The Tradition Of Sulh Among The Sufis; 
With Special Reference To Ibn Arabi 
And Yunus Emre

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1. Introduction

In Islamic law sulh signifies an act of reconciliation that is characterized by the absence of any resort to violence as a means of seeking redress. It is generally accepted that mystical philosophies advise non-violence in the face of personal injuries as far as possible, as long as it will not cause any harm to the public interest. Sufis, the mystics of Islam, are not an exception to this general principle. However, before delving into a detailed analysis of the concept of sulh among Sufis, it would be beneficial to discuss briefly the Sufi approach towards crime and seeking revenge within the general framework of Sufi philosophy. Indeed one cannot gain a fuller appreciation and an in-depth understanding of the concept of Sulh without first grasping the foundations on which the edifice of Sufi thought and practice is constructed.

The bedrock of Islamic mystical thought rests on a distinctive understanding of the nature and role of humankind. For the vast majority of Sufis, humans are the highest form of God's creation. The Qur'an informs us: "We have indeed created man in the best of moulds (stature)." These and similar verses of the Qur'an encouraged the Sufis to pay special attention to the well-being of humankind and to accord him a high status in their cosmological deliberations. In addition to elevating the status of humankind and placing love at the center of the relationship between man and God, Sufism's other major contribution to Islamic thought is its manifestation in practical terms of the noble character traits and sublime moral precepts of Islam with a strong emphasis on the interiorization of these values in the hearts and minds of people. Sufi thought aims to purify the ego of man from its evil characteristics and to produce "perfect man". There are many characteristics of the perfect man; the most significant is that the perfect human loves all creation without discrimination of color or race and shows compassion and kindness to all living beings.

It should be pointed out that Islamic law permits the taking of revenge for the injuries that one suffered and this is embodied in the concept of qisas. However, what is occasionally overlooked is that Islam places a strong emphasis on the need for reconciliation between the perpetrator if possible. It becomes apparent, then, that Islamic law not only offers alternative avenues of redress for the victim ranging from the tit for tat revenge to financial restoration (such as blood money or compensation for the injuries) or simply forgiving the criminal. As for the Sufis, they maintain that from among all these options the
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best one is to make reconciliation between the perpetrator and the victim. Hence, for a Sufi who strives to take control of his base desires, taking revenge is a weakness and a sign of egotism. Sufis therefore highlight the examples of forgiveness from the life of the Prophet and his companions. The Prophet (pbuh) displayed the greatest examples of this clemency and compassion. For instance, when the people of Taif stoned him, instead of asking for their punishment, he asked for their forgiveness. In fact, he never prayed to God for the destruction of the people who harmed him: even when he was pressed to do so he replied: "I was not sent to this world for condemnation; I was sent as the Prophet of Mercy."4

Another instance of the prophet’s compassion is seen in the incident of Hudaybiya, where he accepted unfavorable conditions of the Hudaybiya peace treaty in order to prevent a war between the Muslims and the Meccans. The conditions of the Meccans were so unacceptable that he even risked the loss of his companions’ support. Of course, later all of his companions realized the wisdom behind the terms of this peace accord. This event is detailed in the chapter Fath [see verses, 48: 25-27] of the Quran. This agreement proves that not only on a personal level but also at the governmental level the prophet (pbuh) made sacrifices in order to reach solutions in a peaceful way.5

It should not be supposed that Muslims had to accept such unfavorable conditions due to their military weakness. The following verse urges Muslims to accept the proposal of peace even if the Muslim army is strong and certain to win the battle: “So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.” (Nisa, 4:89-90)6 Hence, personal enmity and hatred cannot prevent a good Muslim to make peace as explained by the above verses. Even if one has sworn a solemn oath to fight in the anguish of the first strike; he should later abandon such a futile attitude and turn to peace. In the example of Abu Bakr, after the revelation of this verse, he said: “I, of course, love to be pardoned by Allah.” He then paid the compensation for breaking his pledge and continued to give charity to the person who falsely accused his daughter Aisha, the mother of the believers. It must be borne in mind that defaming someone’s honor and chastity is a serious crime in the context of an Islamic culture at times resulting in murder and bloodshed. This incident which involved the wife of the prophet as well as the first Caliph Abu Bakr, who is the most influential Muslim after the prophet, clearly indicates the nature of mercy and forgiveness even in serious incidents.7 Of course those who slandered the blessed wife of the Prophet were punished by the law but the enmity between the concerned sides is erased by the generosity and forgiveness of Abu Bakr.8

Unfortunately the above mentioned prophetic examples have not been followed in later ages. Describing the revenge killings, the famous orientalist Edward William Lane writes in the 1828’s: “The Bedawees have made the law of the avenging of blood terribly severe and unjust, transgressing the limits
assigned by the Kur-an. For with them any single person descended from the homicide, or from the homicide’s father, grandfather, great-grandfather, or great-grandfather’s father, may be killed by none of such relations of the person murdered or killed in fight. The relations of a person who has been killed, in an Egyptian village, generally retaliate with their own hands rather than apply to the government, and insult the corpse of their victim by mangling.  9

2- Sufi Approach towards Sinners and Criminals: Most crimes in the modern sense of the word are also considered as sins in Islam. Hence in this article sin and crime are used alternatively. As discussed above, the Sufi approach to the status of human beings stresses positive feelings. Rather than looking into their sins and highlighting the negative aspects, Sufis look at the good essence in the human nature and strive to develop these innate positive qualities. The also believe that laws are created for the well-being of man. 10

This approach should not mislead us: It does not mean that the Sufis do not oppose the committing of the crimes or people being sinful. Like every normal religious philosophy of life, they condemn all kinds of crimes against innocent people. However, for Sufis a criminal is like a sick person, who needs mercy and compassion. Their main aim is to help the criminal and to console his/her wounded soul. In this respect forgiving the criminal in their personal lives is a token of Sufi piety.

It is interesting that Hallâj, who was executed because of his Sufi ideas, was so merciful for mankind that he prayed for the forgiveness of those who had stoned him to death saying, “O my Lord! Please forgive those who have stoned me to death before You forgive me!” 11 In that way, he showed that there is no place for hatred and revenge in the Sufi conception of life.

On the other hand, it must be strongly pointed out that forgiveness of the criminals is advised for personal injuries and sufferings. The criminals cannot be tolerated if their crimes are harming the order of society and destroying its fabric. Those who commit tyranny and destroy the fabric of society for their personal interests do not deserve our toleration.

3-Ibn Arabi and making sulh: The famous Quranic verse of retaliation (qisas) “There is life in retaliation.” (Baqara: 2/179) is used very often in order to promote the beneficence of retaliation by jurists as well as the commentators of the Quran. The logic behind this is that when the would be killer thinks of the harshness of retaliation, he will not execute his premeditated plans. In that way, both the victim and the perpetrator’s lives are saved. 12 Most jurists understand this verse in the sense that when retaliation, tit for tat, eye for an eye punishment is applied there will be saving of life for the rest of human beings.

Similarly, most of the English translations of the Qur’an also reflect the same general attitude of the commentators of the Qur’an. Let us look at the meanings given to this verse by three well-known translators of the Qur’an:

YUSUFALI: In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves.
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PICKTHAL: And there is life for you in retaliation, O men of understanding that ye may ward off (evil).

SHAKIR: And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves. 13

However, Ibn Arabi gives a different meaning to this verse saying: "O people of understanding, by having the right of retaliation, you are handling a life in your hands so it is better for you to reach a sulh with the criminal." 14 This is the Sufi approach that the relatives of the victim should strive to reach a sulh with the criminal rather than asking for the application of retaliation. Behind this approach of course we can see the boundless love for humanity since according to Ibn Arabi man is created in the form of God and as long as he/she is alive he/she has the capacity to reach perfection. If we take someone's life, even as allowed by Islam in the case of retaliation, we have prevented this person from reaching his full capacity of perfection. It is like plucking an unripe fruit before it is sweet and ripe. In order to strengthen his case, Ibn Arabi gives the story of David and Solomon who are two prophets of God mentioned in the Quran. 15 As is well known both in Jewish and Islamic sources, David fought many battles with the neighboring countries and naturally killed many enemy soldiers in these fights. Because of this blood on his hands, he could not build the holy temple. As Ibn Arabi narrates, whenever David struggled to build the temple, its walls collapsed without any apparent reason. David implored God and asked the reason why the building always keeps collapsing. God the Almighty answered: "Certainly my house will not be erected with the hands of someone who spilled much blood". David asked: "O my Lord! Did I not spill blood in Your path and for Your sake?" God replied: "Yes, but are not they My creation?"

David, understanding that he will not be allowed to build the holy temple, asked God: "O my Lord! If You will not allow me to build the temple then allow someone from my offspring to build it." Accepting this supplication, Allah the Almighty answered: "Your son Solomon will be able to build it." After narrating this story Ibn Arabi concludes that mercy over the creation of God is better than wrath and taking revenge even though, at times, it is inevitable. 16 Even when the killing is necessitated in certain inevitable situations such as war and self defense, it is still disliked by Ibn Arabi.

Ibn Arabi further states that God the almighty also advised sulh even when the non-believers were defeated in the war and became prisoners of war. He did not allow the Muslims to eradicate them, even if they had the full power to do so. That means although Islam commands to fight against non-Islamic beliefs and wrong faiths, it does not target to eradicate the non-believers through inhumane murders such as genocide. "But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things)." 17 Both Jews and Christians who have the most unforgivable guilt of disbelief in the unity of God— as described by the
Quran- are offered a peaceful life under Islamic rule. Their lives are spared and their culture is protected. What then about a Muslim who has committed a crime, should he or she not deserve our tolerance and forgiveness. 18

This time he makes an analysis of the word used in the verse “seyyieh” mentioned in the verse (Shura, 42/40). This verse clearly indicates that capital punishment of the killer is a bad deed like the murder of the victim. They are basically the same. Therefore, if there is one person among the relatives of the murdered person who accepts blood money, the opinion of the others who ask for capital punishment is not taken into consideration. 19 So for him, the meaning of the verse is “the recompense of a bad deed is another bad deed equal thereto in degree”.

In the chapter on advice for the wayfarers of the Sufi path number 42 he says: Forgiveness of the criminal is better than punishment for his misdeeds. There is no good in punishment except if it is done for the prevention of general harm to the public. However, Ibn Arabi clearly states that one cannot forgive the criminal when the law is clearly laid down by Allah the Exalted, such as the punishment of theft, adultery and high way robbery. Apart from those which are considered as the rights of God, a Muslim should dispense with his own rights and should forgive the one who has committed a crime against himself. 20

By making clear that when a crime is committed against society, it should not go unpunished, the limits of forgiveness are delineated. If there was a limitless acceptance of forgiveness, there would be chaos in the world, hence God is against lawlessness under the disguise of love for mankind. If the public interests are at risk, the criminals should be punished accordingly. For the sake of individual generosity, the public interest cannot be sacrificed. For example when the homeland is attacked by foreign armies, Sufi tolerance and mercy cannot be excuses for fighting back. Since there is the good of society in defending one’s country, to do otherwise would be cowardliness rather than tolerance. There are many examples of Sufi groups fighting in the first rank of their armies when their countries needed them in times of peace. 21

According to Ibn Arabi and the great majority of Sufis who follow his ideas, the first option in the punishment of killings and other bodily harms should be reaching reconciliation between the victim and the criminal. The relatives of the victims are advised to reach a sulh.

It is the most important sign and characteristic of a Sufi to forgive criminals and to answer with goodness to those who give harm and offence. A Sufi even prays for the well being of the criminal believers, both in this world and hereafter. Ibn Arabi not only in theory but also in practice has shown the best example of such forgiveness. As a Sufi thinker, he had many supporters as well as staunch enemies. Ibn Arabi had a certain opponent who made continuous cursing of Ibn Arabi a daily duty for himself in order to attain reward from God. He was trying to defame him at every chance. When he died, Ibn Arabi attended his funeral and prayed to God near his grave until he was forgiven. It is narrated
that Ibn Arabi even pledged to God that he would not eat and drink until his curser is forgiven. In that way, he showed the best example of forgiving and reconciliation with his opponents after their death, when it is not possible to make it in this world.

Ibn Arabi advises us to take a lesson from the mistakes of others and not to harshly treat those who break the law: Then the sheikh, may God the Exalted support him, said: "How excellent is His Word: ‘The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong.’ (Quran, 42:40). He further goes on to advise the one who has suffered from an injury: When you rebuke someone for a reprehensible action which is clearly established in writing in the Law, then you will find no other way and it is necessary to reject it on the basis of law. Do not censure him for it through your own particular nature (tabi'), and do not deal with him harshly. Tell him with kindness (rifq) that the law forbids this sort of thing. Do not say to him: ‘You are in error and are violating the law’. Much rather, treat him as kindly as you are able to.”

Such consoling words work wonders on most criminals whereas inhuman treatment and torture, which are the greatest evils of modern times, make them even worse criminals once they are set free.

In the above passage Ibn Arabi shows us how to treat those who commit sins and crimes. Even when we punish them we should do so without putting our own hatred into this punishment so as to gain them back to society. This principle is also accepted by most experts in criminal justice. Hadrat Ali would not kill his enemy in the battlefield because he spat on his face thinking that such an act would make it a personal revenge rather than fighting for the sake of God.

Ibn Arabi in order to encourage us to forgiveness keeps giving more examples, this time between God and man. Despite the fact that many people break the law of God and show no gratitude for the favors of God, He, nevertheless, continues to shower these blessings on them. This love goes to such an extent that God has given us all kind of bounties, even though we could not give enough thanks (shukr) back to God no matter how hard we tried. If He had taken revenge for the crimes of mankind there would be no life on the face of the earth: If Allah were to punish men according to what they deserve. He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term. (Qur'an: 35:45)

The best example of God's forgiveness of man can be shown in the dialogue of Prophet Abraham and God. Abraham has been raised to the Heavens on different occasions as narrated in the following verse: Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty, (Quran, 6:75) Whenever he climbed up to the heavens, he saw people committing crimes against God, he immediately prayed to God for their destruction. After the destruction of a number of human beings as a result
of Abraham’s prayers, God reprimanded him saying: “O Abraham! You are a slave of mine whose supplication is always answered. I you keep cursing them, you will leave no servants of mine on the face of the earth through your prayers.”

Ibn Arabi always explained the verses of the Quran in favor of man whenever it is possible to do so. For him God’s main attribute is mercy and not His anger, hence he always emphasized this aspect of God. As a result of this approach, he preferred the verses of mercy over others that contain divine retribution. Hence, when commenting on the verses of the Holy Quran, Ibn Arabi always used his preference for the salvation of sinners. For example, he depicted Pharaoh as a sincere believer: “And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no Allah save Him in Whom the Children of Israel believe, and I am of those who surrender (unto Him)”. (Qur’an, 10:90)

This verse is understood by the great majority of the exegetes as a witness to the damnation of Pharaoh and his disbelief. However, Ibn Arabi comments on this verse in the following way: “When Pharaoh had realized the danger of drowning, his hidden knowledge in his heart concerning the unity of God was disclosed and he declared his belief in God. He addressed God that he is one of those who surrender to God, knowing that God is hearing him. God the almighty answered his call by saying: “What! Now! and indeed you disobeyed before and you were of the mischief-makers.” (Quran, 10:90) This verse is understood as the confirmation of the damnation of Pharaoh eternally. On the contrary, Ibn Arabi thinks that his verse is good news for Pharaoh since God is only telling him off for his delay in believing: God is accepting his belief but with little reprimand. Therefore, He the Almighty said; “You had disobeyed before”, in the past tense, implying that now “he is obeying Him.” He has other theological proofs in favor of Pharaoh but which are not relevant here. The important thing is Ibn Arabi’s all-encompassing mercy for all of mankind. He is attempting every possible movement in order to save them from the wrath of God.

Even Pharaoh who is the worst example of transgression and mass murderer has taken a good share of forgiveness from the mercy of Ibn Arabi. Of course the above verse is more related to the hereafter and theological issues, in the sense that his forgiveness took place in the divine sphere. Such an approach is not taken to encourage the tyrants to continue their injustices but rather to give them a hope of repentance and give up their tyranny.

Another important aspect of Ibn Arabi in his philosophy is that God will not punish his creation eternally. If God’s love is synonymous with His mercy, this leaves the phenomenon of God’s wrath unexplained. However, to Ibn Arabi God, out of his love for man, mainly manifests Himself through His mercy: the
use of wrath is minimal indeed. Ibn Arabi utilizes the following verse in order to support this contention: “God’s mercy encompasses all things.”

Our point here is that the death penalty and applying qisas is a kind of eternal punishment for the criminal and it is against the mercy of God in Ibn Arabi’s understating hence we should follow the same pattern of Divine Mercy by giving the criminal a chance of mending his ways. For Ibn Arabi the best way of understanding religion is the way of mercy and love. Taking revenge is not the backbone of his religion as stated in one of his poems: “I follow the religion of love whichever way its camels take, for this is my religion and my faith.”

For these kinds of commentaries Ibn Arabi has been criticized severely by orthodox scholars who believed that Pharaoh should suffer eternally to pay back for his sins. As a result, he had to travel a lot to escape this enmity yet he was well received in Anatolia and among the Turkish intelligentsia. He died in Damascus, where his tomb is still existent. His tomb was destroyed by some religious fanatics in Damascus and made unknown for many years. However, he had a great influence on Islam in Turkey and even today his influence continues in addition to other well known Sufis such as Yunus Emre and Rumi who also had similar ideas like Ibn Arabi with regards to a Sufi’s reaction to perpetrators.

The line of Ibn Arabi was most influential in Anatolia and he was followed by other Sufis who defended the non-violent ways of seeking justice. Among them Yunus Emre is a very good example. Although Yunus Emre was not a philosopher nor author of voluminous books as Ibn Arabi, his poetry exerted a great influence in Turkish society.

4- Yunus Emre and his Conception of Forgiveness: Yunus Emre is probably the most important folk poet in the history of Turkish Sufi literature. The year 1991 was celebrated all over the world as the year of Yunus on his 750th birthday. He lived in the second half of 13th century and first half of 14th century. Even today after seven centuries of his death his humanistic poetry still preserves its freshness and relevance to the problems of the modern life. Yunus Emre is not a classical scholar or philosopher but he is a person whose heart is full of love for all human beings. As Gibb states he could barely read or write but he changed the pessimistic philosophy of his time by emphasizing the superiority of love and tolerance. In his philosophy of creation man has come to the world to manifest the beauty of God. Hence there is no place for war or strife:

I am not here on earth for strife, Love is the mission of my life
For him life is so short it should not be wasted away by meaningless hatreds or blood feuds.

We should all live the good life here, because nobody will live on.

Concerning the issue of hate and taking revenge Yunus Emre states:
Mystic is what they call me, Hate is my only enemy;
I harbor a grudge against none, To me the whole wide world is one.
Yunus Emre goes to the extent that a spiritual seeker can only be considered
as a Sufi when he can control his feelings of taking revenge:
He must be without hands when someone hits him.
He must be tongueless when cursed.32
Yunus Emre reminds his listeners of the example of the Prophet Muhammad
who was very patient and forgiving. If one desires to lead a life of a Sufi, the
first thing is to erase the feelings of anger and revenge, otherwise nobody can
reach the level of becoming a perfect Sufi:
You make a lot of sounds with your tongue, meaningful things.
You get angry about this and that. You can’t be a dervish.
If it were all right to be angry on this path,
Muhammad himself would have gotten angry.
Because of your anger, you cannot be a dervish.33
He also depicts the life of a prophet as one without hatred and unnecessary
anger in that way connecting his Sufi philosophy of tolerance to the Islamic
roots. In an age where hostilities and fighting was rampant Yunus Emre was
able to give expression to an all-embracing love of humanity and to his concepts
of universal brotherhood which transcends all schisms and sects.34 As on a
personal level he advises tolerance in the international level:
For those who truly love God and his ways
All the people of the world are brothers.35
In his famous work Rısāletu’l-Nushiyye the book of the advice he counsels
us to curb the animal nature of mankind which causes all kinds of crimes and
violence. It contains 573 verses all advising to purify the soul from animal
characteristics: The verses 14-82 about the evilness of greed and the excellence
of self-sufficiency (Qanaat) 83-160 about being proud and vainglory and its
opposite modesty, 181-302 about the dangers of anger and the necessity of
patience. His allocating the largest section of his work to the dangers of anger
shows the significance of forgiveness and controlling one’s wrath.36
In his general philosophy man is so important that making a human being
pleased is better than going on the pilgrimage and similarly breaking one’s heart
is worse than demolishing the Holy Kaba.37 These are very dangerous words to
be said in his time since such things are considered as apostasy. Hence he
bravely defended the innate value of man as the highest form of creation
deserving our respect and tolerance.
5-Conclusion: As a religion Islam offers various alternative avenues of
seeking redress ranging from (qisas) compensation and forgiveness. By doing
so it provides a multi faceted approach to the relatives of the deceased or
injured to reach a settlement. One consequence of this is that it strives to close
all the doors that could encourage people to take the law in to their own hands
and to go to extremes. However, Islam strongly counsels us to reach a peaceful
settlement without resorting to physical pain or punishment.
Sufi intellectuals, poets and authors are the ones who very strongly emphasize the mercy and forgiveness of Islam among other branches of Islamic scholarship. Of the above mentioned examples, Ibn Arabi had enormous influence on Turkish intellectuals and Yunus Emre on the general public. They also play the role of arbitrator in their societies. This philosophy of criminal justice should be highlighted and studied more in depth so that it can contribute to our solutions for the complex social problems of modern life.

Such traditions should be highlighted so that they could be revived where there are tribal or national conflicts stressing that bloodshed only brings more bloodshed. On the other hand, resolving the conflicts through *sulh* means a more reliable end to them. Only two examples have been studied in this article but many more examples could be easily found in Sufi classics as well as Sufi hagiographies. The modern conflict resolution theories could be very much enriched by these examples and they are very much open to the young researchers who know both the modern law and the Sufi tradition.

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1 Quran, 95:4 Yusuf Ali Translation
Abstract

The Tradition Of Sulh Among Sufis; With Special Reference To Ibn Arabi And Yunus Emre

In the modern world where there are many conflicts, conflict resolution became an important part of social sciences. Islamic law always advises a peaceful settlement in such situations. However, among Islamic sciences Sufism particularly stresses the significance of solving the conflicts in the most peaceful way. This article will evaluate the subject with particular reference to Ibn Arabi and Yunus Emre, both very important Sufis in Turkey and the Islamic World.

Key Words: Sufism, Ibn Arabi, Yunus Emre, Conflict Resolution, Sulh

Özet

Tasavvuf'ta sulh geleneği: İbn Arabi ve Yunus Emre Örneği

Günümüzde conflict resolution yani çatışmaları barışçıl yollarla çözüme metotları kendi başına bir ilim dalı olma yolunda hızla ilerlemektedir. İslam hukuku da her tür çatışmalarda barışçıl yollarla çözüme ulaşmasına tavsiye eder. Ne var ki İslami ilimler arasında daha ziyade tasavvuf bu konuya özel önemiyet aşfettiştir. Sufiler kendilerine karşı işlenen suçlarda intikam almayı bir zafiyet olarak görmüşler ve şahıslarını ilgilendiren suçları affetme tercih etmişlerdir. Bu konuda ki örnekler çok fazla olmakla birlikte bunlar hakkında İbn Arabi ve Yunus Emre'nin bazı açıkları ile meseleyi irdelemekte ve özellikle kısas ayetine İbn Arabi'nin getirdiği yorum etrafında şekillenmektedir. Türk tasavvufunu entelektüel planda etkileyen İbn Arabi ile daha çok halk kesinlerinde derin testirleri bulunan Yunus Emre bu konuda tasavvufun ve kültürümüzün en basta gelen zenginlikleridir.

Anahtar Kelimeler: Tasavvuf, İbn Arabi, Yunus Emre,
Çatışmaların Çözümü, Sulh