

The Use of *Al-Jaldah* (الجلدة) And *Ad-Darbah* (الضربة) As A Method of Spiritual Healing: An Analysis From Islamic Medical Practice

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Abstrac:

Islamic medical practice employs a variety of techniques and approaches. Some have been well established and widely practiced, and some are not yet being explored and understood in depth. The use of *Al-Jaldah* (الجلدة) and *Ad-Darbah* (الضربة) in treating patient is rarely discussed. It raises the question whether such practice has basis in Islam. This study aims to examine whether such treatment complies with Islamic teachings or not. The methodology applied is purely qualitative as it involves cross-field studies in Sharia and Islamic medical practice. The information was gathered through library research and interview with practitioner of the technique. The findings of this study are: (i) *Al-Jaldah* (الجلدة) and *Ad-Darbah* (الضربة) as a form of treatment have their roots in the Al-Quran, Al-Hadith and practice of prominent Muslim scholars (Spiritual Healing in Islam); (ii) despite its sound fundamental, such treatment must adhere to a set of care guidelines. The findings of this study will resolve any issue surrounding the subject of such treatment. This study will also assist the relevant authorities in addressing current concerns that call for in-depth research.

Keywords: Islamic Medical Practice, Shari'a Compliance, al-jaldah (الجلدة), Ad-Darbah (الضربة), Islamic Spiritual Healing.

1. Introduction

Malaysia is one of the countries that emphasizes the development of traditional and complimentary medicine (TCM). In fact, the Malaysian Ministry of Health established the Traditional and Complementary Medicine Division in February 2004, with the mission of ensuring that TCM is safe and of high quality towards the well-being of the people. In March 2016, the Traditional and Complementary Medicine Act 2016¹ was enacted and came into effect in August 2016. The Act recognised seven fields of traditional practice namely Malay Traditional Medicine, Chinese Traditional Medicine, Indian Traditional Medicine, Homeopathy, Chiropractic, Osteopathy and Islamic Medical Practice.

The term Islamic Medical Practice (IMP) refers to an effort by a competent and qualified Muslim to treat physical and spiritual illnesses using techniques derived from the Qur'anic verses, prayers based on the Hadith, the customs of the pious ancestors, trustworthy scholars, or a combination of all of them, using methods or materials allowed by Shariah². The scope of IMP is fairly broad based on this definition. In Islam, therapeutic approaches can be derived from anything the Prophet Muhammad said, did or endorsed. IMP also incorporates the techniques used by reliable scholars who base their

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decisions on studies of texts from the Al-Quran and the Sunnah. Therefore, IMP is not limited to the recitation of the Ruqyah Shar'iyah, cupping (*hijamah*) or consumption of certain foods. In fact, there are a number of other techniques that are little known yet have a foundation in the Al-Quran and the Al-Hadith. *Al-faşdu* (الفصد), *al-ġhuraḥ* (الغرة), *al-jaldah* (الجلدة) and *Ad-Darbāḥ* (الضربة) are a few of these. This paper will only focus on the technique of *al-jaldah* (الجلدة) and *Ad-Darbāḥ* (الضربة).

1.2 Research Problem

Al-jaldah (الجلدة) and *Ad-Darbāḥ* (الضربة) are terms used to describe treatments that involve striking and hitting on certain parts of the patient's body in order to treat him. Although some practitioners have engaged in the healing process by using such methods, they do not appear to be widely performed. Questions about this approach emerged as a result of its unpopularity. One of them is if it has a basis in Islam and complies with *aqidah* and *shariah*. If so, how will this practice be put into action? This paper aims to analyze texts that discuss the principles underlying this therapy and how they ought to be used in Islamic medicine.

2. Research Methods

This study is purely descriptive-qualitative in nature. First, content analysis on the Quran, the Hadith and books of Muslim scholars relating to Prophet's methods for diagnosing and treating patients. Secondly, interview with a practitioner of the therapeutic procedures, Sheikh Dr. Hj Jahid bin Haji Sidek, the founder of the Manarah Islamic Treatment Centre who apply the technique of *al-jaldah* (الجلدة) and *Ad-Darbāḥ* (الضربة) in treatment since 1995. Data derived from both methods will be used to determine whether there is a strong basis in Islam for the practicality of these methods from the perspectives of belief (*aqidah*) and Islamic law (*shari'ah*).

3. Results and Discussion

3.1 Results

The outcomes of the study can be seen in three aspects:

3.1.1 *al-Jaldah* (الجلدة) and *Ad-Darbāḥ* (الضربة) were mentioned in Al-Quran and Hadith

The Quran's directives and the teachings of the Prophet Muhammad (peace be upon him) are essentially the foundations upon which the usage of *al-Jaldah* (الجلدة) and *Ad-Darbāḥ* (الضربة) are founded. The caning or whipping of a person is a sanctioned punishment for a number of infractions under Islamic law. These types of punishment contain a variety of wisdoms that cannot be attained through logical reasoning. As mentioned in Surah An-Nur, verse 2:

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ

The woman and the man guilty of adultery or fornication flog each of them with a hundred stripes.

Allah prescribed the 100-lash penalty meted out to an adulterer who is a *muhsan* Muslim (one who has never been married). Similarly, the punishment of 80 lashes is prescribed for someone who accuses another Muslim of committing adultery (*qazhaf*) but fails to provide four eyewitnesses to substantiate the accusation. Surah An-Nur, verse 4 provides:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدوهُمُ ثَمَانِينَ جَلْدَةً

And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations) flog them with eighty stripes

Islam also stipulates the punishment of caning for those who consume alcohol as this act is closely related to the deeds of satan (Surah Al-Maidah, verse 90). Hence, the punishment for this offense is 80 lashes (Hadith narrated by Imam Muslim, Hadith no. 3281). In family matters, Allah permits the use of physical punishment as one of the means to teach a wife who behaves rebelliously (An-Nisa: 34):

وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ

As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), refuse to share their beds, and beat them (lightly)

Parents also are permitted to punish their child who has reached the age of ten as one of the means to teach a child to perform prayer (Sunan Abu Daud, Hadith no. 490).

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ

Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old

In light of these divine revelations, it may be said that the Quran and Sunnah do refer to the practice of caning and physical punishment as a means of correcting misbehavior and of educating people.

3.1.2 *al-Jaldah (الجلدة) and Ad-Ḍarbah (الضربة) in the Prophet's medical practices*

The companions often consulted the Prophet SAW (peace be upon him) when they had health-related problems. Occasionally, the Prophet would recite certain verses from the Quran as incantations (ruqyah), such as Surah Al-Fatihah, Ayat Al-Kursi, Al-Muawwizatain, and others. On other occasions, the Prophet SAW employed the *al-jaldah* (الجلدة) and *Ad-Ḍarbah* (الضربة) techniques to treat his companions as narrated in the following hadiths:

1. Imam An-Nasai narrates in his Sunan, volume 6, page 256, an incident in which the Prophet stroked Sahl bin Hunai'f's chest when he was experiencing the evil eye.

فَلَمَّا أَتَاهُ ضَرْبَ صَدْرِهِ ، ثُمَّ قَالَ : اللَّهُمَّ أَذْهِبْ حَرَّهَا وَبَرِّدْهَا وَوَسِّبْهَا

"When the Prophet s.a.w. arrived, he then struck his chest and prayed, 'O Allah, remove the heat of this disturbance, its discomfort, and its ill effects.'"

2. Imam al-Bukhari narrates in his Shahih, Kitab Jihad, hadith no. 2797 an incident in which the Prophet stroked Jarir bin Abdullah's who was having trouble in riding his horse.

وَكُنْتُ لَا أَتَيْتُ عَلَى الْخَيْلِ فَضْرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثْرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ اللَّهُمَّ تَبَيَّنْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا

"As for me, I couldn't stay seated properly on my mount (constantly falling off), so the Prophet S.A.W. struck my chest until I could see the mark of his hand on my chest. He then prayed, 'O my Lord, make him steady in his seat and make him a guide who guides others to the right path.'"

3. Imam At-Tabarany reported in his al-Mu'jam al-Kabir that the Prophet stroked the back of the patient's body with a twisted cloth:

بمجامع ثوبه من أعلاه وأسفله، فجعل يضرب ظهره حتى رأيت بياض إبطيه، ويقول: (اخرج عدو الله! اخرج عدو الله!) فأخذ

The Prophet S.A.W. held the upper and lower ends of the garment and struck the boy's back until I could see his armpits. He said, "Leave, O enemy of Allah! Leave, O enemy of Allah!"

4. Imam At-Tabarany reported in his al-Mu'jam al-Awsat that the Prophet stroked the chest of Umar al-Khattab while he embraced Islam:

عن ابن عمر أن رسول الله صلى الله عليه وسلم ضرب صدر عمر بيده حين أسلم ثلاث مرات وهو يقول: "اللهم أخرج ما في صدر عمر من غل وأبدله إيماناً". يقول ذلك ثلاث مرات

It is narrated from Ibn Umar that the Messenger of Allah (peace be upon him) struck the chest of Umar with his hand three times when Umar embraced Islam, and he said, "O Allah, remove from Umar's heart any rancor and replace it with faith." He repeated this statement three times.

5. Imam Ibn Majah reported in his Sunan, Hadith no. 3548, that the Prophet (peace be upon him) stroked the chest of Uthman bin Abi al-'As At-Thaqafi, who was experiencing disturbance from Satan during his prayer:

يا رسول الله عرض لي شيء في صلاتي حتى ما أدري ما أصلي قال ذلك شيطاناً انثه فدنوت منه فجلست على صدور قديمي قال فضرب صدري بيده وتفل في فمي وقال اخرج عدو الله ففعل ذلك ثلاث مرات

O Messenger of God, something occurred to me during my prayer, so that I did not know what I was praying. He (the Prophet) said, 'That was Satan who came close to you, so seek refuge from him.' I sought refuge from him. I sat on the tops of my feet and he (the Prophet) struck my chest with his hand and spat in my mouth. Then he said, 'Get away, O enemy of Allah!' He repeated this three times."

6. Imam At-Tabarany reported in his al-Mu'jam al-Kabir that the Prophet stroked the chest of Uthman bin Abi al-Aas as narrated by Uthman bin Basyar:

سمعت عثمان بن أبي العاص يقول شكوت إلى رسول الله صلى الله عليه وسلم نسيان القرآن، فضرب صدري بيده فقال: «يا شيطان اخرج من صدر عثمان» قال عثمان: «فما نسيت منه شيئاً بعد أحببت أن أذكره

"I heard Uthman bin Abi al-Aas saying, 'I complained to the Messenger of Allah (peace be upon him) about my forgetfulness regarding the Quran.' He struck my chest with his hand and said, 'O Satan, get away from Uthman!' Uthman said, 'After that, I did not forget anything from the Quran that I loved to recall.'"

3.1.3 *Al-Jaldah (الجلدة) and Ad-Ḍarbah (الضربة) applied by muslim scholars*

Through research on books written by scholars, we also found several occasions about the use of treatments in the form of beatings and strikes by the pious predecessors (Al-Salaf Al-Soleh). Although few, these accounts can support the notion that the method of beatings and strikes can have a significant impact. Among these occasions are:

1. Imam Ahmad ibn Hanbal asked his companion to threaten the jinn that possessing a woman with 70 times strikes using a wooden sandal. This story is narrated by Al-Qādi Abū al-Hussayn bin al-Qādi Abū Ya'la bin al-Farra' al-Hambaliyy in his book Ṭabaqāt Aṣḥāb al-Imām Ahmad:

فأعطاه الإمام نعلين من الخشب، وقال: اذهب إلى دار أمير المؤمنين، واجلس عند رأس الجارية، وقل للجني: قال لك أحمد: أيما أحب إليك: تخرج من هذه الجارية، أو تصفع بهذا النعل سبعين؟

So, Imam Ahmad gave his companion two wooden sandals and said: "Go to the residence of the Amir al-Mu'minin (Caliph), sit beside the girl's head, and say to the jinn: "Ahmad commands you, which do you prefer: to leave this girl or to be struck with this sandal seventy times?"

2. In number of occasions, Ibn Taymiyyah struck a patient possessed by a jinn using his wooden stick. This story is narrated by Imam Ibn Qayyim Al-Jawziyya in his book Al-Tibb Al-Nabawiyy:

وربما كانت الروح ماردة فيخرجها بالضرب، فيفيق المصروع، ولا يحس بالألم. وقد شاهدنا نحن وغيرنا منه ذلك مرارا

And perhaps the spirit (jinn) was stubborn, so it was expelled through striking, and the afflicted person wakes up without feeling pain. We have witnessed this, as well as others, happening repeatedly.

3. Ibn Taymiyyah wrote in book Majmu' al-Fatawa:

به المصروع حتى قد يحتاج في إبراء المصروع إلى الضرب، فيضرب ضربا كثيرا جدا، والضرب إنما يقع على الجني، ولا يحس ثلاثمائة، أو أربعمائة ضربة، كما قد فعلنا نحن يفيق المصروع، ويخبر أنه لم يحس بشيء من ذلك، ويكون قد ضرب بعصا قوية نحو هذا، وجربناه مرات كثيرة يطول وصفها بحضرة خلق كثيرين

Sometimes, it may be necessary to strike the possessed person repeatedly for their recovery. The striking is aimed at the jinn and the afflicted person does not feel it until they wake up. Afterward, the person reports that they didn't feel anything. The striking is done with a strong staff, around three hundred or four hundred strikes, as we have done and witnessed many times in the presence of many people.

4. Ibn Qayyim al-Jawziyya also narrated in his book Zād al-Macād, vol. 4, page 68 on how his master treated a person who was possessed:

قال : فأخذتُ له عصا ، وضربتهُ بها في عروق عنقه حتى كَلَّتْ يَدَايِ من الضرب ، ولم يَشْكُ الحاضرون أنه يموتُ لذلك الضرب

He (Ibn Qayyim) said: "So, I took for him (Ibn Taimiyya) a staff and struck him with it on the veins of his neck until my hands were exhausted from striking, and the people present did not suspect that he was dying because of those strikes."

From the analysis and explanations of the above texts, it can be concluded that the method of treatment using strikes and patting has a foundation and basis in Islamic history. Even the Prophet S.A.W used these methods when treating patients.

3.2 Discussion

The evidence found in the Quran, Hadith, and the practices of the companions and scholars clearly indicates that the use of al-jaldah (الجلدة) and Ad-Darbah (الضربة) as a method of treatment has a basis in Islam. Therefore, there should be no question raised regarding this issue. What may be questioned is how it is practically applied by practitioners. Are there any standards that can serve as guidelines for its application?

In an interview with Sheikh Dr. Haji Jahid bin Haji Sidek al-Khalidi, the founder of the Manarah Islamic Treatment Centre, the issue was raised. He admitted that a number of problems did come up when he first started using this therapy procedure. The absence of any protocols or rules was one of the most obvious ones. But after 25 years of explore, research, development, and study, a number of improvements have been made to this medical approach to make sure it meets with fundamental standards of care. For the benefit of future generations, some of these advancements have been documented. He believed that this issue may be resolved by outlining a therapy module that contains an extensive treatment manual and related S.O.P. He emphasized further that a surgeon in hospital is bound by the same laws. Even if

the patient's body was occasionally severely cut while undergoing surgery, their acts were nevertheless justified by their adherence to protocol.

According to Sheikh Dr. Haji Jahid, the procedure begins with the practitioner's and the tools' own preparation rather than just how the treatment is carried out. He asserts that those who want to perform that kind of treatment must obtain personal coaching from him, increasing their faith (akidah), and developing their devotion to Allah (taqwa) by engaging in dhikrullah (remembrance of Allah) for at least a year. A specific code of ethics is also required of those using such methods. These moral principles are very significant and must always be followed. If there are any questions about this treatment, the practitioners are encouraged to him.

In treating patient, he utilized a stick made from a tree known as a bullock's heart. According to his observations, this "bullock's heart" or "ranting pokok Nona" is utilized appropriately for therapeutic purposes because it has no toxic or harmful effects on the patient's body. Furthermore, due to its density and reputation for long-lasting durability in such use, its suitability for this medicinal use is excellent. To stop irresponsible people from manipulating or abusing this method, it is expressly forbidden to develop any new techniques without his consent. Thus, he emphasized that the use of al-jaldah (الجلدة) and Ad-Darbah (الضربة) is not a problem in terms of its foundation. The procedure and process are the only things that count. It will be sufficient if the party can create a formal set of rules that must be followed.

4 Conclusion

In Islam, the primary sources for guidance are the Quran and authentic Hadith. While the Quran and Hadith may mention the use of these methods as treatments, they do not necessarily provide detailed step-by-step guidelines or standardized protocols for their application. Therefore, it becomes the responsibility of qualified and knowledgeable practitioners, scholars, and jurists to interpret and apply these teachings appropriately in practical situations. Islamic scholars and jurists have historically provided guidelines and principles for various aspects of life, including medicine and treatment. They draw upon the Quran and Hadith to derive rulings and recommendations on ethical and practical matters. However, the interpretation and understanding of these texts can vary among scholars and schools of thought. The use of al-jaldah (الجلدة) and Ad-Darbah (الضربة) as one of the wisdoms bequeathed by the Prophet Muhammad that hasn't been extensively studied and examined.

As with any aspect of Islamic practice, seeking guidance from knowledgeable and qualified scholars is essential. They can provide insights into the proper application of treatments like al-jaldah (الجلدة) and Ad-Darbah (الضربة) and ensure that they are aligned with Islamic principles and values. Additionally, adhering to medical ethics and best practices, as well as considering the context and individual circumstances of each case, is crucial in determining the appropriate application of these treatments. Ultimately, combining Islamic guidance with modern medical knowledge and expertise is essential in ensuring a comprehensive and responsible approach to treatment within the framework of Islamic teachings.

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