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The Konya News

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A timeless taste from Konya's culinary heritage

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A Mevlânâ lover laid to rest in Üçler Cemetery 9 years after her death



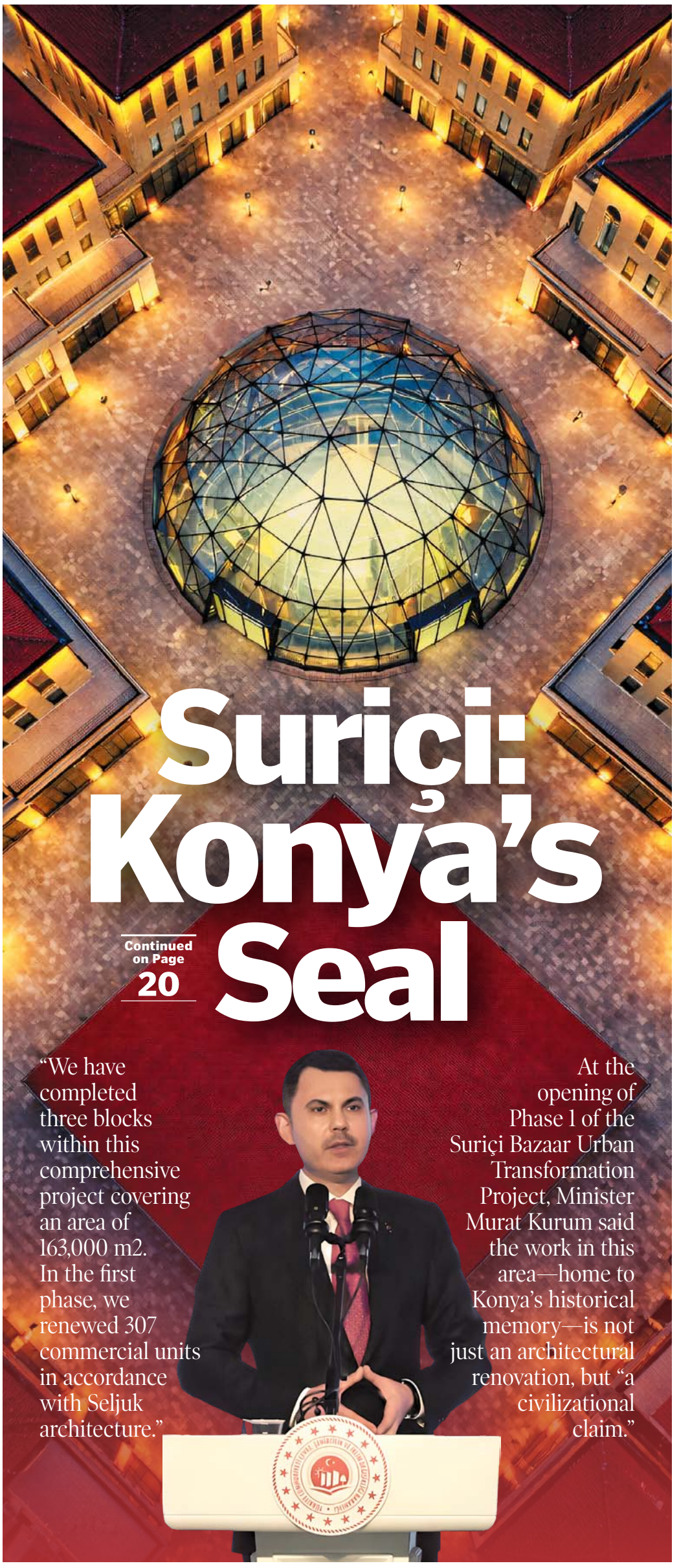
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The Global University Crisis and a Silent Counter-Movement Emerging in Anatolia: Konya Food and Agriculture University (KFAU)

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Prof. Dr. Erol TURAN
Rector



Suriçi: Konya's Seal

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"We have completed three blocks within this comprehensive project covering an area of 163,000 m2. In the first phase, we renewed 307 commercial units in accordance with Seljuk architecture."

At the opening of Phase 1 of the Suriçi Bazaar Urban Transformation Project, Minister Murat Kurum said the work in this area—home to Konya's historical memory—is not just an architectural renovation, but "a civilizational claim."



Özgökçen: "We Won't Stop; We Will Go Door to Door"

AK Party Konya Provincial Chairman Fatih Özgökçen evaluated the one-year period of his tenure as provincial chairman. Speaking about the work carried out—from congresses and field activities to membership growth and "loyalty gatherings"—Özgökçen said, "We will strengthen this big family even more."



The Death of Mevlana

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This venue has become Konya's tourism star

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The facts and history of Mevleviyeh

It is a sect that was attached to the name of Mevlana, but whose founder was not Mevlana, but his son Sultan Veled. It means a way or a route. Now, although this word has been vilified, the sects of the ancients were the houses of knowledge and wisdom. Moreover, in most of the sects, not only religious education but also scientific education was given



Mevlana Celaleddin Rumi told his eldest son Sultan Veled that he did not intend to become a sheikh during his lifetime. After the death of Şems, he obeyed Selahattin Zerkub and then Hüsamettin Çelebi. After Mevlana's death, Sultan Veled and Mevlana's grandson Ulu Arif Çelebi shaped the Mevlevi order into an organized structure.

SECTARIAN MOVEMENTS

During Mevlana's lifetime, there was no fixed ceremony or formal dress code for his followers. He wore common scholarly clothing of the period, and only changed his white turban to a darker tone after the loss of Şems, as a sign of mourning. Mevlana emphasized that clothing and wisdom should not be displayed as outward show, and he criticized rigid dress rules.

After Mevlana's death, Sultan Veled initiated the construction of his tomb and prevented his community from dispersing. He strengthened the order by building relations with Anatolian Seljuks, Mongol authorities, and Turkmen lords, supporting foundations and sending trained dervishes to different towns to establish zawiyahs. Early gatherings and dhikr activities were often held in private homes until a more stable center formed in Konya.

When Sultan Veled died in 1312, his son Arif Çelebi succeeded him, and the hereditary Çelebi leadership became established. Konya became the main center of Mevleviyeh. Arif Çelebi expanded the order by meeting regional rulers and opening zawiyahs in major cultural centers, helping Mevleviyeh consolidate its rituals and institutional identity by the 14th century. Although the order interacted with administrators, it was not limited to the ruling class; it maintained strong public support.

MEVLEVI ORDER IN THE OTTOMAN ERA

Mevleviyeh entered Ottoman lands during the reign of Murad II, with an early lodge opened in Edirne. In Istanbul, the first lodge was established in 1497 during Bayezid II's reign.

Over time, Mevlevi lodges gained official recognition and certain privileges, including foundation lands and financial support at specific times. Despite this support, the order is described as not exploiting foundation properties and often contributing to the prosperity of the places where it operated.

From the 14th century onward, Mevleviyeh spread widely across Anatolia and beyond, later becoming more visible in urban cultural life. During the reigns of Yavuz Sultan Selim and Suleyman the Magnificent, Mevleviyeh gained influence partly due to broader political-religious dynamics in Anatolia. Internal disputes over material interests later emerged, and the Çelebi office experienced a temporary leadership gap, before the order regrouped. In Istanbul, lodges such as Yenikapı, Kasımpaşa, and Beşiktaş became important cultural centers.

SULTANS BELIEVING IN MEVLEVIYEH

During Mehmed IV's reign, semah was banned in 1666 under the influence of Vani Mehmet Efendi, and several lodges faced closure. In 1684, this prohibition was lifted and this event was called "tune" with abjad calculations.
The situation is that for many statesmen, the Mevlevi order has come to the point of standing out, but it has never been involved in state affairs or social revolts. They did not misuse the given foundation properties. Despite persecution, they avoided rebellion and became known for tolerance. The prestige of the order also increased with the support or sympathy of sultans such as Selim III and Mahmud II. After the abolition of the Janissaries and the closure of Bektashi rooms, Mevlevi lodges regained prestige.

MEVLEVIYEH IN THE WAR OF INDEPENDENCE

During the Balkan Wars, World War I, and the War of Independence, Mevlevi lodges served social and humanitarian roles. Yenikapı Mevlevi lodge in Istanbul was used as a hospital for wounded soldiers, and aid collected in Galata Mevlevi lodge was distributed to those in need. Some lodges in Cyprus and Crete functioned as shelters and helped Muslims reach Anatolia. In World War I, a volunteer regiment called the "Mujahidin-i Mevleviyye Regiment" was formed under Veled Çelebi and fought in Palestine.

THE SITUATION OF THE MEVLEVI ORDER WITH THE CLOSURE OF LODGES AND ZAVIYAHS

In 1925, dervish lodges and zaviyahs were closed. This was not directed solely at Mevleviyeh or Bektashism; rather, it reflected a broader closure policy. After 1925, Mehmed Bakir Çelebi, the last Çelebi, continued the order by moving its center to Aleppo. Later, due to his pro-Turkey stance during the Hatay annexation issue, Syria accused him of betrayal and prevented his return after he came to Turkey in 1937. Following his death in 1943, Syria abolished the Mevlevi order completely in 1944. In Turkey, while lodges were closed, major tombs were preserved as museums and cultural heritage was protected. "Şeb-i arus" ceremonies were later commemorated again, and academic and cultural interest in Mevleviyeh increased both in Turkey and abroad. Conferences in Europe and the United States contributed to renewed recognition, and the order was promoted nationally and internationally.

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Frequently asked questions about Mevlevi order

The advice of Rumi, whom the whole world speaks of with respect, has been passed down from generation to generation for centuries and continues to this day. His philosophical view of all times, which embraces and influences the universe, considers him immortal. Especially his work Mesnevi is at the top of the best-selling books list in the world, and many nations remember him with respect.

We have compiled for you what you wonder about Mevlevi order, which was established after the death of Rumi in order to transfer its philosophy to future generations.



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WHO IS RUMI?

Mevlana Muhammed Mustafa Celaleddin-i Rumi was born in 1207 in the city of Belh, Afghanistan. Rumi, who has the identities of poet, Sufi, scholar and theologian, with his shared philosophy, not only affects a nation but also a period. He influenced the whole world and his works are among the most read today. In addition to his works, his spiritual heritage has been respectfully protected by Turks, Greeks, Central Asians, South Asians, Iranians, Tajiks and many other nations for more than seven hundred years.

WHAT IS MEVLEVIYEH?

Mevlana Celaleddin Rumi is a thinker who devoted his whole life to the search for divine love, tolerance and human love. His conversations with his close circle quickly spread from word of mouth to reach wider audiences. It should be noted that during the time Rumi lived, the concept of Mevleviyeh did not yet exist. It was founded after Mevlana's death to pass on his teachings and tolerance to future generations. These meetings, which gained a ceremonial character over time, had their own rules along with certain principles of opinion and thought.

HOW DID MEVLEVIYEH EMERGE?

After Mevlana's death, Hüsameddin Çelebi, who was both his student and helped write the Mesnevi, ensured that the community did not disperse. Again, during his period, a tomb was built on Mevlana's grave, and special areas were prepared for the reading of Rumi and semah performances. After Hüsameddin Çelebi's death, Rumi's son, Sultan Veled, took over. We can say that he is the founder of the Mevlevi order. In addition to the construction of the sect center during the reign of Sultan Veled, the rules to be applied in Mevlevi lodges were also determined. After Sultan Veled, his son Ulu Arif Çelebi succeeded him. He also played a major role in the spread of Mevlevi order to wider areas.

HOW DID MEVLEVIISM DEVELOP?

Mevlana Celaleddin Rumi's tolerance-based perspective, which encompassed the whole world, developed in Konya and became one of the sects that most influenced society during the Anatolian Principalities period and then the 600-year Ottoman Empire. The center of the Mevlevi dervish lodge is Konya, and it soon became accepted and widespread in Anatolia and other Islamic countries. Mevlevi lodges are established in many places. Mevleviyeh, which continued its influence in society especially after the establishment of the Ottoman State, always found support in Ottoman cities with its approach based on music, poetry and semah. On the other hand, Mevlevi things always stay away from politics. They acted as ambassadors carrying Turkish culture in every new region conquered by the Ottoman Empire and, over time, opened Mevlevi zawiyas in Egypt, Azerbaijan, Iraq, Syria and throughout Europe.

PHILOSOPHY OF MEVLEVIYEH

According to the Sufi belief adopted and spread by Rumi, individual passions should be completely purified and materialism in mortal life is the most harmful element in human relations. Rumi's basic teaching is humanism and the most important thing throughout life is 'acting humanely'. In all the works he left behind, he says that loving people is equivalent to loving the entire universe. Mevleviyeh, which emerged after Rumi's life to spread its knowledge, also has a human-oriented perspective and focuses on tolerance and beauty. It emphasizes the importance of forgiveness. On the other hand, Mevleviyeh has a large share in Sufism, which is shown as Islamic philosophy.



Written by
Ahmet ÖZKAN

THE RELATIONSHIP BETWEEN MEVLEVI ORDER AND ART

In Mevlevi dervish lodges, Rumi's philosophical views were conveyed based on music, semah and poetry. It can be said that these dervish lodges also served as literature schools, fine arts academies and conservatories during the time they were in operation. As a natural result of this situation, many artists such as Turkish composers Itrî, Zekai Dede and Hamamizâde İsmail Dede Efendi were trained in Mevlevi lodges. Şeyh Galip, one of the most important representatives of divan literature, is also among these names.

MEVLEVI RITUALS

Mevlevi order has a system of rules that has found itself over time. If we talk about some of these, we can first say that all beings in the universe are considered to be a part of God and that each of them is valued. They start the meal by kissing the spoon, and they also kiss and put on the vest they will wear on their backs. If eating from a common plate, take food with one side of the spoon and eat with the other side. In other words, it is ensured that the part of the spoon touching the mouth does not come into contact with the food.

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Why is Ney similar to the Perfect Man?

In the opening of the Masnavi, Rumi invites us to "Listen to the reed." Through the commentaries of Abidin Pasha, Hacı İlyaszâde Ömer, and Bediüzzaman Firûzanfer, we find that the ney (reed flute) is not merely an instrument, but a profound metaphor for the Insan-i Kamil—the Perfect Man

Abidin Pasha explains the relationship between what the wise man is compared to as follows in his commentary:

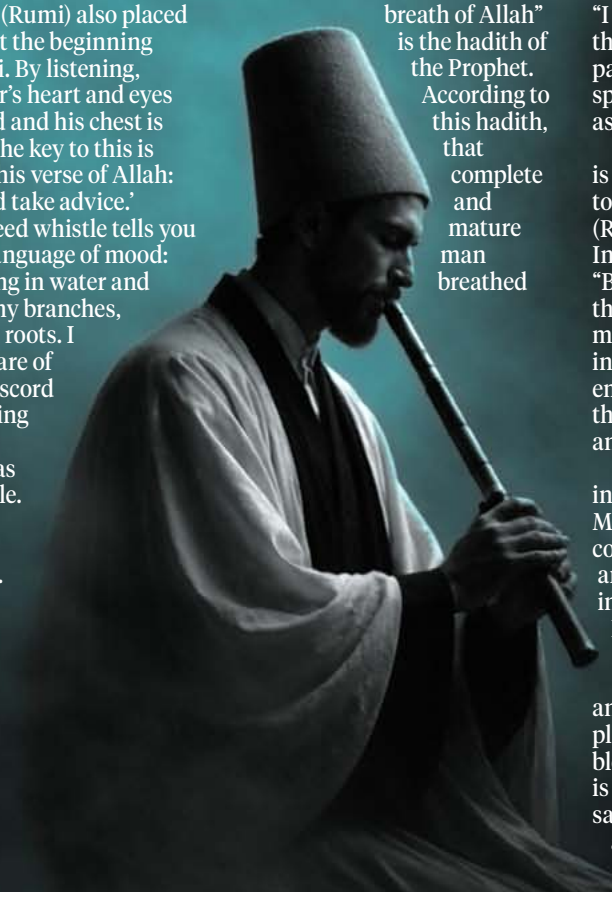
"Before the ney was cut, it would always grow and find fresh life while it was in the reed grove. While the sage's soul was in the spirit world, it benefited from endless spiritual pleasures. When it comes to the cruel and dry world, it is dry like a thirsty reed because it is deprived of the world of spirits, which is the source of light and life.

Lovely sounds come out of the ney, and lovestruck and wise words come out of a perfect person. The sound of the ney increases the love of those who listen, and the wise person increases the love of talented people with his words of wisdom. Just as a story or a love adventure is often felt from the beautiful sounds of the flute, the states of true lovers and the secrets of the divine world are often heard and felt from the words of the sage.

Abidin Pasha also establishes a relationship between the size of the ney and the state of the wise man. Just as the size of the ney is correct, the state of the wise man is also correct. Ney cut from reeds is strange. The wise man who leaves the world of spirits is also a stranger in the world. The inside of the ney is empty of everything, it is filled only with the breath of love. Arif is also away from all kinds of gossip, his heart is filled only with the conversation and love of Allah. Ney does not produce a melodic sound on its own; it needs the breath of a master blower. The Arif also lives with a very inspiring spirit, to which he has inherited in a chained manner."

Hacı İlyaszâde Ömer from Sivas has very nice and interesting opinions about the ney in his Mesnevi Commentary. He said that "Listen to the reed, how it tells stories, how it complains about separations; In the verse: 'I created the ear and the eyes and the hearts for you...', Allah mentions listening as superior to the eyes and ears, that is, before seeing and heart matters, and Molla (Rumi) also placed listening at the beginning of Mesnevi. By listening, the listener's heart and eyes are opened and his chest is relieved. The key to this is stated in this verse of Allah: 'Listen and take advice.'

The reed whistle tells you with the language of mood: "I was living in water and soil with my branches, leaves and roots. I was unaware of the evil, discord and suffering of the low world. I was comfortable. I was safe from everything. I was growing and flourishing. Suddenly, by accident, they separated me from my origin, my place. They cut me, underneath and above me. They pierced my chest. They branded my lungs with a lot of torture. In the end, these troubles I went through turned out to be a blessing. My separation turned into reunion. I had a good ending. I fell into the hands of the master. I came with him out of breath. I became a breathmate. The saying "Even the winds are the breath of Allah" is the hadith of the Prophet. According to this hadith, that complete and mature man breathed his holy breaths and happy breaths into my heart. Dear Mother Mary,with the divine breath, was pregnant with Jesus. Even as a child, Jesus was both calling people to the right path and serving God well. While I was a piece of reed, I became the living water and spirit of love and pureness. The God said about Mary, 'I breathed into her my own spirit,' mature men also breathed into me. "I became the nightingale of the garden of truth, the heroic palaces of God's friends, the spirit-opener and cheerer of assemblies."



Ney, says like that: What is meant here is, according to the commentator, Molla (Rumi) and the similar ones. In some copies of Mesnevi, "Bişnev ez Ney" also proves this. Here, with the flute, mature and wise people are intended, whose hearts are empty of desires, this word, that word, other than God, and secrets.

Bediüzzaman Firûzanfer, in his commentary on Mesnevi, mentions that commentators gave different and various meanings when interpreting the first couplet. However, according to Firuzanfer, Rumi's purpose with the ney is that it is an instrument that can be played with breathing and blowing, and that he himself is a musician. "However," says Firûzanfer, "There is also symbolism in the flute and what is meant is Rumi himself. He has lost himself. It is under the control of love and the beloved. This beloved could be Şems-i Tebrizî, Hüsameddin Çelebi or Allah."

These qualities attributed to what are more or less similar qualities. The common characteristic is what represents the "Perfect Man":

"It is the symbol of a perfect human being who is free from earthly desires, has destroyed his ego, and is filled with divine love. The ney moans because it has fallen apart from the reed. Man has also been exiled from the eternal world, the spiritual world, to the world. He suffers because he is separated from God. As long as he lives in this world, he struggles with pain, diseases and troubles.

MAN AND SOCIETY

"Man will long for the happiness in the spiritual world and will look for ways to escape from the world in which he is a stranger and lives in exile." (Can, n.d., p. 13)

According to some people, the experimenter does not actually complain about the separation. What is actually the joy of reunion? According to another interpretation, ney is the name of devotion and loyalty. Evidence for this is again a poem by Rumi:

"That sweet-speaking reed in your note is the taste of sugar; Your note brings to me the scent of devotion day and night. Start over again, play those tunes one more time. Love of existence, be glorious over all those who love!

"Be silent, do not tear your veil, flow into the jug of the silent ones, be a veil, surrender yourself to the mercy of Allah..."

The Sound of the Soul: Music in Mevlevi Tradition

In the Mevlevi order, music has never been a form of simple entertainment. Born from his teachings, it is a sacred language that leads the human spirit toward the divine.

MUSIC AS THE LANGUAGE OF THE HEART

Rumi described music as a direct path to the soul, a way to express emotions and truths that words alone cannot capture.

THE NEY: AN ETERNAL METAPHOR

The ney, a reed flute with a haunting, breathy tone, is the emblem of Mevlevi music. Its hollow body is seen as a symbol of the human condition: empty of ego, yet filled with divine breath.



"Listen to the ney, how it tells a tale,
Of separation, of longing..."
Its sound represents the soul's yearning to return to its source.

INSTRUMENTS OF DEVOTION

Kudüm (double drum): its steady rhythm recalls the heartbeat of creation.
Rebab (bowed instrument): with its plaintive tone, it conveys human vulnerability and tenderness.

Tanbur (long-necked lute): associated with wisdom and balance, its melodies often anchor the ensemble.

THE STRUCTURE OF THE SEMA

The Sema Ceremony is carefully structured, each part marked by music:

Ney Taksim (Improvisation): a solo introduction on the ney, preparing hearts and minds.

Four Salams (Selamlar): each stage of whirling represents a step in the dervish's spiritual j ourney, from recognition of God to union with Him.

FROM KONYA TO THE WORLD

In 2008, UNESCO inscribed the Mevlevi Sema Ceremony on the Representative List of the Intangible Cultural Heritage of Humanity, recognizing its universal message of peace and unity.

GO

Selçuklu

Honorary Doctorate for Minister Murat Kurum at Selçuk University

Minister of Environment, Urbanization and Climate Change Murat Kurum visited Selçuk University, from which he graduated. Minister Kurum, who received great interest from students, was presented with an honorary doctorate degree by Rector Prof. Dr. Hüseyin Yılmaz

Speaking at the opening of the Honorary Doctorate Presentation Ceremony held at the Sultan Alparslan Cultural Centre, Rector Prof. Dr. Hüseyin Yılmaz said, "The Türkiye Century vision shaped under the leadership of our President Recep Tayyip Erdoğan is not the vision of today, but a reflection of the strong belief in the Türkiye of tomorrow. As Selçuk University, we consider it a fundamental responsibility to implement the scientific, technological, and social initiatives required by this vision."

Emphasizing that Minister Kurum is one of the key actors of this vision, Yılmaz stated, "He is the architect of critical transformations shaping Türkiye's future through his determination, hard work, and strategic perspective. His leadership in areas such as urban transformation, environmental awareness, and disaster preparedness serves as a source of inspiration for our university. The determination, humility, and vision of our esteemed Minister present a strong example for our graduates and students."

Rector Yılmaz continued, "The basis of the honorary doctorate we will present to our Minister lies in the determination to transform our cities—under the leadership of our President—into more resilient, environmentally conscious, and prosperous living spaces, and in leading projects that ensure our citizens' access to housing in the most suitable way."

At the ceremony, Konya Metropolitan Municipality Mayor Uğur İbrahim Altay said, "Selçuk University is precious to us because we were students in these halls in the past. We learned invaluable knowledge from esteemed professors. Selçuk University guided us. Today is a very meaningful day for our Minister. I know he has received honorary degrees from other universities, but receiving an honorary doctorate from his alma mater is exceptionally valuable. I sincerely thank our Rector and Senate for this. As the foundation of





his education at Selçuk University, our Minister performs exemplary work across all 81 provinces in building resilient cities. As a graduate of Selçuk University, he represents all of us in the best way."

Minister of Environment, Urbanization and Climate Change Murat Kurum began his speech by saying, "It is a great honour for me to be with you on this very meaningful and special day." He emphasized that universities are distinguished institutions that carry the heritage of the cities where they are established into the future. Selçuk University has fully embraced the spirit of Konya, the capital of the Seljuks, and has become one of the most respected centres of knowledge and wisdom in our country. Konya represents both the state and scholarship, both statesmen and scholars. During my university years and throughout every task I have undertaken since then, the experience of this city and the awareness instilled by this school have always guided me. I will proudly, honourably, and respectfully carry the doctoral title presented by our university. I will always strive to represent in the best way the effort our professors and our city have invested in us, as if carrying a medal on my chest. I thank Selçuk University for conferring this special title upon me."

Minister Kurum also stated that, "On the path of providing new homes for millions of earthquake survivors and serving this beautiful nation of ours, I extend my gratitude to our esteemed professors who trained us. Selçuk University has combined practice with technique; it is one of the most distinguished universities in our country. I have always felt pride and honour in being a graduate of this institution. We are working with the goal of strong cities and a powerful Türkiye. We are progressing decisively toward this goal. We strive to achieve this through urban transformation and social housing projects. Since 2002, through our TOKİ Presidency, we have completed and delivered 1 million 750 thousand social housing units, enabling more than 5 million low-income citizens to become homeowners and to settle into their new homes."

Following the speeches, Rector Prof. Dr. Hüseyin Yılmaz presented the honorary doctorate degree to Minister Murat Kurum. The Honorary Doctorate Presentation Ceremony for Minister of Environment, Urbanization and Climate Change Murat Kurum concluded with a group photo. After the ceremony, Minister Kurum was met with great enthusiasm by students, took selfies with them, and posed for souvenir photographs.



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GOLDEN TOUCHES

KOMEK Exhibitions Offer Diverse Lifelong Learning Environments

KOMEK's "Golden Touches" exhibitions, branded in 2011, transform lifelong learning into a multidimensional experience of culture and production. The 17th exhibition, themed "The Silk Road," brings Konya's artistic heritage to the present with 2,025 handcrafted works, daily workshops, and a rich program of cultural events



Exhibitions organized by KOMEK, which provides multidimensional learning environments throughout the lifelong education process, present their own distinct identity through their themes, works, venues, duration, and the audiences they address. First organized at the end of the academic term in its founding year and continuing to this day, these exhibitions have become a tradition celebrated with the enthusiasm of a festival. The craftsmanship of advanced-level trainees and KOMEK master instructors was named "Golden Touches" in 2011, establishing a recognized brand value.

The exhibitions, which elevate social, cultural, and economic visibility, continue to faithfully transfer the artistic heritage of a capital city from past to present. Preserving traditional arts without distortion, sustaining and developing them, interpreting modern arts through our own cultural language, expanding production opportunities, and enriching social living spaces—perhaps most importantly—allowing us to feel "ourselves" with a subtle touch, both to ourselves and to those who do not yet know us—are among the elements that increase public appreciation.

We warmly invite everyone both to our courses, which reflect the essence of fellowship, and to our exhibitions, where the pleasure of artistic journey awaits.

GOLDEN TOUCHES EXHIBITION THEMES

Our exhibitions, which tell our story and encourage visitors to reflect through their own interpretations and intellectual traces, are presented with planned labels, promotional texts, thematic organization, and historical context, accompanied by activities and educational applications.

Throughout the years, our exhibitions have been shaped under the following themes:

2014: From the Seljuks to Today

2015: Konya Stitch by Stitch – Exhibition and Knowledge Festival

2016: Turkish-Islamic Symbols – Exhibition and Knowledge Festival

2017: From Andalusia to the Seljuks

2018: Hidden Values in the Seljuk Era

2019: From Central Asia to Anatolia

2022: Turkic World Exhibition and Festival

2025: The Silk Road

17th GOLDEN TOUCHES SILK ROAD EXHIBITION

The 17th Golden Touches Exhibition organized by Konya Metropolitan Municipality Vocational Training Courses (KOMEK) was held this year at Selçuklu Congress Centre between 7–17 December under the theme "The Silk Road." The exhibition presents 2,025 handcrafted works prepared by KOMEK trainees throughout the year within a thematic framework. The main theme, "The Silk Road," represents a strategic civilizational route through which culture, art, and trade flowed throughout history.

The Zazadin Caravanserai figure placed at the entrance of the exhibition refers to one of the most important Silk Road stops in Konya. As one of the most significant caravanserais of the Seljuk period, Zazadin Han played a historical role as a centre of safe accommodation, cultural interaction, and trade. The link established between this figure and the exhibition emphasizes that the works produced by KOMEK trainees today are modern representations of a cultural journey stretching from the past to the future.

Within the Silk Road theme—reflecting inter-civilizational exchange in culture, art, and commerce—2,025 handcrafted works are displayed. The works include modern interpretations of traditional arts.

Exhibited branches include: marbling, calligraphy, wire-breaking, jewellery design, needle lace, lace anglaise, embroidery, felt-making, home textiles, macramé, carpet-rug weaving, wood painting, silver kazaziye, needlework, paper relief, painting, ceramics, amigurumi, and many other handcrafts.

WORKSHOPS AND ACTIVITIES

Throughout the exhibition, daily workshops are held in various disciplines, offering visitors hands-on experiences guided by instructors. Activities for children include face painting, puppet shows, theatrical performances, and musicals.

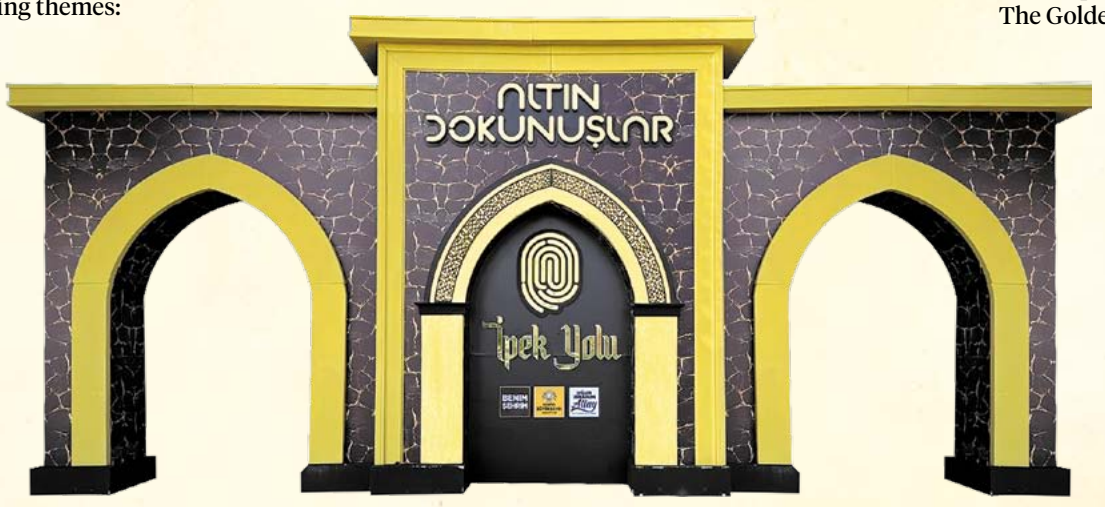
WOMEN-FOCUSED PROGRAMS

Through talks and specialized training sessions, an environment is created where women can gain inspiration and benefit in areas such as personal development, family, health, production, and culture.

CULTURAL PROGRAMS

Concerts, stage performances, expert talks, and live demonstrations contribute to a culturally rich atmosphere within the exhibition space.

The Golden Touches Exhibition stands as an important event that highlights Konya's cultural heritage, women's production, and local artistic richness, reflecting KOMEK's education–production approach.





Interview by
Mustafa AKGÖL

A Mevlânâ lover laid to rest in Üçler Cemetery 9 years after her death:

EVA DE VITRAY MEYEROVITCH (HAVVA)

Eva waited for a sign and prayed to God saying: "Tell me what I must do! Send me a sign..."

When Rumi is mentioned, almost everyone immediately thinks of tolerance and human love. The love of Rumi is universal; it embraces all humanity without distinction of race, religion, or language. Rumi is the smiling face of Islam. He is a noble friend of truth who dedicated his life to loving people and helping them love one another.

Having come to the lands of Anatolia, Rumi united hearts, kneaded them with love and compassion, and nurtured unity, togetherness, and brotherhood with his knowledge and teachings. His profound love and tolerance were reflected equally in those who loved him. Rûmî, who said "After I die, do not look for my grave on the ground; I am in the hearts of the wise," became the symbol of tolerance and love in the eyes of people from different faiths and nations.

Such a love that those who wished to be close to Rumi and benefit from his spiritual world flocked to these lands. Some saw him in their dreams and received signs, traveling thousands of kilometres to be near him. Some even took their last breaths in this land. Others requested in their wills to be buried next to Rumi.



The love for Rumi played an important role in the formation of a cemetery. Those who wished to be close to him even after death wanted to be buried in Üçler Cemetery, located right next to Rumi's tomb and today known as Konya's second largest cemetery.

Formerly known as the Tomb Cemetery (Türbe Mezarlığı), Üçler Cemetery's exact founding date is unknown, but it is understood to have formed after Rûmî's death in 1273, as those who wished to be buried near him were laid to rest there. Among those buried here are members of Rumi's lineage, including the Çelebis, Celaleddin Bakır Çelebi, the last Mesnevihan of the Mevlânâ Lodge Filibeli Sıtkı Dede, Karamanlı Ruhi Dede, Mehmet Dede, renowned scholars raised in Konya, and many other spiritual figures.

WHO IS EVA DE VITRAY MEYEROVITCH (HAVVA)?

Eva de Vitray Meyerovitch was born in 1909 in the Boulogne region of France. Her mother's was Scottish, and her father's was French. She was raised in a Catholic family and, after studying law and philosophy, became interested in Sufism. She decided to focus on Islamic Philosophy for her doctoral research and completed her PhD on "Mevlânâ Celâleddîn-i Rûmî's Mystical Thought and Poetry in Islam." She lectured and delivered conferences on this topic in many countries.

During a visit from an old friend, the Rector of Islamabad University in India, she was gifted Muhammad Iqbal's book "The Reconstruction of Religious Thought in Islam." Influenced by this work, Meyerovitch translated Iqbal's writings into French. Iqbal's references to Rumi as "my master" and his identifying himself as Rumi's student increased her interest, leading her to study Rumi in the university's Oriental Languages Department. Unable to find translations other than English and German, Eva decided to introduce Rumi to the West. After three years of learning Persian, she began translation work. With her great love for Rumi, Meyerovitch translated all his works into French.

After reading Muhammad Iqbal's works and the Masnavi, Eva de Vitray Meyerovitch accepted Islam and took the name "Havva." This process was not easy due to her family and social circle. At the point of deciding whether to become Muslim or not, she prayed: "Oh God! Tell me what I must do! Send me a sign..." She later recounted having a dream in which her cat was placed in a grave, and she saw a tombstone in a cemetery she had never seen before, with her name "Eva" written in Arabic as "Havva." Upon waking, she heard a voice say: "Look, my child. You asked for a sign, and here is your sign. You will be buried as a Muslim woman." She accepted this as a divine sign and became Muslim.

SHE LOVED KONYA VERY MUCH

Meyerovitch loved Konya deeply and visited the city whenever she had the chance. She frequently visited Rumi's tomb as well as Şems Mosque and its surroundings. She would say that whenever she entered Şems Mosque, she felt faint and unwell, but once she stepped outside, she felt better. During one visit, she mentioned that a whirlwind swept through the interior of the mosque while not even a leaf moved outside, and she could not understand this situation. She described these unusual events, which she believed were connected to the sites associated with Şems' murder, to the Minister of Culture at the time. The minister told her that excavations conducted in the area had led to significant findings, including a body uncovered when digging deeply into the soil, which was believed to be Şems' remains. This strengthened Eva's spiritual bond with the city and with Rumi even further.

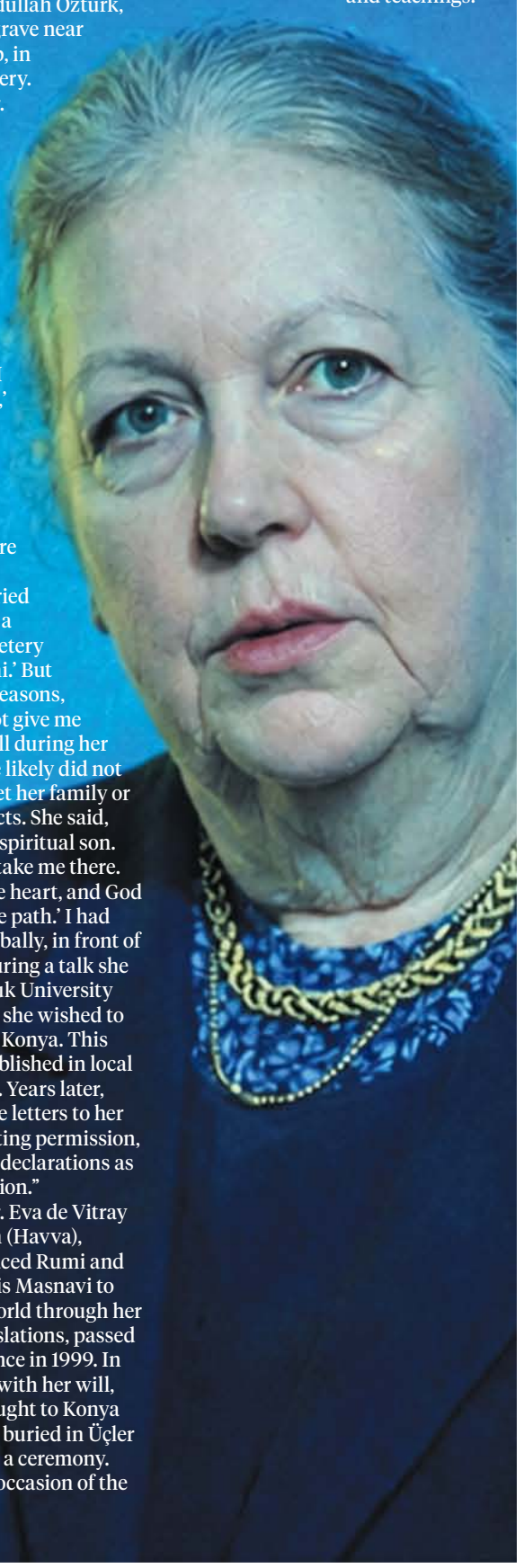
THE STORY OF HER BURIAL IN ÜÇLER CEMETERY

Eva would often tell those around her: "I love Türkiye and Konya very much. Türkiye is the only country where I truly feel at home. Konya is an exceptional place." Undoubtedly, the greatest reason for this love was the presence of Rumi in this city. Prof. Dr. Eva de Vitray Meyerovitch (Havva), who held great love for Türkiye and especially Konya, visited the city more than ten times. During one visit, she expressed her wish for her spiritual son, Prof. Dr. Abdullah Öztürk, to have his grave near Rumi's tomb, in Üçler Cemetery.

Prof. Dr. Abdullah Öztürk summarizes this process as follows: "Havva Hanım, who said, 'I am from Konya, and I feel Turkish,' once told me while returning from Konya to Paris: 'Please ensure that when I die, I am buried in Konya, in a modest cemetery behind Rumi.' But for various reasons, she could not give me a written will during her lifetime. She likely did not want to upset her family or cause conflicts. She said, 'You are my spiritual son. Find a way, take me there. Ask from the heart, and God will open the path.' I had her state verbally, in front of the press, during a talk she gave at Selçuk University in 1989, that she wished to be buried in Konya. This was later published in local newspapers. Years later, when I wrote letters to her sons requesting permission, I used these declarations as documentation."

Prof. Dr. Eva de Vitray Meyerovitch (Havva), who introduced Rumi and especially his Masnavi to the entire world through her French translations, passed away in France in 1999. In accordance with her will, she was brought to Konya in 2008 and buried in Üçler Cemetery in a ceremony.

On the occasion of the 752nd Vuslat Anniversary, in which Rumi was commemorated under the theme "Time for Peace," we remembered Eva de Vitray Meyerovitch (Havva) with mercy, who walked in Rumi's path and contributed greatly to the international recognition and understanding of his ideas and teachings.



The Konya News

The Death of Mevlana



MEVLANA'S FINAL GHAZAL

The description of Mevlana during his final days is as follows: He had crescent-shaped open eyebrows, and his large hazel eyes, with a colour between yellow and black, were so sharp and captivating that no one could withstand his gaze.

One day, while in the bath, he looked at his frail body with pity and remarked, "Throughout my life, I have never felt ashamed in front of anyone, but today I am ashamed of this weak body."

Suddenly, he fell ill.

The two renowned doctors of the Seljuk palace, Physician Mevlana Ekmeleddin and Gazanfer, were in attendance.
Yet, he never lost his consciousness, memory, or the ability to be treated.

The great patient consoled those around him, saying, "Do not grieve for me; our illness is nothing but a reason to separate from this world."

Mevlana looked at him with aged eyes and, in a weak voice, said, "Bahauddin! Today I feel a bit better; go, rest!"
As Sultan Veled left the room with a moved heart, Mevlana recited his final ghazal, and Hüsameddin Çelebi recorded it with tears:

"**Go! Lay your head on the pillow.**
Leave this wretched one who writhes in agony alone. We, the waves of love, struggle and strive through the long winter nights.
If you wish, bestow your grace with a smile; if you wish, depart and inflict suffering.
There is no need to keep promises for the king of the beautiful faces."

"**Oh faded lover, be patient; be faithful.**
The one who kills us has a heart as hard as stone. The one who kills us does not suggest any remedy for the price of our blood. There is no solution to this pain other than to die; so how can I say, 'Cure this pain!'?"

"Last night, I saw an old man in the neighbourhood of love in my dream. He pointed to me with his head and said, 'Come to our side.'
Even if there are dragons on this path, drive away the dragon with the brightness of that emerald!

"It's enough now! I am unconscious. If you want to show your skill, tell the history of Ebu Ali Sina; talk about the admonition of Abu al-Ala al-Ma'arri!"

This became Mevlana's final ghazal. Mevlana passed away on December 17, 1273, the fifth Sunday of Jumada al-Akhir of the year 672 in the Hijri calendar, while speaking words of truth and wisdom.

Mevlana's admirers considered that night not as a night of separation but as a night of union. For this reason, they named that night "Şeb-i Arus" (The Night of Union) and celebrated it in their ceremonies.

Because, as Mevlana said: "When they pass my bier after my death, do not think that I am concerned with the troubles of this world. When you see my funeral: Do not cry as 'Separation! Separation!' My true meeting with my beloved is at that time.

"When they lay me in the grave, do not say, 'Farewell! Farewell!' because the grave is a veil behind which there is the tranquillity of paradises."

Mevlana knew this well: "God created me from the wine of love. Even if death crushes me, I will still be that love."

Silenced but never die

In Mevlevi tradition, music is the key to understanding eternity and the sign of having a 'soul'. When the semah begins, the first movement is not the whirling dervishes coming out and returning, but the meeting of the ney player's lips with the ney player.

Silence until the afterlife
Music is very important in Mevlevi. Music is like a key to understanding eternity. It is considered a sign of having a 'soul'. The first turn begins with the music starting. 'Life' exists together with sound in Mevleviism. When you intend to enter the cemetery section of Galata Mevlevi Lodge and head towards its door, you will see that there is a statement on the door:

'Hamuşan, the silent ones/ House of the silent'. In other words, in Mevlevi order, one cannot die, one must remain silent. At the end of his life, while Mevlana was lying ill in his bed, he consoled his friends who were waiting for his death with great sadness by saying "The day of my death is Şeb-i Aruz" (wedding/reunion day) and asked them to rejoice rather than be sad. In one of the couplets of Mesnevi, he describes being dead as follows.
'Don't let mother-of-pearl whose shell is broken give you grief, there is a pearl inside.'
'Oh lovers, oh lovers! It's time to emigrate from the world.'
'The sound of the drum of migration comes to my ears from the sky.'

THREE GREEN DOMES

There are three green domes in the Islamic world. The first one, which we all know, is the dome of the Masjid an-Nabawi, which is located above the blessed presence of our Prophet (pbuh). The second and less well-known one is the dome of the tomb of Muhyiddin Ibn Arabi in Damascus and the third is the dome of the tomb where Rumi is buried in Konya. The colour green corresponds to Allah's name 'Hayy' (giving life, keeping alive) in Sufism. The domes look very meaningful even with their colours.

MEVLEVI TRADITIONS

Mevlevis have elegant speeches and speech patterns that are unique to them and come from their upbringing and faith. The cemetery is called "hamusan", Mevlevi members are called "ihvan" and the others are called "avam". They call sending greetings as praying for love. To be buried is called as to be hidden. They say we instead of I, and unity instead of sleep. Welcoming someone is called giving love. The person who comes receives this love.

Record Attendance of 450,000 at the Şivlilik Children's Festival

The Şivlilik Children's Festival, organized by Selçuklu Municipality at the Selçuklu Congress Centre and attended by 450,000 people, once again witnessed great enthusiasm this year. Thousands of children enjoyed unforgettable moments over four days filled with games and colourful activities.

Organized by Selçuklu Municipality with the aim of passing cultural values on to future generations and attracting great attention across Türkiye, the Şivlilik Children's Festival came to an end after a series of colourful and entertaining activities. The four-day event, held in a festive atmosphere at the Selçuklu Congress Centre, allowed children to experience the joy of a holiday to the fullest. Welcoming thousands of participants from both within and outside the city, the event hosted a total of 450,000 people, setting a record for attendance and creating unforgettable memories.

The program, filled with children's laughter and strong family participation, featured children's musicals, theatre performances, animated film screenings, interactive and digital games, traditional stage games, workshops, talks, concerts, and activities that kept the traditional Şivlilik culture alive.

Mayor Pekyatırmacı: "We Have Turned the Şivlilik Children's Festival into a Tradition in Konya"

"Since the first day of the festival, the children have been able to fully experience the beginning of the Three Holy Months and the joy of Şivlilik together with their families and peers, and hundreds of thousands of our children and fellow citizens joined us here. Many guests from outside the city are now coming to Konya especially for Şivlilik. They come to Konya specifically to experience the atmosphere of Şivlilik and the Three Holy Months. I would like to especially thank all our teammates who contributed to this event. We have successfully brought this beautiful organization to life without any accidents or problems. Once again, I congratulate all our fellow citizens on the Three Holy Months."

The Şivlilik program, which appealed to citizens of all ages, was met with great appreciation.





A timeless taste from Konya's culinary heritage

höşmerim





Written by
Hüseyin Ertuğrul YILDIRIM

Konya's rich culinary culture is shaped not only by its famous main dishes, but also by desserts that carry centuries of tradition, memory, and meaning. One of the most distinctive examples of this heritage is höşmerim, a traditional Konya dessert that reflects the region's deep-rooted relationship with dairy production, hospitality, and communal life.

A DESSERT WITH A STORY

Höşmerim is more than a sweet dish; it is a cultural expression passed down through generations. Its name is believed to come from the phrase "Hoş mu erim?" meaning "Is it pleasing, my dear?"—a question traditionally asked by the person who prepared the dessert to the one tasting it. This expression reflects the essence of Konya's hospitality culture, where food is not only prepared to satisfy hunger, but also to express care, affection, and respect.

The dessert's origins are closely linked to Central Asian Turkic culinary traditions, which relied heavily on simple but nourishing ingredients such as flour, butter, and milk. As these traditions settled in Anatolia, Konya developed its own distinctive version of höşmerim, shaped by local ingredients and tastes.

A RITUAL DESSERT IN DAILY LIFE

In Konya, höşmerim has long been associated with meaningful moments in daily and social life. It is traditionally prepared after weddings, during postpartum visits, and on special family gatherings. In some households, höşmerim was preferred instead of helva when welcoming guests or marking significant occasions. The act of making höşmerim was often a shared experience, especially among women, turning the kitchen into a space of conversation, storytelling, and collective memory.

TRADITIONAL INGREDIENTS AND PREPARATION

Konya-style höşmerim is made with a small number of ingredients yet requires patience and attention. The traditional recipe includes flour, butter, milk, and sugar, without the use of syrup, which distinguishes it from similar desserts in other regions of Türkiye.

Butter is melted and flour is slowly added, stirred continuously until it reaches a smooth and golden consistency. Warm milk is then incorporated gradually, followed by sugar. The mixture is cooked over low heat with constant stirring until it thickens and reaches its characteristic soft texture. Höşmerim is traditionally served warm, emphasizing its fresh and comforting nature.

A LIVING CULINARY TRADITION

Today, höşmerim continues to be prepared in homes across Konya, preserving its place in the city's culinary identity. While modern kitchens and changing lifestyles have transformed many food traditions, höşmerim remains a symbol of continuity—linking past and present through taste.

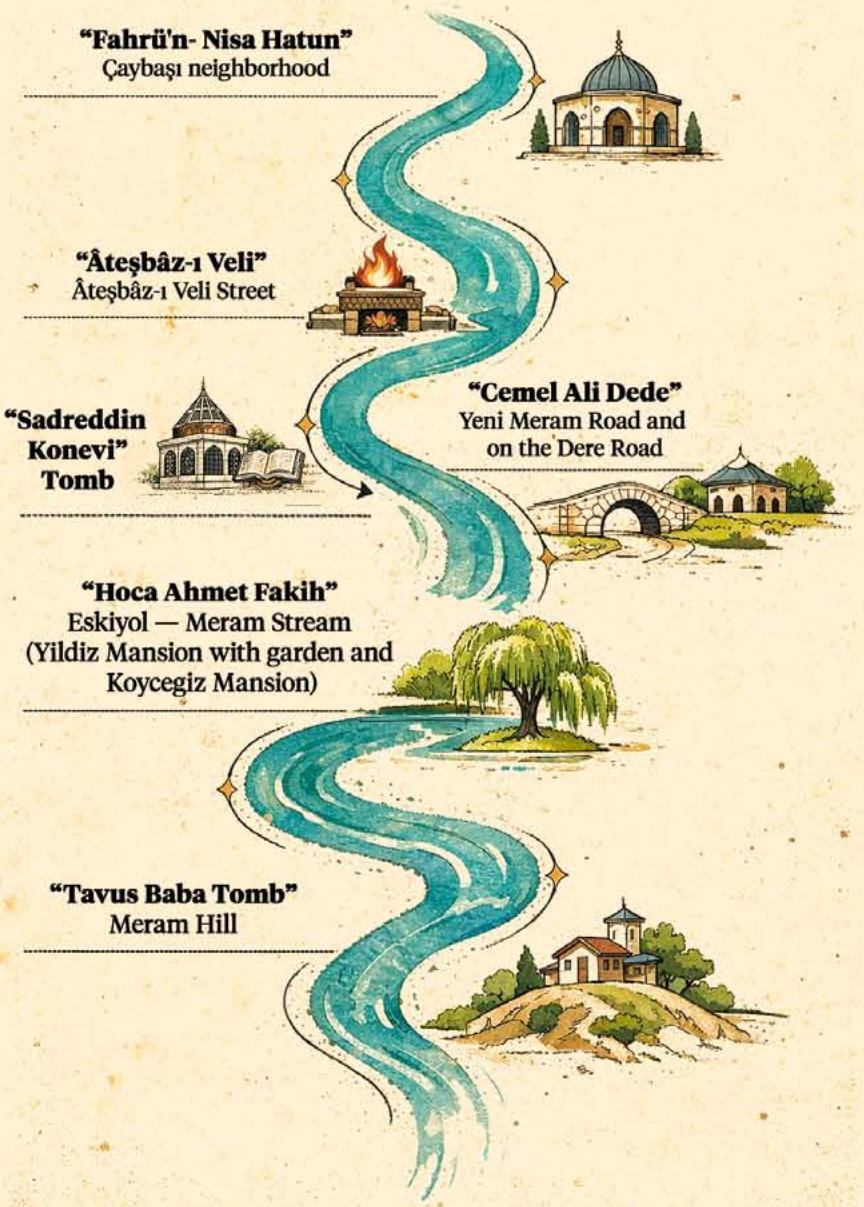
As Konya promotes its cultural and gastronomic heritage to visitors, höşmerim stands out as a reminder that some of the most meaningful flavours come from simplicity, tradition, and shared memory. It is not just a dessert, but a quiet witness to the social life, hospitality, and values that have shaped Konya for centuries.

The Konya News

THE MOST SPECIAL GUESTS OF MERAM!

Meram has a very special place in the verses of Mevlana Celaleddin Rumi, the Sultan of Hearts. Here are just a few of the enamored Mevlana friends and students in Meram, which has an important place in Mevlana's life, in the foundation and development of Mevleviyeh...

Meram has a very special place in the life and memories of Mevlana Celaleddin Rumi, the friend of God and the sultan of hearts. Many Mevlana friends, comrades, friends and students such as Sadreddin Konevi, Ateşbaz-ı Veli, Tavusbaba, Fahrünnisa Hatun in Meram, which keep the memories of Mevlana in every inch of it, are waiting for their visitors in their tombs today



THE COOK THAT PERFORMS WITH LOVE IN MEVLANA'S KITCHEN : ÂTEŞ-BAZ

His name is Şemseddin Yusuf, son of İzzeddin. Ateşbaz-ı Veli, one of those who came and settled in Konya with the blessed convoy of Sultanu'l-Ulema, prepared their meals with love in the kitchen of the Mevlana Lodge. 'Âteş-bâz' means 'one who is busy or plays with fire in Persian. As it is known, Mevlevi cuisine is not only a place where meals are prepared, but a school of education in itself. In Mevlevism, the kitchen is a matbah. But the kitchen has a very important and great task. The spiritual merit of those who fell in love with the Mevlevi order is tested and measured by Âteş-bâzVelî here. The Tomb of Âteşbâz-ı Veli is on the street that bears his name in Meram.

A MAN WHO RAISED RUMI BYPLAYING ON HIS SHOULDERS: CEMAL ALI DEDE

He was Mevlana's tutor and caretaker. He dedicated his life to the Sultan. He was known as "Cemel Ali Dede" because he carried Mevlana on his back by pretending as a "camel (cemel)" in his childhood. His mausoleum is parallel to YeniMeram Road and on the Dere Road. It is in Turutprovince.

THE GREAT SCHOLAR THATRUMI WANTED HIM TO PRAY AT HIS FUNERAL: SADREDDIN KONEVI

His real name was Eb'ülMe'ali Muhammed bin İshak. After his father's death at a young age, young Sadreddin entered under the discipline and education of Sheikh'ul-Akbar Muhyiddin-i Arabi and received a good education. Mevlana had willed that the funeral prayer be performed by Sadreddin-i Konevi. When Sheikh Sadreddin-i Konevi, in accordance with his will, went in front of the coffin to lead the funeral prayer, he started to sob out of grief, he felt like he was going to faint. They took his arms and pulled him back. Instead, Kadi Sirajuddin led the prayer.

A WOMAN AT RUMI'S CONVERSATIONS: FAHRÜNNISA HATUN

Fahrü'n- Nisa Hatun, was a female scholar who lived in Konya during the time of Mevlana. This lady, whose real name was Nizam Hatun, was one of the female students of Mevlana. She was always present in the conversation of Mevlana. Mevlana used to go to see her many times. Fahrü'n- Nisa Hatun lived in a modest house on a street named after her in the current Çaybaşı neighborhood and died there. Her tomb is also here.

A DISCIPLE FULL OF MYSTERIES AND SECRETS: TAVUSBABA

It is very likely that Tavus Baba was one of the 'Hatamu Dede Zaviye' sheikhs. Tavus Baba's real name was Mehmet, his hometown was India. Tavus Mehmet El-Hindi is written on the inscription in the Tavus Baba Tomb. Mevlana, on the other hand, was wondering why the sound was cut off and sent a few people there. Those who went there saw nothing but just a pile of peacock feathers in the open hut. After that, no one could understand what was going on. Mevlana ordered a shrine to be built on the site of the hut. According to the legend, it is known that she was a woman, but the name of the tomb remained as Tavus Baba Tomb because Bektashis called her Tavus Baba.

THE SCIENTIST THAT RUMICALLED "SEA OF KNOWLEDGE": HOCA AHMET FAKIH

He was among the saints who migrated from Khorasan to Konya. When Ahmed Fakih was younger, Mevlana used to refer to himself as "the sea of knowledge" was coming when he saw him on the road. Ahmed Fakih, known as Hoca Ahmed Fakih or Sultan Hoca Fakih, was a Sufi poet.His name was Ahmed Fakih because he dealt with the science of fiqh and took fiqh lessons from Mevlana's father, Bahaaddin Veled. Of course, the traces of Mevlana and Mevleviyeh in Meram are not limited to these. In the summer, the rites and conversations held at the "Celebi vineyard" in Meram were extremely popular. The mansions where the Çelebis stayed were in the vicinity of Cemel Ali Dede Ma'muresi and Tavus Baba, where the Çelebi vineyard is located, on Eskiyol, on the banks of the Meram Stream.Meram, the witness of those unforgettable days, awaits its visitors with these tombs.

Some rituals and ru



Written by
Doğa İŞKAN

Mevlevi Lodges, meals were eaten on the floor. During mealtimes, short round wooden tables are set on three-legged chairs in the kitchen (this is called "Somat"), with hides around them. A long piece of cloth was wrapped around the table to serve as a napkin. The spoons were arranged with their handles on the right side and face down, and a pinch of salt was placed in front of everyone. Placing the spoons in this way symbolized that they were praying and thanking. During crowded meals, a table called "Elif-i Somat", made of long leather like the letter "elif", was set up. In addition, "Canlar" (students), who was responsible for offering water, would prepare the jug and water glasses.

After all the preparations were completed, one of the "Canlar" would invite everyone to dinner by shouting "Huuu, Somata salaaa" loudly in the corridor where the cells were located. Dervishes who came to the dinner invitation would enter by bowing their heads and start eating together when the sheikh arrived. If water was requested during the meal, it would be pointed out to the people responsible for it. The person who distributed water would kiss the glass and give it to anyone who wanted it, and the person who asked would drink the water by kissing the glass. While someone was drinking water, those eating would stop eating and wait for the dervish who drank the water to drink. After the drinker put down the glass of water, the most senior person at the table, starting with the sheikh, would say "May God bless you" and pray, and the meal would begin again.

According to the Mevlevi culinary tradition, the food is taken off the stove after cooking. Kazancı Dede opens the lid of the food coming off the stove and prays like that

"May the table be sweet, give the blessings of God, and be the light of faith to those who eat. The beloved of Hazrat Mevlana, the secret of the Ateşbaz-I Veli, the noble Imam of Ali; Let's say Hu..."

He would say "Hu..." together with the Dervish and the Souls present. Before starting the meal, a pinch of salt placed in front of them was taken with their index fingers, and the meal, which started with soup and was called "lokma", was eaten together, in an order and system, without any conversation, provided that everyone took it from their own front.

During meal changes at the table, the meal would be eaten accompanied by prayers recites by the Sheikh and the chief cook, and after finishing the meal, one would stand up with a pinch of salt, just as the meal was started. Meanwhile, the sheikh says, "We are the Sufis of the Way, we eat from the table of God, Oh my Lord! He recites an Arabic-Persian prayer meaning "Make this bowl and table permanent..." and then recites the Fatiha. In the continuation, the sheikh says, "The name of honor, the blessing of goodness, the blessing of Halilül-Rahman. Alhamdilillah, ash-shukru li-llah. May God give you His blessings, be the light of faith to those who eat, may they be in peace, may there be abundant joys. Let's say "Dem-i Hazret-i Mevlana, Sirr-ı Ateş-baz-ı Veli, Kerem-i Ali, Hu..." prayers are made and everyone says "Hu...!".

While prayers are being said, those at the table place their hands aside with their fingers bent inward, as if they were holding the table. Afterwards, the sheikh would pray by bowing his head (greeting his head) and then he would go to the kitchen in the same way at the door. If the meal was an important meal, the usher would offer coffee. Another table tradition in Mevlevi cuisine is that the person who is full turns his spoon upside down and waits before leaving the table.

When the sound of the spoons faded away, even those who wanted to continue eating with the voice of the second senior at Somat, "Bismillah, thank you", would put their spoons back to their original state, hold their fingers on the edge of the table with both hands, bow their heads forward and wait. "Canlar" (students) would leave everything in their hands and wait on the sidelines, with their arms crossed, their feet together and sealed, their heads bowed to their hearts. Another ritual performed when getting up from the meal is to greet the brethren leaving the table by placing their hand on their heart and greeting the brethren at the other table with their faces turned towards them as they go out the door.

Another thing that is important in Mevlevi cuisine and is done with a certain ritual and requires good manners is cooking lokma.

> "Huuu, Somata salaaa!



Lokma rice is a pilaf that is cooked on certain days of the week (usually Fridays and sometimes Mondays) using ingredients such as meat, onion, chickpeas, coriander and peanuts. While cooking lokma, the kitchen door would be locked and only Kazancı Dede and the people in the kitchen would be in the kitchen. The ingredients used while cooking lokma are placed according to number by Kazancı Dede. Since everyone in the kitchen must contribute to the meal, everyone adds their share of these ingredients to the lokma and prays until it is cooked.

Meals are prepared and eaten with a Sufi ceremony in Mevlevi dervish lodges, and each meal has a representation and description. For example; in human life, soup represents water, meat and vegetables represent soil, creamy rose pudding symbolizes the love of God, bacon and eggs represent generation, rice and pastry represent fire, chickpeas boiling in a pot represent the patience of a person in trouble, slurry symbolizes the union of the lover and the loved one, egg white and yolk represent the non-mixing of faith and disbelief. In short, Mevlevis attach many symbolic meanings, depictions and religious motifs to the ingredients of the food and the method of cooking it. In this way, they transform food, which is actually a worldly necessity, into a form of worship.



les in Mevlevi Cuisine



Unpretentious places: Palace and Mevlevi cuisine

Desserts and sherbets have an important place in this culinary tradition. Especially in the Anatolian Seljuk culture, dessert is always served to guests after the meal at banquets. Apples, pears, figs, pomegranates, peaches and watermelons were frequently consumed. The most common drinks of the Anatolian Seljuk and principality periods were sherbets obtained from various fruits, honey or sugar. Boza produced from barley or wheat, as well as sirencubin sherbet, which is obtained by mixing vinegar and honey and is known as Mevlana's favourite mixture, is one of the most important tastes in this cuisine.Mevlevi Cuisine is also far from ostentatious, "cook in a pot; eat on the lid" attitude has been adopted.

Frankly, a cuisine of belief prevails. A similar situation exists in the palace. The only ostentatious point can be seen as tiles or gold pans. The same dishes are cooked in the public kitchen, dervish lodge kitchen and palace kitchen. It is not possible for us to talk about a 'Palace Cuisine' in our history until Sultan Mehmed the Conqueror. However, it is possible to see that the dervish cuisine has become a little more distinguished in dishes such as 'gold leaf kadayıf hash browns', described by Ali Eşref Dede.

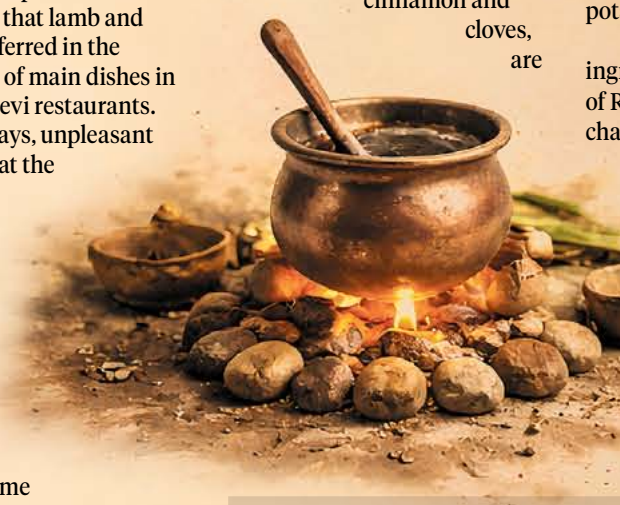
In Mevlevi culture, the kitchen was not different in structure from other kitchens, but it had different functions and meanings. The kitchen-stove was considered sacred, and education began in the kitchen. Those who wanted to enter the lodge were first tested in the kitchen.

The fact that Mevlevi order attaches great importance to the kitchen and that dervish training begins in the kitchen played an effective role in the development of Mevlevi culinary culture. The cuisine culture of the Seljuks, established in Central Anatolia, was greatly influenced by the Mevlevi cuisine culture. In Mevlevi food culture, soup comes to the table first, as in Turkish customs and traditions. In restaurants in Konya, soup is consumed before the main course, while in some restaurants, Sirkencübin is served to quench one's thirst before the soup. It has been determined that lamb and beef are preferred in the preparation of main dishes in Konya Mevlevi restaurants.

Nowadays, unpleasant behaviours at the table, for example; slurping mouth, lying in front of others while eating, and talking are never welcome in Mevlevi cuisine (Bekcilerler, 2007). One of the most important features of Mevlevi cuisine is that the food is cooked lightly without damaging the structure of the ingredients. While mutton is generally used in Mevlevi cuisine, Halıcı stated that today, beef can preferably be used in the preparation of Mevlevi cuisine dishes. Halıcı stated that a tablespoon of grape vinegar can be added to the dish to ensure the softness of the beef. In Mevlevi cuisine, all foods are cooked in copper pots. The reason for using copper pots is that copper transmits heat equally and quickly to all sides. Wooden spoons are used in the preparation and consumption of all foods.

COOKING TECHNIQUES OF MEVLEVI CUISINE

Although oil is not used in the preparation of meals in Konya Mevlevi restaurants, it is noteworthy that spices, especially cumin, black pepper, cinnamon and cloves, are preferred more in the preparation of meals. In Mevlevi cuisine, cooking methods are examined under four headings. These methods are cooking in water, frying in oil, dry heat cooking and finally cooking in a mixture of oil and water. He emphasized that there are two types of cooking in water: boiling food in water or, rarely, steaming. The second method, frying in oil, is stated to be applied with more or less oil in quantity. Another method is dry heat cooking (in the oven, on a sheet metal, on a grill, on a roasting pan, in a tandoor). The oil and water mixture cooking method is applied to dishes cooked in pots.



Dishes made with simpler ingredients during the reign of Rumi played a role in the change of Mevlevi cuisine, as in other cuisines over time. In Mevlevi cuisine, spices such as cumin, black pepper, sumac and cinnamon, which are mentioned in Rumi's works, were used.

What did Rumi eat and drink?

Abidin Pasha, who became famous with his six-volume commentary on the first volume of Rumi's Mesnevi, says the following while describing Rumi at the beginning of his work titled Tercüme ve Şerh-i Mesnevî-i Şerîf: ": "Levni, fi'l-asl kırmızıya meyyâl iken, badehu kesret-i riyâzat ve mücahede sebebiyle sarıya meyyâl oldu. Ne mülahham ne de zayıf olup, fakat kesret-i riyâzattan badehu kesb-i nehâfet." (Abidin Pasha 1324: 12).

However, because he performed asceticism too much, he later became weak.

According to what Aflaki conveyed, Mevlana exaggerated not only in asceticism but also in starvation.

Based on these findings, it can be seen that Rumi's attitude towards nutrition pushed the limits of even the principle of eating to live.

He talks about spiritual food that will nourish the soul.

According to Rumi, fatty and sweet physical food is pleasant, but of course it turns into something impure when digested.

"But after one night, these things become dirt on you/ Eat fatty and sweet things that can be food for the soul, not the body, so that your wings will grow and you can learn to fly" (C.I/307)

In a conversation between him and his son, Sultan Veled, the answer he wanted to give to those who asked about Rumi's path after him was "Not to eat or drink" (C.I/245).

It is even reported that even when he was a six-year-old child, he ate food in three or four days, sometimes in seven days (C.I/p. 155).



The path to spiritual maturity is to wage war against one's ego, that is, against excessive desires. The practice of this war is called "ÇİLE (ordeal)" in the Mevlevi order and lasts 1001 days, carried out through service

"Ordeal" in Mevlevi Order



Service continues by being under the tutelage of a mature person. Learning through observation, imitating and taking as an example a role model, is a good method of maturation. During the sufi order, one learns etiquette, customs, and rules of behaviour from these role models.

Beginning the ascetic journey begins in the kitchen. The kitchen (matbah) is not only where meals are prepared and cooked. It is also where Mevlevi dervishes undergo the process of preparing for the ascetic journey, training, cooking, and maturation.

The candidate who begins the ascetic journey initially observes the services of those who have undergone it before them. They then perform services such as errand boys, market boys, dishwashers, somat chefs, and market attendants. During this time, they perform the sema (a traditional Sufi dance). They also progress in fine arts such as poetry, literature, music, and calligraphy, depending on their abilities. Those who complete this journey are admired.

Many prominent names such as Şeyh Galib, İsmail Dede Efendi, Tahiru'l-Mevlevi underwent hardships in the Yenikapı Mevlevi Lodge, starting from the simplest services and eventually reaching perfection.

Spiritual Ordeal

In the ordeal, the word "çile" (sufi order) is used instead of "erbaîn" (religious order) and "halvet." Its duration is approximately three years. In other words, it is a 1001-day period of service.

Mevlevi order holds a prominent position among Sufi institutions in terms of organization, etiquette, rituals, and rules. Mevlevi lodges have a detailed structure appropriate to these functions. The large Mevlevi lodges, also known as asitane (places of worship), built within a spacious garden, consist of a semahane (sema hall), a mausoleum, a small mosque, a kitchen, a square, dede cells, a selamlık, and a harem. Consequently, it is natural that a large staff would be present.

The large Mevlevi lodges where the sufi order were performed were called "asıtâne." These lodges are listed according to their degrees as follows: Mevlevi lodges in Konya, Afyon, Manisa, Kütahya, and Aleppo; Mevlevi lodges in Istanbul: Mevlevi lodges in Galata, Yenikapı, Kasımpaşa, and Beşiktaş; and Mevlevi lodges in Bursa, Cairo, Kastamonu, Eskişehir, Gallipoli, and the New City of Rumelia (Larissa).

In the Mevlevi order, ordeal is a training for maturity. The word "Rıza" corresponds to the number 1001 in the abjad calculation. Because of this relationship, a connection is sought to be established between completing the suffering and "rıza." Rıza is considered the culmination of Sufi stations in the Usul-i Asherah tradition. During this period of suffering, the candidate is expected to reach this level of maturity.

The ordeal, which lasted nearly three years, was based on spiritual knowledge. It possessed a peculiar humility unique to the East. This humility far from creating an inferiority complex was entirely geared towards self-discipline. In the event of failure, the candidate's dignity was not violated; only the dervish's shoes at the door were turned outward. This graceful gesture conveyed the purpose without uttering hurtful words.

During the ordeal, they learned etiquette, customs, and rules of behaviour from exemplary individuals. In Mevlevi lodges, everything had its own etiquette and rules. These etiquette, customs, and rules were not to be deviated from, nor could they be broken. An unseen authority permeated the entire atmosphere of the lodge.



Exclusive tastes of the palace cuisine are on your table with their essence.



Keşkekli Kuzu İncik
(A dish of lamb's shank and ground wheat)



Piruhi
(Boiled dumplings seved with walnuts and butter)

40
KIRKİKİNDİ
RESTORAN

In side of Millet Bahçesi
(Old Ataturk Stadium)

+90 (332)
235 40 40



Rumi and *His Works*



Rumi was born on September 30, 1207, in the city of Belh in Khorasan, where Turkish tribes lived (Balkh is within the borders of Afghanistan today). His mother was Mümine Hatun, the daughter of the Emir of Belh, Rükneddin, and his father was Bahaeddin Veled, known as Sultanu'l-ulema (the sultan of scholars). Differences of opinion with Fahreddin-i Râzi, one of the philosophers of the period, and the approaching Mongol invasion caused the Bahaeddin Veled family to emigrate from Belh together with their relatives. After staying for a while in Baghdad, Mecca, Medina, Damascus, Malatya, Erzincan and Karaman, this migration ended in Konya on May 3, 1228, upon the invitation of the Seljuk Sultan Alaeddin Keykubad.

Mevlana, who was married to Gevher Banu in Karaman, had two sons named Bahaeddin (Sultan Veled) and Alâeddin. Years later, Gevher Banu died while she was living in Konya. He got married to Kerra Hatun and from this marriage he had two more children named Muzaffereddin Emir Alim and Melike. Rumi started his father's lessons at a very young age and tried to find the secrets of truth in the way of Allah. He learned Turkish, Arabic, Persian, Folk Greek and Ancient Greek languages. He studied other religions along with Islam and received lots of information from history to medical science, first from his father, then from Seyyid Burhaneddin Tirmidhi and the valuable scholars of the period. He started to transfer this information to hundreds of students in madrasahs.

Meanwhile, Shams-i Tabrizi was not satisfied with the spiritual rank he reached butwas looking for a friend of God with whom he could get along spiritually, a conversation partner at his own level. He met Rumi first in Damascus and then in Konya in 1244. These two saints, who were lovers of God, engage in divine conversations and reach many lofty levels. His students became jealous of Rumi, who started to spend most of his time chatting with his spiritual friend, reading poems and performing semah, and they began to create disrespectful gossip about Şems-i Tabrizi. Shams was hurt by these words and went from Konya to Damascus. Mevlana was very sad about this separation, he cut off all his friends and retreated to a corner and sang many of the poems we read in Dîvân-ı Kebîr. Those who caused this situation expressed their regret. The convoy led by Rumi's son, Sultan Veled, went to Damascus and broughtŞems-i Tebrizi back. But jealousy beganagain, and Shams suddenly disappeared. Later, his tomb became a place of visit for his loved ones in Konya.

Mevlana entered a new era with the departure of this dear friend. He first appointed Sheikh Selâhaddin-i Zerkûb, and after his death, one of his students, Çelebi Hüsameddin, to teach on his behalf. He said that "As long as I live, I am the slave of the Quran. I am the soil of the path of the chosen Muhammad. "Whoever quotes anything other than this, I complain about him and I complain about that word as well."

As can be understood from these words of Rumi, he turned to God on the path shown by Muhammad, obeyed his commands, and enlightened humanity within the framework of Islamic principles. He lived in accordance with Islamic moral values (decency) throughout his life. He complained about bigoted ideas and fake sheikhs who came to religion later. Rumi summarizes his life with these words "The summary of my life is these three words: I was raw, I was cooked, I was burned.". After being ill for a while, Rumi reunited with Allah and his beloved Prophet on December 17, 1273. Mevlevis call this night when the separation ends "Şeb-i Arûs" (Wedding Night).

Apart from Mesnevî, in which he wrote the first 18 couplets and later his student Çelebi Hüsameddin wrote them, he has works called Dîvân-ı Kebîr, Fîh-i Mâ-Fîh, Mecâlis-i Seb'a and Mektûbât.



1207 — Birth
Born on September 30 in Belh (Balkh) in Khorasan.

1212–1220s — Migration Begins
Due to Mongol threats and intellectual disputes, his father Bahaeddin Veled leaves Belh with the family. They travel through Baghdad, Mecca, Medina, Damascus and Anatolia.

1228 — Arrival in Konya
The family settles in Konya at the invitation of Seljuk Sultan Alaeddin Keykubad I. This city becomes Rumi's lifelong home.

1231 — Father's Death
After Bahaeddin Veled passes away, Rumi continues his education under his father's student Seyyid Burhaneddin Tirmidhi.

1230s–1240s — Scholar & Teacher
Rumi becomes a respected scholar, teaching in madrasahs and guiding students in religious sciences.

1244 — Meeting with Shams
Life-changing encounter with Shams-i Tebrizi in Konya.

1244–1247 — Spiritual Companionship & Transformation
Through deep mystical dialogue with Shams, Rumi evolves from a scholar into a mystic poet and composes ecstatic spiritual poetry.

1247 — Disappearance of Shams
Shams vanishes mysteriously. Rumi enters a period of deep grief and spiritual maturation. Many poems later collected in Dîvân-ı Kebîr are born from this longing.

Masnavi

It is a six-volume work containing approximately 26 thousand couplets. There are stories, anecdotes, proverbs and lessons to be learned from them, told based on verses and hadiths, in which various subjects related to everything created are discussed.

Dîvân-ı Kebîr

In Dîvân-ı Kebîr, which started to be written before Mesnevi, there are twenty-one small divans containing approximately 40 thousand couplets and a divan of rubais, containing the ghazals, compositions and rubais that Rumi sang at various times, and arranged according to the meter in which his poems were recited.

Fîh-i Mâ-Fîh

The literal meaning of the word is "In it what is in it or It is what it is".Itcontains Rumi's conversations.

Mecâlis-i Seb'a

This work, contains seven sermons of Rumi. It means "Seven Parliaments".

Letters

It contains 147 letters written by Mevlana to relatives, friends, emirs and viziers, including his son Sultan Veled. Since the daily language of that period was Turkish, the language of literature was Persian, and the language of science was Arabic, Rumi's works were in Persian. Over time, all of his works have been translated into Turkish.

In all of these works, Rumiexplains the ways to become a loving person, adhering to the verses of the Holy Quran and the Hadiths of our Prophet, is at peace with himself, aware of the material and spiritual beauties God has given him, grateful to Him, knowing how to think and act in the face of difficulties, and tolerant.

The Konya News



Prof. Dr. Erol TURAN
Rector

The Global University Crisis and a Silent Counter-Movement Emerging in Anatolia: Konya Food and Agriculture University (KFAU)

Across the world, universities—once the intellectual backbone of nations—are experiencing an unprecedented legitimacy crisis.

In Europe, they drift toward bureaucratic stagnation.

In the United States, they collapse under unsustainable tuition models.

In developing countries, they expand uncontrollably while producing graduates who remain detached from any real economic function.

In short, the global university system has reached a breaking point. And yet, most institutions remain curiously unaware of this collapse, caught in the illusion that *more buildings, more students, more titles* will somehow rescue them from irrelevance.

But the truth is blunt: the traditional university model is no longer working.

The Illusion of Academic Output and the Politics of Useless Growth

Today, universities proudly publish ranking tables, citation metrics, glossy brochures, and massive student admissions—yet they leave society asking a painfully simple question:

"What exactly do you produce that changes anything?"

Political leaders lament "the youth unemployment crisis," but fail to confront its root: a university system obsessed with theory while allergic to reality.

Industries complain about a lack of qualified personnel, yet universities continue to graduate thousands who have never touched a laboratory instrument, a field, or a real production line.

This disconnect is not accidental; it is structural.

Modern universities have become comfortable bureaucracies—expensive, slow-moving, self-referential structures whose primary output is paperwork.

And in many countries, including Turkey, universities have also become political instruments—expanded for electoral optics, sustained for prestige, and kept alive by public subsidies regardless of their impact.

Yet amidst this structural crisis, a different model is quietly emerging.

A Counter-Movement in Anatolia: A University That Produces Something Real

Konya Food and Agriculture University (KFAU) represents an unusual phenomenon in Turkey's higher education landscape:

"a university that builds legitimacy not through size, but through impact;

not through promises, but through products;

not through rhetoric, but through measurable change in the lives of farmers."

While the global university system expands without direction, KFAU narrows its mission with precision: to develop technologies, diagnostics, analyses, and solutions that directly affect agricultural productivity—arguably one of the most strategic sectors of the 21st century.

In a political climate where many universities chase visibility, KFAU chases "relevance".

Its laboratories do not exist to tick accreditation boxes; they exist because farmers bring diseased plants that require diagnosis.

Its research agenda is not designed for conference circuits; it is shaped by field problems—soil structure, crop disease, yield efficiency, seed development.

This is not the common academic model.

It is more radical—almost subversive.

Breaking Dependency: Financial Independence as Political Autonomy

One of the most critical, yet least discussed, aspects of university politics is financial dependency.

A university that cannot fund itself cannot challenge anything—neither the state, nor the market, nor intellectual stagnation.

When KFAU began its internal transformation, 93% of its budget came from Konya eker.

In many countries, such a structure would condemn a university to permanent dependence.

Yet today, through structural reforms—cutting unproductive academic positions, investing in revenue-generating laboratories, and building industry-linked research capacity—KFAU finances "90–95% of its own operations."

This achievement is not merely administrative; it is profoundly political.

A financially independent university is:

- freer in its academic agenda,
- bolder in its strategic decisions,
- more resistant to populist pressures,
- more accountable to society rather than patrons.

In a country where universities often depend on external power centers, this shift represents a rare assertion of institutional sovereignty.

The True Measure of a University: Not Only Just the Number of Students, But Also Its Social Impact

Conventional universities still measure success by enrollment numbers.

But in the age of mass diplomas and rising youth unemployment, this metric is nearly meaningless.

A university that produces *graduates without skills* is not a university—it is a social liability.

KFAU adopts a more challenging metric:

Does the university transform the economic and practical realities of the community it serves?

At KFAU, "impact" means:

- A farmer whose crop disease is diagnosed before a full harvest is lost.
- An increase in yield due to molecular-level seed improvement.
- Lower production costs thanks to precise soil analysis.
- Technology transfer that creates real, measurable value.

This is the opposite of the typical Turkish university model, where diplomas multiply while agricultural productivity remains stagnant.

A New Vision from an Unexpected Geography

It is politically symbolic—almost ironic—that a model university emerges not from major metropolitan academic hubs but from "Konya", a region historically shaped by agriculture.

While urban universities drift toward theoretical abstraction,an Anatolian institution redefines what a university "should" be:a generator of solutions, technologies, and economic value."

In a global environment where higher education is pressured by populism, commercialisation, and political instrumentalisation, KFAU offers a counter-narrative:

- a university can be small yet influential,
- specialised yet innovative,
- local yet globally relevant,
- financially modest yet strategically powerful.

And perhaps most importantly:a university can matter again.

Conclusion: The Future Belongs to Universities That Produce, Not Just Perform

The world does not need more universities that merely "exist".

It needs universities that "deliver".

The political economy of higher education is shifting, and institutions that cannot justify their societal value will not survive the coming decades.

KFAU's model—product-oriented, field-connected, financially independent—is not simply an institutional success story;it is a political statement about what higher education must become if it wants to remain relevant.

In a landscape dominated by hollow growth and academic theatrics,

"Konya Food and Agriculture University (KFAU) shows that another university is possible."

The legendary story of Taşkent (Pirlerkondu) Sultan Wate



Journalist–Writer Mustafa AKGÖL

In the district of Taşkent (formerly known as Pirlerkondu), at the foothills of Erenler Hill, beneath steep rocks lies the Sultan Water or Sultan Spring Fountain, which has gained fame among the people with a legendary story attributed to the Seljuk Sultan Alaeddin Keykubad.

During my visit to Taşkent, when I drank water from the Sultan Fountain and heard this legendary tale, I once again deeply believed in the grace, sincerity, and heartfelt nature of the Anatolian people.

According to the legend, Seljuk Sultan Alaeddin Keykubad came to Taşkent (Pirlerkondu) due to a border dispute between him and the Bey of Alanya. Arriving alone, tired, sweaty, and thirsty, he reached the fountain where a simple village girl—pure as the mountain flowers—offered him water. To enhance the taste and coolness of the water, the girl dropped a few pine needles into the cup. When the Sultan did not understand this, he poured the water out. But the girl refilled it and again added pine needles before offering it. When the Sultan asked why, she replied, "My lord, you are sweaty. The pine needle gives the water a pleasant scent. Because of the needles, you drink slowly and filtered. That way, it will not make you ill."

The Sultan asked the girl her name, but out of modesty she answered, "My name has been given to a brave man; forgive my flaw." The Sultan said, "I am the Sultan of the Seljuks; Make your wish whatever you want." When the girl realized that the mighty warrior on the dark horse was indeed the Sultan, she was astonished, immediately stood up, and kissed the silver stirrups of his horse, saying, "My Sultan, I ask for your health." When Alaeddin Keykubad insisted, she voiced her wish: for the welfare of the people, and especially that no taxes be taken from the cloth they wove.

> May your beauties never fade, May your pine trees never wither, May your waters never lose their warmth, And may no tax ever be taken from your cloths.
>
> **Sultan Alaeddin Keykubad**

Upon this, the Sultan uttered what became a prayer:

May your beauties never fade,

May your pine trees never wither,

May your waters never lose their warmth,

And may no tax ever be taken from your cloths.

He then issued a decree containing these wishes. According to the legend, after this event the pine trees in Taşkent never withered, the water always remained cool, and the fountain never dried up—thus it came to be known as Sultan Water.

This legend symbolizes values such as bravery, humility, hospitality, and justice in Anatolia. It is also a narrative that strengthens Taşkent's cultural heritage. Today, the Sultan Water statue and fountain in the region continue to keep this story alive as important symbols.

The fountain, believed to have been built during the Seljuk period and renovated several times, was last rebuilt by the Taşkent Municipality in 1998 with a more majestic design featuring three facades and pointed arches. Additionally, next to the fountain where the legend is believed to have taken place, a monument depicting Sultan Alaeddin Keykubad on horseback and the girl offering him water has been built.

Konya's 10 Most Delicious Tastes

Here are the top 10 flavours you should not leave Konya without tasting, along with the addresses where you can enjoy them

Selected by a Grand Jury of Konya locals and food & travel writers

Uğur İbrahim Altay
Mayor of Konya Metropolitan Municipality

İsmail Akkaya
DHA Konya Bureau Chief

Yılmaz Sandıkçı
Columnist, Konya'nın Sesi Newspaper

Saffet Emre Tonguç
Hürriyet Travel Writer

Eray Kılıç
Food & Beverage Writer

Salih Seçkin Sevinç
Founder of Harbiyiyorum.com

Sinan Hamamsarılar
Food & Travel Blogger

Nilhan Aras
Food Culture Writer

Aylin Öney Tan
Food & Beverage Writer

Oğulcan Tatar
Hürriyet Travel Explorer

1. FIRIN KEBABI

Cooked in 6 hours, finished in a flash

Dating back to the Seljuk period, fırın kebabı is made from lamb. "The best address to taste this kebab in Konya, prepared using the foreleg and rib meat, is Ali Baba Fırın Kebap Salonu," says Saffet Emre Tonguç. The meat is placed in large pots and cooked over oak wood for approximately six hours, then served with pita bread and dry onions.

The Konya News

2. ETLİ EKMEK

A registered Konya classic

When it comes to Konya's local cuisine, etli ekmek—made with minced meat on thin dough and baked in a wood-fired oven—comes to mind first. Known to have been produced in Konya since the 1200s and served in kebab houses since 1923, there are many places in the city where you can eat it. İsmail Akkaya recommends Havzan Etli Ekmek for the best example of this geographically registered delicacy.

3. OKRA SOUP

An essential of weddings and palates alike

One of the indispensable dishes at weddings and special occasions in Konya is okra soup.

Dried okra is lightly sautéed first, then cooked together with previously prepared diced meat and served. You can taste this soup at Akyokuş Konya Mutfağı, which offers local dishes along with a panoramic view of the city.



5. SAC ARASI

A crispy finale

Among desserts that crown Konya's rich cuisine, the local specialty sac arası stands out. Dough brushed with clotted cream is rolled, baked in the oven, and then soaked with syrup. Salih Seçkin Sevinç says, "Sac arası is a famous, crispy dessert unique to Konya, and you can taste one of its best examples at Mevlana Konya Mutfağı."



8. BLUE MOULD CHEESE

As old as the history of Konya

This is a type of cheese—also known as local Roquefort. It is considered among Türkiye's best cheeses, and locals claim it is as old as Konya's history. It can be made separately from sheep, goat, or cow's milk, or from mixed milk. The key point is that the milk's fat is completely removed and the cheese is aged in special leather sacks. The best place to buy it is the Kadınlar Pazarı.

6. ARABAŞI SOUP

A staple of the Central Anatolian winter

Another important soup in Konya cuisine is arabaşı. Made by shredding a whole chicken, this soup is served with parsley sprinkled on top and slices of dough cut in baklava shapes on the side. Frequently consumed on cold winter days in Konya, you can try arabaşı soup at Zemzem Çorbacı.



9. RECAİ BÖREĞİ

More than just a börek

This is a type of flat bread made by baking knife-chopped meat, topped with Konya küflü cheese, and brushed with butter as it comes out of the oven. To enhance the flavour, a small amount of tomato and fresh green pepper is mixed into the meat. Parsley, salad, radish, and mashed onion are also served alongside. Eray Kılıç recommends tasting this special börek (pastry) at Halk Etliekmek.



7. PATLICAN ORTA KEBABI

You miss out if you leave without tasting

Patlıcan orta, also known as patlıcan orta kebabı, is a dish unique to Konya cuisine. It is made with eggplant, tomatoes, peppers, and lamb ribs. While prepared in many restaurants, one of the best versions can be tasted at Lokmahane Lokantası. Uğur İbrahim Altay says, "Eggplant is one of Konya's flavours you should not leave without tasting."



10. YAĞ SOMUNU

Made with seven kinds of cheese

A must-try for pastry lovers. Yağ somunu is a loaf baked with seven types of cheese inside. Aylin Öney Tan says, "If you are a fan of blue moulded cheese, set off for Konya immediately. The sesame- and nigella-topped yağ somunu, prepared with fragrant butter and Konya moulded cheese, will blow your mind. You can taste this delicacy at Pideci Hasar Şendağlı Fırın."





4. TİRİT

Only those who arrive in time get to eat it

Tirit is prepared to make use of stale bread; it is made with lamb meat and cubed tandır bread, topped with yogurt. You can eat this dish at Tiritçi Mithat. Since no other food is served there, tirit sells out quickly at lunchtime and the restaurant closes early. The restaurant's şıra and zerde are also very popular—don't leave without trying them.



“Suriçi is a seal placed from Konya on Türkiye’s urban vision”

The first phase of the urban regeneration at Suriçi Bazaar has been completed. Preserving Seljuk heritage while reactivating the area through contemporary urban planning, the project reconnects Konya’s historic centre with commerce and tourism



At the opening ceremony of the Suriçi Bazaar Urban Transformation Project Phase 1, Minister of Environment, Urbanization and Climate Change Murat Kurum emphasized the significance of the Suriçi Bazaar, stating that the work carried out in this area—where Konya’s historical memory resides—is not merely an architectural renewal, but also “a civilizational claim.” Describing the transformation, in which Seljuk heritage is preserved and combined with modern urban planning, as “a signature, a seal placed from Konya on Türkiye’s urbanization vision,” Minister Kurum highlighted that the Seljuk-era bath remains preserved under a transparent dome greatly enhance the cultural value of the project. Stating that the Suriçi Bazaar makes the spiritual heritage of the city of Mevlana visible once again, Kurum stated that “We have completed three blocks within this comprehensive project covering an area of 163,000 m2. In the first phase, we renewed 307 commercial units in accordance with Seljuk architecture. Together with the surrounding fortification remains, gates, and mosques, a region that encapsulates the essence of Konya has emerged.” Expressing his gratitude to Meram Mayor Mustafa Kavuş and all technical teams for their contributions, Minister Kurum concluded his remarks by saying, “May God bless these beautiful works for Konya and our nation.”

MINISTER KURUM: “INVESTMENTS IN KONYA HAVE EXCEEDED 229 BILLION”

In his speech, Minister of Environment, Urbanization and Climate Change Murat Kurum also addressed the investments carried out in Konya and across the country, drawing attention to their scope. Conveying President Recep Tayyip Erdoğan’s affection and support for Konya, Minister Kurum emphasized that every promise made over the past 24 years has been fulfilled. Stating that they have carried out extensive work in all fields—from infrastructure to superstructure, from urban transformation to social and cultural investments—Kurum said that “The total amount of investments made in Konya by our Ministry has exceeded 229 billion liras. In addition, with our ongoing projects worth 37 billion, we continue to contribute to the development of our city.” Reminding that they have provided safe housing for 10 million citizens



across 81 provinces and enabled more than 5 million people to become homeowners through TOKİ. These services are a mobilization for revival. Now, with the Century of Türkiye Housing Project, we are implementing 500,000 social housing units across 81 provinces. In Konya, we are delivering a total of 15,200 new homes, including 9,370 in the city centre.”

MAYOR MUSTAFA KAVUŞ: “SURIÇI IS THE REBIRTH OF A CITY”

Speaking at the ceremony, Meram Mayor Mustafa Kavuş emphasized that the Suriçi Project is not merely an urban transformation effort,



but a civilizational vision and a revival of heritage. He stated that “The project area comprises 163,000 m², 467 buildings, 690 parcels, 1,720 independent sections, and 3,151 stakeholders, with the total cost exceeding 5.5 billion TL based on current figures. We are progressing step by step in the Suriçi Transformation Project. The 20,000 m² second phase has largely begun to serve. The 5,000 m² Registered Block Phase—which includes Türkiye’s second-largest registered building relocation project—currently operates as Sırçalı Hotel and Suriçi Courtyard Café. Our work continues at great pace in the third phase, the Larende Phase, and the Archaeological Park Area.”

MAYOR KAVUŞ: “THIS GREAT WORK IS A SYMBOL OF OUR RESPECT FOR THIS ANCIENT CITY AND FOR MERAM”

Providing details on the completed first phase, Mayor Kavuş stated that “The 21,000 m² area includes 158 shops and 149 offices, and that this phase was carried out with the support of Minister Murat Kurum in collaboration with the Urban Transformation Directorate (EPP), Emlak Planlama Construction Project Management, and the Meram Municipality. The largest Seljuk-era bath remains in the region were preserved with a geodesic glass dome and integrated into tourism. This dome is not merely a roof; it is a symbol of our respect for the thousand-year-old history of our city. All phases of the project adhere to the principles of horizontal architecture, low density, and respect for historical texture.” Expressing gratitude to President Recep Tayyip Erdoğan, Minister Murat Kurum, and all supporting institutions, he concluded: “We extend our deepest thanks to our Minister and his team for their invaluable support, ownership, and contributions. Without our Minister’s support, it would not have been possible to reach this pace and move forward to this stage.”

Following the speeches, Minister Murat Kurum and accompanying protocol members presented keys to shop owners. After the key ceremony, the opening of the first phase of the Meram Municipality’s major vision project, the Suriçi Urban Transformation Project, was carried out with a prayer recited by Konya Mufti Prof. Dr. Ali Öge.

The opening ceremony was attended by Minister of Environment, Urbanization and Climate Change Murat Kurum; Konya Governor İbrahim Akın; Chief Advisor to the President Mustafa Akış; Konya Metropolitan Municipality Mayor Uğur İbrahim Altay; AK Party Konya Provincial Chairman Fatih Özgökçen; AK Party Konya MPs Selman Özboyacı, Mustafa Hakan Özer, Ziya Altunyaldız and Mehmet Baykan; Meram Mayor Mustafa Kavuş; Selçuklu Mayor Ahmet Pekyatırmacı; Karatay Mayor Hasan Kılca; AK Party Provincial and District Chairpersons, Women’s and Youth Branch leaders; district mayors; ministry bureaucrats; MHP Konya Provincial Chairman Remzi Karaaslan; BBP Provincial Chairman Seyit Özcan; council members; mukhtars; and many citizens.

The Konya News

Emergency action plan in three lakes of Konya

Special action plans are being prepared by the State Hydraulic Works (DSİ) against drought risk for 8 critical lakes, including Beyşehir, Akşehir, and Tuz Lake.

8 LAKES INCLUDED IN THE ACTION PLAN

DSİ General Director Mehmet Akif Balta addressed the work carried out by the institution on this issue. He stated that "the State Hydraulic Works (DSİ) has prepared special Action Plans against drought risk for 8 critical lakes, including Bafa Lake, and that the protection of water resources is targeted through modern irrigation systems, artificial intelligence–supported automation, and energy-efficient projects."

AKŞEHİR–BEYŞEHİR AND TUZ LAKE

Emphasizing that water level declines and ecosystem changes in lakes are being closely monitored, DSİ General Director Mehmet Akif Balta said that "The most important step against this situation was taken at the 3rd Meeting of the National Water Council, held on December 24, 2024, under the auspices of our Minister; it was decided to prepare action plans for lakes under drought risk. In line with this decision, action plans are being prepared primarily for 8 lakes (Eğirdir, Akşehir–Eber, Manyas, İznik, Burdur, Bafa, Beyşehir, and Tuz Lake). Among these, the Eğirdir Lake Action Plan was announced to the public with the participation of our Minister."

WORK CONTINUES AT FULL SPEED

Stating that DSİ has carried out significant work on water efficiency, General Director Balta said that "As DSİ, we have identified two main categories of measures aimed at reducing the adverse impacts of climate change: structural measures (such as facility and infrastructure construction) and non-structural measures (such as management and training). Within the scope of our structural measures, we continue water and irrigation investments without slowing down. Over the last 23 years, a total of 10,984 facilities have been commissioned. In the next 3-year period, an additional 1,162 water and irrigation investments are planned to be completed. We have carried out a comprehensive modernization of our irrigation systems. We increased the share of pressurized-piped systems from 6 percent to 38 percent. The target for 2028 is 45 percent. In addition, within the scope of converting open irrigation systems to closed systems, planning, project, and construction works are ongoing across an area of 1.3 million hectares. Alongside this modernization, over the last 16 years, we have met the needs of 174 irrigation facilities through maintenance and repair projects, increasing transmission efficiency. Thanks to these systems, especially with prepaid metering systems, irrigation efficiency has been increased to 84 percent, and water consumption per hectare has been reduced to 5,092 cubic meters."



Drought Has Affected Everywhere!

The water of the Gods has been flowing in Konya for 3,000 years

The 3,200-year-old Eflatunpınar Water Monument in Konya's Beyşehir district has been defying drought with its uninterrupted flow since the reign of the Hittite King Tudhaliya IV. It also draws attention with its walls featuring God figures and a pool that hosts rare fish species.

Located in Konya's Beyşehir district, Eflatunpınar, constructed 3,200 years ago during the Late Hittite Period by King Tudhaliya IV over a natural water source, features a large pool and a rectangular structure built using relief techniques, attracting interest with its walls depicting gods and goddesses.

Built by assembling andesite stone blocks cut to complement one another, the water monument stands apart from other Hittite rock monuments thanks to its distinctive stone craftsmanship, the composition of its reliefs, and its arrangement as an open-air temple.



The historical water monument was long believed to be 3.5 meters high since 1837; however, excavations conducted by the Konya Museum Directorate in 1996–1997 and 1999–2001 revealed that it is actually 7 meters high.

Excavations also uncovered a sacred pool connected to the monument, measuring 30 meters in width and 34 meters in length. On the monument's façade, various figures are depicted on 19 stone blocks.

Situated 4 km from Sadıkhacı Neighbourhood, the water monument continues to welcome visitors even during dry months thanks to its rare system that collects flowing water in a pool for efficient use when needed.

The monument was included in UNESCO's World Heritage Tentative List in 2014 as the "Hittite Sacred Water Temple."

Beyşehir Culture and Tourism Association President Mustafa Büyükkafalı stated that the water has been flowing continuously for centuries.

Noting that the Hittites believed in the sanctity and abundance of water and built this monument to give thanks to the gods, Büyükkafalı said, "We can say that this water source, which has been flowing uninterruptedly for 3,200 years, is currently defying drought. For this reason, it receives visitors continuously throughout all seasons of the year."

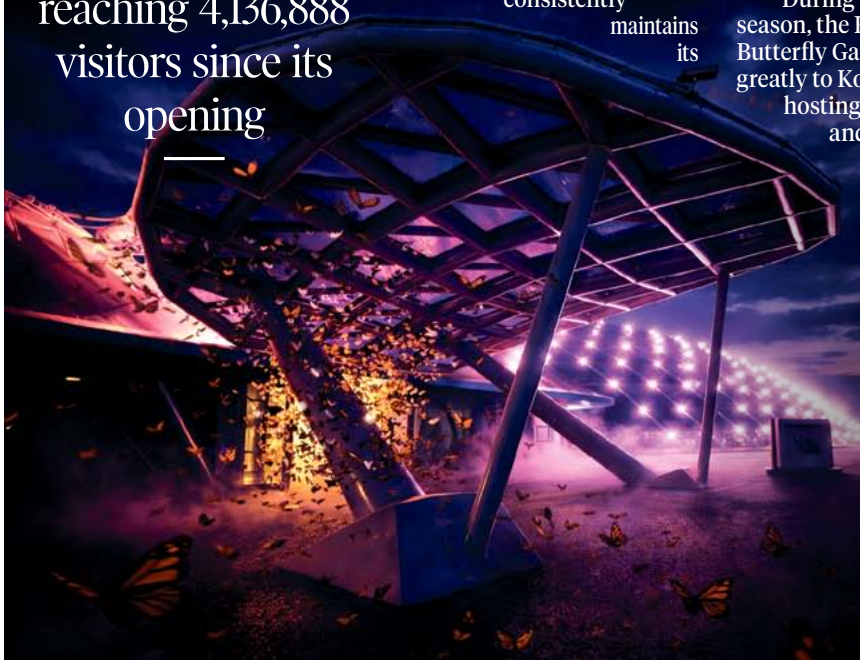
THE POOL HOSTS SOME RARE FISH SPECIES

Büyükkafalı also noted that a facility built opposite the water monument provides visitors with an opportunity for short breaks.

Expressing their belief in the abundance of this centuries-old flowing water, Büyükkafalı said, "This water source is one of those that still, albeit slightly, feeds Beyşehir Lake. At the same time, some rare fish that escape from the lake can also be observed in the pool here; in a sense, it hosts fish species that we used to see in Beyşehir Lake long ago."

This venue has become Konya's tourism star

The Konya Tropical Butterfly Garden, brought to Konya by Selçuklu Municipality, has made a significant contribution to Konya's tourism, reaching 4,136,888 visitors since its opening



Ranking among the most important destinations of Selçuklu, the centre of tourism, the Konya Tropical Butterfly Garden continues to welcome thousands of domestic and international visitors throughout the year. Drawing great interest since the day it opened; the garden consistently maintains its title as one of Konya's most visited attractions with 4,136,888 visitors. With its natural atmosphere, tropical vegetation, and hundreds of butterfly species, the centre makes a major contribution to Konya tourism and offers visitors a unique experience in every season.

During the summer season, the Konya Tropical Butterfly Garden contributed greatly to Konya tourism by hosting 272,491 visitors, and it also attracted intense interest during the Şeb-i Arûs ceremonies organized for the 752nd Vuslat Anniversary of Mevlânâ Celâleddin-i Rûmî. With a 1,600 m² butterfly flight area, the Garden holds the distinction of being Turkey's first, Europe's largest, and one of the few butterfly flight areas in the world, and it continues to shine as Konya tourism's rising star. Maintained year-round at 28°C with 80% humidity, the garden provides a natural habitat for 98 plant species and 60 butterfly species. In addition, visitors are offered comprehensive services including an Insect Museum, a cinema hall featuring presentations on life cycles, and a multi-purpose hall where guests can receive more detailed information. The museum also features live animals such as a king snake, giant snail, and parrot.

Mayor Pekyatırmacı: "We Are Pleased with the Strong Interest in Our Konya Tropical Butterfly Garden"

Stating that the Konya Tropical Butterfly Garden attracts significant interest from across Turkey and abroad, Ahmet Pekyatırmacı, Mayor of Selçuklu, said that "With its colourful butterflies and tropical atmosphere, our Tropical Butterfly Garden welcomes hundreds of thousands of visitors every year. Our garden, which is the most visited place after the Mausoleum of Rumi by guests coming to Konya, continues to be one of the most popular venues in all four seasons and has surpassed 4,136,000 visitors since its opening. In our garden, guests have the opportunity to witness the transition of butterflies from cocoon to pupa and their transformation into butterflies. The strong interest shown in our Konya Tropical Butterfly Garden, which ranks among the top 10 most viewed locations on Google Maps, greatly pleases us. In addition, the solar power plant panels we installed in the adjacent area meet all of our electricity needs, providing savings while also protecting nature. I would like to thank all our guests who contribute greatly to Konya tourism with their visits, and I invite everyone to witness this miraculous journey of butterflies and nature."

Park Dedeman Konya opens its doors

Located in Akyokuş, one of Konya's landmark areas, Park Dedeman Konya has opened its doors and begun welcoming guests. This marks the second Dedeman-branded hotel in Konya.

Park Dedeman Konya is part of the "Akyokuş Park Business and Living Center" project. The main investor of the hotel is Akyokuş Park A.Ş., established through a partnership between İbrahim Şeflek Nakliye Taahhüt Ltd. Şti., Öztaşoğlu Hafriyat Nakliye Ltd. Şti., and AvisennaSağlık Hizmetleri A.Ş., all prominent companies from Konya's business community.

• Rooms and Capacity:
The hotel features a total of 151 rooms, including 57 Superior, 43 Deluxe, 9 Deluxe Suites, and 6 Family Suites, with an overall capacity of 296 beds. The smallest room has a gross area of 32 square meters, offering a high level of comfort.

• Facilities:
With 14,500 m2 of indoor space, the property includes meeting and conference halls of various sizes, accommodating between 10 and 100 people.

• Contribution to Tourism:
With its modern architecture, central location, and advanced security infrastructure, Park Dedeman Konya is expected to make a significant contribution to Konya's health and business tourism sectors.



A 3,500-Year-Old "Dining Set" Discovered at Konya Karahöyük



At Karahöyük, where excavations are ongoing in the Meram district of Konya, a jug, plate, and handled cup, considered to be approximately 3,500 years old, have been unearthed.

The finds discovered at Karahöyük, where excavations are being carried out in Meram with the permission of the Ministry of Culture and Tourism and the support of Konya Metropolitan Municipality, have generated excitement both within the excavation team and in the scientific community.

At the mound, where the excavations are led by Assoc. Prof. Dr. Gonca Dardeniz Arıkan, a faculty member of the Department of Archaeology at Istanbul University Faculty of Letters, the unearthed artifacts shed light on life thousands of years ago. In the fourth year of the excavation, silver plaques belonging to a merchant, toys, figurines, and a set consisting of a jug, plate, and handled cup found in part of a house were brought to light.

THE MOUND DATES BACK TO AROUND 2000 BC

Excavation Director Assoc. Prof. Dr. Arıkan stated that Konya Karahöyük is one of the important centres for Anatolian and Near Eastern archaeology. Pointing out that the mound contains uninterrupted data extending back to the Old Hittite period, Arıkan said that "There are 10 mounds here. We are trying to understand and interpret all of them within their own context. We are in the southwest of the mound, and we also have work ongoing in the upper areas. The area we are currently standing in dates back to around 2000 BC. The uncovered area is a public building and stated that they are studying the construction materials and sections of the structure.

"We Continue to Collect Information on Daily Life and Production"

Drawing attention to the interesting finds obtained during this year's excavation season, Arıkan stated that "Inside the public building, there are cremation burials and an altar related to the belief system. We continue to gather information on agricultural activities, daily life, and production. There is a 3,500-year-old clay bull figurine. A child is always a child; they also need something to play with and be occupied by. Wheeled or animal miniatures are toys. There is a goddess figurine made of lead, used like an amulet. From an area associated with eating and drinking, we found a kitchen set consisting of a jug, a clover-mouthed jug, and a plate together. It was found as a set. The restoration of the cup has been completed, while the restoration of the plate is ongoing. The artifacts are being prepared for exhibition in the museum. Sixty infant burials have been found at the mound."

SILVER WRAPPED IN CLOTH FOUND AS A MERCHANT'S CAPITAL

Explaining that the mound is known to have been one of the most important trade centres of its period, Arıkan stated that "the discovery of silver plates wrapped in cloth was particularly exciting. The studies on the find are ongoing. It was likely a merchant's capital. We know there were merchants, but for the first time we are touching the merchants more closely. This was Konya's first chamber of commerce. Just as every merchant today has a tax number and a signature, the same existed 3,500 years ago. Their seals, seal impressions, and silver pieces like these can be found in this way. We also found a small piece with markings on it, which we can call a counting clay."

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Selçuk University Ranks Among Turkey's Top 20 in 23 Categories



According to the Council of Higher Education (YÖK) 2025 report, Selçuk University ranked among Turkey's top 20 universities in 23 categories, achieving notable successes including second place in national competitions and high rankings in R&D collaborations

Based on the 2025 University Monitoring and Evaluation General Report published by the Council of Higher Education (YÖK), Selçuk University achieved a remarkable success by ranking among the top 20 universities in Turkey in a total of 23 different categories. These results demonstrate the university's strong performance across a wide range of areas, from education quality and research outputs to internationalization and social contribution.

SECOND PLACE IN NATIONAL COMPETITIONS

Selçuk University ranked second in Turkey in terms of the number of teams and students participating in competitions organized by institutions such as TEKNOFEST, TÜBİTAK, and TÜBA, as well as in the number of projects supported by national institutions. The university also achieved second place nationwide in the Accessible University Awards. It ranked third in social responsibility projects, nationally co-funded R&D projects conducted in cooperation with industry, and internationally funded R&D projects.



LEADING POSITIONS IN R&D AND INDUSTRY COLLABORATION

The university placed fourth in Turkey in the budget size of nationally co-funded R&D projects conducted jointly with industry, student involvement in industrial projects, and the proportion of budget allocated to R&D. It ranked fifth in the number of student social responsibility projects.



Selçuk University placed sixth in the number of students participating in Technopark or Technology Transfer Office projects and in activities aimed at disadvantaged groups; eighth in joint R&D projects with international universities and in the number of student communities. It ranked thirteenth in the number of programs placing within the top 5 percent in the KPSS exam; fourteenth in international exchange programs and climate action; fifteenth in the number of student community activities; seventeenth in the number of doctoral graduates; eighteenth in science communication activities; and nineteenth in the University Impact Ranking for Combating Poverty.

PROUD STATEMENT FROM RECTOR YILMAZ

Selçuk University Rector Prof. Dr. Hüseyin Yılmaz stated that the report demonstrates the university's strength in higher education quality, emphasizing that this success was achieved through the collective efforts of students as well as academic and administrative staff. Yılmaz noted that they will continue their commitment to increasing high-quality research production, international collaborations, and social contribution.

Konya Food and Agriculture University Rises to the Top in Citation Performance:

Proudly Ranked 6th in Turkey

According to the Council of Higher Education (YÖK) 2025 Monitoring Report, Konya Food and Agriculture University ranked 6th in Turkey in citation performance. Rector Turan stated that this achievement is a concrete indicator of scientific impact.

Konya Food and Agriculture University (KGTU) achieved a remarkable success among universities in Turkey with its institutional citation performance announced in YÖK's 2025 Monitoring and Evaluation Report.

When the citation rates received by institution-affiliated scientific publications were taken into account, KGTU ranked 6th nationwide among universities with the highest impact value, marking a significant achievement.



A Concrete Indicator of Scientific Impact

The 2024 Web of Science (WoS) data included in the report revealed how frequently scientific publications published in WoS-indexed journals and affiliated with KGTU were cited.

With this ranking, KGTU placed 6th among universities in Turkey, once again demonstrating its academic strength.

Competitors and the University's Achievement

In this important category, Çankaya University ranked first, Piri Reis University second, İskenderun Technical University third, Sabancı University fourth, and Gebze Technical University fifth.

KGTU Rector Prof. Dr. Erol Turan stated that despite being a young and dynamic university, they have achieved strong visibility on national and international academic platforms in a short period of time.

Emphasizing that they stand out with highly influential, frequently cited, and guiding scientific publications, Turan noted that this success reflects the quality of the academic staff, the research culture, and the importance placed on science.

The Konya News

Selçuklu Belediyespor Club Achieves 178 Medals in 2025

One of Türkiye's largest amateur sports clubs, Selçuklu Belediyespor Club, became a source of pride for Konya and Türkiye with its major national and international achievements throughout 2025



In 2025, Selçuklu Belediyespor Club achieved significant success by winning a total of 178 medals—70 gold, 55 silver, and 53 bronze—in national and international competitions it participated in. Operating in 20 different disciplines, the club continued to add value to Turkish sport through a planned and sustainable athlete development model that spans from grassroots to elite levels, supported by athletes trained at the Selçuklu Municipality Sports Schools. Throughout 2025, Selçuklu Belediyespor athletes reached the podium in many prestigious events, particularly European and World Championships, once again demonstrating the club's strength on the international stage.

NATIONAL ATHLETES MAKE KONYA PROUD

Among our national athletes competing in taekwondo, Batuhan Şimşek achieved second place at the Deaflympics held in Japan, marking a historic success. From the national taekwondo team, Zeynep Duru Kokoç won the silver medal by finishing second at the 18th European Youth Olympic Summer Festival held in North Macedonia. In weightlifting, national athlete Ali Oflaz placed third in Europe at the U23 European Championship, while Selahattin Altın secured second place in Europe at the European Junior Championship.

In kickboxing, national athlete Çetin Karapınar finished third in the world at the Senior World Championship, while Kübra İnceli and Reyyan Kubilay achieved third place in Europe at the European Junior Championship, marking notable successes. Competing in wushu kung fu, national athlete Furkan Osman Sayıner became World Champion at the World Junior Championship and also earned second place in the world in the senior category, achieving a double success. In weightlifting, national athlete Mustafa Hamza Ciğer won European Champion at the European Cadet Championship, while Yiğithan Eroğlu claimed the gold medal at the European Championship, making both the country and the club proud.

The disciplines in which Selçuklu Belediyespor Club won medals during 2025 are as follows: Cycling, Gymnastics, Wrestling, Weightlifting, Judo, Karate, Kickboxing, Kurash, Table Tennis, Archery, Taekwondo, and Wushu Kung Fu.

SUPER LEAGUE REPRESENTATION IN TEAM SPORTS

In addition to its achievements in individual disciplines, Selçuklu Belediyespor Club also demonstrated strong performance in team sports. The Water Polo, Hockey, and Table Tennis Teams competed in the Super League, Türkiye's top division, maintaining their status as the only club representing Konya in these branches. With their competitive performances throughout the season, these teams contributed to the city's sports vision while providing a high-level competitive environment for athletes developed through the club's youth system.

DEVELOPMENT-ORIENTED MODEL IN FOOTBALL

In football, the club adopted a model focused on long-term athlete development rather than short-term results. By participating in the Development Leagues organized by the Turkish Football Federation, Selçuklu Belediyespor Club aimed to support the physical, technical, and mental development of young athletes. Accordingly, the U16, U17, and U19 Teams stood out throughout the season with both their sporting performance and disciplined structure, successfully representing Konya. Through this model, the club aims to contribute qualified athletes to Turkish football.

28,070 STUDENTS INTRODUCED TO SPORTS IN SPORTS SCHOOLS

Selçuklu Municipality Sports Schools continued to attract strong interest from children and families in 2025. Across summer and winter terms, sports schools organized in 15 different disciplines brought a total of 28,070 students together with sports. Training conducted by expert coaches enabled children to engage with sports at an early age, while also aiming to identify talented athletes and integrate them into the club's youth system. The sports schools made significant contributions both to raising healthy generations and to Selçuklu Belediyespor Club's sustainable success approach.

CONGRATULATIONS FROM MAYOR PEKYATIRMACI

Selçuklu Mayor Ahmet Pekyatırmacı congratulated the athletes and coaches on their achievements. Mayor Pekyatırmacı stated that "The national and international successes achieved by our Selçuklu Belediyespor Club throughout 2025 have made us extremely proud. Winning a total of 178 medals—70 gold, 55 silver, and 53 bronze—for our city and country is the most concrete indicator of the level Selçuklu has reached in sports. Behind these achievements lies the dedication of our athletes, coaches, and club administrators who work with great commitment. We are especially pleased to see the results of our firm stance on prioritizing youth development and directing young people toward sports. As Selçuklu, we see sports not only as a field of competition but also as an important value that supports the physical, mental, and moral development of our youth. With this understanding, we will continue to increase our investments in sports and to contribute new champions to Turkish sport. On this occasion, I sincerely congratulate all our athletes, coaches, and the Selçuklu Belediyespor Club community who brought us great pride in 2025, and I wish them continued and growing success."

Konya Büyükşehir Belediyespor Secures Convincing Home Win



Konya Büyükşehir Belediyespor continued its strong form in the Basketball First League by defeating Ankaragücü 86-70 at home in the 14th week. The match, played at the Selçuklu Municipality Sports Hall in front of a full crowd, was watched by Konya Provincial Police Chief Maksut Yüksek and Konyaspor Chairman Ömer Atiker.

Konya Büyükşehir Belediyespor took control of the game in the third quarter as star player New Williams led the charge, entering the final period with a commanding 68-47 advantage. The team maintained its lead throughout the closing quarter and secured the win with a final score of 86-70.

With this victory, Konya Büyükşehir Belediyespor claimed its 12th win of the season. Alp Karahan led the scoring with 24 points and 4 rebounds, while New Williams contributed 23 points, 3 rebounds, and 4 assists. Tolga Kaan Birer also added 11 points, 5 rebounds, and 2 assists.

For Ankaragücü, Emirali Göktürk scored 13 points and grabbed 10 rebounds, Brian Cameron added 11 points and 3 assists, and Mbala Mendzana finished with 10 points and 7 rebounds.

Konya Büyükşehir Belediyespor is scheduled to face Cedi Osman Basketball (Pizzabulls) away in the 15th week on Thursday, December 18.