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ANNE TERESA DEMO

10 PEACEMAKING AND THE CHANCERY IN MEDIEVAL CAIRO: REVISITING MEDIEVAL ARABIC RHETORIC

Rasha Diab

In the past four decades, interest has grown in rhetoric's history and historiography and how they deeply impact the burgeoning studies of rhetoric around the world. This scholarship converges as it calls for reflecting on our assumptions about what counts as rhetoric, who is deemed a rhetor, and what borders we have placed on our rhetoric map. Heeding this call, my study shifts attention to the rhetorical knowledge and practice of Aḥmad ibn 'Alī al-Qalqashandī, a medieval scholar, Judge, and head of the Chancery in Cairo. Writing about the arts and proficiencies of *al-kātib* (writer/scribe/secretary) in Mamlūk Cairo, al-Qalqashandī has left us with a fourteen-volume encyclopedia titled *Ṣubḥ al-A'shá fī Ṣinā'at al-Inshā'*, or *The Daybreak for the Sufferer of Night Blindness in Composing Official Documents*.[1] Though the encyclopedia invites numerous rhetorical studies, this article explores only the section devoted to *ṣulḥ*, or peacemaking practices deemed relevant to institutional expression and rhetorical practices of the chancery. The piece argues that al-Qalqashandī provides a unique presentation of peacemaking rhetorical knowledge that is categorized to highlight textual patterns and moves. This unique presentation recognizes and responds to *al-kātib* (chancery writer) consultation needs and literate practices. As such, this piece ex-

pands our current knowledge of the arts of letter writing and institutional expression in medieval Egypt.

"New Archival and Rhetorical Frontiers"

Calls for revisiting the rhetorical tradition invite this line of inquiry since they ask us all to explore new frontiers and address absences. To illustrate, scholars (e.g., Agnew et.al.; Ballif; Enos et.al.; Murphy et.al.; Vitanza) ask us to revisit the rhetorical tradition and to remap rhetorical territory, which have remained for so long within the confines of the Greco-Roman traditions. Indeed, Vicki Burton in Octalog III "hope[s] that Octalog III's audiences will go into the wilderness of new archival and rhetorical frontiers with Vitanza's spirit of wildness, with a traveler's curiosity and appetite for knowledge, with Heraclitus' commitment to dwell ethically with texts, speakers, and audiences, and with courage to address the messiness of our times" (Agnew et. al. 130). Her hope converges with similar reflections by medievalists. For example, medieval scholar Martin Camargo invites us to ask *more* and *different* questions about the arts of letter writing and attendant genres, about "what the authors of the fourteenth- and fifteenth-century treatises were trying to do, what needs they sought to satisfy, what sorts of readers they envisioned and the like . . ." (140).[2] Consequently, there has been a rise in recovery scholarship that seeks to shed light on seldom-looked-at texts/rhetorical activities, invisible rhetors, and archives.

Contributing to this scholarship, this article attempts to cross the borders of invisibility of al-Qalqashandī and Arab-Islamic rhetorics and revisits the lands of Mamlūk Egypt, specifically the chancery, to shed light on al-Qalqashandī's fourteen-volume encyclopedia, *Ṣubḥ al-A'shā fī Ṣinā'at al-Inshā'* (henceforth *Ṣubḥ*). This encyclopedia is dedicated to institutional writing and awaits rhetorical exploration. It is surprising that there are no rhetorical studies on Arab-Islamic institutional peacemaking practices, considering the numerous studies on *ars dictaminis* (e.g., Bazerman and Paradis; Camargo; Perelman; Murphy) and on Arab-Islamic rhetoric.[3] For the past few years, peacemaking rhetoric has been the focal point of my research, which converges with a steady stream of scholarship on the relations among rhetoric, violence and peacemaking, and politics (e.g., Doxtader; Gorsevski; Hatch). Yet, this growing literature, to a great extent, is informed by the Judeo-Christian tradition. As a complementary investment, this study directs attention to Arab-Islamic peacemaking practices. Interestingly, al-Qalqashandī devotes one out of ten essays—Essay Nine—to *ṣulḥ* (a fourteen-centuries-old Arab-Islamic peacemaking practice and tradition) and provides information about different types of *ṣulḥ*, *ṣulḥ* agreements, what's written in *al-ṭurrah* (beginning) and *al-matn* (the body of the document), and concluding formulae. As such, this study sheds light on "new archival and rhetorical frontiers" and

calls attention to the tradition of Arab-Islamic institutional writing, which despite its longevity continues to be invisible to rhetoric studies.

Concerned about the arts and proficiencies of *al-kātib*, al-Qalqashandī completed his fourteen-volume (around 6,500 pages) encyclopedia in 818/1415.[4] al-Qalqashandī's goal was to write not a textbook or a manual, which underlines formulae for official correspondence (though he provides many formulae in the process), but rather to compile massive information that could help inform the writing practices of *al-kātib*, a much-needed profession in an increasingly growing administration.[5] In what follows, I contend that Essay Nine (and *Ṣubḥ* more generally) should be recognized as a text worthy of rhetorical attention for its investment in the arts and proficiencies of the writer/secretary. Especially for scholars interested in peacemaking rhetorics, Essay Nine is a treasure trove of *ṣulḥ* formulae and documents. To develop this argument, I explore what Essay Nine has on offer to *al-kātib* in terms of different types of peacemaking practices, examples, and meta-knowledge. This exploration is preceded by a brief introduction to al-Qalqashandī, the rise of *adab al-kātib* (i.e., literature for the development and refinement of the arts and skills of writers of *inshā'*), growing disciplinary interest in selective reading or "consultation literacy," and finally *ṣulḥ*.

Al-Qalqashandī

Born in Qalqashandah—a small village in al-Qalyoubiah, Egypt—in 778/1355 into a family of scholars, Judge al-Qalqashandī (1355-1418 CE) was trained in Islamic law and jurisprudence and teaching until he joined *Dīwān al-Inshā'* (the chancery) as *kātib daraj* under Judge Badr al-Dīn 'Alā' al-Dīn al-'Amrī, who was *kātib sirr*.[6] al-Qalqashandī was multi-lingual (Arabic, Turkish, and Persian). Before joining the chancery, he wrote a *maqāmah*, an autobiographical narrative that represents an internal dialectic about the pursuit of professional life and the choice between working for *Dīwān al-Inshā'* (the chancery) or *Dīwān al-Ḥisbah* (as an accountant). In the *maqāmah*, he introduces *inshā'* and explains the nobleness of the profession and its arts (Musa 9). His *maqāmah* draws on, cites, and evokes a long tradition of investing in *al-kātib* and *inshā'*.

The expansion of Arab-Islamic territory entailed a need for a complex administrative system to link the periphery with the center and a chancery to regulate and oversee all official correspondence and documents. This need led to an investment in *inshā'* (official or institutional expression) and the office of *al-kātib* (writer/scribe). This investment has been well studied by Arab scholars (e.g., Abd al-Karīm), who explain how the rise of official writing as a recognized profession led to and coincided with increased attention to knowledge of writing, genres, book production, Arabic fonts, writing tools, and so forth. More important, there was a complementary investment in articulating

standards and compiling formulae that guide writers, including how to begin a letter and what writing skills and techniques are necessary to acquire. This, in turn, led to the rise of *adab al-kātib* (i.e., literature enumerating the arts of the scribe/secretary).

ADAB AL-KĀTIB

With the expansion of governmental bureaucracy—starting from the end of the Ummayyad and reaching its peak in the Mamlūk period (648/1250 through 923/1517), there was a surge in *adab al-kātib*, which refers to specialized literature developed for the training of secretaries (e.g., Van Berkel).[7] The systematic use of correspondence/official writing has roots that go as far back as the seventh century. Then there was an increasing need for religiopolitical and official correspondence, which eventually led to the development of the position/responsibility of letter writer/secretary. In the early days of Islam, Prophet Moḥammad relied on writers/secretaries to correspond with dignitaries. According to Ḥasan Ḥabashī, there were thirty *kātib* (writers/secretaries), which can be considered an early form of the chancery or secretaryship (Ḥabashī). Another important dimension of this line of rhetorical development goes back to the eighth century. The Persian ʻAbd al-Ḥamīd ibn Yahyá ibn Wahb al-Qarshī (d. 132/750)—known as ʻAbd al-Ḥamīd al-Kātib—was a writer/secretary in the chancery during the rule of the Caliph Hishām ibn ʻAbd al-Malik and was well known for his eloquence and style. More important, ʻAbd al-Ḥamīd al-Kātib, who is known for a few epistles on a variety of topics, including chess, also wrote a treatise on the responsibilities of the writer titled *Risālah ilá al-Kuttāb* ("An Epistle to Writers") and developing the art of composition, especially epistolary writing. Van Berkel explicates the vision for the writer and the raison d'être of *adab al-kātib* succinctly: "The manner in which the *kātib* is sketched in this treatise, his education in the *adab* disciplines; his character of modesty, trustworthiness, and integrity; and the way in which he should relate to superiors and inferiors set the standard for almost all later *adab al-kātib* manual"("A Well-Mannered" 87-88).

This literature grew during the Mamlūk era as there were numerous encyclopedias devoted to secretarial arts. However, scholars agree that al-Qalqashandī's is the most important. ʻAbd al-Ḥamīd's *Risālah ilá al-Kuttāb* precedes and informs al-Qalqashandī's *Ṣubḥ*. According to the estimation of numerous scholars (e.g., Ḥabashī; Van Berkel), *adab al-kātib* was at its peak with al-Qalqashandī's *Ṣubḥ*, which comprises fourteen volumes and is approximately 6,500 pages as noted earlier. Though a feat in itself, it was not al-Qalqashandī's first work on the arts of official writing. Before he held his position as *kātib al-daraj*—al-Qalqashandī wrote a *maqāmah* in praise of the arts of *inshā'* (official writing), his master Badr al-Dīn Ibn Fadl Allāh,

and his family of well-known *kuttāb* as noted earlier.[8] This work inspired the encyclopedia, which scholars estimate took him about twenty years to write and was completed in 818/1415 (Ḥabashī; Wansbrough). What makes al-Qalqashandī's stand out is that it combines three different takes on *adab al-kātib*. Rather than settling for providing *al-kātib* with (a) principles of developing proficiencies and skills; (b) the meaning and ends of terms pertaining to *inshā'*; or (c) compilations of examples/formulae for different types of documents and letters to imitate, adapt, or quote, he chose to blend all three. This approach is more consistent with the wide-ranging knowledge and consultation literacy *al-kātib* needs.

CONSULTATION LITERACY

Kuttāb al-inshā'—chancery writers—were expected to "be a walking and talking encyclopedia" (van Berkel, "The Attitude" 163). Put differently, they were expected to have wide-ranging knowledge both secular (e.g., prose, poetry, grammar, history, geography, politics) and religious (e.g., prophetic tradition, *Qur'ān*, and *fiqh*). These high expectations converged with an investment in consultation literacy, or the quick and savvy search for and retrieval of information. Rather than expecting texts to be read in full, there was another type of literacy with which people searched texts for pertinent information. To accommodate this change in literate practices, complex structural and organizational techniques developed to help readers (van Berkel "The Attitude"). These techniques are crucial to navigating a massive resource like *Ṣubḥ*, which comprises explications of *what*, *why* and *how* to write in numerous situations (even rare ones like congratulating one's mother on her nuptials), providing sample letters/documents. Consider, for example, Essay Nine devoted to *ṣulḥ*. It is organized thematically and typologically, covering conditions for and legal/religious bases for peacemaking practices.

ṢULḤ AND RHETORIC

Numerous words in Arabic refer to peace (*salām*) and peacemaking/reconciliation (*ṣulḥ*). *Ṣulḥ* mainly means to reconcile with others, and the term is grounded in an investment in restorative justice as a modality for the realization of relational responsibilities toward oneself and others. Restorative justice—unlike punitive justice—seeks to attend to the needs of all involved parties, including the wrongdoer, as parties work on countering and recovering from violence and injustice. *Ṣulḥ* refers to this investment, and the word also refers to a traditional practice, process, and ritual firmly rooted in the Arab-Islamic tradition. Indeed, one of the highly circulating, vernacular, and condensed references to *ṣulḥ* in modern-day Egyptian Arabic is a section of a verse from the Qur'ān which simply affirms "*ṣulḥ* is good" or "*wa al-ṣulḥ*

khàyr" ("al-Nisā'" 128), urging people to invest in peacemaking. Across time and space, *ṣulḥ* discourses developed into numerous practices, agreements, and pacts. In *Ṣubḥ*, al-Qalqashandī devotes Essay Nine (approximately two hundred pages) to *ṣulḥ*. The essay, which is partially in volume 13 and partially in volume 14, is divided into a total of six books. These books cover a huge territory, for the discourses of peacemaking are indeed rich and entail varied modes of discursive interaction. As such, it is a crucial resource for people studying Arab-Islamic peacemaking practices, and it is a good place to start exploring institutional expressions of peacemaking.

Essay Nine

Essay Nine begins in the last third of volume 13 (*Ṣubḥ* 321-86) and covers approximately the first third of volume 14 (*Ṣubḥ* 3-123). It covers five main types of peacemaking, terms, formulae commonly used, and principles that guide the process of writing an agreement. Essay Nine demonstrates keen awareness of the intersection of three bodies of rhetorical knowledge: (a) contractual/legally binding writing of *ṣulḥ* pacts; (b) meta-knowledge of institutional, letter/document writing; and (c) textual organization consistent with the demands of consultation literacy. Visually, the most prominent is attention to classification and organization. As al-Qalqashandī compiled information, formulae, and examples of *ṣulḥ*, he organized the information and made it accessible. These different types of information fall into five books (Books 1-5) that address peacemaking relevant to, for example, internal and international business and travel, as well as—in today's terms—foreign relations. Book 6 in contrast is devoted to nullification of agreements. Books 1-3 are in volume 13, and books 4-6 are in volume 14. These books are as follows with Appendix 1 outlining their contents:

> **Book 1:** Safe-Conduct Agreements (guarantees of freedom and safety in relation to religious practice, travel, and business, for example)
> **Book 2:** *Dafn* (Burial Ritual, or ritual for forgiving and forgetting)
> **Book 3:** Pacts with *Ahl al-Dhimmah* (People of Different Confessions)
> **Book 4:** Truce Agreements between Muslims and Non-Muslims
> **Book 5:** *Ṣulḥ* Agreements among and between Muslims
> **Book 6:** Nullification of Agreements[9]

Because of space limitations, the wealth of information the six books provide cannot be fully presented. However, five key features are worth a brief introduction. Essay Nine (a) manifests a multi-dimensional understanding of peacemaking as a discursive activity, (b) sheds light on varied models for initiation of peacemaking as unilateral or bilateral moves and their textual expression, and (c) blends meta-knowledge (i.e., the relations between ex-

amples, formulae, and principles that guide *ṣulḥ* practices) with detailed historical references and provides a compilation of documents that demonstrate peacemaking practices, precedents and articulation of rights (e.g., religious and travel rights and the right to life and safe business transactions) of residents and aliens.[10] Additionally, it (d) addresses grounds for unilateral and bilateral nullification of peacemaking agreements, and it (e) develops a complex yet accessible organizational scheme.

Essay Nine demonstrates a multi-dimensional understanding of peacemaking and provides examples of how peacemaking can manifest as a document, a performative act, and a rhetorical expression. To illustrate, peacemaking can actualize a *hudnah* (truce) that enables people to stop—hopefully not just temporarily—the state of war. Once political parties seize the political will to stop war, they can make use of varied types of *hudnah* documents, including sub-genres. For example, in relation to truce, book 4 (see appendix) helps us see the negotiation of relations among stakeholders and their needs, goals/phases for peacemaking as they issue unilateral or bilateral *hudnah* (truce agreements) and provide formulae and examples of documents articulating both types.

Ṣubḥ also addresses performative and ritualized peacemaking, and, intriguingly, devotes book 2 to *dafn* (burial). As a peacemaking ritual, *dafn* refers to the symbolic burial of someone's wrongdoing (i.e., ritualized forgiving and forgetting).. Under the impression that this is an articulation of individual and private *ṣulḥ*, I was surprised to find that *Ṣubḥ* lists *dafn* (as pertinent to *al-kātib*'s cultural and relational understanding of *ṣulḥ* needs). In book two, al-Qalqashandī explains how a recipient of injury/injustice can initiate forgiveness by inviting elders and those the wrongdoer trusts to a process of burying the violation by digging a hole in the ground and stating they have placed in the hole their violation and attendant feelings of hurt and anger. It is not customary—writes al-Qalqashandī in volume 13 (*Ṣubḥ* 351)—to complement this common Arab practice with a record. However, in chapter 2 of book 2, he explains what can be written to complement or replace the process when the pardoning party is a king. Then *dafn* actualizes as a *marsoum* (a decree)—in today's terms, a pardon, articulating a form of public and collective *ṣulḥ* (*Ṣubḥ* vol. 13 352-4).

Another conspicuous element of *Ṣubḥ* is its careful attention to classification and organization. Every volume has a table of contents, which helps readers get a bird's-eye view of an essay and understand relations between prominent themes of the various books. In addition to the table of contents, there are other organizational tools. Varied peacemaking needs enabled the proliferation of documents, which are introduced and compiled for *al-kuttāb*. Essay Nine is literally packed with information, necessitating an organization that facilitates access to information. The essays are made manageable because of careful attention to arrangement of materials and the use of headings

and signposts, which are crucial to help readers spot and study different ways to (a) name a peacemaking document or frame a peacemaking process/event (be it a truce, a burial, an agreement, or a decree); (b) develop a document by going to safe-conduct agreements (books 1 and 2), pacts with resident non-Muslim groups (book 3), or truce/*ṣulḥ* agreements (books 4 and 5); (c) find discrete expressions to begin the document itself by emulating or adapting compiled formulae; or (d) cite precedents using any of the numerous examples—some from centuries earlier. As such, the needs of *kuttāb* to compose documents that initiate or ratify peacemaking agreements are accommodated when headings and signposts are used to direct their work as they consult Essay Nine on *ṣulḥ*.

CONCLUSIONS

al-Qalqashandī was keenly aware of the need for accumulated knowledge and precedents of peacemaking practices, which were crucial for the management of national and international affairs. Not only does al-Qalqashandī come across as a virtuoso, but he also skillfully manages readers' expectations as they navigate the complex information presented in Essay Nine. Refusing to settle for the provision of just compiled formulae or just a treatise on official correspondence, al-Qalqashandī writes an encyclopedia, which is not just thematically organized, but—to accommodate consultation literacy—also develops a complex organizational scheme within and across ten essays. As such, *Ṣubḥ* is an exemplary demonstration of the development of encyclopedic writing blended with an accommodation of consultation literacy. Importantly, *Ṣubḥ* has much more to offer. Recognized as one of the gems of *adab al-kātib*, *Ṣubḥ* provides us with an investment in official correspondence, composition of documents, and a vision for the writer. Considering the discipline's enduring investment in *ars dictaminis*, *Ṣubḥ* leads us to numerous questions: Does *Ṣubḥ* (and *adab al-kātib*) add/change our perception of traditions of letter writing for institutional correspondence? Does it invite us to cross the Mediterranean and explore writing done at the chancery? Since peacemaking is an enduring rhetorical situation and much needed in today's world, *Ṣubḥ* offers a medieval manifestation of peacemaking discourses. What do the documents archived in *Ṣubḥ* have on offer for today's peacemaking practices? I hope these questions pique more interest in al-Qalqashandī and *Ṣubḥ*. Then, we can collectively visit new archives and remap the rhetorical landscape.

NOTES

1. This is van Berkel's translation of the title. I transliterated Arabic words using the LC Romanization guide provided by the Library of Congress, which is available at <http://www.loc.gov/catdir/cpso/romanization/arabic.pdf>."

2. These calls have resulted in new lines of inquiry. To this effect, Denise Stodola writes that "medieval rhetoric as a field has seen a period of transformation and potential redefinition" (42), which has sought to address gaps (conceptual and chronological) and revisit established categories about medieval rhetoric in general and especially letter writing. To illustrate, Malcolm Richardson writes about women's business correspondence in the late Middle Ages

3. The former mainly focuses on Europe (e.g., *Rhetorica*'s 2001 special issue on *ars dictaminis*), whereas the latter mainly focuses on medieval translation and commentaries on Greek rhetorical traditions (e.g., Aristotle); none has focused on Mamlūk Cairo and Arab-Islamic institutional expression (e.g., Baddar; Borrowman; Butterworth; Ezzaher).

4. Referencing Hijrī and Gregorian calendars, respectively, which are often abbreviated as AH and CE.

5. Because of its rich exposition of information relevant to numerous disciplines, the encyclopedia is a well-recognized compendium of knowledge and has been studied by scholars of anthropology, archeology, sociology, history, and Middle East Studies, for example (e.g., 'Abd al-Karīm). Additionally, for a rhetoric scholar, the encyclopedia is exemplary in its classification and organization of information, comprising ten essays that are subdivided into books, chapters, and sections on different topics such as tools, intellectual resources, sciences, and skills the writer needs to invest in. Among the disciplines *al-kātib* needs are geography, lineage and ancestry, oaths, and *ṣulḥ* (peacemaking) pacts, deeds, and practices. All invite rhetorical studies in relation to fluidity of style, clarity of expression, meta-knowledge about writing genres, selection and compilation of exemplars, "archiving" documents now lost to us, enumerating principles that guide *al-kātib's* work, and representing a vision of the perfect writer. Each topic shifts our attention to a new area of exploration of Arab-Islamic rhetoric and extends our current scholarship on medieval rhetoric and, especially, institutional expression in the fifteenth century.

6. There was a hierarchy for the chancery's *kuttāb*. *Kātib al-sirr* is the chief officer, is considered a "confidential secretary," and is higher in rank than *kātib al-dast*, who is higher in rank than *kātib al-daraj*. For more on the changes in and development of the professional hierarchy of *kuttāb* and their varied responsibilities, please see Ḥabashī and Escovitz.

7. The Ummayyads were the second in a sequence of four Caliphates, which was the governance system after the death of Prophet Moḥammad. Their Caliphate (41–132 AH) expanded the territory under Muslim rule. At the time, it reached as far as China to the east and the south of France to the west. The history of the administrative system during the rule of Ummayyad is covered by a lot of scholarship, which explains how their administrative system relied on systems developed by others. For example, they relied on correspondence traditions developed by the Byzantine and the financial administrative system used by the Coptic Church (see, for example, Ḥabashī; Van Berkel, "The Attitude"). However, some scholars like Ḥabashī note the body of correspondence between

Prophet Moḥammad and other rulers of the time as being yet another influential branch of this influence.

8. al-Qalqashandī's *maqāmah* is titled *"al-Kawākib al-Durrīya fī al-Manāqib al-Badrīya"* and is a textual blend of different text types. It blends an autobiographical account of how/why he became a secretary; a comparison between becoming a secretary and an accountant; a reflection on and enumeration of the arts, types of knowledge, and writing skills of the ideal *kātib al-inshā'* (secretary); and a panegyric of *al-inshā'* (institutional writing) in general and his master (and his family of prominent secretaries), Badr al-Dīn ibn Faḍl Allāh. It's worth noting that Badr al-Dīn ibn Faḍl Allāh wrote a manual too, which was titled *"al-Ta'rīf bi-al-Muṣṭalaḥ al-Sharīf."* For more, please see Durūbī.

9. For an outline of the books and its multi-layered subdivisions, please see Appendix 1.

10. These documents comprise precedents that go back as early as the seventh century.

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APPENDIX I

ESSAY NINE: THE BOOK ON ȘULḤ OF AL-QALQASHANDĪ'S ȘUBḤ

Book 1: Safe-Conduct Agreements (guarantees of freedom and safety in relation to religious practice, travel, and business, for example)

Chapter 1: Safe Conduct with Non-Muslims
  Section 1: Cultural and Religious Grounds and Origins, Conditions, and Legal Dimensions
  Section 2: Contents, Structure, and Samples
      • Beginning Formula 1
      • Beginning Formula 2
Chapter 2: Safe Conduct with Muslims
  Section 1: Origins
  Section 2: Contents
      • Beginning Formula 1
      • Beginning Formula 2
        • Type One: Issued by Caliph
          Formula One
           An Example
          Formula Two
        • Type Two: Issued by Kings
          Formula One: Safe-Conduct
           Style One: In response to a Petition
           Example
           Style Two: Petition not referenced
          Formula Two: Decree
           Old Examples
           Contemporary Examples
            Issued by Sultan
            Issued by Deputies of Northern States

Book 2: *Dafn* (Burial Ritual, or ritual for forgiving and forgetting)
Chapter 1: Meaning and Arab Origins
Chapter 2: What Kings Write

Book 3: Pacts with *Ahl al-Dhimmah* (People of Different Confessions)
Chapter 1: Origins
  Section 1: Its Status, Meaning, Qur'ānic and Hadith Grounds
    Example

  Section 2: What *al-Kātib* needs to know (enumerates 8 different pre-requisites, conditions, and causes for nullification)
Chapter 2: To be written if People of Different Confessions Nullify/Violate Șulḥ (provides numerous historical facts and examples of pacts, reasons for their nullification, and what's written to document change/reasons for nullification)

Book 4: Truce Agreements between Muslims and Non-Muslims
Chapter 1: Origins and Principles
  Section 1: Status, Meaning, and Synonyms
  Section 2: Origins
  Section 3: Things *al-Kātib* Takes into Account
      Type 1: Truce Agreements between Muslims and Non-Muslims
      Type 2: Similarities between Truce Agreements (between Muslims and Non-Muslims) and *Șulḥ* Agreements (between Muslim Leaders)
      • Common Conditions and Terms of Agreements between Kings
      • Required Content: Specification of Terms and Regulations
Chapter 2: What's Written in Truce Agreements and Writers's Different Views
  Section 1: Issued by Muslim Kings (copies archived and handed to Non-Muslim Counterparts)
      • Pattern 1: What's Written at the Beginning of the Document
      • Pattern 2: What's Written in the Body of the Truce Agreement
        • Type 1: Unilateral Truce Agreements
          Beginning Formula 1
          Beginning Formula 2
        • Type 2: Bilateral Truce Agreements between Muslim and Non-Muslim Kings
          Beginning Formula 1
          Beginning Formula 2
          Beginning Formula 3
  Section 2: Similarities between Truce Agreements Issued by Muslims and Non-Muslims

Book 5: *Șulḥ* Agreements among and between Muslims
Chapter 1: Principles of Truce Agreements
Chapter 2: Commonly Written in Truce Agreements between Caliphs and Kings (in relation to succession of nations and pertaining to the Beginning and the Body)
      • Type 1: Multilateral Agreements
      • Type 2: Unilateral Agreements
          Beginning Formula 1
          Beginning Formula 2

Book 6: Nullification of Agreements
Chapter 1: al-Faskh: Unilateral Nullification
Chapter 2: al-Mufāsakhah: Bilateral Nullification

BORDER RHETORICS

[R]ETORIC ACROSS BORDERS features twenty-one essays and six excerpts
[fro]m the "In Conversation" panels convened at the sixteenth Biennial Rhetoric Society
[of] America (RSA) Conference. Participants engaged the conference theme of "Border
[Rh]etorics" in ways that not only reinvigorated the border as a conceptual metaphor but
[als]o challenged boundaries within rhetorical scholarship.

[Alt]hough the volume includes only a select representation of the work presented at
[the] conference, each section features the diverse perspectives offered in Composition
[and] Communication. The first section, *Between Materiality and Rhetoric*, explores
[poi]nts of interface between rhetoric and materiality. Working from diverse periods
[and] disciplinary orientations, the authors illuminate how attending to the mutuality
[bet]ween materiality and rhetoric engenders a productive revision and/or expansion of
[our] approaches to essential aspects of rhetorical inquiry. The second section, *Crossing
Cultures: Refiguring Audience, Author, Text, and Borders*, explores how various forms of
[tra]nslation, migration, and liminality can refigure our understanding of the interplay
[bet]ween audience, author, and text. Essays in the third section, *Remapping the Political*,
[exa]mine the diverse genres that broaden our understanding of the *res publica* and the
[tac]tics employed to circumscribe politics. In the fourth section, *Contesting Boundaries:
[Sci]ence, Technology, and Nature*, authors consider how shifting notions of expertise
[and] competing epistemologies alter our conceptions of science and the environment.
[Th]e selected essays in the final section, *Teaching Across Divides*, explore the different
[bo]undaries that shape teaching in rhetoric and composition. Here, the authors reflect
[on] the challenges and rewards gained by explicitly engaging the borders and boundary-
[wo]rk that often remains invisible to our students. These organizational groupings
[ref]lect thematic through-lines in the submissions as well as a confidence in Burke's
[pe]rspective by incongruity as a method fitting the exploration of various borderlands.
[Th]e volume concludes with fragments from select "In Conversation" panels that cover a
[ra]nge of issues from activism and intersectionality to publishing and rhetorical theory.