



### Lesson plan structure

Name of the lesson: **History - Transfer of historical buildings to the future, Hunat Hatun Kulliye**

<b>Prerequisites</b>	<ul style="list-style-type: none"><li>- pencil,</li><li>- history book,</li><li>- notebook,</li><li>- blackboard</li><li>- colour pencil</li></ul>
<b>Aims</b>	To get to know the architecture of Seljuk empire. To get to know the birth of religion, cultural and society's handmade architecture.
<b>Students' age</b>	14-17
<b>Steps</b>	0-5 minutes - beginning 5-20 minutes - history of Hunat Hatun Kulliye 20-30 minutes - repairs to the structure 30-40 minutes - what can be done to transfer the structures to the future
<b>Time</b>	40 minutes



## Workshop – Transfer of historical buildings to the future, Hunat Hatun Kulliye

**Work in groups, takes 40 minutes**

It is important to transfer historical buildings to future generations. It is important to learn about past cultures and to obtain information about that period. Hunat Hatun Kulliye is one of the important structures in Kayseri. This study includes two studies on the history of the building and its transfer to the future.

### **0-5 Beginning**

With the help of projection, the photograph of the Hunat Hatun Complex is transferred and the students are asked their opinions about the history of this building.



### **5-20 minutes history of Hunat Hatun Kulliye/**

Hunat Hatun Complex, wife of Alaeddin Keykubad I, II. The complex, which was built in 1238 in Kayseri city center by Mahperi Hunad Hatun, the mother of Gıyaseddin Keyhüsrev.

Hunad Hatun, from Quran-Al Kerim ("When a human being dies, the book of deeds is closed. Three things keep his book of deeds open: charity-I concubine, knowledge benefited from (continuing good deeds), good son who prays for him.")[1] and his father-in-law I. Gıyaseddin Keyhüsrev's sister, Gevher Nesibe Hatun, who died at a young age, and the first medical school and hospital



built in Kayseri in 1206, Gevher Nesibe and Gıyasiyye Şifaiyyesi, which is Şifaiyye, gave herself to charity work

Hunad Hatun Kulliyesi, which was built of cut stone, consists of a mosque, a madrasa, a Turkish bath and a tomb. The minaret of the Kulliyesi Mosque II. It was built by Abdulhamid. The rectangular planned madrasah of the complex is used as the Kayseri Ethnography Museum today. There are three sarcophagi inside the octagonal tomb with a pyramidal cone of the complex. The bath of the complex is a double bath. Both the dome of the men's section and the dome of the women's section of the bath were built with bricks. During the last restoration in the bath section of the complex, some tiles were unearthed.

The central structure of the complex is the mosque. Under the decorations just above the entrance door, the 18th verse of Surah At-Tawba is written ("The mosques of Allah are built and cheered only by believers who affirm Allah and the Hereafter, perform the prayer properly, pay the zakat, (According to Islam, rich people who give their money to poor people) and do not fear anyone but Allah. Here they can hope to attain Paradise and all their desires.").

The marble inscription on the upper part of the western and eastern doors reads: "The construction of this blessed mosque, during the reign of the great sultan, the son of Keykubad, the protector of religion and the world, the conqueror Keyhüsrev, in the year of Shawwal 635 (June 1238), a great, scholar, contented, proud of the world and religion. Conqueror Melike (Mahperi Hatun) ordered her son -May Allah perpetuate his sublime existence and increase his power." writes.

The mosque consists of 8 naves parallel to the mihrab. The mosque, which has a dome in front of the mihrab, reflects the plan of Malatya Great Mosque. There is an expansion like Erzurum Ulu Mosque Mihrapönü. The crown door and the mihrab part of the building are ornamented and geometric decoration is used.

While the madrasa looked like a castle from the outside, its bastions were destroyed over time. It is a single-storey madrasa plan type with two iwans and an open courtyard. The ornamental belt surrounds the main iwan. Geometric decorations are also dominant in the madrasah. It has gargoyles in the shape of a lion's head. Cut stone material was used in the whole complex. It has been used as a museum since 1929, with the directive of Governor Fuad Bey. The Madrasa, which was used as an Archeology museum for many years, was used as an Ethnography Museum until 1998, after the new Kayseri Archeology Museum built in Gültepe in 1969 was put into service. In 1998, the museum was moved to Güpgüpoğlu Mansion and after the Madrasa was maintained and repaired by the Kayseri Governorship, it was transferred to the Regional Directorate of Foundations and opened as a souvenir market. It still continues to be used as a souvenir market

On the other hand, the pedestal with muqarnas, which is a different feature, reflects an interesting feature in the tomb

### **20-30 minutes of repairs to the structure**

Students will be divided to groups, every group will given a drawing picture of Hunat Hatun Kulliyesi, If they lived on Seljuks era what would they add to the Kulliyesi?(Hospital, School, Library, etc.) Also they are requested paint the building any color they want.(To their own free minds)

Will requested to explain why they added these buildings in Kulliyesi? (annex 1)



**30-40 minutes; what can be done to transfer the structures to the future**

Why is it important to transfer historical buildings to the present?

The subject is processed according to the answers from the students.

Are historical buildings future heritage?

Are these structures important for future culture?



**MATERIALS**

**Annex 1 – pictures hunat hatun külliyesi**



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