WATER AND NATURAL CULTURES OF DIFFERENT SOCIETIES
TURKISH ISLAMIC CULTURE EXAMPLE

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Abstract - This Consideration of the people of nature have a vital important of systems of belief, religious and cultural traditions of the world. Water and nature are directly related to ontology and, as such, consideration of the people of water and nature have a vital important of systems of belief, religious and cultural traditions of the world. In fact, our conceptions of water and nature are influenced substantively by theological, religious and cultural traditions orientation. This study ideas of water, nature, landscape, and environment extant in influential world religions and cultural traditions: Eastern faiths (Hinduism; Buddhism; Taoism, Confucianism and Shinto); Judaism; Christianity and Islam. We study the concept of the sacred about water, nature, landscape, green environment and tree. The phenomenon of pilgrimage is explored, as an archaic instance of the fusion of land, religion, and sacralised human behaviour. We will discern the manner in which conceptualizations of water and nature are implicated in social and cultural stances and behaviours toward nature and the human-created landscape and environment. Conceptualizations of and stances toward it environmental issues" often embody theological presuppositions, either explicitly or implicitly. There are numerous questions that arise when discussing cultural tradition, religion and natural environment. But we will put on more "How has the relationship between Turkish Islamic society religion, cultural tradition and nature changed?"

Keywords - Water, Nature, Culture, Religion

I. INTRODUCTION

Culture is conceptualized conventionally in several ways: as an attribute of the human; as the “way of life and thought” of people comprising a society; as synonyms with the idea of “civilization” is synonymous with culture, in polar opposition to . . . nature. The concept of nature, as well, exhibits manifold denotations and connotations. Nature conventionally is that which is distinct from the human. Nature is a constellation or cluster of qualities and attributes – the nature of a thing, or person. Nature is primal, the “natural.” Nature invariably implies ontology and, as such, consideration of the nature of nature remains a vital concern of systems of belief and religious traditions of the world. Indeed, our conceptions of nature are influenced substantively by theological and religious orientation (Kinsley, 1996). People are associated with water and nature in association with existence. People have used nature and water resources from one side and tried to create new green spaces and water surfaces with sophisticated approaches from other sources while consuming. Babylon, a city of parks dating back 3000 years, is a typical example of this. In the 5th century B.C., Persians and Greeks simultaneously raised trees for aesthetic, cultural and religious purposes.

In Japan, between 575 and 1600, the regulations that made up the basis of the Japanese garden art were made with plantations and large ponds based on philosophical and religious themes which became the foreground of simplicity.

Medieval philosophy was an abstract philosophy that was disconnected from nature. However, with the Renaissance, the view of nature has been completely changed, and nature has been perceived as an area full of secrets awaiting discovery. Renaissance and Philosophy "descended from the sky into the earth". The Renaissance movement is based on the fact that the happiness of people depends on conscious and correct use of nature, which is possible with the good definition of nature. The Italians who pioneered this new approach were "modern" people who first realized that the outside world was something "beautiful". Goethe describes it in the book Von Deutscher Baukunst, written in 1772, as "Goddess" because of the impressive integrity and harmony it carries against the multitude of millions of fine details on the Cathedral of Strasbourg. The similarity between the gothic art and the tree was brought to the agenda later on by the living organism. According to Rousseau, plants are living machines. He says: "If they are scattered abundantly on earth like stars in the skies, I suppose it is necessary to invite people to study nature with curiosity and pleasure"

China is a country that made remarkable breakthroughs in urban afforestation. After the founding of the People's Republic of China in 1949, Mao Zedong declared the national reforestation day on March 12, encouraged city afforestation throughout the country with campaigns,
and every Chinese citizen in the 11–60 age group was obliged to plant 3 trees a year (Dirik, 2014).

A total of 1.8 million saplings were planted in Latin America with the initiative of "a tree campaign for each family" in 1990, in order to solve the urbanization problems of Mexico City, the capital of Mexico with a population of 25 million.

*Every year 21 March is celebrated as the afternoon of afforestation
*in some official ceremonies, traditional memorial trees are planted by the elders of the state,
*teaches that almost all religions sacred tree planting, *to be described as a garden of heaven, *planting a tree for every born baby,
*distribution of saplings as marriage ceremonies in marriage ceremonies,
*every married couple is obliged to plant trees,
*planting pot plants in most houses,
*decorating the cemeteries with the trees and flowers planted in order to keep our loved ones alive spiritually are concrete signs of the common values of the place of the vegetarians in the human life and of the civil society (Dirik at. all., 2014).

Taylor defines the field of religion and ecology as one that focuses on:

*identifying the obstacles that the world's mainstream religions may pose to environmental sustainability, and secondly the resources such religions may have available for promoting environmentally beneficent behaviors (Taylor, 2004).

One of the most important problems facing the world is violence and terror, another is environmental problems. The destruction of natural environment and its ecological impact on nature is one of the main concerns of ecologists and scholars. The aim of this paper is to summarize the intense debate about the nature, especially the religious and secularist views of the nature in sociological perspective.

There are substantial cultural resources for enriching environmentally hospitable and religiously impoverished individualism. The essays on religion and ecology in this issue collect and present impressive evidence of the vitality of those resources. Especially noteworthy are the contributions from a remarkable range of Asian traditions—from Hindu, Buddhist, Taoist, Shinto, and Confucian thought and practice. Indeed, one of the most remarkable achievements of this collection is the depth and variety of representation of those various traditions. But that very achievement at the same time demonstrates how diverse each community is, how disparate its historical impacts have been, and how untenable it is to present any tradition in self-congratulatory terms as consistently and effectively unified in its ecological orientation.

It is human agency in the Buddhist myth of origin that destroys the natural order of things. Although change is inherent in nature, Buddhists believe that natural processes are directly affected by human morality. From the Buddhist perspective, our relation to the natural environment is intrinsically moral: hence, an environmental policy based primarily on a utilitarian cost benefit analysis cannot possibly be sufficient (Sweare, 2001).

According to the famous contemporary Buddhist thinker Ikeda, Buddhism is based on the relation of man and nature, not a dualist opposition, interdependence". According to Ikeda, "the harmony between the human environment" that the Japanese people inherited from their ancestors was naturally the most decisive factor in a more balanced lifestyle. According to the Japanese thinker, "these criteria had the power to prevent environmental pollution on their own." The most beautiful and striking indication of this is that "the beauty of nature has been preserved in Japan for centuries before the modern era. Japan, under the influence of western civilization.

Veda People, the sources of Hindu tradition, reflects a worldview in which all living creatures and inanimate creatures are surrounded by the same spiritual power. Hinduism believes in divine domination that surrounds everything. Although human beings are at the top of the evolution pyramid at this moment, they cannot be distinguished from nature and its multidimensional life forms. Tabiata in the Upanishites and Puranas, which consist of sacred texts, emphasizes respect and respect. All the great powers of nature - the earth, sky, air, water, and fire - and the various living species, including the trees, are all interconnected by the tremendous rhythm of nature. The sacred is not in your nature but in it (Özdemir, 1997).

According to the Torah, "If anyone has mercy on the creature, our father is the generation of Abraham." (Bezoh 32b) From this verse, Hertzberg says: "We are all responsible for the misfortune and we have to protect it everywhere".

According to Christian belief, man should not choose chaos or irregularity, risk of self-destruction, destroy God's fertile treasures.

II. ENVIRONMENT AND NATURE APPROACHES IN ISLAM

When the Islamic teachings and their manifestations in Islamic civilization are examined in depth, it is seen that this teacher has established a three-way relationship between man, nature and environment.

It can be said that Islam puts responsibility on man in three ways against nature:
1. Ontological Relationship

The Koranic verse (ayet) 24:45 tells us how God created every living creature from water, and the Hadith instructs us that we are “stewards of the Earth”:

"The Earth is green and beautiful, and Allah has appointed you his stewards over it. The whole Earth has been created a place of worship, pure and clean. Whoever plants a tree and diligently looks after it until it matures, and bears fruit is rewarded. If a Muslim plants a tree or sowed a field and humans and beasts and birds eat from it, all of it is love on his part."

The purpose of all creation is to praise God, and all individual parts of the earth are perceived as signs of God (ayat in Arabic). This means that God is omnipresent, which implies that Nature should be protected for God's sake alone. In addition, Nature is the totality of mutually complementary elements. In addition to praising God, every individual part of Nature has a role and a task within creation that is of importance for the functioning of the Earth. This means that all things are mutually dependent on one another.

"A revival of spirituality and faith": Islamic environmental ethics are based on the Koran and the body of hadiths. According to this interpretation, conserving nature and creation is one of a Muslim's most important obligations.

Animals are below humans in the Islamic order of creation because, unlike animals, humans have reason and can differentiate between belief and non-belief. As proven by several hadiths, the protection of animals is very important in Islam. The Prophet Mohammed was particularly fond of cats.

Plants also play an important role in Islam. They are food for both humans and animals (Sura 80, verses 24–32) and are needed by humans to generate essential oxygen. Planting a tree is considered particularly commendable in Islam. Accordingly, there is a hadith that says that every Muslim who plants a tree will be rewarded in the hereafter for every animal or for every human who eats from this tree.

In the Islamic, anthropocentric vision of the world, humans are at the center of creation, which not only affords humans certain rights in accordance with an Islamic environmental ethic, but also places specific obligations on them too. If there is such a thing as a concept of Islamic environmental ethics, it is based primarily on a variety of Koranic principles that are interpreted in an ecological way. In addition to the doctrine of moderation and abstinence and the doctrine of justice, the following six doctrines are the most frequently cited, and help to keep human behavior within certain boundaries:

1. The doctrine of oneness (tawhid):

Environmental protection as a religious duty and a service to God: According to Muslim Eco theologians, the purpose of all creation is to praise God, and all individual parts of the earth are perceived as signs of God. "This means that God is omnipresent, which implies that Nature should be protected for God's sake alone," Monika Zbidi writes.

2. The doctrine of creation (fitra):

In the Islamic ecological discourse, fitra is understood to mean the original state of creation or the original nature of things. First and foremost, this comprises the natural state of humans in harmony with nature. From this is derived the necessity that humankind protect the environment and its obligation to do so (Zbidi, 2013).

3. The doctrine of stewardship (khilafa):

On Earth, humans assume the role of stewards or trustees (khilafa in Arabic). This means that God has entrusted humans with responsibility for creation and has entrusted the Earth to humans, the Earth which God has put at their service. In other words, although humankind is not the owner or lord of the Earth – a position that is reserved for God – it nevertheless has an important place in the order of creation. The Islamic environmental movement calls on humankind to assume the role of the steward and to stop subjugating Nature to itself (Zbidi, 2013).

4. The doctrine of responsibility (amana):

Very closely linked to the doctrine of khilafa is the doctrine of amana, which stands for the fulfillment of responsibility in all dimensions of life. It is about the responsibility inherent in the role of steward, the responsibility that humankind assumed when God offered it to humans. The section of the Koran that is often cited in this case describes how God offered this responsibility to the heavens, the earth, and the mountains, but they refused, because they were afraid to take this responsibility upon themselves. Following their refusal, humankind agreed to assume responsibility (Sura 33, verse 72).

5. The doctrine of servitude (‘ubudiyya):

The doctrine of servitude expresses the status of humans as servants of God and completes the doctrines of stewardship and responsibility. The role of the slave restricts the power of humankind. Muslim Eco theologians understand it to mean that...
According to the Islamic khilafa-doctrine of stewardship, humans assume the role of stewards or trustees for the earth. "This means that God has entrusted humans with responsibility for creation and has entrusted the Earth to humans, the Earth which God has put at their service" (Zbidi, 2013).

God has delivered man a nice environment so that he could maintain a peaceful and happy life. Man is responsible for protecting the environment that was delivered him. God asked man to avoid actions that will disrupt the balance saying "And the Firmament has He raised high, and He has set up the Balance (of Justice), in order that ye may not transgress (due) balance. And our Prophet also asked us to clean our environment". As a result, to protect environment is a religious duty (İpek, 2014).

6. The doctrine of balance (mizan):
The Arabic term mizan means balance, equilibrium, or scales. In Islamic environmental ethics it is translated as 'ecological balance' or 'a middle way'. This principle calls for the conservation or the restoration of balance on Earth, both in terms of harmony within Nature and in terms of the field of human justice and morality in day-to-day dealings. God created the Earth and everything in it as perfect, free from fault, and in balance. However, it is the task of human beings to keep it that way. In the opinion of Muslim Eco theologians, problems such as global warming, earthquakes, and rising sea levels are evidence that the Earth is no longer in divine balance (Zbidi, 2013).

III. THE PROPHET MUHAMMAD’S VIEW OF THE ENVIRONMENT AND NATURE

Love to the environment and nature will make it possible to build it and add value to it. In this way, any living creature that lives from these added values can benefit and those who earn it are rewarded on the floor of the God.

Hz. Muhammad gave very important advice in this regard:

* If there is a palm plant in your hand, even if the apocalypse is breaking, plant it immediately (Rudani)

* A Muslim planted a tree from his fruit or human being, or an animal that is supposed to be a charity for a tree-sting person (Tecrid-I Sari).

* There is no Muslim, stand up the tree, or the crop is incomplete, and let the man, the bird, the wolf eats the product from them. Of course, he also earns rewards for what he has planted and what he has done (Tecrid-I sarı).

Hz. Muhammad recommends that the blessings given by Allah be used without waste. He is especially concerned about the protection of water resources. "If someone is going to open a well, open it 40 bucks away from the animal's pond," he warns (Koruku, 2007).

The Qur'an says, "God loves the clean ones" (Acluni, age. I/393, H. No:1044). If there is no cleanliness, no health, no honest life, no human life. In this regard Hz. Muhammad "surely Allah is beautiful, he loves beauty, he loves clean and clean, and keep your house clean for the inside and the outside" (Tirmizi, Birr,61) (Özdemir, 1997).

IV. APPROACH OF WATER IN THE TÜRKISH ISLAMIC CULTURE

Water is an ancient and sacred entity for Turks. In addition to be a source of abundance and strength, it has an important place in Turkish mythology and mythology, bringing together a protective or punishing God, a source of creation, and the beginning of life. The water, which has a great prescription in creation, is for people after their descent; the lake, the sea, the river, the spring has become a sacred asset with such things as. Lakes, rivers and springs in the geography of every Turkish people are considered sacred.

Islamic civilization, incorporating the construction of fountains in the concept of “hayrat” -buildings and institutions dedicated to the use of the public (Yediyıldız, 1988)- has provided them with a religious dimension. Thus, supplying water which was till that time a worldly matter concerning first the ruling class became from the Seldjukid period a philanthropic service shaping the postmortem existence. Endowing money for the construction of a fountain and/or a water supply line to it was an act of piety which played an important role in Ottoman life. There was hardly a sultan, sultan’s mother, sultan’s daughter, grand vezir, or other distinguished personage who did not endow a fountain in expression of their economic, social and political standing, and fountains became an important part of the Ottoman architectural tradition (Republic of Turkey the Ministry of Culture and Tourism, 2016). On this day, many fountains in the streets of many Anatolia cities and on the highways, serve people (Figure 1).

The soteriological aspect of fountain construction is based on the symbolic and religious value of water. Fountains are the receptacles of this divine and vital element. This particularity enables fountains to establish passages from different levels: past-present, earth-hereafter, sacred-profane.
The individual and the social or altruistic of fountain phenomenon is clearly apparent. In all cases the water is the medium of salvation. The symbolic property of water procures purification which enables prayer. The concrete value of water as a necessary element for ensuring life is also included in the soteriological cycle through sadakah jariyah. Helping others is a source of good deed like praying or fasting. Therefore, the phenomenological essence of fountains is their capacity to being agent of good deeds. More important, unlike other acts like prayer for example which cease to benefit the person after her/his death, fountains continue to perform this function, becoming in this way a kind of bridge between the present world and the hereafter.

V. RELIGION, MODERN SECULAR CULTURE, AND ECOLOGY

In the twentieth century this unrestrained human self-assertion over nature reached what remains its starkest expression in the literary and philosophical movement called existentialism. Like most broad cultural trends, existentialism has many variants that certainly do not agree in all their details. But the early thought of Martin Heidegger exerted enormous influence on the movement and in many respects, illustrates its central tendencies. For Heidegger, the human self is, to use his metaphor, “thrown” into an indifferent universe from which it must seize and shape whatever meaning can be attained. There is no created order to discover. Nor is there any redemptive community. Instead the self-reliant individual must establish authentic existence in stark opposition both to nature and to the mores of all forms of conventional social life—the mass culture of modern society.

According to Rupp (2018), the result is that neither Asian traditions nor the relatively fewer environmentally friendly themes of Jewish, Christian, and Muslim action and reflection nor the orientations of indigenous communities in Africa, Oceania, and the Americas are by themselves adequate for addressing the environmental challenges we face. We cannot select and emphasize only environmentally friendly motifs from multiple traditions. Nor can we simply embrace a unified position that affirms the whole of reality just as it is. Instead we must grapple with the fact that modern Western individualism and its institutional expressions in social, political, and economic life have become major historical forces across cultures—forces that we cannot ignore or wish away but rather must engage and incorporate into an ecologically responsible stance appropriate to the centuries ahead.

Progress on both fronts clearly requires joint efforts on the part of scientists and engineers on the one hand and policy professionals on the other. That such joint efforts are being launched is promising. But the interests that favor continuation of current patterns of consumption are extremely powerful. Consequently, any campaign to conserve our environment must be solidly based on compelling scientific evidence and cogently expressed in terms of economic incentives and policy requirements.

Along with marshaling scientific, technical, and policy capabilities for addressing ecological issues, we must also enlist the full range of the world’s cultural resources. This process must recognize the extent of pluralism not only among traditions but also within each of them. Because there are multiple voices within each of a rich variety of communities, effective collaboration across traditions entails greater complexity than has often been supposed—but, paradoxically, may also be more readily attained, at least in partial and stepwise fashion.

To take a critical instance, in seeking to counter the Western tendency toward unrestrained individualism, a major resource is the insistence of many religious and cultural traditions that humans in the end are parts of a larger whole to which their personal interests and ambitions are subordinate. In Western religious and cultural traditions, this holistic affirmation has not been a dominant theme insofar as God has been construed as outside the world, and it has been muted still more as the divine has been relegated to the margins of natural life and human affairs. But even in Western traditions, there is a persistent testimony that God is intimately involved with the world and indeed incorporates the world into the divine life.

This holistic strain in Western traditions may attract attention out of proportion to its historical prominence in the context of interaction among religious traditions, especially once the interaction has moved beyond self-congratulatory representation to a search for common ground. This seeking common ground does not imply an attempt to find a least common denominator to which the various religious traditions can be reduced. Instead, the aim is
to enrich and develop further the resources in each community for resisting unrestrained individualism through the affirmation of an inclusive reality into which personal interests and ambitions must be integrated.

Here again, each tradition can bring impressive resources to bear. But along with counterparts from other traditions, Western religious and secular perspectives certainly can and should play a role in the common cause of restoring ecological balance while at the same time advancing toward a more equitable sharing of the earth’s scarce resources. Only this joining of environmental concern with a commitment to justice is worthy of the best in each of our diverse traditions (Rupp, 2018).

VI. RESULT

According to Jenkins and Key (2011), as members of the global religions work on shared global problems, they look for shared moral and interpretive resources that might support collaborative work and mutual understanding across human communities. Thus, adherents of Judaism, Christianity, and Islam, which share some common texts and a narrative beginning in the family of Abraham, may look for a shared perspective on the environment or common methods for confronting environmental problems.

It is not enough to pray to be happy families and peaceful societies again in a beautiful world. To listen to the voice of your wisdom and ask forgiveness from nature, we need to find our lost soul again. It is very good if we understand quickly what it is that the thing that makes us are not concrete.

Without getting caught up in emotion and away from science, the place where the world is today bringing not only the nature and species but also all the traditions, cultures and civilizations that have become destructive. It does not really matter what we are, where we come from, who we are. The most important thing is to unite with goodwill, peace and science to be better together in a habitable world.

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