creative thinking, such as: the one carried out by Esleem (2017).

Similar to the aforementioned studies, the present study shed a light on the interrogative style and the use of questions in the Holy Quran. It employs the analytical inductive style. The researcher of the present study reviewed the aforementioned studies in order to identify the way of using the inductive approach and the way of eliciting the implications and functions of the interrogative style in the Meccan Suwar in the Holy Quran. Contrary to the aforementioned studies, the present study targets Meccan Suwar and the impacts of using the interrogative style on the development of one’s thought.

Contrary to the aforementioned studies, the present study targets the interrogative style in the Meccan Suwar and its impacts on the development of one’s thought. Although there are studies that are studies that target the use of the interrogative style in the Meccan Suwar, none of them shed a light on the role of this style in the development of one’s thought.

Islamic education involves an Islamic education ideological approach that targets people, family, society, nations and academic institutions. It provides much attention to human, religion and life. It aims at raising up good people and developing them in all aspects. Such aspects involve: scientific, intellectual, physical, psychological and social aspects, and faith-related aspects. Islamic education aims at developing people in order to develop earth as Allah wants (Al-Alawi, 1990). The present study aimed to explore the impact of the interrogative style in Meccan Suwar on the development of one’s thought.

**Statement of the Problem**

Allah granted humans numerous blessings. In this regard, a verse in the Holy Quran states the following: (and if you count Allah's favors, you will not be able to number them) (Ibrahim Surah, Verse No. 34). Such blessings involve: humans’ ability to learn. In this regard, a verse in Quran states the following: (And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks). Islam provides Muslims with a sound effective approach for learning. It guides Muslims into the tools for learning. Such tools include: asking questions. When analysing the words of Allah, one can notice that the style used in the Holy Quran attract attention and connected to real life. This style stimulates one to meditate and think about the universe and ourselves. Such meditation shall allow one to acquire more knowledge about Allah and its abilities. It shall enable one to have a stronger belief in monotheism. It allow one to perceive the world and the nature and creatures in it through adopting a cognitive complementary approach. In this regard, a verse in Quran states the following: (And We did not send before you any but men to
whom We sent revelation—so ask the followers of the Reminder if you do not know) (Al-Nahel Surah, Verse No. 43). Using questions plays a significant role in education. Question is the best method for educating people. It is the most beneficial method for educating people (Dulaimi, 2001).

Al-Jalad (1999) adds that the functions of questions in the Holy Quran vary. He adds that such functions involve: stimulating one’s mind to think. He adds that such functions involve: stimulating one’s mind to acquire religious knowledge. He adds that the use of questions is an essential element for having a goal-oriented dialogue. Al-Zubaidi (2006) adds that the interrogative style in the Holy Quran is very significant. That is because this style contributes to identifying the truth fighting against illusion, superstitions and the blind imitations. During the Meccan period, Prophet Mohammad aimed to set the fundamentals of Aqidah and develop the nation. The present study aimed to explore the interrogative style in the Meccan Suwar and its impact on the development of one’s thought.

**The problem of the present study manifests in the following question:**
What is the impact of the interrogative style in the Meccan Suwar on the development of one’s thought?

Based on the above question, the researcher of the present study drafted the questions below:

Q.1. What are the interrogative methods used in the Meccan Suwar and their functions?
Q.2. What is the significance of the interrogative style used in the Meccan Suwar and their functions?
Q.3. What are the characteristics of interrogative style used in the Meccan Suwar and their functions?
Q.4 What are the impacts of using the interrogative style in the Meccan Suwar on the development of one’s thought

**The study’s objectives:**
The present study aimed to shed a light on the interrogative style in the Meccan Suwar and its impacts on the development of one’s thought. To be specific, it aimed to:

1)- Identify the interrogative methods used in the Meccan Suwar and their functions.
2)- Identify the significance of the interrogative style used in the Meccan Suwar and their functions.
3)- Identify the characteristics of interrogative style used in the Meccan Suwar and their functions.
4)- Identify the impacts of using the interrogative style in the Meccan Suwar on the development of one’s thought.

**The study’s significance:**
1)- The present study is significant because it is sheds a light on a significant topic and book (i.e. the Holy Quran).

2)- The present study is significant because it targets significant Suwar (i.e. the Meccan Suwar). Those Suwar involve various methods that fit with people’s circumstances during the Meccan period. Those methods aim at inviting people to Islam and allowing them to come out of the darkness (i.e. Sherk) they were living at in order to adopt a monotheistic approach.

3)- The present study is significant because it provides much attention to the interrogative style and the impact of this style on the development of one’s thought.

4)- As far as the researcher of the present study knows, the present study is one of the few studies that aimed to shed a light on the interrogative style in the Meccan Suwar and its impact on the development of one’s thought.

5)- The present study contributes to enriching the relevant theoretical literature through shed a light on the interrogative style in the Meccan Suwar and its impact on the development of one’s thought.

**The study’s limits**
The thematic limits of the present study are represented in the interrogative style, methods, tools, functions and
goals in the Meccan Suwar, and their impact on the development of one’s thought.

**Definition of Terms**
The researcher of the present study provides definitions for the study’s terms below:

The interrogative style: In language, this expression refers to asking questions to get a better understanding about something (Al-Sayooti, 1974: 1/949)

The interrogative style: This expression refers to the process of asking questions in order to acquire further information about something that one doesn’t have information about. There are various interrogative methods. Such methods in the Meccan Suwar involve: Hamza, who, what, when, where, how many, how, which (Al-Maraghi, 1414).

Meccan Suwar: They refer to the Suwar that were revealed to Prophet Mohammad before his immigration to Madina (Rajab, 2013)

Impact: This term refers to the effect of something (Omar, 2008: 1535)

Development: It refers to the process of establishing something (Mas’oud, 1994: 181)

Thought: It refers to any intellectual activity through which one thinks about something in order to reach a result, solution, or decision. It refers to using one’s mind in order to think about the known data to reach knowledge (Omar, 2008: 1734). It refers to the outcomes that one’s reaches through using his senses or mind. One’s mind enables one to make assessment for everything in order to acquire values, expertise and knowledge (Al-Hamash, 2009).

**The study’s approach:**
The researcher of the present study adopted an inductive analytical approach. He analysed several verses that involve the interrogative style. He aimed to identify the impacts of the interrogative style in the Meccan Suwar on the development of one’s thought. He aimed to do that through:

1) Identifying the Meccan Suwar that involve the interrogative style.

2) Examining the verses that in the Meccan Suwar that involve the use of the interrogative style. The researcher of the present study aimed to examine such verses through reviewing the books of interpretation.

3) Examining the meaning, goals, functions, characteristics and methods of the interrogative style through reviewing the relevant dictionaries and literature in the field of education. The researcher of the present study aimed to explore the impacts of the educational principles in the Holy Quran on the development of one’s thought.

**The meanings of the interrogative style in the Meccan Suward**
The interrogative style is used to request further information in language. It is used in the Holy Quran for meeting several functions. For instance, it is used in some verse to give emphasis and additional significance. In this regard, a verse in the Holy Quran states the following: (He asks: When is the day of resurrection?) (Al-Qiyamah Surah, Verse No. 6). Another verse in the Holy Quran states the following: (They ask you about the hour, when it will come. (42) About what! You are one to remind of it. (43) To your Lord is the goal of it. (44), You are only a warner to him who would fear it.(45) (An-Nazi’at Surah, Verses No. 42 – 45). In other verses, the interrogative style is used in order to stimulate the one being addressed to confess the information he knows. In this regard, a verse in the Holy Quran states the following: (They said: Have you done this to our gods, O Ibrahim? (62) He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak (63) (Al-Anbiya’ Surah, Verse No. 62 and Verse No. 63). In other verses, the interrogative style is used in order to disclaim an event related to the past. In this regard, a verse in the Holy Quran states the following: What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying (Al-Isra’ Surah, Verse No. 40). Another verse in the Holy Quran states the following: (Has He chosen daughters in preference to sons?) (Al-Safat Surah, Verse No. 53). In other verses, the interrogative style is used for denial. In this regard, a verse in the Holy Quran states the following: (Is not
Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him (Az-Zumar Surah, Verse No. 36). In other verses, the interrogative style is used for sarcasm. In this regard, a verse in the Holy Quran states the following: (They said: O Shu'iba! does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth you are the forbearing, the right-directing one (Hood Surah, Verse No. 87). In other verses, the interrogative style is used for excluding a specific possibility. In this regard, a verse in the Holy Quran states the following: (How shall they be reminded, and there came to them an Apostle making clear (the truth)) (Ad-Dukhan Surah, Verse No. 13). In other verses, the interrogative style is used for making a declaration. In this regard, a verse in the Holy Quran states the following: (They said: It is the same to us whether you admonish or are not one of the admonishers) (Ash-Shu’ara’ Surah, Verse No. 136) (Al-Maraghi, 1414).

In other verses, the interrogative style is used for claiming for further information and a better understanding. In this regard, a verse in the Holy Quran states the following: (They ask you about the hour, when will be its taking place? (Al-A’ruf Surah Verse No. 187). In other verses, the interrogative style is used for negation. In this regard, a verse in the Holy Quran states the following: (They said: Shall we believe in you while the meanest follow you?) (Ash-Shu’ara’ Surah, Verse No. 111). Another verse in the Holy Quran states the following: (And they said: What! shall we believe in two mortals like ourselves while their people serve us?) (Al-Mu’minun Surah, Verse No. 47). Another verse in the Holy Quran states the following: (What! for you the males and for Him the females!) (An-Najm Surah, Verse No. 21). Another verse in the Holy Quran states the following: (He said: O my people! tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to (accept) it while you are averse from it?) (Hood Surah, Verse No. 28). Another verse in the Holy Quran states the following: (What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.) (Al-Isra’ Surah, Verse No. 40). ). In other verses, the interrogative style is used for scolding. In this regard, a verse in the Holy Quran states the following: (What! do you call upon Ba’l and forsake the best of the creators,) (Al-Saffat Surah, Verse No. 125). In other verses, the interrogative style is used for reporting. In this regard, a verse in the Holy Quran states the following: Did He not cause their war to end in confusion, (2), And send down (to prey) upon them birds in flocks, (3) (Al-Feel Surah, Verses No. 2-3). ). In other verses, the interrogative style is used for encouraging the one addressed to make confession after thinking. In this regard, a verse in the Holy Quran states the following: (And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this (Al-A’ruf Surah, Verse No. 172).

In other verses, the interrogative style is used for warning the one addressed about the wrong path he is taking and asking him to think about the consequences of this path. In this regard, a verse in the Holy Quran states the following: (When the sun is covered, (1), And when the stars darken, (2)………. Whither then will you go? (26)) (Al-Takweer Surah, Verses No. 1, 2 and 26). In other verses, the interrogative style is used for promoting feelings of fear. In this regard, a verse in the Holy Quran states the following: (The sure calamity! (1), What is the sure calamity! (2)) (Al-Haqqah Surah, Verses No. 1 and 2). Another verse in the Holy Quran states the following: (The terrible calamity! (1) What is the terrible calamity! (2) (Al-Qari’ah Surah, Verses No. 1 and 2). In other verses, the interrogative style is used for threatening and terrifying the one addressed. In this regard, a verse in the Holy Quran states the following: (Did We not destroy the former generations? (Al-Mursalat Surah, Verse No. 16). In other verses, the interrogative style is used for making the listener curious. In this regard, a verse in the Holy Quran states the following: (O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?) (As-Saf Surah, Verse No. 10). In other verses, the interrogative style is used for making a wish. In this regard, a verse in the Holy Quran states the following: (Do they wait for aught but its final sequel? On the day when its final sequel comes about, those who neglected it before will say: Indeed the apostles of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls and that which they forged has gone away from them (Al-A’ruf Surah, Verse No. 53).
other verses, the interrogative style is used for sarcasm. In this regard, a verse in the Holy Quran states the following: (They said: O Shu'aib! does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth you are the forbearing, the right-directing one) (Hood Surah, Verse No. 87). In other verses, the interrogative style is used for excluding a possibility. In this regard, a verse in the Holy Quran states the following: (How shall they be reminded, and there came to them an Apostle making clear (the truth) (Ad-Dukhan Surah, Verse No. 13). In other verses, the interrogative style is used for drawing the attention of the one being addressed about something he overlooked. In this regard, a verse in the Holy Quran states the following: (Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it) (Al-Furkan Surah, Verse No. 45) (Al-Badawi, 2005: Al-Sayooti, 1974).

**The significance of using the interrogative style in the educational process**

The interrogative style stimulates the learner to use his mind and think in order to acquire knowledge about the topic being discussed. It guides the learners to the right way of thinking. It plays a significant role in developing the learner in cognitive aspects. It provides one with the ability to connect things with each other, assess thing and reach conclusion. It contributes to raising the learners’ concentration and attracting their attention. It contributes to stimulating the learners’ interests and encouraging them to conduct research. It turns learners into active learners, especially in case the topic is related to the needs of learners. It contributes to raising the learners’ motivation to learn and extent of engagement. It contributes to providing learners with more factual knowledge and offers opportunities to listen to them. The information acquired by the learner through exerting effort by himself shall be retained for a period that is longer than the counterpart period when the information is acquired through the spoon-feeding method. The interrogative style contributes to developing the learners’ speaking and listening skills. It contributes to developing the learners’ note-taking skills. It contributes to promoting acceptance for criticism among learners. It contributes to improving the learners’ ability to organize their thoughts and express themselves. It contributes to engaging the learners in the learning process through holding discussion. It contributes to raising the self-esteem and self-confidence levels of learners. It enables one to develop in academic areas (Dulaimi, 2001; Al-Breej, 2002).

The interrogative style in the Holy Quran is characterized by variety. It contributes to shedding a light on significant issues and topics. It emphasizes the faith-related aspect of one’s personality. This aspect is the most significant aspect of one’s personality. The interrogative style in the Holy Quran contributes to guiding learners into finding the most effective methods for acquiring knowledge. It has various forms. It is a distinguished style that is effective for addressing people of various beliefs, motives and goals (Dulaimi, 2001: 289).

The impacts of the interrogative style in Meccan Suwar on the development of one’s thought

The Meccan Suwar emphasize Aqidah-related issues. They emphasize the significance of having conscience. They deal with Aqidah-related issues as issues that require further examination, the provision of proofs, and thinking about the implicit meanings. The Holy Quran give emphasize the significance of knowledge and wisdom. It asks one to think about the things in this universe from a cognitive perspective. It asks one to think about the miracles existing in each thing created by Allah. It asks one to use his mind, senses and emotional aspects when thinking about the miracles existing in each thing created by Allah. Many verses employ the interrogative style to inform one about the way to acknowledge the existence of Allah and his traits, actions and way of managing the universe. This way is represented in perceiving the world and the things and creatures in it from a cognitive perspective (Dulaimi, 2001). In this regard, a verse in Quran states the following: (And in the earth there are signs for those who are sure, (20) And in your own souls (too); will you not then see? (21) (Az-Zariyat Surah, Verse No. 20 and Verse No. 21).

In this regard, a verse in Quran states the following: (Say: Whose is the earth, and whoever is therein, if you know? (84) They will say: Allah's. Say: Will you not then mind? (85) Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion? (86) They will say: (This is) Allah's. Say: Will you not then guard (against evil)? (87) Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against Him
Succor is not given, if you do but know? (88) They will say: (This is) Allah's. Say: From whence are you then deceived? (89) (Al-Mu’minum Surah, Verses No. 84 – 89).

When observing the words of Allah, it can be concluded that Aqidah-related issues are addressed in a manner that convinces the reader. For instance, the Quranic verses seek attracting one’s attention to the physical world. They seek stimulating one to think about the details in ourselves and the physical world in order to acquire more knowledge about Allah and his abilities and acquire a stronger belief in monotheism. One should think about the reason behind using the interrogative style in the Holy Quran for addressing one’s mind and emotions, one would realize the Allah used this style to stimulate one to think about the physical world to reach truth. Such truth shall lead one to worship Allah. Thus, the way in which the world is created stimulates one to think about its creator and leads one to fear Allah and worship him. It leads one to develop earth, achieve justice and comply with the provisions of Shariah in various aspects of life (Al-Nahlawi, 2007). In this regard, a verse in the Holy Quran states the following: (They ask you about the hour, when it will come (42) About what! You are one to remind of it (43). To your Lord is the goal of it (44) . You are only a Warner to him who would fear it (45)) (An-Naziat Surha, Verses No. 42 – 45).

The interrogative style motivates the learners to use their mind and think in order to reach knowledge about the topic being discussed. In addition, it guides learners about the right way of thinking. It plays a significant role in developing the learners in cognitive aspects. It allows one to acquire the ability to connect things with each other, assess things and reach a conclusion. It contributes to raising the learners’ concentration level, and catching their attention. It encourages them to conduct a research and think about the surrounding things. It contributes to turning them into active learners, especially if the topic is connected to the learners’ needs and interests. It motivates them and increase their engagement in the learning process. It offers opportunities for listening to learners, improving their understanding and providing them with factual knowledge.

The information acquired by the learner through exerting effort by himself shall be retained for a period that is longer than the counterpart period when the information is acquired through the spoon-feeding method. The interrogative style contributes to developing the learners’ speaking and listening skills. It contributes to developing the learners’ note-taking skills. It contributes to promoting acceptance for criticism among learners. It contributes to improving the learners’ ability to organize their thoughts and express themselves. It contributes to engaging the learners in the learning process through holding discussion. It contributes to raising the self-esteem and self-confidence levels of learners. It enables one to develop in academic areas (Dulaimi, 2001; Al-Breej, 2002).

Results
The present study aimed to shed a light on the interrogative style in the Meccan Suwar and its impact on the development of one’s thought:

- The interrogative style in Meccan Suwar plays a significant role in stimulating one’s cognitive thinking and encouraging one to acquire religious knowledge and knowledge about Ahkam. The latter result is consistent with the result reached by Al-Zubaidi (2006) and Esleem (2017). The latter researchers found that the dialogue and interrogative styles are the most effective styles for disciplining the learners. Such styles are used in the Holy Quran for motivating learners, and developing the learners’ ability to analyse events and make judgments.

- The interrogative style in Holy Quran is characterized by several characteristics. For instance, it is characterized with having intellectual depth and ability to convince the reader. It is characterized with variety and being comprehensive. It is characterized with mastering the art of language. It is characterized with addressing one in cognitive and emotion aspects. The latter result is consistent with the result reached by Badi and Machouche, 2017). The latter researchers found that the interrogative style in Holy Quran has various goals. They found that the latter style in the Holy Quran is used in a clear educational manner that contributes to developing the learners’ creativity and thinking.

- The use of the interrogative style in Meccan Suwar has various functions. Such functions involve: negation, imperative mood, threat, giving emphasis, reporting and excluding a specific possibility. The latter result is
consistent with the result reached by Kori (2019). The latter researcher found that that all the interrogative words are used in the Holy Quran. He found that there are various functions for the interrogative style in the Holy Quran. He found that the interrogative style is used in some verses for meeting metaphorical goals.

The interrogative style in Meccan Suwar is used for addressing aqidah-related issues and giving emphasis to the significance of having conscience. It deals with aqidah-related issues as issues that require further research and examination. It addressed one in emotional and cognitive aspects. It aims at stimulating one to reach knowledge about the physical world through thinking about it. Through such knowledge, one shall worship Allah and fear him. He shall develop earth, achieve justice and comply with the provisions of Shairah. The latter result is consistent with the result reached by Al-Jahmi (2020). The latter researcher found that the Holy Quran provides major attention to one’s mind. He found that such attention has a major impact on promoting a moderate approach among people in terms of Aqidah, worship, ethics, thought, and behaviour.

RECOMMENDATIONS
In the light of the aforementioned results, the researcher of the present study recommends the following:

1) Re-examining the methods used in the Holy Quran and exerting effort to understand and analyse them. That should be part of the process of teaching the Holy Quran instead of asking learners to memorize and read the verses only.

2) Encouraging learners to conduct research to explore the implicit meaning in the verses and the methods used in the verses. That should be done in a manner that contributes to developing the personalities and thoughts of learners.

3) Providing more attention – through curricula - to the issues related to thinking about the verses of the Holy Quran and analysing them.

4) Adding verses - to curricula and academic materials- about the use of mind for finding the connections between science with faith.

5) Conducting studies about the impact of Sunnah and Haidth on the development of one’s thought.

6) Conducting studies about the thinking patterns that are targeted by the Holy Quran. Such patterns involve: the critical and creative thinking patterns.

7) Conducting studies about the methods used in the Holy Quran in the aim of developing one’s thinking skills.

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