



The Role of Smart Applications in Translating the Meanings of the Holy Quran for Non-Arabic Speakers: A Case Study of the BRIDGES Translation Application

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Abstract

In recent years, Muslim communities have increasingly turned to modern technologies to support the translation of the meanings of the Holy Quran. Among the most notable efforts is the BRIDGES application, a meticulously developed platform that provides authentic and highly faithful translations to non-Arabic speakers, preserving both the form and the essence of the Quranic text. This application is part of a broader initiative known as the Tadabbur Project for Non-Arabic Speakers, which emphasizes the importance of understanding key Quranic phenomena.

This paper explores the framework, technical features, and intellectual contributions of the BRIDGES application, evaluating its effectiveness in enhancing access to, and comprehension of, the meanings of the Holy Quran for non-Arabic-speaking audiences.

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1. Introduction:

Translating sacred texts such as the Holy Quran presents significant linguistic, cultural, and theological challenges, particularly for audiences unfamiliar with the Arabic language. The Quran, revealed in Classical Arabic, is renowned for its unparalleled rhetorical and stylistic features. Consequently, any translation must strive to preserve both the intended meanings and the unique linguistic form of the original text.

Historically, translating sacred texts has been a demanding and resource-intensive process, complicated by the need to ensure linguistic precision, cultural sensitivity, and effective dissemination. The advent of digital technologies, especially smart applications, has profoundly transformed this field by providing accessible, interactive, and reliable platforms for translation.

A notable example of this technological advancement is The BRIDGES translation application, known in Arabic as "Jusur" جسور, developed under the Tadabbur Project for Non-Arabic Speakers. Led by Fadel Soliman, an expert in Islamic studies and Quranic recitation, the application aims to deliver an authentic translation that invites users to engage in contemplation (tadabbur) rather than relying solely on conventional exegesis.

This study examines the design and structure of the BRIDGES application, alongside its technical and intellectual contributions, to assess its role in making the meanings of the Holy Quran accessible to non-Arabic speakers.

1. The Importance of Technology in Translating Sacred Texts:

The translation of sacred texts, particularly the Bible, represents a prominent domain within translation

studies, with Christian efforts historically leading the field, especially in modern times. In earlier periods, Western missionary agencies encountered significant obstacles in Bible translation, which were primarily caused by a combination of logistical, cultural, and political challenges. These included difficulties in communicating with target communities, geographical barriers related to travel, cultural differences that hindered textual interpretation, and religious or political sensitivities that often restricted translators' ability to openly discuss their work in certain regions. The advent of modern technology, such as computer-assisted translation tools and remote collaboration platforms, has significantly mitigated many of these challenges, enhancing the accuracy and efficiency of translations (Andrews, 2019, p. 81). Nevertheless, ongoing issues, such as preserving the cultural and religious authenticity of sacred texts, continue to pose challenges in this field.

Moreover the extended timeframes required for translating sacred texts, particularly the Bible, historically presented significant challenges, largely due to organizational constraints and limited resources. However, these obstacles have been substantially alleviated through technological advancements (Andrews, 2019, p. 81), with the internet emerging as a pivotal innovation. In the 21st century, the internet has facilitated unprecedented collaboration across global networks, enabling translators to coordinate efforts efficiently and share resources instantaneously. This technological progress has inspired the development of innovative translation projects that leverage digital tools to enhance the scope and cultural resonance of Bible translations, thereby amplifying their impact on diverse communities

worldwide. Nevertheless, ensuring the linguistic and cultural fidelity of these translations remains a critical consideration in such initiatives.

In this regard, work has been initiated on four major projects, as outlined by Gravelle (2012):

- Accelerating the translation process by facilitating enhanced collaboration between translators and their advisors.
- Engaging a broader segment of the target community in every stage of the translation effort, in order to harness a wider pool of talent and expertise essential to the success of the project.
- Developing digital platforms to expand access and streamline the dissemination of the Bible.
- Establishing interactive feedback channels to gather insights and observations from community members of diverse backgrounds throughout the translation process.

Scholars and practitioners, engaged in Bible translation projects, express optimism about the transformative potential of technology to expedite the translation process. Current projections suggest that, within the next decades, translations of the Bible will be completed for approximately 1,000 language communities that currently lack access to any portion of the text. By leveraging advanced digital tools, such as automated translation software and collaborative online platforms, these initiatives aim to achieve unprecedented efficiency while addressing the linguistic diversity of underserved communities.

Beyond merely speeding up the workflow, modern translation methods promise to substantially reduce costs. In the 20th century, Bible translation was often a long and resource-intensive undertaking. Projects typically involved

small teams, often led by a single expatriate translator working alongside a few native speakers from the target language community. These translators were required to possess multidisciplinary expertise and manage every interconnected aspect of the translation effort—ranging from linguistic accuracy to cultural adaptation and theological consistency.

Due to these challenges, translating just the New Testament could take 15 to 25 years, and in some cases, even over 30 years. Furthermore, it often took three to four years before the first portions of the Bible could be made available to the community.

This traditional approach to Bible translation proved to be prohibitively expensive, largely due to the high cost of maintaining a foreign translator and his family over the course of many years. Under this model, the average cost of a single 20-year translation project dedicated to supporting the translator and their household alone was estimated at approximately \$960,000. Moreover, the model depended heavily on a broader support structure that included Western personnel in key roles such as administration, government liaison, educational services for children, advisory positions, and manuscript review. These additional requirements contributed significantly to the overall expenditure, adding an estimated \$100,000 in supplementary costs per translation project (Gravelle, 2012).

From this perspective, the critical role of technology in the field of sacred text translation becomes evident—with a clearly defined purpose: “to facilitate and accelerate the work of human translators, thereby reducing the overall cost of translation projects while preserving the income of contracted translators and maintaining an acceptable level of quality” (Mahdi, 2022, p. 30).

The ultimate goal, in line with Christian belief, is the indigenization of God's word—to bring the message of Scripture into the heart of increasingly larger communities. This vision has become significantly more feasible with the advent of smart application projects.

2. Smart Digital Applications:

Today, there is a noticeable shift in user behavior toward mobile applications installed on smartphones, surpassing the use of traditional web-based platforms. Virtually every website now has a dedicated app, valued for its simplicity, specialization, ease of access, speed, and seamless information exchange.

2.1. Defining Smart Applications

Smart applications have surpassed traditional web platforms in popularity due to their simplicity, speed, and seamless integration with mobile devices. Defined as software designed for smartphones with internet connectivity, these applications may be pre-installed or downloaded from app stores (BENLAHBIB, 2023, p. 294). They offer multilingual support, integration with device features (e.g., GPS, camera), customization, and robust security.

2_2 Components of the Electronic Application:

The structure of an electronic application, particularly those using the Android system, consists of a set of components, as follows (الأغا, 2015, p. 12_13) :

- **Activities:** These are used to create an interactive interface to execute certain commands, such as browsing, searching, calling, and more.
- **Services:** These are components that operate in the background to perform tasks without user intervention. For example, a service can play audio files in the background while the user interacts with other applications or web pages.

- **Content Providers:** These manage the sharing of databases or files, which can be stored and accessed in the file system or an SQLite database. They are accessed through a provider, and other applications can retrieve or modify the data if the provider allows it.

- **Broadcast Receivers:** These components respond to messages sent by the system or other applications, such as notifications about low battery levels. The receiver responds to the message and takes the necessary action in such cases.

- These features make smart applications ideal for religious purposes, including Quranic study, memorization, and translation.

Together, these components enable smart applications to deliver a wide range of services across different domains. Notably, they hold significant potential in religious contexts, including applications designed for Quranic study, memorization, and the translation of its meanings. The integration of such components enhances the accessibility and interactivity of these religious applications, making them valuable tools for non-Arabic speakers seeking to engage with the Holy Quran

3. Smart Applications for Translating the Meanings of the Holy Quran:

Applications designed for translating the meanings of the Holy Quran have become indispensable tools for non-Arabic-speaking Muslims, providing them with accessible means to engage with the Quran in their native languages. These applications play a critical role in overcoming linguistic barriers, serving as essential instruments for understanding and reflecting on the meanings of Quranic verses without requiring mastery of Classical Arabic.

Through these digital platforms, individuals can read the Quranic text, listen to its

recitation, and interact with its content in a language they comprehend, fostering a more profound and personal connection with the divine message. Beyond mere translation, these applications contribute significantly to teaching and learning processes by offering structured opportunities to study and contemplate the Quran's meanings in the users' own languages.

Typically, Quran translation applications are equipped with an array of features that enhance comprehension, such as explanatory commentaries, interpretative resources (tafsir), and authenticated audio recitations. Such features collectively provide users with a holistic and interactive experience, allowing for deeper reflection and understanding of the Quranic text

3.1. Requirements for Developing an Application for Translating the Meanings of the Holy Quran:

Developing an application dedicated to translating the meanings of the Holy Quran necessitates careful, methodical planning and the involvement of a qualified, multidisciplinary team. Such a team must not only possess technical expertise but also demonstrate deep respect for the sanctity of the Quranic text and an understanding of Islamic principles. Furthermore, the application must undergo continuous updates and maintenance to ensure it remains accurate, reliable, user-friendly, and fully aligned with Islamic beliefs and values.

3.2. Steps for Developing the Electronic Application:

Creating a Quran translation application involves several key steps, including (Hameed, 2014, p. 161_164):

- **Obtaining Authorization and Copyrights:** Securing the legal right to create and distribute Quran translations from relevant authorities.

- **Choosing the Platform:** Deciding whether to develop a web-based application, a mobile app (for iOS, Android, or both), or a desktop application. The chosen platform affects the technologies and tools used in development.

- **Selecting Translations:** Determining which reliable and authorized translations the application will adopt.

- **Designing a User-Friendly Interface:** Creating an intuitive interface with features such as text search, bookmarks, highlighting, and the ability to switch between translations.

- **Implementing the Translation Engine:** Integrating translations into the application by storing them in a database and retrieving them dynamically based on user input.

- **Language Settings:** Allowing users to select their preferred language for the app's interface.

- **Audio Features:** Including approved audio recitations of the Quran.

- **Providing Supplementary Materials:** Offering resources like exegesis (tafsir), historical context, and footnotes to help users better understand Quranic verses.

- **Testing for Accuracy and Reliability:** Ensuring the translations are accurate and aligned with the original Arabic text by consulting specialists and Islamic scholars.

- **Addressing Security and Privacy Concerns:** Implementing security measures to protect user data and ensure the application is safe from hacking or other security breaches.

- **Publishing and Distribution:** For mobile apps, publishing on platforms like

the Apple App Store and Google Play Store; for web apps, hosting on a reliable server.

- **Maintenance and Updates:** Regularly updating the application to fix bugs, improve performance, and add new features or translations as needed.

With these steps, the application becomes a practical tool for non-Arabic speakers to read and reflect on the meanings of the Holy Quran in their own language. In this context, the "Jusur" application stands out as one of the most prominent smart applications, offering distinguished translations of the Quran's meanings.

4_ Bridges translation of Quran Application « JUSUR » :

The development of this application is attributed to the Egyptian preacher «Fadel Soliman », who has studied Quranic recitations and received a license to recite and teach the Warsh narration from Dr. Abbas Anwar Al-Masri. This license traces its chain of narration back to the Prophet Muhammad (peace be upon him). Fadel Soliman holds a Master's degree in Sharia, specializing in countering extremism, comparative religions, and theology. He is also a member of the Supreme Council for Islamic Affairs in Egypt and the International Union of Muslim Scholars. In addition, he serves as a consultant for the European Muslim League.

The Bridges application for translating the meanings of the Quran is (Bridges translation of Quran) part of a larger initiative known as "Tadabbur". This project seeks to promote reflection and deep contemplation on the verses of Allah after they are read and understood. Unlike tafsir (exegesis), which is a distinct scholarly field with its own methods and specialists, tadabbur focuses on exploring the deeper messages meant to touch the

heart. According to Fadel Soliman, tadabbur is about delving into the spiritual messages conveyed to the reader. Thus, the Jusur translation aims to assist non-Arabic readers in contemplating the Quran. The translators were not only concerned with accurately conveying Allah's intended message, but also with maintaining the essence and manner in which it was expressed.

The translation was initially published in print before being transformed into a smart application, following more than four years of continuous effort encompassing translation, meticulous revision, and technical development. The project was led by Dr. Hala Mohammed.

4_1 Components of the Application:

The Bridges application consists of several components, including:

Application Interface: (See Figure 1)

The interface includes the application's title in both Arabic and English, as well as the title of the overarching Tadabbur project in elegant, bold Arabic calligraphy: "Liyadabbaru" ("So they may reflect"), inspired by multiple Quranic verses. This is a fitting choice. The interface also uses calm and refined colors, such as green and gold, which are appropriate for the Book of Allah. These colors are soothing to the soul and encourage contemplation.

4_1 Components of the Application:

The Bridges application comprises several integrated components, including:

a) Application Interface (See Figure 1):

The interface displays the application's title in both Arabic and English, alongside the name of the overarching Tadabbur project, elegantly rendered in bold Arabic calligraphy as "ليَدَبَّرُوا" (Liyadabbaru – "So they may reflect"), inspired by various Quranic verses. This design choice is both thoughtful and contextually appropriate.

The color scheme, featuring serene and refined hues such as green and gold, complements the spiritual nature of the Quran. These colors evoke calmness and are conducive to reflection.

Figure 1 : The Interface of the Bridges Application"



B_The Main Page of the Application: (See Figure 2)

The main page of the application features all the chapters (Surahs) of the Holy Quran, accompanied by their respective translations. It also includes the Tadabbur section, showcasing visual media such as videos presented by Fadel Soliman himself (see Figure 3). Additionally, the page offers a general introduction to the project, an overview of the phenomenon of Quranic recitations (Qira'at) in English, and instructions on how to navigate these features within the application. Other components, such as user contributions, are also incorporated.

It is worth noting that the main page serves as the central hub for most of the application's elements, facilitating quick and efficient navigation between its sections. However, the design and color choices could be enhanced to improve the visual appeal. Adjustments in color schemes, font sizes, layouts, and decorative elements would help align the aesthetics with the application's true value and purpose.

"Figure 2: The Main Page of the Application"



C. Application Settings:

The settings consist of parallel texts related to the Quranic text, including the following (see Figures 3 and 4):

- **Recitations:** These are performed by various reciters using different Quranic recitation styles (Qira'at). There are thirty-six reciters, including a child and a woman. Users can choose one or multiple reciters to listen to.
- **Exegesis (Tafsir):** The application includes nine approved tafsir (interpretations), from which the user can select.
- **Additional Footnotes:** These primarily cover the various Quranic recitations (Qira'at).

"Figure 3: Parallel Texts in the Application"



"Figure 4: Approved Exegesis (Tafsir) in the Application"



The application also enables users to provide real-time feedback or suggest improvements interactively. This feature allows developers to review the input and consider it for refining and enhancing the accuracy of the translations (see Figure 5).



"Figure 5: The Interactive Feedback Page in the Application"

From these settings, it is evident that the application is technically rich. However, there are some observations that could improve its presentation, particularly in terms of design (graphics), standardizing shapes, fonts, and colors, which should be more carefully studied for clarity and visual impact on the user. Additionally, the absence of a printing feature in the program is a notable drawback, as it is an important element for a large segment of readers.

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clarity and visual appeal for the user. Additionally, the lack of a printing feature is a notable drawback, as it is an essential tool for a significant portion of readers.

In terms of intellectual content, the application stands out with a set of features that make it unique compared to other applications for translating the meanings of the Holy Quran.

The Intellectual Content of the Bridges Application:

*The translation offered by this application stands out due to three main features that distinguish it from other translations, as outlined below (Amazon, 2020):

*The translation provided by this application stands out for three main features that differentiate it from other translations, as outlined below (Amazon, 2020):

*The world's first translation of the Quran to include the ten canonical recitations (Qira'at):

*The translation presents the main text written in the recitation of Asim as narrated by Hafs. Variations in the recitations are displayed in footnotes marked with "Q." The developers have chosen to include approximately 30% of the variations in recitations, specifically those that affect the meaning.

Example of this feature:

One such example is the translation of verse 192 from Surah Ash-Shu'ara within the application:



Figure 6: Example of Two Different Recitations from the Application"

The verse "نزل به الروح" (from Surah Ash-Shu'ara, verse 192) is recited in two different canonical recitations (Qira'at) (عاشور، 1984، صفحة 188):

First recitation: "نَزَلَ بِهِ الرُّوحُ الْأَمِينُ" (Nazala bihi ar-Rūhu al-Amīn), where "ar-Rūh" (the Spirit) has a fathā on the ḥā' (ح), making it the subject. This indicates that the angel Jibril (Gabriel) came down with the Holy Quran.

Second recitation: "نَزَّلَ بِهِ الرُّوحُ" (Nazzala bihi ar-Rūha), with a fathā on the ḥā' (ح) as the object. This means that Allah, the Exalted, sent Jibril (Gabriel) down with the Holy Quran.

The overall meaning in this context is that Allah sent down Jibril with the Quran. This clarification counters a misconception that the polytheists

attempted to attribute to the Quran, trying to undermine its miraculous nature by suggesting it was inspired by devils instead of humans. Allah's response was: "And it was not the devils who brought it down" (Surah Ash-Shu'ara, 210).

Fadel Soliman believes that presenting both recitations to English-speaking users highlights the miraculous nature of the Quran. Therefore, the application includes both recitations in its translation (see Figure 6). In the first translation:

"The Trustworthy Spirit came down with it" upon your heart, that you may be of the forewarners, in an evident Arabic tongue.

The recitation's point of difference is highlighted in red, and upon clicking it, the second recitation appears on the screen with its translation:

"He bestowed the Trustworthy Spirit with it from on high"

2. The First Translation to Focus on the Phenomenon of Grammatical Shifts (Iltifāt) in the Quran:

This includes shifts in verb tenses, numbers, or pronouns. The phenomenon of iltifāt (grammatical shifts) (Watson, 2007, 38) is present in nearly every Surah of the Quran. It refers to a stylistic transition in discourse from one form to another or from one meaning to another, among other variations. To address the challenge of pronouns, for example, in the Jusur application's translation, the developers approach the issue of whether the pronoun "you" (anta) or imperative verbs like "say" (qul) are singular, dual, or plural in the Quran in a distinctive manner. Unlike the common practice of translators who add parenthetical text to specify the addressee, such as "(O Mohammed)" to indicate the singular, as seen in Mustafa Khattab's translation of the verse "Qul huwa Allāhu Aḥad" (Surah Al-Ikhlās, 1) as:

"Say 'O Prophet' He is Allah—One and invisible" (Bridges Translation of Quran, no date),

which translates to "Say, O Mohammed," the Jusur translators argue that the addressee, in this case, is all people, not just the Prophet. Thus, such an addition is considered unacceptable as it often contradicts the logic of the Quranic text. Based on this, the application introduces new and unique methods to achieve this distinction by adding a superscript letter after pronouns and imperative verbs, as follows (see Figure 7):

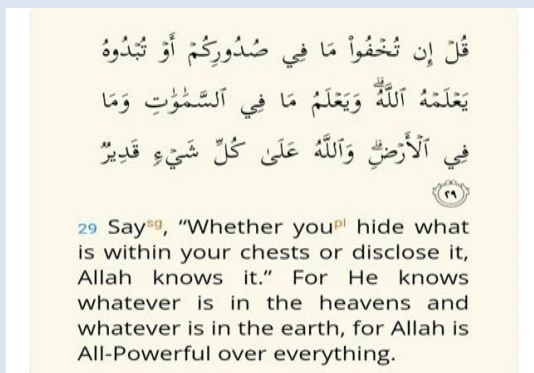
Superscript letters are used as follows:

sg for singular,

pl for dual and plural,

dl for both usages (dual and plural, depending on context).

Figure 7: Example of Translating the Phenomenon of Grammatical Shifts (Iltifāt) in the Application"



3- Purely Linguistic, Almost Literal Translation:

The application is based on a fundamental concept in translation, namely, to prompt the non-Arabic-speaking reader to contemplate the Qur'an as it was revealed—that is, in its original style and form without interpretive commentary in the main text. This is what is conventionally referred to as "literal translation." In fact, this is the prevailing approach among those who have addressed this issue. Most researchers and scholars concerned with the translation of the meanings of the Qur'an have criticized the use of transformational translation procedures—such as addition,

modification, and omission—whenever possible. Instead, they advocate striving to produce a translation that closely mirrors the original structure of the text, accompanied by parallel texts and marginal footnotes that clarify difficult terms and provide contextual background for the Qur'anic verses. This is done in order to preserve the distinctiveness and form of the original text. It is the method adopted by what Taha Abderrahmane referred to as: "the translation of the weighty word," a concept he derived from God's description of the Qur'an as "a weighty word": "Indeed, We will cast upon you a weighty word" (Al-Muzzammil: 5), due to the magnificence of its meanings and attributes (Abderrahmane, The Question of Work, 2012, p. 208).

According to this approach, the Jusoor application presents translations that differ in many respects from the ones readers are accustomed to. One example of this is the model of incomplete sentences, as illustrated in the following case:

In the verse:

"إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى" (An-Nazi'at: 26), the application's translation is:

"Indeed, in this is a lesson for whoever fears"

Whereas Mustafa Khattab translated it as: "Surely in this is a lesson for whoever stands in awe of Allah"

(Bridges Translation of the Quran, no date).

And Abdel Haleem rendered it as:

"There truly is a lesson in this for anyone who stands in awe of God."

(Haleem 2004/2005, p. 407)

It is noteworthy that both translators added the word "Allah", based on the assumption that awe or fear refers to God Almighty.

However, the translators behind the Jusoor app maintain that the translator does not have the right to insert the word "Allah". They argue that since this chapter (An-Nazi'at) is Meccan and was revealed

in the context of the disbelievers of Quraysh, it would not make sense to attribute their fear directly to God. Rather, the intended fear in this context is the existential anxiety of being wrong or astray—which leads to reflection and taking heed. Therefore, the structure of the verse must be preserved as it appears in the original text when translated.

– Example of Verb Tenses:

In this context, the translators of the Jusoor application were keen to preserve the verb tenses as they appear in the Qur'anic text. For instance, everything pertaining to the Hereafter in the Qur'an is expressed in the past tense (in nearly 500 instances), despite referring to future events. An example is the verse:

“وَنَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۚ قَالَ إِنَّكُمْ مَكِثُونَ”
(Az-Zukhruf: 77)

All translators, without exception, have rendered this in the future tense, among them:

Mustafa Khattab's translation:

“They will cry, ‘O Malik! Let your Lord finish us off.’ He will answer, ‘You are definitely here to stay.’”

(Bridges Translation of the Quran, n.d.)

Abdel Haleem's translation:

“They will cry, ‘Malik, if only your Lord would finish us off,’ but he will answer, ‘No! You are here to stay.’”

(Haleem 2004/2005)

Both translations adopt the future tense (“will cry”) in place of the original past tense verb “نَادَوْا” (“cried out”), despite it being grammatically in the past.

In contrast, Jusoor's translation retains the original tense:

“And they cried, ‘O Malek, let your Lord finish us off.’ He said, ‘You are staying.’”

The core idea behind Jusoor's approach is to encourage the Western reader to reflect and contemplate without imposing interpretive authority. Just as the Arabic speaker found this phrasing unusual and was led to reflect, the same sense of strangeness and reflection is intended for

the non-Arabic reader. According to scholars, this stylistic phenomenon—presenting scenes from the Day of Judgment in the past tense although they refer to future events—is meant to emphasize the certainty and inevitability of these events. In the realm of truth (‘ālam al-ḥaqq), time is as if already concluded. (Saeed, 2015, p. 126)

More broadly, the Jusoor application provides a rich and expansive body of knowledge in its translation of the meanings of the Qur'an. Its creators have carefully tracked the differences in Qur'anic readings (qirā'āt) and their nuances, offering practical solutions to many of the challenges of achieving equivalence between Arabic and English. The inclusion of a user suggestion feature within the app itself is expected to play a significant role in further enhancing its quality—whether in terms of the sources it relies upon or in refining the English linguistic expressions themselves.

Conclusion:

Technology has undeniably ushered in a transformative shift in the field of Qur'anic translation. Through innovative digital tools and applications, it has become possible to deliver comprehensive translation experiences that integrate linguistic rendering, interpretive footnotes, variant readings, and audio-visual recitations—all within accessible platforms. These developments have dramatically reduced the time, effort, and cost required to bring the Qur'an closer to non-Arabic speakers, enabling engagement with its message more easily and meaningfully than ever before.

In this context, the Jusoor application emerges as a particularly promising example. It offers a deeply rooted, principle-driven translation approach that seeks to remain as faithful as possible to both the form and meaning of the original Qur'anic text. Rather than adapting the text to fit the expectations of the target

audience, Jusoor invites the reader into the unique linguistic and rhetorical world of the Qur'an itself. This method reflects a broader initiative entitled "Tadabbur for Those Who Do Not Know Arabic", which aims to facilitate personal contemplation of the Qur'an without exerting interpretive control over the reader.

By preserving stylistic features such as verb tense, syntactic structures, and rhetorical devices—rather than smoothing them over for accessibility—the translation encourages the same kind of reflective engagement that an Arabic speaker might experience when encountering the Qur'an for the first time. In doing so, Jusoor offers more than a translation: it opens a pathway for spiritual and intellectual connection, allowing each reader to embark on their own journey of tadabbur—deep, personal reflection—on the divine message.

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