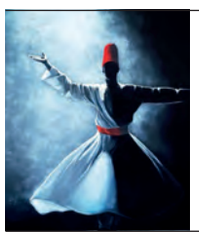
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Minister Ersoy: "Konya Sets an Example for Other Cities in Tourism Leap"

The grand opening of Çatalhöyük Promotion and Welcome Centre, Turkey's largest wooden construction public building, took place with the participation of Minister of Culture and Tourism Mehmet Nuri Ersoy.

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Kerem İŞKAN
Executive Editor

The funeral ceremony that has been celebrated for centuries..! (Şeb-i Arus)

Konya, which was the homeland of the Hittites approximately 4 thousand years ago and was called "Kuwanna" at that time, has a rich cultural heritage. Under the influence of this heritage, it has taken many different names over the centuries. It was called "Iconium" meaning "city of icons". During the Byzantine Empire, it was called with different names such as "Tokonion, Conia, Cogna, Konien". Arabs chose to call it "Kuniya". The city received its current name, which is very similar to its previous names, during the Seljuk period. The Ottomans also used the same name and called it Konya.

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The Death of Mevlana



Foto: Artificial intelligence

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. There was a slight redness on his pale wheat-coloured complexion, and fine hairs covered his temples, with a moustache always neatly trimmed and a sandy beard that had streaks of grey. He walked with a slight stoop, weakened by continuous ascetic practices. 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."

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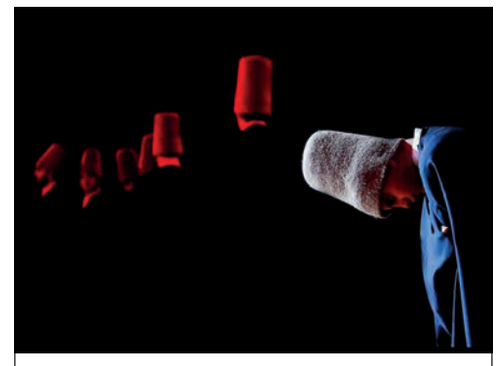
Mevlevi Dishes

MEVLEVI SOFRASI

The 'prescriptions' given by the great Islamic scholar Rumi in his works are still an important part of Konya cuisine today...

The famous Islamic thinker Rumi chose most of his symbols from nature while explaining his philosophy of life. Foods are also among these symbols. The phrase "I was raw, I was cooked, I was burned", mentioned in Mevlana's work Divan-ı Kebir, which collects his divine love poems, is an example of this. In addition to the information about Sufism, the famous scholar's food recipes are also a gift from the food culture of his time...

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The Sema Ceremony

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Israel's history full of massacres

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Why is Ney Similar to the Perfect Man?

Continued on Page 14



The Dawn of the Golden Age: A Documentary Unveiled

The filming of the documentary "The Beginning of the Golden Age of Islamic Civilization: Caliph Ma'mun and Bayt al-Hikmah," authored by Prof. Dr. Bekir Karlığa, scripted by Bekir Kerem Kurt, and produced by the Istanbul International Society for Civilization Studies (MED-AR), took place at the Konya Chamber of Commerce (KTO) Karatay University Film Studio.

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ŞEB-İ ÂRÛS

MEVLÂNA'NIN 750. VUSLAT YILDÖNÜMÜ

750. Vuslat

Mevlana Yılı 2023

Reunion Time



Hz. We commemorate Mevlana Muhammed Celaleddini Rumi
with mercy on his 750th anniversary.

KARATAY BELEDİYESİ

HASAN KILCA
KARATAY BELEDİYE BAŞKANI



Israel's history full of massacres



After the Balfour Declaration published in 1917, the migration of Zionists to Palestinian lands began. The number of Zionists in the Palestinian territories increased day by day due to Jewish immigration triggered by political instability in Europe. Continuing their activities under the auspices of the occupying British, the Zionists established terrorist organizations such as Haganah and Irgun and engaged in massacres against the Muslim Palestinian people. The Jews, who oppressed the Palestinian people through the organizations they established until 1948, when the so-called Zionist state was declared, began to carry out systematic oppression and massacre against Muslims through the terrorist state they established with the support of their new protecting power, the USA, after this date.

Although the terrorist network has committed major massacres against the Muslim Palestinian people on different dates, the Zionists' oppression, torture and massacres have continued systematically in Palestinian lands for more than 70 years, spreading throughout the year.

Some of the massacres committed by the Zionist occupation gang:

Deir Yasin Massacre (09 April 1948)

254 innocent Palestinians, including women and children, were murdered by the Zionist Irgun terrorist network in Deir Yasin, west of Jerusalem, on April 9, 1948. Everyone in the village during the massacre was shot, and the corpses of the villagers were thrown into wells.

This village, whose entire population was massacred, was occupied and turned into a Zionist neighbourhood.

Menachem Begin, the leader of the Irgun terrorist organization at the time, who would later become the prime minister of the Zionists, said about the Deir Yassin massacre: "If we had not done this action, the state of Israel would not exist."

The brutality in Deir Yasin caused outrage among Muslims and became one of the reasons for the Arab-Israeli war in 1948.

Safsaf village Massacre (29 October 1948)

70 innocent Palestinians were murdered by the Zionist occupation gang in Safsaf village. The purpose of this massacre, which took place after the establishment of the so-called Zionist Occupation state, was to kill Palestinians, seize their lands, and force the survivors to migrate.

Davayima village Massacre (29 October 1948)

80 people, including women and children, were martyred by the Zionist occupation gang in Davayima village of Hebron.

Kibya Village Massacre (12 October 1953)

67 innocent Palestinians were killed in the massacre in this village in the West Bank. The massacre was led by Ariel Sharon, known as the butcher of Sabra-Shatilla, who would later become the prime minister of the Zionist occupation state.

Kefer Kasim Massacre (29 October 1956)

During the Suez War between the Zionist occupation forces and Egypt in 1956, 49 innocent Palestinians, including 23 children, were brutally murdered in the massacre carried out by the occupation police in the village of Kefer Kasem.

Samu Massacre (November 1956)

18 Palestinian Muslims were brutally murdered by the Zionist invaders in the village of Samu in the West Bank.

Jordan River Massacres (February 15, 1968)

15 Palestinian villages along the Jordan River were bombed by warplanes belonging to the Zionist occupation gang. Napalm bombs were used during the massacre, and 56 Palestinians were killed during their attacks.

Irbit massacre (4 June 1968)

30 Muslims were killed in an air attack carried out by Occupation planes in Irbit, Jordan.

Abu Zabel Massacre (February 12, 1970)

In the massacre carried out by the Zionists in a factory in Abu Zabel on the Egyptian border, 70 workers were brutally murdered.

Sha'a Massacre (April 8, 1970)

46 Muslims were brutally murdered as a result of the bombing of a school in Sha'a, Egypt, by the Zionist occupation gang.

Syrian Massacres (September 8, 1972)

At least 200 villagers lost their lives in the attack on 7 villages in Syria by planes affiliated with the Zionist occupation forces.

Libyan plane shot down (February 19, 1973)

A passenger plane belonging to Libya Airlines was shot down by Zionists. All 107 crew and passengers on the plane that crashed in the Sinai Peninsula lost their lives.

Sabra and Shatilla Massacre (September 16, 1982)

It was engraved in memories as one of the most brutal massacres ever witnessed. In Lebanon, occupied by the Zionist gang in 1982, Christian Phalangist militias murdered 2 thousand people with a brutality whose bodies were unrecognizable.

The Sabra and Shatila massacres took place under the supervision and protection of Ariel Sharon, who served as the Minister of Defense of the occupation gang. The camps in Cairo where defenseless Muslims, mostly women and children, lived were surrounded by the occupation army so that the refugees could not escape. Then, armed Phalangist militias were brought into the camp through a corridor that was opened. They massacred Muslims, including women, children, babies and the elderly. Since the faces of most of the martyrs were rendered unrecognizable by torture, the identities of most of the murdered people could not be determined.

Journalist Robert Fisk described the scene he saw as follows in an article he wrote in The Independent newspaper:

"For those who were in the Sabra and Shatila camp on September 18, 1982, Sharon is a butcher who leaves behind bloated corpses, women and babies who have been raped, tortured and then murdered. As I walk these streets today, 18 years after the incident, the scenes of the massacre still haunt me. A little further away, on the road leading to Sabra Mosque, I see Nuri Bey, 90 years old, with a white beard and in his pajamas. His woolen cap and walking stick lie next to his dead body. In the narrow street ahead, there are two women's corpses lying next to cooking pots... A few meters away from the corpse, babies whose bodies are bruised, have been thrown there like garbage..."

Jerusalem Massacre (October 8, 1990)

The occupation gang, which attacked Muslims who rebelled against the Zionists' attempt to demolish the Masjid al-Aqsa, martyred 30 Muslims. During the attacks, 800 Palestinians who participated in the resistance were injured.

Hazrat Ibrahim Mosque Massacre (February 25, 1994)

29 Palestinians were martyred in the attack carried out by a Zionist with an automatic weapon against Muslims performing morning prayers in the West Bank city of Hebron. The Zionist attacker was lynched and killed by the mosque community.

The occupation gang, which attacked the funeral ceremonies of those martyred in the mosque attack, massacred 26 Muslims here as well.

Qana Massacre (April 18, 1996)

In the village of Kana, Lebanon, 106 people were murdered as a result of the terrorist network's attack, targeting civilians who took refuge in the United Nations Lebanon Peace Force (UNIFIL). Hundreds of innocents were injured in the series of attacks called the Grapes of Wrath by the occupying Zionists.

Jenin Massacre (April 3-15, 2002)

A refugee camp was established in Jenin in the West Bank region of Palestine for Palestinians who were left homeless as a result of Israel's attacks in 1948.

13,755 Palestinians who escaped Israeli attacks were living in the one square kilometer camp under the supervision of the United Nations. On the night of April 3, 2002, the occupation army launched an air and land attack on the camp. In the camp, which was destroyed as a result of the attacks, 1300 Muslims were martyred and 1500 people were injured. During the attacks, the occupation forces passed over the houses with bulldozers, causing thousands of people to become homeless.

Nuseyrat Massacre (March 2004)

Zionists attacked the Nuseyrat and Burayj refugee camps in Gaza and killed 14 Palestinian civilians, including 4 children.

Lebanon Massacre (12 July-14 August)

The war between Lebanese Hezbollah and Zionist Israel continued with Hezbollah's military and psychological superiority. Unable to achieve military superiority against Hezbollah, the Zionist gang bombed civilian areas of Southern Lebanon. More than 1,000 civilians lost their lives during the attacks.

Gaza Massacre (December 2008)

The Zionist gang, which could not gain superiority against HAMAS and Islamic Jihad movements in the war between the Palestinian Islamic Resistance Movements and Zionist Israel, bombed Gaza from the air and land. 1133 people, most of whom were women and children, were martyred in the attacks. More than 4 thousand people were injured in the attacks.

Mavi Marmara Massacre (May 31, 2010)

10 aid volunteers were martyred in the attack carried out by the Zionists on the ships that wanted to bring aid to the blockaded Gaza with the aid campaign organized with the slogan "Palestine is our route, freedom is our burden". 50 aid volunteers were also injured in the attack.

During the attack, sound bombs and smoke bombs were first thrown at the Mavi Marmara Ship from helicopters and assault boats belonging to the Zionist army. Then, as a result of indiscriminate fire, 9 Turkish aid workers were martyred.

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The Konya News



Frequently Asked Questions About Mevlevi Order

By Zeynep UÇAR

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.

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.



By Sıla İŞKAN

248 New Factories in *Konya*





Lots were drawn for preliminary allocation to investors in the Konya Organized Industrial Zone (KOS) 6th Section Expansion Area. In the draws held in the presence of a notary to determine the locations of the investors, the investment area demands of all industrialists who applied for preliminary allocation and fulfilled the conditions were met.

Memiş Kütükcü, President of Konya Organized Industrial Zone and Organized Industrial Zones Supreme Organization (OSBÜK), attended the 6th Section Expansion Area Pre-Allocation Draw Ceremony, held with the participation of industrialists, and gave information about the developments in the region and the allocation process.

Underlining that KOS has become the second largest OIZ in Turkey, reaching a size of 31 million square meters with the 6th Section Expansion Area, Kütükcü thanked all participating industrialists who contributed to the growth of the region.

Kütükçü stated that "Pre-allocation was made to 248 investors. We first produced 223 industrial parcels in the 6th Section Expansion Area, which consists of 8 million square meters, but later we made arrangements to increase the number of parcels in line with the demands. In our first study, we produced 223 industrial parcels in our 6th Section Expansion Area. However, despite this parcel we produced, 265 of our investors applied to us for allocation. We carried out a new subdivision study to meet the demands of all investors. With this work we carry out, we meet the investment area demand of all investors who meet the criteria. Today, hopefully, 248 companies that meet the application requirements will determine their places by drawing lots in the presence of a notary for preliminary allocation."

Kütükçü pointed out that "The expropriation process continues in the 6th section, and after the completion of this process, permanent allocations will be made to the pre-allocated industrialists. Our goal is to complete the expropriation procedures quickly. As soon as we complete the expropriation, we will make permanent allocations for our industrialists who received preliminary allocations. Thus, our industrialists will be able to start their investments. With the realization of our investments in Section 6, we will hopefully increase the number of our factories, which are currently 727, and our employment of over 55 thousand."

A new Konya company on the list of Turkey's largest industrial enterprises

The largest industrial enterprises in Turkey have been announced. 3 companies from Konya have entered this list for the first time. Daxler, which operates in the energy sector, has made its mark on the list with its ranking.



Turkey's Second 500 Largest Industrial Enterprises have been announced recently. Last year, 15 companies from Konya entered the Second 500 list announced by the Istanbul Chamber of Industry. This year, 18 Konya companies have been included in the list. Konya, which is among the leading cities in industrial investments, thus has proved its potential. This year, 18 companies from Konya have entered the list. These are Safa Tarım, RTM Tarım, Konya Kağıt, Daxler Enerji, Hekimoğlu Un, Konya Çimento, AL-SAN Gıda, Yıldız Pul, İzi Süt, Meysüt, Büyükhekimoğulları Gıda, Mekpan, Akova Süt ve Gıda, Çöğenler Yem, Besa Yemcilik, Balcılar Yem, Gitaş Gıda and Sezersan companies.

KONYA COMPANIES ON THE LIST FOR THE FIRST TIME

The names of the companies that enter the list for the first time are Daxler Enerji, Mekpan Panel and Al San Gıda. A new company that enters the list this year and ranks at the top attracts attention. Daxler Energy has ranked the 85th in the Second 500 Largest Industrial Enterprises list. The company's annual net sales were recorded as 1 billion 779 million lira.

WHAT DOES DAXLER ENERGY PRODUCE?

Daxler Energy, which is included in the ISO Second 500 Largest Industrial Enterprises list, produces solar energy equipment. The brand, which is a joint venture between Endüstri and Derya, is a technology company that offers solar energy solutions.

Daxler Energy manufactures photovoltaic panels in its factory built on an area of 100,000 square meters in Konya 4th OIZ. The giant factory has a fully automated production line using artificial intelligence and micro gap technologies.

The company's service areas are listed as follows:

Solar Power Plants (SPP)

Industrial Roof SPP Projects

Hybrid Solar Projects

On Grid and Off Grid Systems

Agricultural Irrigation Systems

Inverter and Panel Applications

Solar Lighting Systems

The Konya News





The grand opening of Çatalhöyük Promotion and Welcome Centre, Turkey's largest wooden construction public building, took place with the participation of Minister of Culture and Tourism Mehmet Nuri Ersoy. Minister Ersoy, emphasized the emergence of this special centre that fills everyone with pride within two years. He stated that "This place has become a place where our visitors will find the answers to their curiosity about history and archaeology. It ensures that social needs are not neglected while obtaining these answers, making it a place where visitors would want to come back. I believe that this esteemed work will make significant contributions to the tourism potential of Konya."

Minister Ersoy:

"Konya Sets an Example for Other Cities in Tourism Leap"

Mayor of Konya Metropolitan Municipality Uğur İbrahim Altay also spoke at the opening. Altay said that, "Hopefully, this centre will mark a new beginning for Çatalhöyük. With the support of our Ministry, I believe Çatalhöyük will become one of the most recognized settlements not only in Turkey but also in the world."

Çatalhöyük Promotion and Welcome Centre: A Landmark Achievement for Konya

With the support of the Ministry of Culture and Tourism, Konya Metropolitan Municipality introduced Çatalhöyük Promotion and Welcome Centre, Turkey's largest wooden construction public building, to the city through a ceremony. Speaking at the opening, Mayor of Çumra Recep Candan expressed pride as a resident of Çumra, stating that the centre is a turning point for Çatalhöyük. He thanked Mayor Uğur İbrahim Altay and Minister of Culture and Tourism Mehmet Nuri Ersoy.

"A Museum-Like Facility"

Describing the centre as a means to present the unique heritage of Çatalhöyük and ensure its safe passage to the future, Mayor Altay said, "We have built one of Turkey's largest promotion and welcome centres to showcase our 10,000-year-old heritage in every aspect. The Çatalhöyük Promotion and Welcome Centre, covering 4,500 square meters of enclosed space, consists of 7 different sections. Within the centre, there is also a souvenir sales unit where visitors can take a memento with them when they leave. In addition to all this, we have built an observation tower where the two mounds can be viewed from above."

Çatalhöyük, a Key Settlement in Understanding the Foundations of Civilization

Minister Ersoy emphasized that Çatalhöyük is one of Turkey's and the world's significant archaeological treasures on the UNESCO World Heritage List, highlighted its importance in shedding light on humanity's lifestyle 9,000 years ago. He stated that, "Çatalhöyük, like Göbeklitepe, has been a key settlement in understanding the foundations of civilization over the centuries. It has provided invaluable information about Anatolia's mining history, the concept of property, and the nexus between agricultural production and urbanization. Çatalhöyük continues to be a systematic excavation area, contributing significantly to our knowledge of archaeological values."

"A Centre of Great Significance Emerges"

Expressing the Ministry's visionary approach to art, culture, and historical values, Minister Ersoy stated, "We have successfully managed and increased our institutionalized excavations and research across multiple disciplines. We work in collaboration with all institutions to uncover, restore, and promote our archaeological riches nationally and internationally. The promotion and welcome centre we opened today are located within the third-degree archaeological site. It is situated on a 26,500-square-meter area owned by Konya Metropolitan Municipality in a field designated as a special project area in the protection-oriented zoning plan. The project, whose foundation was laid in August 2021, has been continuously carried out for 2 years, and today, a centre of great significance that fills all of us with pride has emerged."

Minister Ersoy Applauds Konya's Tourism Master Plan

Minister Ersoy thanked to Konya Metropolitan Municipality Mayor Uğur İbrahim Altay. Ersoy also stated that "In late 2018, the mayor came to our office and invited me to Konya. He said, 'I want Konya to be known as a tourism city. Please come to Konya and share your on-site observations and opinions with us. We want to quickly transform Konya into a tourism city with you.' We suggested that they need to prepare a Tourism Master Plan and assured them that the Ministry would always be by their side. I commend our mayor for achieving such quick results after so many visits. The master plan we prepared jointly with the municipality is a very detailed plan. Currently, as the Ministry, we recommend this master plan to cities that want to undergo this transformation, saying, 'Go to Konya Metropolitan Municipality; if you follow the path they have taken, you will achieve very quick results. There is a very exemplary work there. We recommend it to all of you.' We provide all the support we can as the Ministry, and we will continue to increase it. Because Konya has become an example for us. I wish Çatalhöyük Promotion and Welcome Centre good luck once again."



Water alarm in Konya Plain!







By Doğuhan İŞKAN

Konya Plain, known as Turkey's crisis warehouse, is facing drought in underground water supply. While regional production water in the region was divided into 50 meters, it was reported that some systems did not produce water from wells drilled up to 400 meters. Three times more of the 40 thousand registered wells were labeled as unregistered wells, showing that the management based on the water available for use is not very sustainable.

In Konya, where 67 percent of its surface area is used as agricultural land, 2 million 300 thousand 140 decares of agricultural land were irrigated in the 2022 irrigation season. While the number of registered wells for irrigation in the lands is around 40 thousand, there are three times as many unregistered irrigation wells. Due to the failure to monitor the unregistered wells and wild irrigation, underground water resources retreated up to 50 meters. It has been recorded that in the northern part of the plain, no water comes out of the wells drilled up to 400 meters.

"THE DECLINE OF THE GROUND LEVEL FOLLOWS AN INCREASING COURSE"

Konya Technical University Obruk Application and Research Center Director Prof. Dr. Fetullah Arık stated that "Underground water resources have been used in Konya since the 1960s. After the 1960s, the use of underground water resources, especially irrigation, which first started in the Çumra basin, later became widespread in many parts of the basin. In this region, they made extensive use of local water in addition to surface irrigation. There were wells that have been drilled by our State Water Works or by citizens in a documented manner. This number of wells is currently approximately 40 thousand in the basin. In the 1960s, water near the surface continued to decline. Groundwater changes, which were measured in centimeters in the first years, started to increase noticeably at the level of half to 1 meter in the following years, especially after the 1980s. The decrease in underground level began to be expressed in these meters after the 2000s. After 2015, it says a few meters. In other words, the decrease in the ground level follows an increasing trend."

Illegal water wells in many parts of the basin

Prof.Dr. Arık pointed out that "4.5 billion cubic meters of water is used in the Konya Basin annually". He said that "The production of plants that consume a lot of water in the basin is becoming increasingly widespread. There is also a proliferation of these areas. Especially plants such as sugar beet, corn, sunflower, forage crops, alfalfa and silage corn have to be watered throughout the season.

The demand for groundwater is increasing. In addition to around 40 thousand documented and licensed wells in the region, there are three times as many illegal wells. There is no definitive data on how much water is consumed, especially in wells drilled without permission. When we look at the basin, there is an average annual water use of 4.5 billion cubic meters. 2 billion cubic meters of this water is provided by surface water. The same amount is met by groundwater. The basin that benefits from the most groundwater in our country is the Konya Closed Basin. When we look at this basin, based on general consumption, we can see that there is a very serious water consumption outside the wells recorded by the State Hydraulic Works. Unfortunately, even now, illegal wells continue to be opened in many regions of the Basin. Opening illegal wells not only makes it difficult to control water use, but also poses a danger of mixing unqualified water levels with qualified water levels."



Kerem İŞKAN

The funeral ceremony that has been celebrated for centuries..! (Şeb-i Arus)

Konya, which has been inhabited since 7000 BC, has become a "cradle of civilizations and religions" with the civilizations it has hosted over the centuries. Konya, where great civilizations such as the Hittites, Lydians and Persians lived, was the capital of the Seljuks for more than two centuries. It hosted Thekla, one of the important saints of Christianity, and Paul and Barnabas, the most important saints. Rumi, who is not a guest but a host, is the most important reason for the spiritual and peaceful atmosphere that dominates the city.

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His Excellency the Great Rumi describes the night of death as "Şeb-i Arûs" (wedding night), that is, liberation from worldly exile and attainment of reunion. He beautifully expresses the fact that death is the liberation of the soul and the transition to true immortality and prosperity, with the following lines:

"The day I die, when they take my coffin away, don't think that I have any worries about this world!"

"Don't cry for me, do not say 'what a pity, oh no!' " When they buried me, they said "farewell, farewell!" Don't say (separation, separation)!"

"The grave is a curtain behind which lies the peace of heaven!"

"You saw the sunset, right? Watch the rise too! Will there be any harm to the Sun and the Moon from this?

"What seed was planted in the ground and did not grow?

Don't worry! Don't worry that the human seed will not grow!"

"Don't think that I was placed in the ground! "There are seven skies under my feet."

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The soul of Rumi, who said so, undoubtedly passed through the seven heavens and became mortal in God.

It is a funeral ceremony that has been celebrated for centuries, among the words he left to humanity and the treasures of the spiritual world. Its name is Şeb-i Arûs.

Is there any other person in world history whose death was celebrated like a "wedding night"?

The Konya News







The Death of *Mevlana*



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. There was a slight redness on his pale wheat-coloured complexion, and fine hairs covered his temples, with a moustache always neatly trimmed and a sandy beard that had streaks of grey. He walked with a slight stoop, weakened by continuous ascetic practices. 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." The writing of the Masnavi had come to an end. However, in his final days, his face had become even paler. His eyes were more distant and profound, and occasional waves of fever came and went. In the last months, he began writing gazelles that spoke of the impending time to depart from this world. One day, while wandering in the courtyard of the madrasa designated for him, he would occasionally sigh and sometimes groan. Suddenly, he fell ill. It was the beginning of November. The illness persisted for about forty days. The two renowned doctors of the Seljuk palace, Physician Mevlana Ekmeleddin and Gazanfer, were in attendance. However, the illness could not be diagnosed. The signs of the illness were high fever and irregular pulse. 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." Initially, his most valued disciple, Hüsameddin Çelebi, who had transcribed the Masnavi, his son Sultan Veled, and all his companions, including Şeyh Sadreddin and Qadi Siraceddin, never left his bedside. They constantly endeavored to alleviate his condition by washing his face, head, feet, and chest with cold water. Sometimes, despite the high fever, he continued to recite his most beautiful rubaiyat and gazelles.

Regarding Mevlana's illness, one of his esteemed grandsons, Feridun Nafiz, says today: "Despite the pallor of his face, we are not sure whether this is the fever of typhoid or chronic carditis. We personally believe it to be the latter, as the final ailment." On the day before his death, on December 16th, Mevlana had relatively improved. Until the evening, he conversed with those who came to check on him, yet every word seemed like a farewell. That evening, his most faithful friend, Çelebi Hüsameddin, and his beloved son, Sultan Veled, two doctors, and close friends were once again at his bedside. Sultan Veled had not slept for several nights. 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. As some admirers expressed it, "The sun of his majesty set in the western horizon of the holy realm, becoming invisible." In reality, as the Sipahsalar described, he had seated himself at the threshold of eternity, awaiting the opening of the door and his invitation. However, the "sun of Mevlana, which had warmed hearts and enlightened minds for 700 years in Konya," perpetually kept him alive among us. The next morning, Konya was in a serene silence. A grand funeral ceremony was taking place. However, this calm shattered when the time came to lift the casket. As Mevlana's outer shroud, known as the ferace, was brought out, people poured into the streets, flowing in from markets and bazaars, shedding sincere tears as they came to welcome the funeral. At the head of the funeral procession were Sadreddin Konevi, two doctors, Muhiddin Pervane, and all the Seljuk viziers, emirs, professors, and students. According to the Sipahsalars, they circled the casket through the marketplaces, and officials wielding sticks attempted to disperse the crowd. Finally, the casket reached the prayer ground close to the evening prayer. Mevlana had willed for his prayer to be led by Sheikh Sadreddin. However, when Sheikh Sadreddin came forward to lead the prayer, the physician Ekmeleddin advised, "Observe decorum. Mevlana was the true king of these venerable sheikhs, and he has departed." Hearing this, Sadreddin, unable to contain his sorrow, broke into sobs and seemed on the verge of fainting. They had to support him, and in his place, Qadi Siraceddin stepped forward and conducted the prayer. 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."

Mevlevi Dishes





Tandoori Soup

Ingredients

1/4 cup chickpeas
1/4 cup dried beans
2 onions (chopped)
2 tablespoons of ghee
1/2 cup bulgur
1/2 cup green lentils
2 tablespoons of roasting (using the knife-to-knife technique)
chopped)
8 cups broth
1 teaspoon cumin
1 teaspoon of black pepper
A little salt

Preparation

Soak lentils, chickpeas and beans in water for eight hours beforehand. Fry the onion in the casserole with clarified butter until it turns yellow. First add the bulgur, then the roasted ground meat and stir over the fire. Add lentils, chickpeas, beans and broth, add spices. When it boils, cover it and place it on low heat. Cook for about two hours until the beans and chickpeas are soft. Add salt, cook for another ten minutes and remove from heat. Let it rest for 10-20 minutes and serve with the casserole.

MEVLEVI SOFRASI

The 'prescriptions' given by the great Islamic scholar Rumi in his works are still an important part of Konya cuisine today...

The famous Islamic thinker Rumi chose most of his symbols from nature while explaining his philosophy of life. Foods are also among these symbols. The phrase "I was raw, I was cooked, I was burned", mentioned in Mevlana's work Divan-ı Kebir, which collects his divine love poems, is an example of this. In addition to the information about Sufism, the famous scholar's food recipes are also a gift from the food culture of his time...

RESPECT TO THE COOK

'Kitchen' has a very important place in the teaching of Sufism. This is where dervishes begin their training. The aim is to learn not only to cook, but also to respect the food that nature has made extraordinary efforts to offer to humanity. Great importance is given to the most efficient and appropriate use and consumption of food, which is why cooking was the most respected profession in the time of Rumi. In fact, it was a spiritual position. Mevlevis showed great respect to cooks because they skilfully cooked the blessings offered by the Almighty Creator and mediated the nutrition of the servants. The greatest proof of this respect is that when Rumi's beloved cook Ateş-baz Veli (the saint who played with fire) died, a tomb was built in his name. The eternal resting place of Ateş-baz Veli, perhaps the only cook in the world for whom a mausoleum has been built, is located in the Meram district of Konya. Alan Davidson, the world's famous food researcher, mentioned this place in one of his articles as follows: "We went to the tomb as tourists and returned as pilgrims."

THANK GOD FOR EVERY BITE

Sufis, who attach great importance to 'Somat' (table) manners, eat twice a day. Noon and evening... The table is prepared by the 'dears' (disciples). Salt carries ceremonial expression in meals. The meal begins and ends with it. Once the preparations are finished, it's time to eat the meal. When Kazancı Dede opens the lid of the cauldron, the 'cans' take the cauldron from the stove. The dinner invitation is announced with Kazancı Dede's prayer. The Sufis, who stand with their hands tied in front, bow their heads when they come to the door and sit at the table. The meal begins with the participation and prayer of the Sheikh. There is absolutely no talking during the meal. In Mevlevis, eating is almost a form of worship. While eating, they are constantly grateful for the morsels they are given. The meal is started and finished as a group.

FROM FISH SOUP TO ASHURE

When Rumi's works are examined, in the 13th century in Anatolia, vegetables such as leek, eggplant, zucchini, celery, spinach, onion and garlic; fruits such as apple, quince, pomegranate, pear, peach, fig, melon, watermelon; black-eyed peas, lentils, beans, chickpeas, broad beans from legumes; walnuts, almonds, hazelnuts, roasted chickpeas; dairy products such as cheese, yoghurt and ayran are consumed. Foods and beverages such as phyllo dough, tandoori bread, etli bread, pastry, bun, tutach, tirit, honey, molasses, halva, kadayıf, zerde and sherbet are also mentioned many times in Rumi's works. Turkey's valuable culinary culture researcher and cookbook author Nevin Halıcı's latest work in English, 'Sufi Cuisine', contains extensive information on the dishes cooked by the Mevlevis. In addition, 'Edirne Postnishini Ali Eşref Dede's Food Treatise', translated into modern Turkish by the poet Feyzi Halıcı, who lives in Konya, offers us a lot of information about the dishes in Mevlevi cuisine.

During the reign of Rumi, a culinary culture consisting of dishes prepared with simple ingredients was dominant due to the requirements of Sufism. In addition to the simplicity of the dishes in Sufi cuisine, their diversity is also a striking detail. From a wide variety of vegetable dishes to fish types... These recipes offered by Rumi are not only in books... Most of the people of Konya decorate their tables with the tastes of Sufis and they remember Rumi in every bite.

Carrot Dish with Molasses

Ingredients

1/2 kg carrots
2 glasses of water
2 tablespoons of ghee or butter
2 tablespoons of rice
1 cup sugar or grape molasses

Preparation

Peel the carrots, wash them, cut them into slices and place them in the pot. Add water and cover the lid. Cook over low heat for about thirty minutes until the carrots become soft. Add oil and rice. After 15-20 minutes, when the rice is cooked, pour sugar or molasses. After 5-10 minutes, when the water evaporates, remove it from the heat. Let it rest in the pot for ten minutes. Put it on a plate and serve hot.





Bulgur Pilaf with Chestnuts

Ingredients

10-15 chestnuts
2 tablespoons currants
2 cups bulgur
3 cups broth
200 g clarified butter
1 teaspoon of cinnamon
1 teaspoon of salt

Preparation

Score the chestnuts with a knife and roast them over the fire until their shells begin to separate. After peeling, cut it into two or three pieces. Crush the grapes in your palms, clean their stems and wash them. Put bulgur, chestnuts and currants in the pot. Salt the broth and boil. Add bulgur on top and cover it. Cook for three minutes on high heat, five minutes on medium heat, and then on low heat until the bulgur absorbs its water and becomes tender. Heat the oil in the pan and pour it over the bulgur pilaf. Sprinkle cinnamon on it and let it brew on very low heat for twenty minutes. Put it on a plate and serve with chicken cutlets and yoghurt.



Celery Sote

Ingredients

250 g lamb or mutton chops (cut into 4 pieces)
2 tablespoons of ghee
1 head of onion (chopped)
1/2 kg celery
3 cups broth (hot)
A little salt
A bunch of grapevine or enough grape juice

Preparation

Wash the meat and put it in the pot, put it on the stove. When the meat absorbs the broth it has released, add the oil and onion and fry until the onion turns yellow. Gather the meat in the middle of the pot. Sort and wash the celery. Lay the meat into the pot, starting from the edges. Add water, salt and cover the lid. When it starts to boil, add the grapefruit or grape juice. Cook over low heat for about 40-50 minutes until the celery becomes soft and drain the water. Cover your serving plate with the pot, turn it upside down and place the food on the plate. Serve together with the broth.

What Did Rumi Eat and Drink?



What did Rumi, an exceptional figure who has influenced not only the Turkish environment but also the whole world from east to west since the 13th century, eat and drink, and how did this wise man eat? 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 Mesnevi-i Şerif: ": "Levni, fi'l-asl kırmızıya meyyâl iken, badehu kesret-i riyâzat ve mücahede sebebiyle sarıya meyyâl oldu. Ne mülâhham ne de zayıf olup, fakat kesret-i riyâzattan badehu kesb-i nehâfet." (Abidin Pasha 1324: 12). Accordingly, Mevlana's body, which was initially red but later turned yellow because he performed asceticism too much, is neither overweight nor thin.

However, because he performed asceticism too much, he later became weak. In Menâkıbü'l-Arifîn, Sultan Veled narrates that his father always said: "My soul died when I was five years old" and that he performed asceticism with complete seriousness both in his youth and in his middle age, and that he was busy praying all night until the morning and that he exaggerated much in asceticism (C.I/ 190). According to what Aflaki conveyed, Mevlana exaggerated not only in asceticism but also in starvation. For this reason, it is learned from Menâkıbü'l-Ârifîn that he became very thin and that this naive person went to the bath one day and when he saw his body in the bath, he felt ashamed of his weak body (C.I/379).

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. In fact, Mevlana, who reflects and guides philosophy with every word and behavior, also reflected the issue of "food" as an indicator containing meanings in his words on eating and drinking and in his parallel attitudes. 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. Therefore, it is necessary to nourish the soul, not the body, so that the soul can grow wings and fly:

"Bodily oily, sweet things look clean and pleasant. 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)

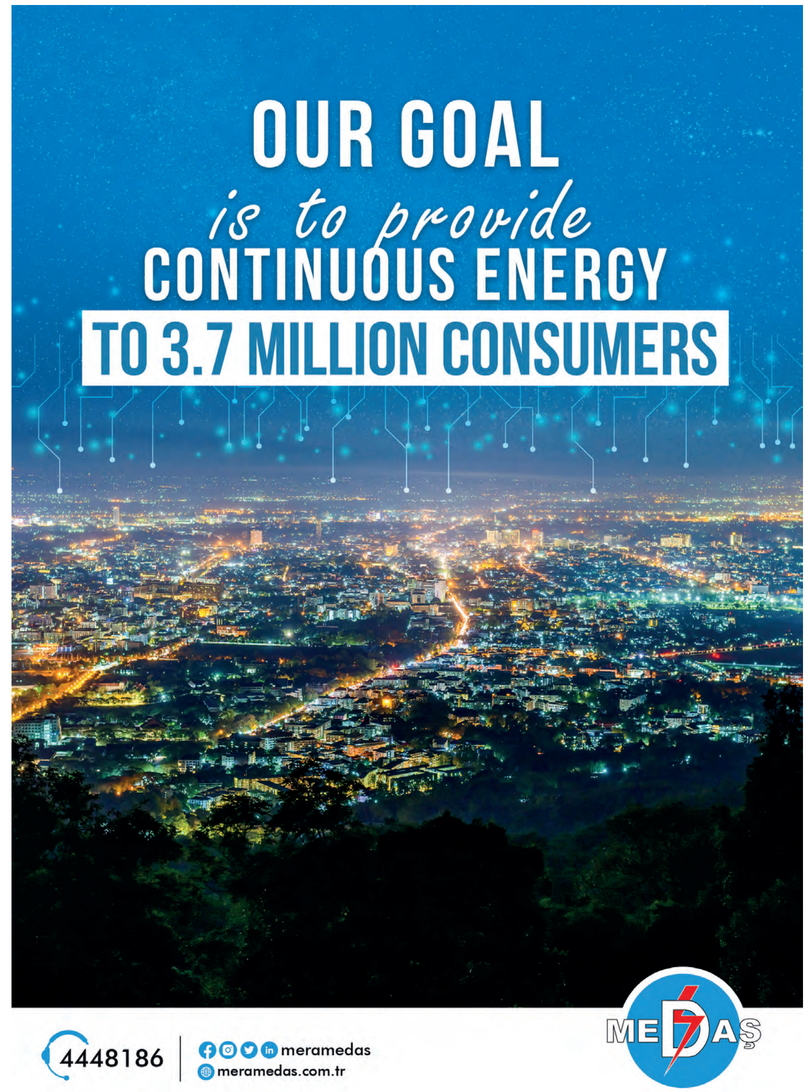
In a conversation between him and his son, Sultan Veled, the answer he wanted to give to those who asked about Rumi's path after him was "Not to eat or drink" (C.I/245).

In many topics in Menâkıbü'l-Arifîn, it is seen that he recommends financial hunger and does not eat for long periods of time due to his asceticism. 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).



TİRİT

Tirit, which is essentially made by chopping fried bread into broth, is considered one of the important and humble dishes of Mevlevi cuisine. Because the logic of this dish is to prevent waste. Because the prepared broth is obtained by boiling the remaining cheap parts of animal meat, especially offal, and stale bread is chopped into it. In this way, both cheap meat and stale bread can be used. Menâkıbü'l Arifin mentions tirit, which is eaten by chopping or dipping bread into head broth (C.II/87, 130) and leg broth (C.I/163). In addition, the garlic yoghurt that Mevlana ate by chopping moldy bread was also called tirit.

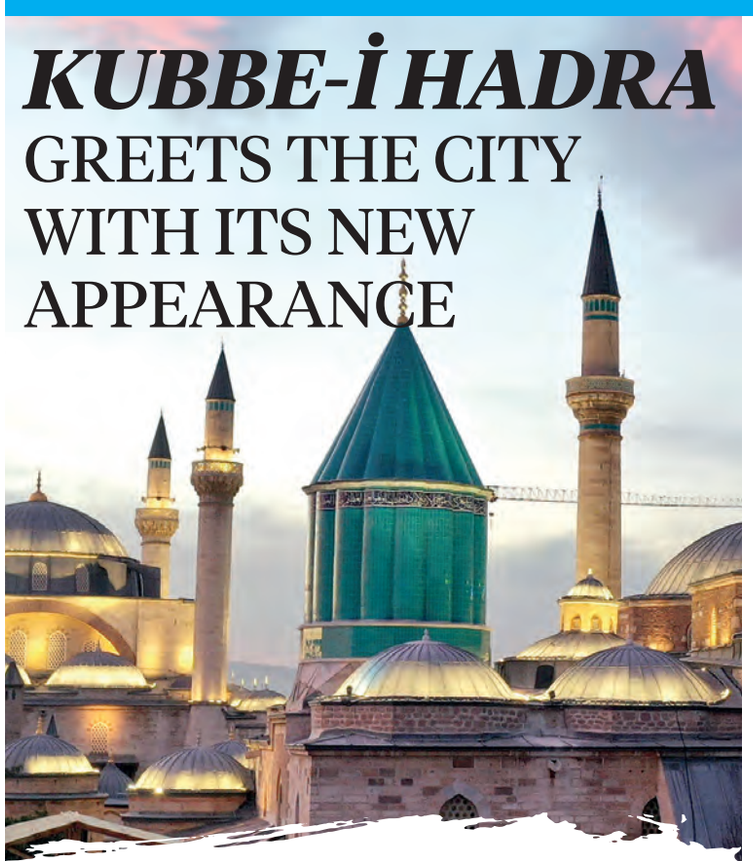


Unique seasons in Konya city of love

Uğur İbrahim Altay, the Mayor of Konya Metropolitan Municipality, expresses that with its natural and historical beauties Konya is fascinating in every season. Also, the city welcomes millions of guests every year with the understanding of love and fellowship of Rumi's throughout centuries.



KUBBE-İ HADRA GREETS THE CITY WITH ITS NEW APPEARANCE



While expressing that Kubbe-i Hadra, which is a symbolic structure of Rumi's tomb, has been restored and renovated appropriate with its origin, Mayor Altay also said that "from the very beginning to the end, all the works done has been conducted elaborately. As a result, Kubbe-i Hadra has started to greet the city again with it original colour."

TRANSFORMATION IN THE HISTORICAL CITY CENTRE



While expressing that they have made important regulations in the city centre, Mayor Altay also said that "we have been conducting one of the most important transformation works in Turkey in the area opposite Mevlana Museum. We made an agreement with our craftsmen in the old buildings of Mevlana Bazaar and Golden Bazaar. Instead of these old buildings, we decided to make a special project which is suitable for the historical style and will make people feel the sense of Seljuk capital. When the project is completed, the social and commercial life in the region will liven up. Also, there will be a connection between Mevlana's tomb and Bedesten, and Kapu mosque and Aziziye mosque. By this way, the tourism will be more alive."

Also, when you think about Konya, another important thing that comes to mind is Alâeddin Hill. There have also been some renovation works on the external walls appropriate with the historical elements. During the first stage of the renovations, 60 separate departments have been completed in 12 buildings. In the second stage, regulations in the face walls of 40 buildings are about to finish.

WE WAIT YOU IN FOUR SEASONS



Uğur İbrahim Altay, the Mayor of Konya Metropolitan Municipality, stated that Konya is worth seeing in all seasons with its beautiful examples of historic, culture and nature tourism. He also said that "we invite visitors from all other places to live Konya, which is the capital of Seljuks and home of Rumi. There are lots of places to see such as ten thousand years old Çatalhöyük, which is in UNESCO World Heritage List, Sille, Science Centre, Tropical Butterfly Garden, Panorama Museum, Ecdat Garden, Kilistra, İvriz Rock Monument, Alâeddin Hill, İnce Minaret, Meram vineyards, Yerköprü waterfalls, Nasreddin Hodja and Şems-i Tebrizi. There are also many other beauties to see in different districts of Konya such as Beyşehir, Akşehir, Seydişehir, Hadim, Ereğli, Karapınar, Ilgın and Cihanbeyli."

CITY OF BIKE



Konya is a city of bicycles thanks to its geographic structure. In order to support the bike riding, some projects have been conducted by Metropolitan Municipality. Konya has the longest bike road in Turkey. It is 550 km. long. Especially in newly opened roads, bike lines are musts. A new 35 km long bike line construction has started recently. Also, the bike tram, which was put into service last year and was the first in Turkey, gets great attention from bike lovers. There are other conspicuous services in the city such as closed car parks, double-storey bike parks, bike repair stations, bike bridges, bike traffic lights, bike waiting stations, ABUS (smart bike transportation system), and buses with bike carrying equipment.

CENTURIES OLD CUISINE CULTURE



Beside many other historical values, Konya has a magnificent cuisine culture, too. For instance, Ateşbaz-ı Veli is in Konya and it's the only tomb of a chef in the world. This city hosts the most beautiful examples of court kitchen. The Metropolitan Municipality has the motto of "it is a civilization to eat here" and has important steps in terms of gastronomy tourism and organizes events. The mostly preferred cuisines in Konya by the visitors are Fırın kebab, okra soup, etliekmek, tirit, bread&meat cuisine, butter&bread, höşmerim and sac arası.



You will discover the miraculous

LIFE CYCLE OF BUTTERFLIES IN KONYA TROPICAL BUTTERFLY GARDEN

Konya Tropical Butterfly Garden has the largest butterfly flight area in Europe and a journey experience full of joy and excitement awaits you, where you will discover the miracles of creation.

SELÇUKLU BELEDİYESİ

KONYA TROPİKAL KELEBEK BAHÇESİ

Why is Ney Similar to the Perfect Man?



By Ezgi ULU

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. wise man 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..."

"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!



The Konya News

Rumi and His Works

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 brought Şems-i Tebrizi back.



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 but was 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 brought Şems-i Tebrizi back. But jealousy began again, 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.



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". It contains 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.

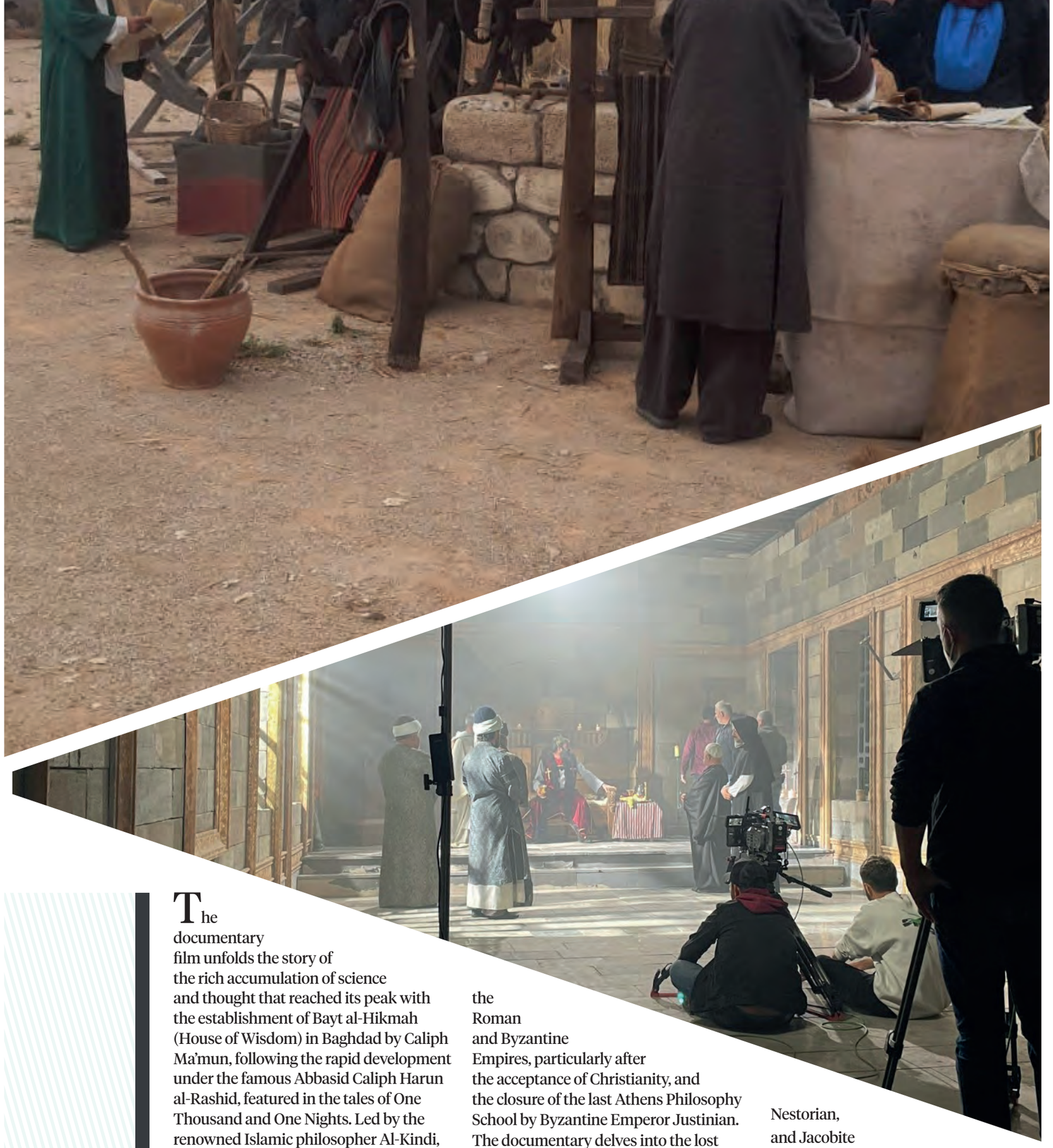
In all of these works, Rumi explains the ways to become a loving person, adhering to the verses of the Holy Quran and the Hadiths of our Prophet, is at peace with himself, aware of the material and spiritual beauties God has given him, grateful to Him, knowing how to think and act in the face of difficulties,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



The Dawn of the Golden Age: A Documentary Unveiled



By Doğa İŞKAN





The filming of the documentary "The Beginning of the Golden Age of Islamic Civilization: Caliph Ma'mun and Bayt al-Hikmah," authored by Prof. Dr. Bekir Karlığa, scripted by Bekir Kerem Kurt, and produced by the Istanbul International Society for Civilization Studies (MED-AR), took place at the Konya Chamber of Commerce (KTO) Karatay University Film Studio.

The documentary film unfolds the story of the rich accumulation of science and thought that reached its peak with the establishment of Bayt al-Hikmah (House of Wisdom) in Baghdad by Caliph Ma'mun, following the rapid development under the famous Abbasid Caliph Harun al-Rashid, featured in the tales of One Thousand and One Nights. Led by the renowned Islamic philosopher Al-Kindi, this intellectual endeavour resulted in the translation of a significant portion of works from ancient Mesopotamia, Babylon, Greece, Iran, Egypt, and India into Arabic, saving them from obscurity.

"A Grand Transfer of Knowledge, Thought, and Culture Comes to the Screen"

Shot at the KTO Karatay University Film Studio, the docudrama documentary explores the sidelining of philosophers by the Roman and Byzantine Empires, particularly after the acceptance of Christianity, and the closure of the last Athens Philosophy School by Byzantine Emperor Justinian. The documentary delves into the lost works of the ancient civilization that had been on the verge of disappearing entirely after all philosophers interested in these topics were expelled from the Roman and Byzantine Empires, portraying one of the significant transfers of knowledge, thought, and culture witnessed by history.

"Journey to the Glorious Period of Islamic Civilization"

The docudrama documentary, featuring the participation of Syriac, Nestorian, and Jacobite translators, as well as numerous Muslim scientists, discusses the translation of works by ancient thinkers such as Pythagoras, Plato, Aristotle, Galen, and Euclid into Arabic. Hosted by the KTO Karatay University film studio, the documentary aims to bring the story of the greatest cultural initiative in history and the journey leading to the glorious period of Islamic civilization to contemporary audiences.

Reunion Time

The essence of all sciences is man's self-knowledge.

-Mevlâna-

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KAVUŞ
MERAM BELEDİYE BAŞKANI

MERAM BELEDİYESİ

Bizim Meram

SEB-İ ARÛSİ 750.

Vuslat

Mevlana Yılı 2023

Grape Varieties Growing in Konya From Past to PRESENT and the Tradition of Boiling Molasses



Mustafa AKGÖL
Asst. Manager of Konya Chamber of Commerce Press and Public Relations
Editor-in-Chief of Yeni İpek Yolu Magazine

"Cultivation of grapes in Konya dates back to ancient times. Depictions of vineyards and grapes can be observed in the stone reliefs at the İvriz location in Ereğli District and in the ancient artifacts in the Aladağ Valley. Archaeological excavations have revealed that viticulture culture in Anatolia can be traced back to around 3500 BCE.

Since the 1980s, a National Collection has been established at the Tekirdağ Viticulture Research Institute, featuring 50 grape varieties identified as cultivated in Konya.

In Konya region, grape molasses takes the lead in processed grape products. "Aladağ Molasses," especially made from Aladağ grapes and widely produced in districts such as Hadim, Taşkent, Bozkır, and Güneysınır, has been an indispensable and unique flavour for the people of Anatolia for centuries."

HISTORY OF VITICULTURE IN ANATOLIA

Turkey is located in the most favourable climate zone on the globe for viticulture. In addition to being the genetic centre of the vine, it has an extremely ancient and deep-rooted viticulture culture. The history of viticulture culture in Anatolia is quite ancient. Archaeological excavations have revealed that viticulture culture in Anatolia can be traced back to around 3500 BCE. Throughout Anatolian history, vineyards and grape varieties gained fame, and during the time of Turkish civilizations, viticulture spread from here to the entire world.

According to archaeobotanical records, the regions where the vine was first cultivated are estimated to be the Middle East and the Aegean Region. Traces of viticulture culture are found in settlements dated to the Early Bronze Age (around the first half of the 3rd millennium BCE) in the eastern Mediterranean basin (Söylemezoğlu, 2005: 2).

Historical artifacts unearthed from archaeological excavations in different regions of Turkey feature various reliefs related to grapes, indicating the widespread viticulture culture in those areas. Important artifacts from prehistoric periods related to viticulture have been discovered in excavations conducted in every region of our country (Anonymous, 2007b).

HISTORY OF MOLASSES

The Turkish written literature on molasses began in 1940 with a study titled "Technical Research on Grape Molasses." Subsequent years saw continued research on the topic. Molasses is one of our traditional foods, and producing molasses from certain fruits is a unique practice in our country. While it is possible to process almost any fruit with high sugar content into molasses, the most common practice, both in the past and today, is the production of molasses from grapes (Batu, 2006).

Molasses, developed by the Turks for food preservation, not only ensures the durability of quickly spoiling grapes and must but also contributes to meeting the need for sweetness and sugar (Sürücüoğlu & Çelik, 2003: 20). Nutritionally rich, molasses is a popular traditional food in Turkey. Molasses, a type of concentrated fruit juice obtained from various fruits such as grapes, figs, mulberries, and dried grapes, is named according to the fruit from which it is obtained (e.g., grape molasses, mulberry molasses) (Karababa & Develi Isikli, 2005: 357).

Before sugar, Turkish sweets were sweetened with honey and molasses. It was used as a sweetener in halvah (a type of sweet confection) made with figs, kavut (roasted wheat flour) in Fatih's helvahane (sweet shop). The saying during the Seljuk period, "Add molasses to kavut if you have intelligence, it will stick together," indicates the place of molasses in halvah making (Baysal, 1997: 118). Kavut means "wheat flour added to oil or molasses and roasted" (Sürücüoğlu & Çelik, 2003: 26).

FROM PAST TO PRESENT: GRAPE VARIETIES AND MOLASSES PRODUCTION IN KONYA

Konya and Karaman, especially in their mountainous regions, boast a rich potential of regional grape varieties and have a deeply rooted viticulture culture. Viticulture in Konya dates back to ancient times, with depictions of vineyards and grapes found in the rock reliefs at the Ivriz location in the Ereğli district and in the ancient artifacts in the Aladağ Valley.

GRAPE VARIETIES

Historically, it is known that various grape varieties were cultivated in the central and district regions of Konya. A 'National Collection' was established at the Tekirdağ Viticulture Research Institute in the 1980s, including 50 grape varieties identified as being grown in Konya. Some of the grape varieties cultivated or still being cultivated in Konya include Ağ (Ak) Grape, Ala İdris, White Camel's Eye, White Female Grape, White Male Grape, Büzgülü, Çatak, Dana Gözü, Crazy White Grape, Camel's Eye, Upright White Grape, Upright Red Grape, Dimrit White Grape, Dimrit Red, Dökülgen, Sour Black, Er Dimrit, Erkeğin Ağı (Male's Tears), Male Dimrit, Male Grape, Early Eren Nazlı, Ese Honey, Fes Grape, Gelin Öldüren, Göğ (Sky) Grape, Göyneksiz, Haki Erce, Large Black, Business Finisher, Woman's (Bride's) Finger, Black Dımışkı, Red Finger, Red Grape, Kut, Nazlı, Razakı, Dense Büzgülü, Black Camel's Eye, Black Dimrit, Black Gemre, Black Grape, Rabbit Kidney, Chicken Grape, Fox Tail, Native Black, Olive Grape, Alanya Grape, Gaziantep Grape, White Dökülgen, Çanakkale Grape, Ereğli Grape, and Ermenek Grape. In addition to the above grape varieties, Alanya Grape (Bozkır-Hadim), Gaziantep Grape (Hadim-Güneysınır), White Dökülgen [Akören-Güneysınır], Çanakkale Grape (Beyşehir), Ereğli Grape [Beyşehir], Ermenek Grape [Akören-Güneysınır), and Round Seedless [Akşehir-Beyşehir) grapes also grow in the region. (Kara and Beyoğlu, 1995; Kara and Beyoğlu, 1995; Ecevit et al., 1997; Kara et al., 1998) Commonly cultivated grape varieties include Alphonse Lavallée, Ata Yellow, Çavuş, Sour Black, Sky, Hamburg Muscat, Rooster Black, Italia, Muscule, Razakı, Ox Eye, Thrace Ilkeren, Yalova Pearl, Victoria.

MOLASSES PRODUCTION

Although molasses production in Turkey dates back many years and is done in large quantities, the production technique has remained unchanged and has not been adapted to the necessary technology nationwide. Therefore, the extracted must, obtained in various ways, is heated after the addition of molasses soil, then filtered, and finally thickened over an open flame in cauldrons. The molasses obtained by this method is very clear and has a very dark colour (Batu, 1991: 80). The dark colour in molasses is due to the caramelization formation resulting from the reaction of sugars and acids with some other substances, even when the must is boiled at high temperatures in an open cauldron (Batu, 2006: 13). Molasses is produced from fresh or dried grapes, figs, mulberries, carob, as well as sugar-containing products such as apples, plums, watermelon, sugar cane, and sugar corn (Şimşek and Artık, 2002: 1).



TRADITIONAL PEKMEZ MAKING IN KONYA

Viticulture in Konya has a history that stretches from ancient times to the present. Stone reliefs depicting vineyards and grapes in the İvriz location in Ereğli district and in ancient artifacts in the Aladağ Valley testify to this. Modern vineyard examples are found in almost every district, but most existing vineyards are reported to be old and maintain a traditional structure. The highest grape yield is listed in Hadim, Meram, Akören, Derebucak, Güneysınır, Seydişehir, Bozkır, Taşkent, Akşehir, and Ahırlı. Especially in Hadim, Bozkır, and Güneysınır districts, many villages and towns depend on vine products for their livelihood. While molasses production traditions continue in Konya city center and central districts, the production is not carried out in very high quantities. In the Konya region, the production of dried grapes made with molasses and naturally dried is at the forefront of processed grape products.

ALADAĞ MOLASSES: A TASTE FROM JUNIPER SINCE THE ROMAN PERIOD

The people of the region also produce "Aladağ molasses" from the fresh grapes they collect. What sets this molasses apart is that no additives are used during its production. Molasses and dried grapes made by molasses and natural drying, especially those made from Aladağ grapes, have been an indispensable unique flavour for Anatolian people for centuries.

Aladağ Molasses Production: The "sour black" type grapes grown in Hadim district at the foothills of the Taurus Mountains in Konya are boiled with juniper wood to turn into molasses. In Hadim, grape production is also quite common. Grape reliefs in the stones found in ruins from the Roman period indicate that grape cultivation in Hadim dates back to ancient times. The Aladağ region, located at an average altitude of 1600 in the 650-meter-high Hadim, forms a microclimate area where the Mediterranean climate is experienced. Here, grapes and other products mature and are harvested earlier, similar to cherries. For centuries, the people of the region have been producing natural molasses from the delicious grapes they cultivate in Aladağ, and the grape variety called "sour black" is preferred for molasses and dried grape production. The most distinctive feature of Aladağ molasses, also known as Hadim Molasses, is that it is boiled for 5-6 hours with juniper wood. White soil from the region is mixed into the molasses in copper cauldrons to achieve the desired consistency, and it is emphasized that juniper wood adds a unique flavour to the molasses. The production of Aladağ molasses, which is not produced on a mass scale, continues, and it is still considered an important source of income.

The Konya News

The Semah Ceremony

When we mention Mevlevism, the first thing that comes to mind is Semah, which linguistically means "to hear." In terminology, Semah is the act of listening to musical melodies, entering into ecstasy, and moving while being overwhelmed with spiritual emotion. During the time of Rumi, Semah took place with religious and mystical fervour without adhering to a specific order. However, from the time of Sultan Veled and Ulu Ârif Çelebi onwards until the time of Pîr Âdil Çelebi, it was brought into complete discipline, tightly structured, and became a subject of learning and teaching. Thus, the Semah Ceremony, which took its final form in the 15th century, later had the "Nâ't-ı Şerîf" added to it in the 17th century.

Symbolically, Semah represents the creation of the universe, the resurrection of humanity in the cosmos, the movement towards the Supreme Creator with love, and the realization of servitude, leading towards becoming the "Perfect Human." The Semah Ceremony unfolds as follows:

In the semahane (Semah hall), first, the "neyzenbaşı" and "kudümzenbaşı" along with other members of the musical ensemble (mutrip heyeti), then the "semâzenbaşı" and semazenler (Whirling Dervish team), and finally the spiritual guide known as "şeyh efendi or postnişîn," saluting the red post (sheyh post), take their places. This post, symbolizing the station of Rumi, is considered sacred by the Mevlevis and is never turned away from.

The Semah Ceremony consists of six parts. In the first part, praise for the Prophet Muhammad, who is the cause of the creation of the universe (i.e., na't), is included. This na't, written by Rumi for Prophet Muhammad and composed in the Rast melody by the great Turkish composer Buhûrîzâde Mustafa Itrî Efendi in the 17th century, is recited standing and without musical accompaniment as a sign of respect to the Prophet.

With the kudüm beat, a "ney taksimi" (reed flute improvisation) begins in the melody of the ritual to be performed by the neyzenbaşı. This ney melody represents the "Divine Breath" (Nefhâ-yı İlâhiyye) that God blew into the universe to give it life. As the improvisation concludes, the musical ensemble starts performing the prelude of the ritual, and the sheyh efendi and Whirling Dervishes simultaneously strike the ground with their hands, looking down, and then stand up. This striking, symbolizing "Resurrection," is called "Darb-ı Celâlî."

Then, first the sheyh efendi, followed by the leader of the whirling dervishes and other whirling dervishes in order of seniority, perform a circular walk from right to left in the Semah square, consisting of three rounds. This walk, dedicated to Sultan Veled, the son of the founder of the Mevlevi order, is called "Devr-i Veledî."

During Devr-i Veledî, an event that gives its name to the Semah ceremony takes place in front of the sheyh post. This event is called "Mukâbele" or "encounter."

The whirling dervish approaching the front of the red post turns without turning their back to the post and without stepping on Hattı İstivâ, crossing to the other side. They then face the whirling dervish coming from behind. The two whirling dervishes, making eye contact for a moment, simultaneously bow forward, symbolizing a mutual greeting known as "mukâbele." This gesture is the salute of the soul hidden by bodies.



On the other side of the Semah square, the whirling dervish approaching the line of Hattı İstivâ also bows, cutting across it without stepping on it. The black robe worn by the him on top symbolizes the grave of their ego, the headdress called "sikke" made of felt represents the headstone of the ego, and the white dress called "tennûre" symbolizes the shroud of the ego.

After removing their robe, the dervish ties their arms across their shoulders, representing the number "1" and symbolizing the unity of God.

Whirling Dervishes ask for permission to enter the Semah by kissing the hand of the sheyh efendi. He grants permission by kissing their headdresses. The authorized dervish opens their arms in the Semah square and begins to turn.

The Semah, consisting of four salams, narrates the journey of human beings towards meeting the Almighty God and the stages they go through.

1. Salaam is the realization of the human being, through knowledge, of the truth and understanding the worship of the Supreme Creator.

2. Salaam signifies the human being's recognition of the order and magnificence in creation, expressing awe in the face of God's power.

3. Salaam represents the transformation of this awe and gratitude into love. It is the immersion in love, complete submission, union, and a kind of spiritual ascension.

4. Salaam is the completion of the spiritual journey, returning to servitude.

While performing Semah, the whirling dervish's posture of opening their right palm towards the sky and their left palm towards the ground signifies, "We take from the God, we present to the people. We are nothing but an appearance."

In the final salaam, the sheyh efendi and Leader Dervish also join the Semah. The final prelude and the Semah music are played. The final improvisation is performed, and lastly, a chapter from the Qur'an, namely "Aşr-ı Şerîf," is recited.

The sheyh efendi, whirling dervishes, and members of the musical ensemble leave the semah hall with prayers, greetings, and calls of "Hû," the name of God.





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)

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RESTORAN

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