

until a party of men entered the outer archway to try to break down the door behind the inner archway. At a signal, given by men looking through the slits in the vault, the portcullis would be released and missiles, molten lead, or boiling oil dropped on the storming party trapped below. It was impossible for a storming party to approach the door without exposing themselves to be fatally trapped in this fashion.

The finest gateways of the 5th/11th century are the three Fātimid gates of Cairo, the Bāb al-Naṣr, Bāb al-Futūḥ (Plate XXX) and Bāb Zuwayla, built by

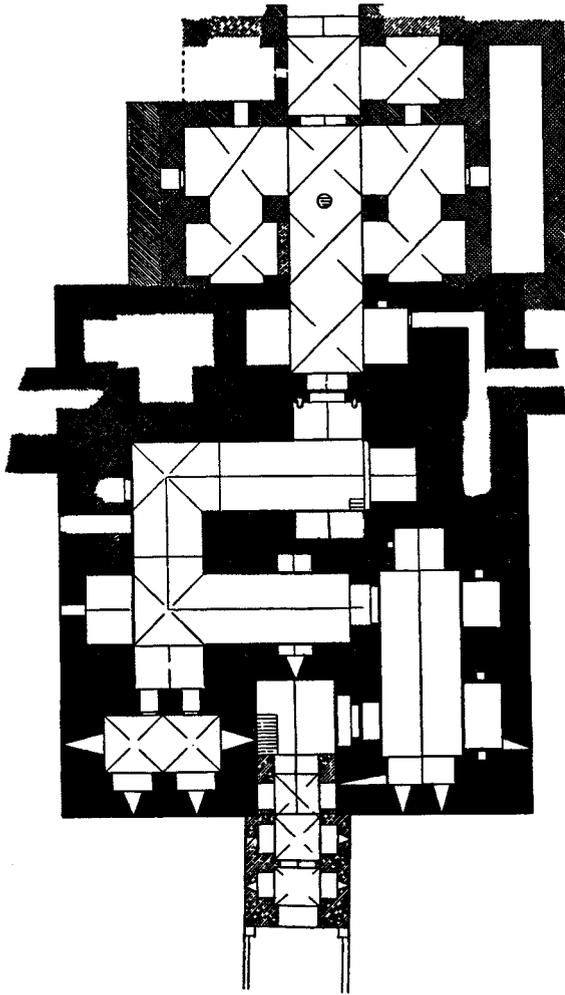


Fig. 2. ALEPPO: Entrance of the Citadel.
(From Herzfeld).

Badr al-Djamālī in 480-85/1087-92, but they are "straight through" and not bent entrances. In each case the gateway proper is set back in an arched recess between two round-fronted towers, and at the back of the arch is a slit whereby missiles could be dropped from the platform above on a storming party attacking the door with a battering ram.

But the wars of the Crusades in the two following centuries and the great military experience gained by both sides soon resulted in the bent entrance coming into general use. It was invariably employed by Ṣalāḥ al-Dīn, e.g. at Ḳal'at D̲jindī in Sinai, about

578/1182, in the three gateways of the Northern Enclosure of the Citadel of Cairo, 572-9/1176-84, and likewise the gateways in that part of the Wall of Cairo due to him (Plate XXXI b). So thoroughly were the advantages of the bent entrance appreciated that it had even reached the Far West of Islam before the end of the 6th/12th century, e.g. the gateway of the Ḳaṣba of the Oudāya at Rabāṭ in Morocco.

For the 7th/13th century three typical examples of it may be cited: Ḳal'at al-Naḍīm on the Euphrates, 605-12/1208-15; and two at Baghdād, the Talisman Gate (blown up by the retreating Turks in 1918) and the Bāb al-Wuṣṭānī.

The supreme example of a bent entrance is al-Malik al-Ẓāhir's gateway in the Citadel of Aleppo finished according to Ibn Ṣhaddād in 611/1214. Here there are no less than five right-angled turns in the passage-way (Plate XXXII and Fig. 2).

(K. A. C. CRESWELL)

BĀB, a term applied in early Ṣhī'ism to the senior authorised disciple of the Imām. The hagiographical literature of the Twelver Ṣhī'a usually names the *bābs* of the Imāms. Among the Ismā'īliyya [q.v.] *bāb* was a rank in the hierarchy. The term was already in use in pre-Fātimid times, though its significance is uncertain (cf. W. Ivanow, *The Alleged Founder of Ismailism*, Bombay 1946, 125 n. 2, citing al-Ḳaṣhshī, *Riḍā'at*, 322; idem, *Notes sur l'Ummu 'l-Kitāb*, in *REI*, 1932, 455; idem, *Studies in early Persian Ismailism*, Bombay 1955, 19 ff.). Under the Fātimids in Egypt the *bāb* comes immediately after the *Imām*, from whom he receives instruction directly. He in turn instructs the *ḥudūdīyas*, who conduct the *da'wa*. The term thus appears to denote the head of the hierarchy of the *da'wa*, and to be the equivalent in Ismā'īli terminology of the expression *dā'i al-du'āt*, which is used in the general historical literature but rarely appears in Ismā'īli texts. Thus, for example, al-Mu'ayyid fi 'l-Dīn al-Ṣhīrāzī, who is described in Ismā'īli writings as the *bāb* of al-Mustanṣir, is called his *dā'i 'l-du'āt* by the historians (e.g. Ibn Muyassar, 10) and is actually named as such by al-Mustanṣir in a *siḍjill* of Ramaḍān 461/July 1069 addressed to the Ṣulayḥid ruler of the Yaman (*Al-Siḍjillāt al-Mustanṣiriyya*, ed. 'Abd al-Mun'īm Māḍjīd, Cairo 1954, 200). Some indications of the status and functions of the *bāb* in Fātimid Ismā'īlism will be found in Ḥamid al-Dīn al-Kirmānī, *Rāḥat al-'Aḥl*, ed. M. Kāmil Ḥusayn and M. Muṣṭafā Ḥilmi, Cairo 1953, index; cf. R. Strothmann, *Gnosis-Texte der Ismailiten*, Göttingen 1943, index, espec. 82, 102, 175; W. Ivanow, *Studies*, 20-23). In the post-Fātimid *da'wa* the office dwindled in importance and seems eventually to have disappeared. In the description of the *da'wa* organisation at Alamūt given by Naṣīr al-Dīn al-Ṭūsī, (*Taṣawwurāt*, ed. W. Ivanow, 97, introduction xliii), there is only a *bāb-i bā'in*, who ranks with the *dā'i*, and in later Ismā'īli writings the term seems to drop out altogether.

In the system of the Nuṣayriyya [q.v.] the *bāb* comes after the *ism* and is identified with *Salmān* [q.v.]. The *bāb* is personified in each cycle. (Lists of Nuṣayrī *bābs* are given in R. Strothmann, *Morgenländische Geheimsekten in Abendländischer Forschung*, Berlin 1953 (Abhandlungen der deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst, Jahrgang 1952 Nr. 5) 34-5; L. Massignon, *Nuṣayriyya*, in *EI*¹; for a similar Ismā'īli list see *Dja'far b. Manṣūr al-Yaman, Kitāb al-Ḳaṣhḥ*, ed. R. Strothmann, 1952, 14).

Bibliography: in the text. (B. LEWIS)

BĀB, an appellation [see the preceding art.] made specially famous by Sayyid 'Alī Muḥammad of Shīrāz, the founder of the new religion of the Bābīs [q.v.] and, according to the Bahā'īs [q.v.] the precursor of the new prophet Bahā' Allāh [q.v.]. He is also called by his disciples *Nuḡṭa-i ālā* ('the first point') or *Ḥaḍrat-i a'lā* ('the supreme presence').

Sayyid 'Alī Muḥammad was born at Shīrāz, of a merchant family, on 1 Muḥarram 1235/20 October 1819 (but according to other sources, exactly a year later, 9 October 1820); becoming an orphan at an early age, he was placed under the tutelage of his maternal uncle Āghā Sayyid 'Alī. At the age of about 19 or 20 he was sent to Būshahr, on the Persian Gulf, to trade there; here, at the same time, he gave himself up to earnest religious meditations, as he had done before since his childhood. When on a pilgrimage to Karbalā', he made the acquaintance of Sayyid Kāzīm Raṣṭī [q.v.], the head of the religious movement of the *Shaykhīs*, who showed a high and unusual regard for him. Sayyid Kāzīm died at the end of 1259/December 1843; before his death he had sent disciples into all parts of Persia in search of the awaited *Mahdī*, the *Ṣāhib al-zamān*, who, according to his prophecies, would not be long before manifesting himself. One of the disciples of the *sayyid*, Mullā Ḥusayn of Buṣhrūya, who had arrived at Shīrāz and had been strongly affected by the fascination of the young 'Alī Muḥammad, was the first to recognise him as the 'gateway' to Truth, the initiator of a new prophetic cycle, since, during the night of 5 Djumādā I 1260/23 May 1844, he had replied in a satisfactory way to all his questions, and had written in his presence, with extreme rapidity and all the time intoning what he was writing in a very melodious voice, a long commentary on the *sūra* of Yūsuf; this commentary is known to the Bābīs by the name of *Ḳayyūm al-Asmā'*, and considered as the first 'revealed' work of the Bāb. The rapidity with which he wrote and the indescribable charm of his voice seem to have been the characteristics which have most impressed Muslim as well as Bābī writers. In the summer of 1844, the Bāb, who had been making drastic attacks on corrupt *Shī'ī* *mullās* and *muḍṭahids* with their own weapons, quickly collected a number of disciples, among whom were 18 called by him the *Hurūfāt al-Ḥayy* ('The Letters of the Living'). Mullā Ḥusayn is also known among the Bābīs by the title of *awwal man āmana* ('the first believer'), and by that of *Bāb al-Bāb*, which the Bāb himself later gave him. In the autumn, after the 'Letters of the Living' had been despatched to proclaim his mission in the various provinces of Persia, the Bāb set out on a pilgrimage to Mecca. The journey left a bad impression on him. This is reflected in several passages in the *Bayān*, where he speaks of the dirt and promiscuity of the boats and of the low moral character of the quarrelsome and violent pilgrims. Either during a stay in the port of Muscat, or in the heart of the holy city of Mecca, the Bāb, according to the sources, must have declared more openly his mission as *mahdī*, but to no purpose. In the spring of 1261/1845 the Bāb returned to Shīrāz, where his preachings and public declarations (for during the journey he had written another book, *Ṣahīfa-i bayn al-Haramayn* ('book [written] between the two Holy Places') in which he lays down the purport of his mission) caused some trouble; the Bāb's missionaries who, on his order, had dared to add to the *adhān* [q.v.] the phrase 'and I confess that 'Alī before Nabī (the

Bāb) is the mirror of the breath of God', were arrested, brought before the Governor of Shīrāz, Mirzā Ḥusayn *Khān Āḍiūdān-bāshī*, severely punished, and expelled from the city. A representative of the reigning sovereign (Muḥammad *Shāh*), Sayyid Yaḥyā-i Dārābī, sent to conduct an enquiry, was won over by the charm of the Bāb, and became converted to the new doctrine. Whilst all this was going on, Mirzā Nūrī (the future Bahā' Allāh) and his brother Mirzā Yaḥyā Nūrī (the future *Ṣubḥ-i Azal*) at Tehran persisted in the new faith, after a meeting with Mullā Ḥusayn. At Shīrāz an epidemic of cholera broke out, and everyone from the Governor down prayed for deliverance. The Bāb remained at Iṣfahān, where he was protected by the governor, the Georgian Manūčīhr *Khān Mu'tamad al-Dawla*. On the death of the latter the Bāb was called to Tehran by order of the minister *Hādīdī* Mirzā Āghāsī, but shortly before arriving in the city he was arrested and sent as a prisoner to the fortress of Māhkū in the trackless mountains of Āḍharbāyḍjān (summer of 1263/1847). In 1264/April 1848, following more serious disorders which had broken out in different parts of Iran on account of Bābī propaganda [see BĀBīs], the Bāb, whose powerful religious influence had converted the governor of the fortress of Māhkū, 'Alī *Khān*, was transferred to a more rigorous prison, the remote castle of Čīhrīk. Shortly afterwards, in July, he was removed to Tabriz to be questioned by a committee of *muḍṭahids*; it was decided to condemn him forthwith. The powerful minister Mirzā Takī *Khān*, who had succeeded *Hādīdī* Mirzā Āghāsī after the latter's dismissal by the new sovereign Nāṣir al-Dīn *Shāh* (1848), considered that the death of its founder would break up this dangerous movement which was continuing to attract new adherents. In the spring of 1266/1850 the news of the execution of the seven martyrs of Tehran [see BĀBīs], among whom was his uncle and well-beloved tutor, reached the Bāb in the fortress of Čīhrīk where he had been re-imprisoned, and greatly distressed him. He prophesied that his end was near. He was taken at the end of the month of *Shā'bān* 1266/July 1850 to Tabriz, and was condemned to be shot at the same time as two of his disciples, Mullā Muḥammad 'Alī of Yazd and Āghā Sayyid Ḥusayn. The second, during the doleful procession of the three condemned men through the streets of Tabriz, under insults and blows, made pretence of abjuring the Bābī faith, and was released; he had previously been charged by the Bāb to carry out his last wishes and to deposit some of his personal belongings and writings in a safe place. (He was, however, killed at Tehran shortly after having carried out this mission). The Bāb was secured with the same ropes as his disciples to a pillar in the courtyard of the barracks at Tabriz, and the Christian regiment of the *Ralāḍ-urān*, commanded by Sām *Khān*, fired. The first shot, according to the descriptions even in Muslim sources and others hostile to the reformer, merely severed the ropes, leaving the Bāb completely free. Sām *Khān*, terrified, refused to re-open fire, and consequently another firing-squad was detailed. On 9 July 1850, about midday, the Bāb paid for preaching his doctrine with his life. The mangled body was thrown into a ditch in the town and after many vicissitudes (disinterred by the Bābīs, hidden for several years at Tehran), it was removed on the order of Bahā' Allāh [q.v.] to 'Akkā, where it now rests in a large mausoleum on the slopes of mount Carmel.

Works.—The works of the Bāb, all manuscript—some lost, others of doubtful authenticity (partially due to unexpected feuds after his death between Bahā'is and Azalis, see BĀBĪS)—are very numerous. In more or less chronological order, and mentioning only the best known, they are: 1. The *Kayyūm al-Asmā'* or commentary on the *sūra* of Yūsuf, referred to above, of more than 9,300 verses divided into 111 chapters (one per verse of the famous *sūra*), which opens with the well-known apostrophe to the kings of the earth: 'O kings! O sons of kings! do not take unto yourselves that which belongs to God!'; this work is in Arabic, but has been translated into Persian in full by the famous Bābī heroine Kurrat al-'Ayn Ṭāhira; 2. Epistles (*al-wāḥ*) to various persons, such as Muḥammad Shāh, Sulṭān 'Abd al-Madīd, Nadjīb Pasha, *wālī* of Baghdād. 3. The *Shahīfa-i bayn al-Haramayn*, written on his pilgrimage between Mecca and Medina (1844-5). 4. The Epistle to the Sharif of Mecca. 5. The *Kitāb al-Rūḥ* (Book of the Spirit) of 700 *sūras*. 6. The *Khaṣā'il-i Sab'a* (the seven Virtues), wherein the modification of the *adhān* is set forth. 7. *Risāla-i Furū'ī 'Adhiyya* (treatise on the divisions of justice). 8. Commentaries on the *sūras al-Kawthar* (cviii) and *Wa 'l-ʿaṣr* (ciii), and other small treatises and epistles all of which date from the beginning of his imprisonment at Māhkū. 9. Nine commentaries (*tafsīr*) on the entire Qur'ān, now lost, written, according to the testimony of his copyist Shaykh Ḥasan-i Zunūzī, in the castle of Māhkū. 10. Various epistles to leading Shī'ī theologians and to Muḥammad Shāh, written in the same fortress. 11. The Arabic (shorter) *Bayān* and the Persian *Bayān*, the sacred books *par excellence* of the new revelation; the former divided into 11 *wāḥids* (units) of 17 chapters (*bābs*) each, the latter into 9 *wāḥids* of 19 *bābs* each except the last *wāḥid*, which has only 10 *bābs*. 12. The *Dalā'il-i Sab'a* (the seven Proofs), the most important of the polemical works of the Bāb. 13. The *Lawḥ-i Hurūfāt* (Table of the Letters), a semi-cabalistic writing addressed to the Believer (*dayyān*) from the castle of Čihriḳ, etc. Although the Bābīs are also called *ahl-i Bayān* (the people of the *Bayān*), one must understand by *Bayān* in this sense, according to the explicit declaration of the Bāb himself (Persian *Bayān*, 3rd *wāḥid*, chapter 17), everything which issued from his pen.

The Doctrine of the Bāb. The contents of the *Bayān* can perhaps be reduced to four fundamental points: (a) the abrogation of sundry laws and pronouncements of the Qur'ānic *shari'a* regarding prayer, fasting, marriage, divorce, and inheritance, but nevertheless upholding the truth of the prophetic mission of Muḥammad, whose prophetic cycle ends with the year 1260/1844; (b) the spiritualistic interpretation of the eschatological terms which appear in the Qur'ān and other sacred works, such as 'Paradise', 'Hell', 'Death', 'Resurrection', 'Return', 'Judgment', 'Bridge' (*Ṣirāt*), 'Hour', etc., all of which allude not only to the end of the physical world but also to that of the prophetic cycle. From certain passages it seems that it must be understood that the true world being that of the spirit, of which the material world is nothing but an exteriorisation, God effectively destroys the world at the end of each prophetic cycle in order to re-create it by the Word of the subsequent prophet; the creative worth of the Word is given great importance in the *Bayān*; (c) the establishment of new institutions: a new *hibla* (towards the abode of the Bāb), a new, and rather complicated, devolution of inheritance,

etc.; (d) a continuous and powerful eschatological tension towards *man yuzhiruhu allāh* ('the One whom God will manifest'), the future prophet. It could thus be upheld that the expectation of the 'Promised One' is the essence of the *Bayān*; indeed, the most banal precepts are set forth in an eschatological light. For example, having stated that the Bābī should possess no more than 19 books, and all these on the *Bayān* and the knowledge of the *Bayān*, it adds: 'All these commands are for this reason, that nothing be put in the presence of Him Whom God Shall Manifest, unless it be the *Bayān* itself' (Arabic *Bayān*, trans. Nicolas, 223).

With regard to the precepts concerning travelling, it is laid down that journeys shall not take place at the time when the 'Promised One' towards whom alone all must travel, will be made manifest (*ibid.*, 166). The care for property, particularly recommended by the Bāb, is justified eschatologically, in order that the eyes of 'Promised One' shall not look upon anything unclean (159). As well as the familiar passage (166) 'All of you get up from your seats when you hear the mention of the name of Him Whom God Shall Manifest . . . And in the ninth year you shall attain to perfect Good', which the Bahā'īs interpret as predicting the prophetic vision of Bahā' Allāh [*q.v.*] in the Tehran prison in the year 9, *i.e.*, 1269/1852-3, various other passages of the *Bayān* effectively suggest that the Bāb believed the Future Manifestation possible at a nearer date. Particularly interesting is the fine chapter XI of the IVth *wāḥid* of the Arabic *Bayān* (138-9): 'Be not the instruments of your misfortunes, for not to be grieved is one of the greatest commands of the *Bayān*. The fruit of this command shall be that you shall not grieve Him Whom God Shall Manifest'.

The metaphysics of the Bāb is similar in certain ways to that of the Ismā'īlīs. It sets out, in essence, as opposed to the unitary conception of existence as in Pantheism and to the dual conception (divine/human) of orthodox Islām, a division of Being into three parts: the World of the Essence of God, absolutely unattainable and transcendent, the World of Nature and of Man, and the World of the Manifestation, that very pure mirror in which alone God can see himself. The Bāb's doctrine seems to attach very great importance to this invisible world which is concealed behind and between visible things: thus, all the eschatological terms, such as beatific vision, death, eternity, paradise, etc., being solely in accordance with the vision of the prophet, there remains only very little room in which to interest oneself in the life of the other world, which has led certain authors, perhaps wrongly (see E. G. Browne in the Preface to M. H. Phelps, *Abbas Effendi*, London 1912), to believe that the Bāb denies the immortality of the individual soul, at least in the traditional sense of the word. In the same way, his conception of the return of Muḥammad, of the *imāms*, etc., in its actual presentation has led some writers wrongly to believe that he subscribes to the doctrine of reincarnation. On the contrary, the Bāb in his original conception of the novelty of the different 'worlds' of the successive prophetic cycles, besides denying the Islamic and Christian dogmas of the resurrection of the body, denies as well the reincarnation of the soul in another body; when he writes (Arabic *Bayān*, *wāḥid* I, chapter 2 ff.) 'Those (our lieutenants) are, firstly Muḥammad, the prophet of God, then those who are the witnesses (the *imāms*) of God for his creatures . . .', he means to say that they 'have been created in another

world', *i.e.*, that God has re-created them *ex novo* in the world of the *Bayān* after having created them in the world of the *Ḳur'ān*. It is easy to deduce from such a 'bookish' conception of the worlds of nature and of the spirit that letters, the written word, and the corresponding numerical values have enormous significance for the Bāb. The love of calligraphy (according to tradition, his own writing was superb) is for him a feature of religion, and more than once, in the *Bayān*, he commands that copies of the Holy Book should be conserved in the most elegant writing possible. The number 19, for instance, has great importance in Bābī numerology; having abolished the 'natural' calendar, the Bāb substitutes for it a purely spiritual and mental calendar of 19 months each of 19 days, each one bearing the name of an attribute of God. The last month (that of 'Alā') is that of fasting, effective from dawn to sunset. This calendar, with some minor modifications, has been adopted by the Bahā'īs also. The Bāb took pleasure also in writing the most complicated *hayākil* (pl. of *haykal*, 'temple' or 'shape'), a kind of talisman in an obscure *shikasta* script, which he considered to be the most acceptable to God.

It would be difficult to put into order the very varied moral and juridical precepts contained in the *Bayān*. Beside such excellent verses as 'Each day recalls my Name. And if each day my thought penetrates into your heart, then are you among those who are always in God's thoughts' (Arabic *Bayān*, *wāḥid* V, chapter 9), one finds prescriptions which seem not a little strange, such as the injunction, already quoted, not to possess more than 19 books, or discursions on the correct way to eat eggs. The extreme leniency of the penalties, which are reduced to fines and to the prohibition of sexual relations with one's own wife, is characteristic. The greatest penalty is incurred by the homicide: the culprit is condemned to pay 11,000 *mithkāl*s of gold to the heirs of the victim, and to abstain from all sexual activity for 19 years. Some penalties are likewise inflicted not only on those who strike their fellow-creatures, but also on those who lift their voices against them. Certain passages seem, however, to deal with relations between believers and unbelievers (it is only in the Bahā'ī doctrine that Holy War and the confiscation of the goods of unbelievers have been definitely abrogated). There exist, moreover, regulations concerning taxes on benefits, on capital, etc. Divorce is allowed, but discouraged. Widowers and widows are obliged to remarry, the first after 90 days, the latter after 95. Ritual purity and seclusion of women are abolished. Public worship is abolished, except for the rites of the dead. The Bāb's birth-place, the places of his imprisonment, etc., are recommended as places of pilgrimage. Every 19th day one should invite 19 persons, giving them 'if only a glass of water'. All alcoholic drinks are forbidden, and it is as strictly forbidden to beg as it is to give individual alms to beggars.

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(A. BAUSANI)

BĀB AL-ABWĀB, 'Gate of the Gates', in the older texts **AL-BĀB WA'L-ABWĀB**, 'the Gate and the Gates', and often simply **AL-BĀB**, the Arabic designation of a pass and fortress at the E. end of the Caucasus, in Persian Darband, later under Turkish influence 'Iron Gate', mod. Derbent. The 'Gates' are the mouths of the E. Caucasus valleys (Ibn *Khurrādādhbih*, 123-4; cf. *Yāqūt*, i, 439), al-Bāb itself ('the Gate') in the main pass being the most important. It was originally fortified against invaders from the N. at some date not determined, traditionally by Anūshirwān (6th century A.D.), who is said to have built a wall seven *farsakhs* in length from the mountains to the sea (*Ḳazwīnī*, *Cosmography*, 341). The present remains of fortification extend from Derbent to the *Ḳara Syrt*.

When the first Muslims reached Darband in 22/643, a Persian garrison was in possession, but we have no description of what the place looked like. During the fighting of the next decade between the Arabs and the *Khazars*, at this time the principal power N. of the Caucasus, Bāb al-Abwāb is frequently mentioned, and so also in the following century. Maslama b. 'Abd al-Malik in a spectacular retreat from *Khazaria* in 113/731 reached the neighbourhood of al-Bāb with his troops at their last gasp. In 119/737 Marwān b. Muhammad (later Caliph as Marwān II) assaulted the *Khazars* simultaneously from Bāb al-Abwāb and Darial (Bāb al-Lān, [q.v.]), and for a short time was master of the country to the Volga. The *Khazars* gradually ceased to be dangerous. Their last great invasion of the lands of Islam via Bāb al-Abwāb took place in 183/799.

According to the description of Bāb al-Abwāb given by al-*Iṣṭakhḫrī* (circa 340/951) there was a harbour for ships from the Caspian inside the town. The oblique harbour-entrance between the two sea-walls was narrow and further defended by a chain or boom. These arrangements, like the wall mentioned above, and the city-wall, no doubt mostly went back to Sāsānid times, but owed improvements to the Arabs, *e.g.*, under the celebrated vizier 'Alī b. al-Furāt (after 296/908) (*Hilāl al-Ṣābi*), *Kitāb al-Wuzarā'*, ed. Amedroz, 217-218). Al-*Iṣṭakhḫrī* adds that Bāb al-Abwāb was a principal port of the Caspian in his time, and larger than Ardabil, the capital of *Ādhar-bāyḡiān*. It exported linen garments, of which it had practically a monopoly in these parts, also saffron, and slaves from the infidel lands lying to the N. Writing about the same time, al-Mas'ūdī mentions as imported to Bāb al-Abwāb the black fox-skins of *Burṭās* (on the Volga) which were the best in the world (*Tanbih*, 63). For al-Mas'ūdī Bāb al-Abwāb, in spite of earlier attempts to plant Arab colonies there (cf. Bal'amī, ed. Dorn, 538) and in spite of its name, was evidently no Arab town.

Recent investigations have brought to light the existence of a dynasty in Bāb al-Abwāb, the *Hāshimids*, having connexions with the neighbouring *Shirwān Shāhs*, as early as the 4th/10th