

Cure Beyond Medicine **An Islamic Psycho-Spiritual Approach for Holistic Healing**

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Abstract

Modern biomedicine has achieved remarkable success in treating physical trauma and acute conditions. However, its mechanistic model, rooted in Cartesian dualism, systematically overlooks the psychological and spiritual dimensions of illness. This article proposes a comprehensive healing framework termed “Cure Beyond Medicine” grounded in Islamic psycho-spiritual principles. Drawing upon Quranic concepts of Shifa (divine healing), the tripartite composition of the human being (Ruh, Nafs, Qalb), and Prophetic traditions, the paper argues that ultimate healing is a multi-layered process requiring simultaneous attention to body, mind, heart, and soul. The article introduces a tripartite healthcare approach comprising – healing through sacred words (Ruqya and Quranic recitation); spiritual purification (Tazkiyah) of the soul; and conventional biomedicine. This integrated framework offers a paradigm shift from a purely pathogenic model to a wellness focused one that activates the body’s core healing capacity through spiritual practices. The paper concludes that while medicine treats pathology, psycho-spiritual connection to the Divine, heals the whole human being.

Keywords:

Anxiety, Power of Words, Spirituality, Overall Wellbeing, Maristan Model

1. Introduction: The Limitations of the Biomedical Paradigm

The subject of “Cure Beyond Medicine” is profoundly relevant to the medical profession and to the daily realities of human existence. Despite unprecedented advancements in medical science, there are times when biomedical treatments fail, and patients do not survive. It is a heart-breaking reality witnessed daily in hospitals worldwide. Death remains the ultimate, inescapable reality in this temporal world. As the Holy Quran reminds us:

“Everyone upon it (the earth) will perish. And there will remain the Face of your Lord, Owner of Majesty and Honor.” (Surah Ar-Rahman, 55:26-27)

Modern medicine serves as an indispensable foundation of healthcare in developed nations. However, a significant fact remains, despite substantial investments in biomedical research and technology, not all patients respond positively to conventional treatment methods. This reality necessitates a critical re-evaluation of the biomedical approach and calls for a shift toward more integrated healthcare models.

Most of the global population (approximately 80%) already utilizes various forms of traditional, religious, spiritual, and complementary approaches alongside conventional biomedicine (Hoenders et al., 2024). Given the evident limitations of a purely biomedical approach, the need of the hour is to move beyond sole reliance on it and effectively integrate alternative modalities into comprehensive healthcare plans.

Furthermore, the persistent stress experienced by healthcare professionals impacts the patient-physician relationship. The medical field carries immense responsibility; doctors and nurses work tirelessly around the clock. While humanity salutes these professionals for their profound sense of duty, a critical question remains: why do some patients fail to respond positively to biomedical treatment methods?

The answer, this paper argues, lies in the reductionist nature of modern biomedicine, which treats the body as a machine while neglecting the soul, heart, and spirit.

2. The Cartesian Void: Fragmentation of the Human Being

The legacy of René Descartes' concept of Cartesian dualism has profoundly fragmented the human being. The body is often viewed as a mechanistic entity, distinct from the mind and soul.

While this perspective has proven effective for acute medical care and surgical interventions, it creates a significant "void" in the treatment of mental health issues and spiritual distress. Patients often report that although they have recovered biologically or physically, they do not feel entirely well or whole (Thibaut, 2018).

This fragmentation contrasts sharply with the Islamic worldview, which posits the human being as an integrated whole comprising:

- **Ruh** (Spirit): The divine essence breathed into humanity, representing the eternal, non-physical aspect of human existence.
- **Nafs** (Self): The ego or psyche, encompassing desires, inclinations, and the seat of moral struggle.
- **Qalb** (Heart): The center of consciousness, moral awareness, spiritual perception, and emotional intelligence.
- **Jism** (Body): The physical vessel through which the other components interact with the material world (Keshavarzi & Ali, 2020).

Therefore, there is a dire need for an integrated approach – one that does not simply prescribe medicine and offer prevention advice but addresses the emotional and spiritual turmoil patients experience during physical ailments. Treating a headache or a bacterial infection is merely one component of a complete health plan that every individual deserves. Hence, “Cure Beyond Medicine” proposes a holistic approach that recognizes the interconnectedness of body, mind, and soul.

3. The Tripartite Healthcare Approach: An Islamic Model

The integrated model proposed in this article is deeply rooted in Islamic fundamentals and traditional spiritual healing practices. It is not merely a healthcare plan; it is a holistic approach to human flourishing. In the Islamic worldview, this represents a revival of the classical approach to healing by integrating Quranic sacred words, Tazkiyah (purification) remedies, and biomedicine.

The Quran introduces an insightful principle regarding sickness:

“And when I am sick, it is He who cures me.” (Surah Ash-Shu'ara, 26:80)

Prophet Ibrahim (AS) articulated a distinction between the occurrence of disease and the intervention of cure. The Quran

suggests that medicine may treat biological problems, but ultimate healing is a divine intervention that transcends the material domain.

This article argues that “Cure Beyond Medicine” is not a rejection of modern medical science but it’s necessary complement. It constitutes a shift from purely clinical treatment to a tripartite psycho-spiritual health care plan that activates the body’s core capacity for healing through spiritual practices (Badri, 2013).

The Three Components:

1. **Healing through Sacred Words:** Ruqya, Quranic recitation, and Prophetic supplications (Adhkar).
2. **Spiritual Purification:** Tazkiyah of the Nafs, emotional regulation, and psychological counseling grounded in Islamic principles.
3. **Conventional Biomedicine:** Modern medical science, pharmaceuticals, and surgical interventions.
4. **Anxiety:** The Unavoidable Companion of Illness.

The experience of illness is frequently accompanied by psychological trauma. Some individuals experience mild anxiety, while others suffer from deep-seated distress. Notably, the severity of physical ailments does not always correlate with the level of patient anxiety; often, the distress stems from the individual's psyche rather than the physical illness itself.

Therefore, a crucial aspect of treatment involves addressing the patient’s psyche understanding their mental state and managing it effectively. It is obligatory for a healer to observe the patient's emotional state at the time of prescribing medicine for their biological suffering. This holistic assessment ensures that treatment addresses the whole person, not just the pathology.

The persistent stress experienced by healthcare professionals further complicates this dynamic. The medical field carries immense responsibility, and doctors and nurses work tirelessly. The demanding nature of the profession can inadvertently affect the quality of patient interaction, highlighting the need for self-care among healers as well.

5. The Power of Words: Speech as Therapy

Words possess a unique power. A landmark 2004 study demonstrated that a physician's gentle words can facilitate healing, while harsh words can impede the recovery process (Bedell et al., 2004). This means that words contain a healing quality or a harmful one.

Rasoolullah (S.A.W) once said:

“Indeed, some words have a magical power.”

This Hadith underscores the profound impact of speech. Allah (SWT) has instructed believers in the Holy Quran to maintain gentle speech:

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them." (Surah Al-Hujurat, 49:11)

Humiliation disturbs the other person's psyche. This implies that just as words can heal, they can also cause illness—because words hold immense power. Words and the manner of conversation can be integral to the healing process. Calming words and a gentle tone from the healer become a source of healing for patients.

The Messenger of Allah (PBUH) possessed the most noble character. He was neither harsh nor abrasive; rather, he was exceedingly gentle-tempered and soft-spoken. However, the demands of the medical profession can make adopting such a demeanour challenging. Amidst 10-hour shifts and constant pressure, using soft words to patients might seem as difficult as lifting a mountain.

Nevertheless, a healer who momentarily sets aside their fatigue to attend to a patient with gentleness and humility fulfils a sacred responsibility, transferring healing energy through their demeanour. The patient becomes pleased and satisfied, and this positive interaction initiates the healing process.

5.1. Counselling as a Powerful Remedy

This is why counselling is a powerful remedy. When speaking to someone with love, and using relaxing and comfortable words, positivity awakens and negativity is suppressed. Speaking to one another with love and using relaxing and comforting language generates positivity and suppresses negativity. From this point, healing begins.

A patient who arrives with great disappointment due to illness, after effective counselling, leaves the clinic with hope. Half of the healing has been achieved through positive words, a gentle tone, and a smiling gesture. It is said that in such situations, sometimes even a full dose of Panadol would be unnecessary. Words hold the power of healing, and there is genuine healing power in positive words and a gentle tone.

5.2. Placebo, Nocebo, and Tawakkul

Modern psychology acknowledges the “placebo effect” – the power of belief to alter a physical state. The “nocebo effect,” where negative beliefs induce sickness, further underscores the power of expectation (Koenig, 2012). Islamic spirituality elevates the placebo concept to “Tawakkul” (reliance upon Allah) – active trust in the Divine Healer. The Hadith Qudsi states:

“I am as My servant thinks I am.” (Bukhari)

This places immense therapeutic power on the patient's perception. Fearing a disease as an unmanageable catastrophe can worsen the condition, while viewing it as an expiation of sins or a test from a Merciful God can transform the biology of stress into the biology of acceptance.

6. The Power of Sacred Words: Quranic Healing

The Quran encompasses therapeutic words. The divine book describes itself not merely as a book of law but as a source of healing. Allah (SWT) says:

“O mankind, there has come to you, instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.” (Surah Yunus, 10:57)

This verse indicates that the sacred words of the Quran possess healing power. In Surah Al-Isra, Allah states:

“And We send down of the Quran that which is healing and mercy for the believers.” (Surah Al-Isra, 17:82)

In other words, the Quran is a source of absolute healing (Shifa). Reciting and listening to the Quran have a soothing effect on the human nervous system, reducing anxiety, stress, and depression (Kannan et al., 2022). At the same time, it combats spiritual diseases of the heart, such as fear, grief, despair, and hopelessness. It also provides cognitive framing for patients to understand their sufferings as trials or expiation of sins.

6.1. Psycho-Spiritual Mechanisms of Quranic Recitation

From a psycho-spiritual perspective, the recitation of the Quran functions on multiple levels:

Cognitive Restructuring: The narratives of the Prophets – the patience of Prophet Yaqub (AS), the distress of Prophet Yunus (AS)

in the belly of the whale – provide cognitive models for reframing suffering. The narrative of Prophet Ayub (AS) is particularly compelling, confirming the experience of severe loss and physical illness while demonstrating great resilience leading to ultimate recovery. This Quranic message aligns with Viktor Frankl's Logotherapy, which emphasizes that finding meaning in suffering is the primary driver of human resilience (Frankl, 1985)

Sonic and Neurophysiological Impact: The rhythmic, melodic nature of Tajweed (rules of recitation) has been shown in preliminary studies to induce alpha brainwave activity associated with relaxation and reduced anxiety. The sound itself becomes a therapeutic modality, calming the sympathetic nervous system (the "fight or flight" response) and activating the parasympathetic system ("rest and digest") (Saniotis, 2018).

Spiritual Cognitive Therapy: Verses emphasizing God's mercy, omnipotence, and proximity combat the negative cognitive triad of depression (negative view of self, world, and future). The verse "Indeed, with hardship (will be) ease" (Quran 94:6) acts as a cognitive anchor against hopelessness, a core symptom of depressive disorders.

6.2. Surah Al-Fatiha as a Healing Modality

Ibn Qayyim Al-Jawzi stated that once he stayed in Makkah and couldn't find a doctor or medicine. He treated himself with Surah Al-Fatiha and saw that it had a wonderful effect. He said he would describe this to those who complained of pain, and many of them would recover quickly (Ibn Qayyim, Al-Jawaabul-Kaafee).

A group of companions of Allah's Messenger (ﷺ) sought hospitality from a tribe but were denied. When the tribe's chief was bitten by a snake and conventional treatments failed, the travellers were asked for help. One companion agreed to perform a Ruqya on the condition of compensation. He recited Surat-al-Fatiha, healing the chief completely. Upon receiving their payment, the companions decided to consult Allah's Messenger (ﷺ) before distributing the sheep. The Messenger affirmed the efficacy of Surat-al-Fatiha as a Ruqya. (Sahih Al-Bukhari: 5749)

6.3. Contemporary Research on Quranic Healing

A 2020 study found that Quran recitation therapy and aromatherapy effectively reduced stress levels among cancer patients, activating hormones and chemical compounds that induced calmness

(Ernawati et al., 2020). According to Christian scholarship, the power of sacred texts and authorized sacred recitations is crucial in healing across religious traditions (Dein, 2002). Divinity expands diagnosis to investigate unknown causes, including interpersonal conflict, moral breaches, and spiritual imbalances, and remains a dynamic, thriving practice in the modern world.

7. Illnesses of the Soul: The Nafs, Qalb, and Ruh

There are illnesses that affect a person physically, and there are those related to the soul. A human being is a composite of three elements beyond the physical body: the heart, the Nafs, and the spirit. If someone is physically ill and simultaneously experiencing despair while also harbouring grievances – then all three aspects are in distress: the body, the heart, and the soul.

Sometimes, a person's gestures reveal whether they are spiritually unwell. A smiling face radiating gentleness versus a furrowed brow indicates what resides within. Imam Razi and Ibn Qayyim stated that whatever is in a person's heart will find expression on their tongue and leave its mark on their face. The tongue acts as a spoon for the heart, pouring out the state of the heart – whether sweet or bitter, sugary or salty. The words one utters reveal the state of one's heart (Ibn Qayyim, Al-Jawaabul-Kaafee).

Amr bin Shu'ayb narrated from his father, from his grandfather, from the Prophet (SAW) who said:

“The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere... they will be dragged into a prison in Hell called Bulas, submerged in the Fire of Fires, drinking the drippings of the people of the Fire, filled with derangement.” (Tirmidhi: 2492)

This is because they ruined their hearts and defiled their souls. The Messenger of Allah (PBUH) likened them to swine – the filthiest physical creature on earth—stating that on the Day of Judgment, adulterers will be resurrected in the form of swine. Since their souls had become corrupted, they will not rise in human form. When the soul becomes impure, the ailment persists if it is not purified. Consequently, there are three types of diseases: physical, psychological, and spiritual.

7.1. Transformation of Spiritual Sickness into Physical Illness

These three types of diseases require comprehensive treatment. Initially, the body may appear healthy; it functions normally. However, if one allows the heart to become impure, the impurity transfers to the soul. This indicates underlying spiritual issues that may manifest as psychological issues or severe emotional problems. Gradually, these effects transform into stress, which then impacts the outer body. The internal ailment transforms into physical illness.

A gynaecologist may tell a woman she is unable to conceive because she is under great stress. A medical student may experience chest pain and a heart rate fluctuating between 105 and 111 during exams, which is attributed to exam-related stress. The stress of losing material possessions, the pressure of people's attitudes, the burden of unfulfilled desires, the fear of failures, and marital breakdowns – consider the burdens we carry on our shoulders.

It is these seemingly minor problems that give rise to mental stress and affect us. Medical science confirms that mental stress can lead to physical ailments, including infertility and heart disease. When this state takes hold, the mind begins to signal illness, lethargy, and listlessness.

A Key Point:

Mental stress is not a disease in the Quranic view; rather, it is an issue related to human emotions. Grief and fear are emotions that deeply disturb the psyche. They occur when one faces extraordinary circumstances – when expectations are shattered, a remark devastates emotionally or facing humiliation.

8. Resolving Psychological Turmoil: Strengthening the Bond with Allah

Another means of resolving psychological and emotional turmoil and healing a broken heart for the believer is to strengthen their bond with Allah.

This is neither an outdated notion nor a matter of religious extremism; rather, it is a profound reality. Once one attains genuine conviction in this – establishing a relationship of closeness, trust, loyalty, and love with Allah – then no one in the world possesses the power to trouble Allah's loyal servants.

The Prophets (peace be upon them) were reviled, pelted with stones, and even killed; the most righteous people endured the greatest hardships, even though Allah was immensely pleased with

them. Allah was deeply pleased with the Messenger of Allah (PBUH) – which is precisely why the Prophet attained the station of Maqam-e-Mahmud. Yet Abu Jahl was permitted to persist in calling the Prophet Abtar (cut off/childless). The Prophets understood that these hardships were tests from Allah; therefore, they remained undisturbed.

The true result of Tawakkul is that when a believer faces any hardship, their first and last resort is Allah (SWT) – not wealth, influential people, etc. Allah (SWT) says in Surah At-Talaq:

“And whoever puts his trust in Allah, He is sufficient for him. Indeed, Allah will accomplish His purpose.”
(Surah At-Talaq, 65:3)

The Hadith of the Prophet Muhammad (PBUH) illuminates this integration: Anas ibn Malik reported that a man said:

“O Messenger of Allah, should I tie my camel and trust in Allah, or leave it untied and trust in Allah?”
The Prophet said, “Tie her and trust in Allah”
(Tirmidhi).

This Hadith refutes both fatalism and atheistic materialism. “Tying the camel” represents the obligation to seek medical or alternative treatment. “Trusting in Allah” represents the psycho-spiritual submission that the outcome is not solely determined by the material cause. This belief structure reduces the anxiety associated with uncertainty. When a patient believes that a Higher Power is in control, cortisol levels associated with stress decrease, enhancing immune function (Koenig, 2012).

9. The Psychophysiology of Salah and Dhikr

Islamic rituals are not merely symbolic; they are structured psycho-spiritual exercises.

Salah (Prayer):

The physical postures of Salah (standing, bowing, prostrating) resemble a moving meditation or a form of Yoga. The prostration (Sajdah) is unique in that it positions the heart above the head, increasing blood flow to the brain. More importantly, the act of "submission" during distress is psychologically cathartic. It allows the ego (Nafs) to surrender its illusion of omnipotent control, relieving the burden of "fixing" oneself. It transitions the patient from

a state of “doing” to a state of “being,” reducing the anxiety of chronic illness management (Saniotis, 2018).

Dhikr (Remembrance of God): The Quran states:

“Verily, in the remembrance of Allah do hearts find rest.” (Quran 13:28)

This is a direct scriptural affirmation of the link between spirituality and physiological homeostasis. The repetitive chanting of phrases (Tasbih, Tahmid, Takbir) acts as a mantra. Psychologically, it occupies the “working memory,” interrupting rumination and catastrophic thinking associated with depression and anxiety. Neurobiologically, repetitive prayer and meditation have been linked to increased gray matter in the prefrontal cortex, the area of the brain responsible for emotional regulation and executive function (Ogunbona et al., 2025).

9.1. Dua (Supplication): Catharsis and Connection

Supplication is the direct, unstructured communication between the patient and the Divine. From a psychodynamic perspective, Dua serves as a safe space for catharsis. The patient can express anger, fear, and despair without judgment. The Prophet Muhammad (PBUH) modelled this in his own distress, turning to prayer and saying, “Bilal, comfort us with it (the call to prayer).”

The act of verbalizing internal pain reduces the “alexithymia” (inability to express feelings) often found in somatic disorders. By asking God for healing, the patient acknowledges their vulnerability, the first step in psychological healing. It also counters the isolation of sickness; the patient feels a connection to the “Most Merciful,” mitigating the loneliness that exacerbates physical pain (Sukandar et al., 2024).

10. Historical Precedent: The Maristan Model (The Early Islamic Hospitals)

The integrated approach advocated in this article is not novel; it finds profound precedent in the Islamic tradition. The classical Islamic hospital, known as the Maristan, embodied a holistic model of care that targeted not only psychological wellbeing but also physical, spiritual, and social wellbeing.

This model was both sustainable and affordable, remaining accessible to those most in need. It addressed the numerous underlying factors contributing to disturbances, including the interaction of the individual with various agents of time and space.

These factors considered both the physical and metaphysical realms of existence by localizing the unified relationship with God (Tawhid) at the very center of care and cure (Nursoy-Demir et al., 2024).

This multiplex model required multidimensional treatment delivered by agents of healing through direct subjects (a multidisciplinary team of treatment) and indirect objects (architecture, nature, administrative system, and nutrition). The Maristan model emphasized the interconnected aspects of the human psyche – the qalb (heart), aql (mind), nafs (self), and ruh (soul) – in relation to the body. It suggests to modern clinicians a paradigm shift in perception, definition, and intervention that requires them to advance beyond what is today defined as “mental health” (Nursoy-Demir et al., 2024).

11. Researchable Points for Future Investigation

- i. Based on the framework presented, the following areas warrant further empirical and theoretical investigation:
- ii. Neurobiological Correlates of Ruqya: Empirical studies utilizing fMRI and EEG to measure the neurobiological changes during Quranic recitation and Ruqya therapy, particularly in patients with anxiety and PTSD.
- iii. Clinical Trials of Integrated Models: Randomized controlled trials comparing the efficacy of integrated Islamic psycho-spiritual interventions (combining conventional treatment, counseling, and spiritual practices) versus conventional treatment alone for chronic non-communicable diseases and mental health disorders.
- iv. The Role of Tawakkul in Physiological Outcomes: Investigating the relationship between Tawakkul scores (measured by validated scales) and physiological markers of stress (cortisol etc.) in patients undergoing treatment for chronic illnesses.
- v. Effectiveness of Surah Ar-Rahman Therapy: Systematic, peer-reviewed studies examining the specific therapeutic claims associated with Surah Ar-Rahman recitation for cancer patients and those with terminal illnesses.
- vi. Integration of Islamic Spirituality in Healthcare Training: Developing and evaluating training modules for healthcare professionals on integrating spiritual assessment and Islamic psycho-spiritual interventions into clinical practice.
- vii. Comparative Effectiveness of Adhkar: Controlled studies comparing the psychophysiological effects of specific

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- Prophetic supplications (Adhkar) on depression, anxiety, and stress compared to secular mindfulness-based interventions.
- viii. The Nocebo Effect in Islamic Contexts: Exploring how negative expectations, influenced by spiritual interpretations (e.g., viewing illness as punishment), may exacerbate symptoms, and how Islamic counseling can address this phenomenon.
 - ix. Studies on Salah and Neuroplasticity: A research on the long-term effects of regular Salah practice on brain structure, executive function, and emotional wellbeing in aging populations.
 - x. Maristan Model Implementation: Feasibility studies on implementing the Maristan model of holistic care in contemporary healthcare settings, particularly in Muslim-majority countries and communities.
 - xi. Quranic Narratives as Therapeutic Descriptions: Investigating the therapeutic efficacy of using Quranic narratives (e.g., Prophet Ayub's patience, Prophet Yunus's distress) as cognitive-behavioral interventions for patients with chronic illness and depression.
 - xii. Spiritual Emergency and Mental Health: Examining the intersection of spiritual experiences, religious coping, and psychopathology from an Islamic perspective.
 - xiii. Community-Based Spiritual Interventions: Evaluating the effectiveness of community-based spiritual support groups (e.g., Halqa) in promoting mental health and resilience.
 - xiv. Digital Islam and Mental Health: Assessing the potential of digital platforms, apps, and online counseling services that integrate Islamic spirituality for mental health support.

12. Conclusion: Towards an Integrated Model

- i. "Cure Beyond Medicine" necessitates a fundamental shift from a solely pathogenic model – focusing on the disease – to a wellness model that focuses on the wholeness of the person and the promotion of health. An Islamic psycho-spiritual framework asserts that:
- ii. The Body is treated by the physician (Tibb) and conventional medicine, utilizing pharmaceuticals, surgery, and evidence-based interventions.
- iii. The Mind is treated by cognitive reframing through Quranic narratives, Prophetic traditions, and the practice of Tawakkul

- (Trust in God). This addresses the cognitive distortions that exacerbate illness and promote resilience.
- iv. The Soul is treated by ritual (Salah) and remembrance (Dhikr), which regulate the nervous system, reduce stress, and enhance neuroplasticity (Ogunbona et al., 2025).
 - v. The Heart is treated by Dua (supplication) and connection to the Divine, alleviating existential distress and providing a safe space for emotional catharsis (Sukandar et al., 2024).
 - vi. The Social Self is integrated through communal worship (Juma'h), which enhances social bonding, reducing the isolation that exacerbates physical and psychological pain.
 - vii. In the light of the Quran and Hadith, the physician is a facilitator, but the Healer is God. A patient equipped with spiritual resilience is not a passive recipient of drugs but an active participant in their own healing journey. The medicine treats the pathology, but the psycho-spiritual connection to the Divine heals the human. The ultimate goal is the nurturance of balance across all components of the human psyche, leading to an integrative whole or unity of being accompanied by a healthy heart (Qalb Salim).
 - viii. This model reconnects modern medicine to its ancient roots, restoring the primacy of the human being and their relationship with the Creator as the foundation for holistic health and well-being. This approach bridges theology, psychology, and neuroscience, offering novel insights for holistic trauma interventions and setting the stage for a more compassionate, effective, and truly humane healthcare paradigm.
 - ix. The Cure Beyond Medicine is not a rejection of science – it is an embrace of the sacred dimension of healing that science alone cannot reach.

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