**TURKISH PHILOSOPHY AND WATER: LIFE and DEATH**

As a result of the literature review about Turkish People, it has been seen that the concept of person, which is different from the concept of human and more inclusive, includes the concepts of life, death, creation and the afterlife. Main concepts have been determined.

For the Turks, **water** is at the root of the term “person” which means human. However, the word human, which is used as the equivalent of the term human in the West, is of Latin, Indo-European origin and is related to the **soil**. While the **water** is fluid and variable, the **soil** is stable and calm.

The Turks developed their human philosophy within the framework of their imagination of the universe during their lives in Asia, in the Siberian swamps. They have expressed the human with the concept of Person, which includes life and death together.

The concept of person was universal and inclusive. We first see the concept in the Yenisey, Altay, Tonyukuk, Bilge Kağan and Kültigin inscriptions and then in the first Turkish book, Kutadgu Bilig.

It is interesting to explain the concept of personality in Turks with **water**. Prof Sencer Divitçioğlu, who previously explained Turkish history as a hydraulic society, **water**-based society, and **water**-based society within the scope of ATUT, brought the issue to the agenda with his book “ATÜT and Ottoman Society”, also one of the professors of Istanbul University.

This time, Ayhan Bıçak, a philosophy professor at the same university, approaches the subject from a completely different angle and reveals how an alienating way of thinking is to explain our history using the Marxian models of western sociologists.

Kish, which is the root of the person used to mean human in ancient Turkish, was used to mean sable and quiver. The Siberian swamp otter Kisioğlu may have been instrumental in the emergence of the term.

It seems possible to establish a connection between the person who points to the marsh sable and the person who means human. Person and person must have been derived from the resemblance between the reed area near the **water** where the sable lives and the people living in a forest with abundant **water**.

Thus, the living space has become the origin of the term human. Considering the forests and rivers among the determining features of the settlement or the country in the Göktürks strengthens this connection. In addition, the fact that the origin myths are directly or indirectly related to **water** strengthens the idea that human beings are of **water** origin.

The origin of the term human and its relation to **water** and the idea that the world stands on **water** shows that **water** took a primary role in the creation of the Turks. In addition, the Turks read prayers to holy places and **water**s under the name of Yer-**water** and made wishes from them.

One of the main reasons for this is that it has its origins in **water**. Another reason should be sought in the qualities of the **water**.

Since **water** is the origin of life, it is alive, moving, inspiring, healing and guiding. The **water** source or river is an expression of power, life, continuity. Adopting **water** as the main, accepting **water** resources as sacred and polluting **water** as a sin are among the indicators of Turks' belief in **water**.

The variability of **water** is important in terms of its penetration into the **soil**, its evaporation, its being fluid and reflecting its movement in various layers within the soul. The **water** origin of life also explains all the ups and downs that occur during the life process.

When encountering obstacles, **water** changes direction, eliminates obstacles by eroding over time, evaporates and rises to the sacred sky by overcoming any obstacle, and is much stronger in floods, which are very similar to human life.

When people encounter difficulties in their lives, they gradually try to overcome that difficulty; but when they cannot solve the problem, they make changes in their lives. The fact that **water** is a lake or a sea by accumulating has been interpreted as the excess and power of the society. In addition, the flood state of the **water** can be associated with the voyages of the state.

When Turks looked at people, namely otters, and named human beings as a person, the subject they developed awareness was the outward-looking social lives of people together in groups at the **water**'s edge. In the first 20 years of the 21st century, as a result of the purification of people from their social qualities and their isolation, the person has turned into another entity and has lost its essence. We will not be able to talk about the person from now on.

A similar destiny does not seem to be the case for the Otters. However, as a result of the deterioration in the social life of people, the balances in nature are also deteriorating, and as a result, the creatures in nature will have to lose their sociality and connectivity qualities.

Nature will also have to renew itself. The main thing is the life that exists with relationships and life becomes meaningless.

**TURKISH PHILOSOPHY AND WATER: TIME and GROUND**

When we examine the spirit of the Turkish people conceptually, we encounter two interesting results. The first is the concept of person, and the second is the concept of heart. In all other languages, the concept of human appears as a **soil** / **soil**-based word as homo, humus, human, while the concept of **water**-based dynamic person is used only as a different concept in Turkish language; The person is related to the person (otter) who lives on the **water**'s edge in the wetlands in the south of Siberia.

The texts that were put forward philosophically in Farabi were expressed by verses in Yunus Emre. Our human journey, which started with a quiche (otter) on the **water** edges of the south of Siberia, took its final form with Yunus Emre in Sivrihisar town of Asia Minor.

In Yunus Emre's 417 poems, Turkish, which defines human and the universe with all seven concepts, has now found its consistency and has gained the highest level of expression.

The fixed and dynamic personality differences, which are permitted by different etymological origins of humus (**soil**) and Kis (otter), are also the contrasts of uniform (uniform) and binflower (hercai) richness. This is the difference between the "unity" of the individual, the selfishness and the richness of the selfish.

Turks dominated 3 continents in terms of **ground**. They are in constant motion on the **ground**. While **time** flows like **water**, the Turks are constantly flowing on the **ground**. The expression of human in the West with the concept of earth-based human shows its constancy in space, its dependence on space, and the concept of **water**-based person in the Turkish tradition, shows the flow of **time** on the floors.

The fluidity of contact with **water** explains the Turks 'being a nomadic tribe, the Turkish states being an umbrella state, the Turks' adaptability, their ability to synthesize and transform themselves and other tribes.

The West represents settled societies and space, Turks represent nomadism and **time**. (Jalal Tahir)

* Humus: Latin humus is an extract from the word "**soil**".
* Humanus: Humane
* Homo, Homin: Terrestrial, Human

The word Adam (Human) is etymologically much older than the Arabic human and Latin terms homo, humanus. While the term humanist was first used by the Italian poet Lodovicio Ariosto (1474-1533), this word was derived from the Latin humanus "human" word.

The Latin word is derived from the Latin word homo, homin- "'belonging to the land', human".

The two basic characteristics of human beings, namely the basing of life and death on the basis of **water**, have been effective in the formation of the mentality that enabled the Turks to spread in waves all over the ancient world. When **water** is used in order, it still exists.

When it goes out of order, it disappears. Similarly, Turks continued their existence when they became states, and when they were stateless, they dissolved like **water**. Source: Ayhan Bıçak. Turkish Thought 1: Origins. Dervish. Istanbul. 2013.

Göktürk-centered ancient Turks developed two basic ideas about human being, "being **water**-based" and "being created". Both of these appear to have been used in harmony. However, **water** origin may be more accepted among the public. It is clear that God is somehow involved in each stage of **water** origination.

When we look at the place of man in the concept of the universe, it is seen that he is given meaning with one of the four elements, **water**, the source of life.

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