

# THE MOSQUES AS AN AESTHETIC FACTOR FROM ANATOLIA TO THE BALKANS AND THE ECONOMIC DIMENSION OF INTERIOR ARRANGEMENTS<sup>1</sup>

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**Abstract:** Seljuks XII. In the 19th century, they started to build the first tiles architectural structures in Anatolia (Aslanapa, s.101, 1989). In the historical process, the ever-increasing ceramic production, application and usage areas are developing (Cobanlı, Okur, s.64, 2006). In today's Turkey, produced in the ceramic sector and exported to different countries of the world, except for the exports of floor and wall, especially produced in Kutahya and exported to tiles, many different architectural works are adorned. It is also important to have Mosques. In this research, ceramics and tiles were exported as universes. As a limitation, the soil products and exports of the Kutahya ceramics industry were dealt with in 2016. Among the findings of the research, it is seen that the export of the tile sector abroad is developing every year. It is thought that decorative handicrafts made abroad will lead to recognition of our traditional handicrafts in the world and thus to increase domestic production. The use of architecture and aesthetics in one of the aims of this research is to make the new civil and religious architectural structures attractive with visuality, aesthetics and interior decoration. It is thought that Istanbul Sultan Ahmet Mosque (Blue Mosque) is a good example in this direction. The literature review was carried out within the scope of this research. The literature review was carried out within the scope of this research. It is envisaged that the re-evaluation of interior design as an aesthetic element in these mosques will increase the mental and physical effect.

**Keywords:** Ceramic, Tile, Architecture, Tourism, Restoration

**JEL Codes:** Z3, Z30

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<sup>1</sup> Çalışma 10-12 Mayıs 2017 tarihinde Sırbistan / Belgrad'da ikincisi düzenlenen ICEBSS konferansında sözlü bildiri olarak sunulmuştur.

## 1. INTRODUCTION

History dates back to about 8000 years ago Anatolian ceramics, The accumulation of today's past And to meet the increasing population needs in Turkey, Housing production, New market opportunities and growing expectations of population, Has accelerated growth in the ceramic sector in Turkey. As construction sector, Ceramics industry They went into rapid change, change, struggle. . In recent years, Turkey has been ranked as the 9th place in the world ceramic tile production line (T.C. Kalkınma Bakanlığı, s,1, 2015). The ceramic sector, which has the highest added value in the sector, comes first and Production and export should be supported for higher climbing.

The first thing that comes to mind in the construction sector is housing construction. The creation of each settlement unit brings with it the necessity of using new mosques or masjids together. Although exterior facade ceramics are sometimes needed in the construction of the general structure, ceramic coating of the bathroom, toilet and kitchen wall surfaces is seen more in the inner space. This requirement is also felt in the mosque. . While this is the case in the domestic market, the export figures of the ceramic sector are growing day by day. The construction sector generated a total market size of \$ 90.1 billion in 2011 and a 12% share of the GNP in the size of \$ 750 billion. Turkey's 2012 production reached 280 million m<sup>2</sup> with an increase of 7% compared to the previous year. Turkish ceramic coating materials sector is one of the leading sectors of our country. In terms of organization, weight is located in Eskişehir-Bilecik-Kütahya region. Istanbul, Bilecik, Eskişehir, Kütahya, Uşak, İzmir, Aydın and Yozgat are the places where ceramic coating materials are produced in Turkey. In 2014 the T.C. According to the Ministry of Development;

14,61% in Çanakkale,

49.82% in the Bilecik-Eskişehir-Kütahya region,

28,61% were in İzmir-Manisa-Uşak-Aydın region,

6.96% were established in Çankırı-Yozgat region.

In order to achieve the \$ 500 billion export target in line with the targets of the Turkish ceramic sector 2023, the average annual export of GDP should be about 11% per annum in 2012-2023 period and GDP should grow about 8% per year in the same period in order to achieve GDP target of 2 trillion dollars (T.C. Kalkınma Bakanlığı, s,1, 2015).

Ceramic industry also produces and exports as ornamental and tableware products. The size of the world ceramic tableware and ornamental goods sector is about 15 billion US dollars. Consumption of world porcelain products is growing by about 5% per year on average. The most important factors in increasing the consumption of porcelain products are the increase in the income level of consumers and the use of the resulting porcelain products in everyday life. Value added products are predominantly consumed in Western Europe. Apart from the general data in Turkey, exports in the ceramics sector in Kütahya in 2016 were determined as 198 million 526 dollars. One of the reasons why Kütahya's exports in 2016 are mentioned in this research is that Kütahya is one of the most important production centers which is called as the capital city of ceramics and tiles with the exception of ceramic production besides ceramic production.

Exploring the china used for decorative purposes in the two parts will reveal the dimension of the developments in the art of china more clearly. These are: 1) mosque tile, 2) home decoration mosques, which can be studied in two parts, handmade tile and tile produced by automation system.

## **2.THE PURPOSE OF THE RESEARCH**

The aim of this research is to investigate the inner and outer tile coatings of some of the mosques which have been decorated with tiles of Seljuk, Ottoman and Republic Periods in Anatolia and to refer to the psychological effect on human being. One of the aims of this research is the use of architecture and aesthetics together. To emphasize the importance of making visual aesthetics and interior decorations attractive to new civic and religious structures. It is thought that Sultan Ahmet Mosque (Blue Mosque) and Rüstem Pasha Mosque in Istanbul are a good example. In this direction, it is to research and share the importance and economic dimension of the use of herbal decorations and calligraphy in the construction of interior decorations, as well as the tiles of camiere made and made in the balkans.

## **3.RESEARCH METHOD**

In this research, general screening models and qualitative methods and observation techniques were used. In this context, some mosques which are decorated with tiles or other decorations outside the tile decorations in Anatolia and the Balkans and some non-decoration mosques have been identified and examined and the economic prosperity has been mentioned.

## **4.FINDINGS OF THE RESEARCH**

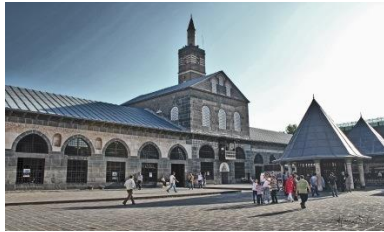
It is necessary to make proposals for new mosque by investigating the economical dimensions of mosques and interior arrangements as an aesthetic element from Anatolia to the Balkans. . It is important to be able to introduce the traditional Turkish handicrafts in the Balkans by making the aesthetics more prominent in the interior arrangements without disturbing the original construction in the course of the repairs of the old mosques.

## **5. INTERNAL AND OUTDOOR TILE COATING EXAMPLES USED IN MOSQUES IN ANATOLIA**

It is learned from the sacred books and other literatures that the concept of worship has existed from the time when the human being set foot on the earth. In this context, people of faith, reason and conscience emerge as subjective elements that differ from other creatures. The belief in the that there is a need for a space with the sense of worship and the worship to be worshiped has also emerged. One of the first structures encountered in the history of architecture is confronted as worship (Çakıcı, Er Akan, Syf. No.Yk, 2017) because of the importance it gives to worship and worship structures in the direction of human beliefs. The first temple on earth is Hz. Kaaba, which was built by Adam today in Mecca. The material used in the first construction of the Kaaba consisted of four walls. The materials used in architectural structures have changed in line with the technological developments in the process and left their places in mud brick, mud brick-wood, wood, brick-concrete and concrete. Among the building materials, "Soil is one of the most important building materials used for building elements that carry aesthetic and protective roles, both as a carrier and as a filler. These

tasks can be performed alone or in combination with many other materials in the whole structure (Akıncıtürk, pp. 204, 2003). Starting from the middle of the 12th century, the mosques built by the Turks in different regions of Anatolia show a variety of variations not seen in other countries in the mosque concept of that period (Kuban, p.275, 2009). In the Early Ottoman Architecture, bricks were used for both building material and decoration. Apart from this, the mosques built with stone-brick workmanship came to the forefront (Özüdoğru, p.438, 2003). Apart from soil material (brick), cut stone is also used today alone. It is possible to say that the first mosque built in Anatolia was the Grand Mosque in Diyarbakir (Aslanapa, p.102, 1989). It was formed by converting the largest mosque (Martoma Church) in the center of the city to the mosque by the Muslim Arabs who ruled Diyarbakir in 639 AD. Then we learn from the inscriptions that he saw a great repair with command of the Great Seljuk ruler Meliksah in 1091 and that he took his present shape with repair and attachments many times during different periods. The Diyarbakir Grand Mosque, which is interpreted as a reflection of the famous Sham Umayyad Mosque (due to similarities) of Anatolia in the early Islamic period, is accepted as the 5th Harem-i Sharif of the Islamic world. Another old mosque in Anatolia is Habib-i Neccar Mosques in Hatay. Both of them are made as the oldest mosques of the Anatolian lands. It is seen that the majority of the Anatolian mosques are made of cut stone materials. Beyond Anatolia, the Balkans are also known for their religious structures such as dervish, tombs and mosques.

**Picture 1:** Cutting Basalt Stone, Diyarbakır Ulu Mosque, Exterior and Interior Views, (639)



Anatolia, one of the oldest ceramic finds centers of the world, Ceramic finds from the 6th are recovered. Ceramics and tile arts, which are very old in Anatolia, have been in continuous development and have come up to date with new interpretations. It is known that the first architectural structures in Anatolia were used by the Seljuk State in the 13th century (Gülaçtı, p.174, 2011). Yıldız Demiriz; It is emphasized that the brick has been used as a building material since very ancient times and that it has been carefully arranged in Turkish art and constitutes the exterior decoration elements (Demiriz, p.13, 1979). Anatolian Seljuks, Religious architecture, mosaic tile, which best suits

architecture, has colored the religious atmosphere in the space. Seljuks performed geometric designs, herbal designs and the best compositions of the writing with mosaic tiles in religious works (Altınkılıç, p.26, 2009). When many mosques in Anatolia are examined, it will be seen that tiles are used in interior decoration. Among these, Istanbul Sultan Ahmet Mosque and Rüstem Pasha Mosque are very important places. Tiles used in these mosques are also indirectly involved in terms of tourism. In general, the beauty of the interior decorations is important in terms of the comfort of those spaces and the spiritual calmness they awaken in people. It is important both for the cultural influence of the interior decorations and redecorations of

the mosques built in the Balkans, as well as for the transmission to the new generations and for the mourning of their sanctity in their subconscious. It is seen that there are no interior decorations in Anatolia, especially in the rural areas, and there is no decoration other than arabic writing or sign in which the names of ALLAH, MUHAMMED and four halifas are written. It is also not possible to find ornament the tiles in the interior decorations of the Mosques in the Balkans. The use of tiles ornamentation and calligraphy in order to get rid of the mood in the inner spaces of the existing Qur'anic worship is important for the spiritual superiority and influence. From here we can try to move the decorations of architectural structures such as mosque are divided into two. These include exterior coatings or decorations, and the second is interior decorations.

Anatolia is one of the oldest ceramic finds centers in the world. Ceramic finds dating to the 6th century BC were discovered in Anatolia. The art of ceramic and tile, which is very old in Anatolia, has been in a continuous development and has come up to date with new interpretations.

It is known that the first architectural structures in Anatolia were used by the Seljuk State in the 13th century. Yıldız Demiriz; Emphasizes that the brick has been used extensively as a building material since ancient times and that it has been carefully arranged in the Turkish art to constitute the exterior decorative elements (Demiriz, p.13,1979). Depictions of Matrakçı Nasuh painted by Ottoman palace painters, XVI. They are the best proof of what kind of decoration they have. These depictions are important in that they show the appearance and decorations of the mosques of the period (Mirzaee, Yıldırım, pp. 433, 2016).

It has also been observed that the brick is used as a material with a very simple but diverse geometric form, vertically, horizontally or obliquely, within the possibilities of its own form in the architectural constructions. Over time, in order to obtain different and richer appearance in the use of bricks, different forms were tried to be given after brushing the bricks or before baking.

In Anatolia during the First Beyliks period and in the Seljuk works, the bricks which were used less than the minarets were a very popular item in the first periods of Ottoman art. In the 14th century, two types of bricks were used beside the cut stone in the mosques. One of them is glazed brick, the other is unglazed brick. Apart from these,

it is also possible to find examples of bricks decorated with colored mortar (Savaş, p. 430, 2003).

Later, glazed bricks were manufactured and glazed bricks were used in many minarets. Glazed brick constructions (like mosques) used in Ottoman architecture are also found in Ankara.

**Picture 2:** Karacabey Mosque, Minaret Details, made from stone, glazed and unglazed brick mix, Ankara (1427)



**Photo:** Details Photos, Arzu Emel Altıncılıç, 2017

One of the areas where Turkish art is so successful is undoubtedly the art of tile making. At first, the architectural tiles used only in the outdoors were later used in the interior. The glazed bricks are used as exterior decorative elements until very late in Iran. In Anatolia, together with the Seljuks, it became an interior decoration element (Gülaçtı, p.174, 2011).

Today, as a result of the developments in ceramics and tile art, it has also started to produce architectural ceramics and tiles, which can be used indoors and outdoors.

The Turks established the Ottoman State in 1299 and passed the nomadic life of the nomadic life. In the 14th and 15th centuries, which included the period of the rise of the empire, architectural works belonging to the Ottoman Turkish architecture were started to be given. In this process, traditional Seljuk and Islamic architectural examples and Ottoman architectural design have been fused with local building materials and methods (Çakıcı, Er Akan, Syf.No,yk, 2017).

**Picture 3:** General View of Bursa Ulu Mosque with Cutting Stone (1399)



**Source:** Çakıcı, Er Akan, Syf. no.yk, 2017

It is known that there are thousands of local and foreign tourists visiting Bursa Ulu Mosque every year because of the most outstanding examples of calligraphy art, even though there is no tile decoration as an aesthetic element. Besides these, the Mosques that do not carry an aesthetic element or a special spiritual privilege draw attention as temples that people have not suffered from for sight purposes other than daily worship.

**Picture 4:** Bursa Ulu Mosque Interior Line Art Application Detail



**Photo:** Nurettin Gülaçtı, 2017

Kütahya Hisarbey (palace) Mosque is also one of the most important Ottoman mosques used in interior design. Germiyanoğlu II. Yakup Çelebi Subaşı (responsible for administrative affairs) was built by Mustafa Bey, the son of Hisar Bey. It was repaired by the Anatolian Governor Yahya Pasha in 1750.

**Picture 5:** Hisarbey Mosque Views from the Mihrab Tile Works, Kütahya, (1478)



**Photo:**Nurettin Gülaçtı, 2017

Tile works used in Yakupoglu Mosque in Interior and Exterior surface, which was built by painter Ahmet Yakupoğlu in 1973. The structure and decoration are inspired by Central Asian Turkish architecture. There are verses from the Qur'an with the most beautiful examples of calligraphy on the outside of the magnificent tile works of mosque with a unique appearance in Turkey (Tunçoğlu, p.58, 2008).

**Picture 6:** Ahmet Yakupoğlu Mosque, Kütahya, (1973)



**Photo:** Nurettin Gülaçtı, 2017Kütahya Hatipler Mosque is another mosque that used tiles inside and outside

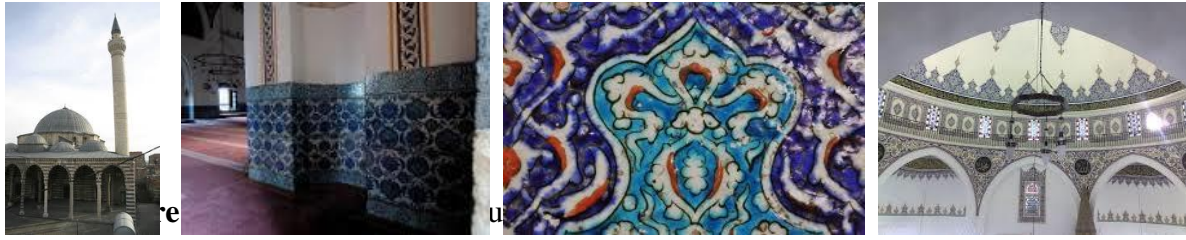


**Picture 7:** Hatipler Mosque, Kütahya



**Photo:** Nurettin Gülaçtı, 2017

Behrem Pasha Mosque in Diyarbakir built by Architect Sinan by Behrem Pasha in 1572 is one of the other important Mosque of Anatolia. It is also seen that tiles occurs as interior decoration of the Mosque and made of two different colored cut stone with the floral decorations, occupies the wall surface.



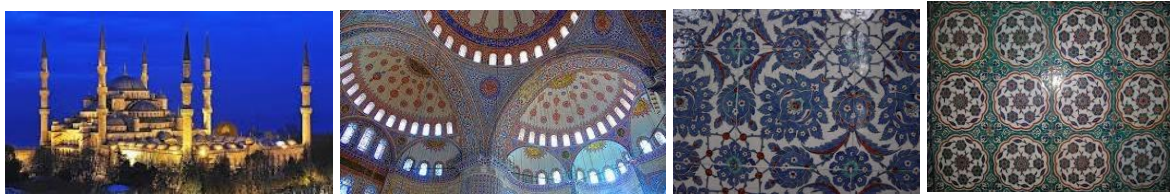
Istanbul Rüstem Paşa Mosque is located in Eminönü in Istanbul and in the bazaar of Hasırcılar in Tahtakale. It is one of the most important structures forming the silhouette of Istanbul. The location of the mosque is one of the busiest places in the city since the Roman period. The Grand Vizier Rüstem Pasha. Architect Sinan's famous works. The mosque was completed by Hürrem Sultan in 1561 after the death of Rüstem Pasha. Rüstem Pasha Mosque is known for its extraordinary beauty in its Ottoman architectural history. Turkey's richest collection of tiles is located on the walls of this Mosque. Some of these precious stones have been stolen.

**Picture 9:** Rüstem Pasha Mosque, Istanbul, (1561)



The mosque was built by the Ottoman Sultan Ahmet I. between 1609 and 1617. The mosque is decorated with blue, green and white colored Iznik tiles, and half-domes and large domes also have blue-domed pen works Europeans call it the "Blue Mosque".

**Picture 10:** Cutting Stone, Sultan Ahmet Mosque and Interior Details, Istanbul, (1617)



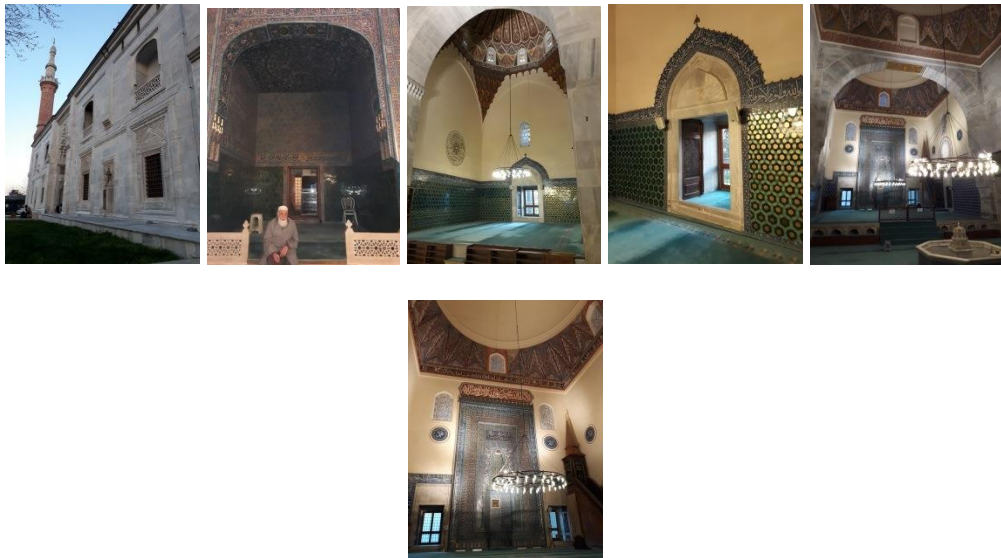
The Siirt Ulu Camii minaret and mihrab tile ornaments located in the Southeastern Anatolia Region are among the worthy temples. This work, whose construction date is unknown, was ruined after a short period of time, and in 523 (M.1129) Iraqi Seljuk ruler Muğisddin Mahmud b. Muhammad was re-addressed in the reign of Tapar. In 658 (M.1260) the Aatabeglerden was repaired and expanded by Mujahideen Ishak, and was made into a complex with the addition of a madrasa.

**Figure 11:** Views of the Siirt Ulu Mosque Among Stone Buildings, (1129)



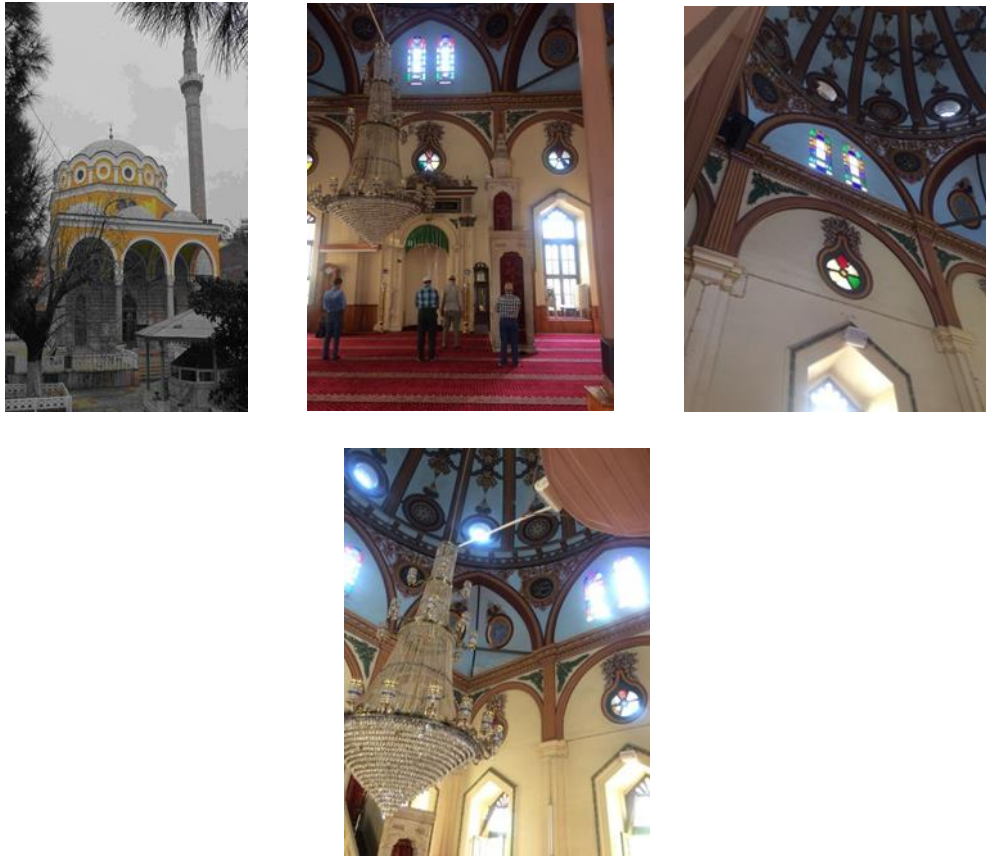
One of the most important mosques built in Anatolia is the Bursa Green Mosque. The fifth Ottoman sultan Chalabi Sultan Mehmet built in Bursa in the early 15th century. In 1415 he decided to build a large mosque. He prepared the plans of the Caminian for Hadji Ivaz Pasha, and commissioned him to do it. While the construction is about to be completed, Çelebi Sultan Mehmet died at a young age. Substitute son II. Murat completed his father's work in a short time and opened a worship service in 1422.

**Picture 12:** Cutting Stone, Bursa Green Mosque, Interior and Exterior Views of Stone, (1422)



The Ramazan Pasha Mosque in Aydın province market in Aegean Region was built by Rama-zan Pasha in 1595. The mosque was completely demolished in the 1899 earthquake. The mosque that has reached its daily size has been built by Sökeli Halil Pasha, and a complicated style is seen in the mosque, which has moved away from its originality. Although it was wanted to use European architecture here, it was not successful. The mosque is square plan and made of cut stone. The rounded windows on the top of the dome are surrounded by baroque folds. The wooden entrance door is decorated with engraving works. The building is covered with a large dome over it. It illuminates ten long windows reminiscent of baroque style and small windows in the shape of a water drop. Decorations are important in terms of gypsum reliefs, colored glass workmanship and wood carving. The interior decoration of the mosque is entirely in baroque style.

**Picture 13:** Ramazan Pasha Mosque, Aydın, (1595)



**Photo:** Arzu Emel Altinkılıç, 2017

## 6.MOSQUES AND INTERIOR SPACE ARRANGEMENTS AS AN ESTHETIC ELEMENT IN THE BALKANS

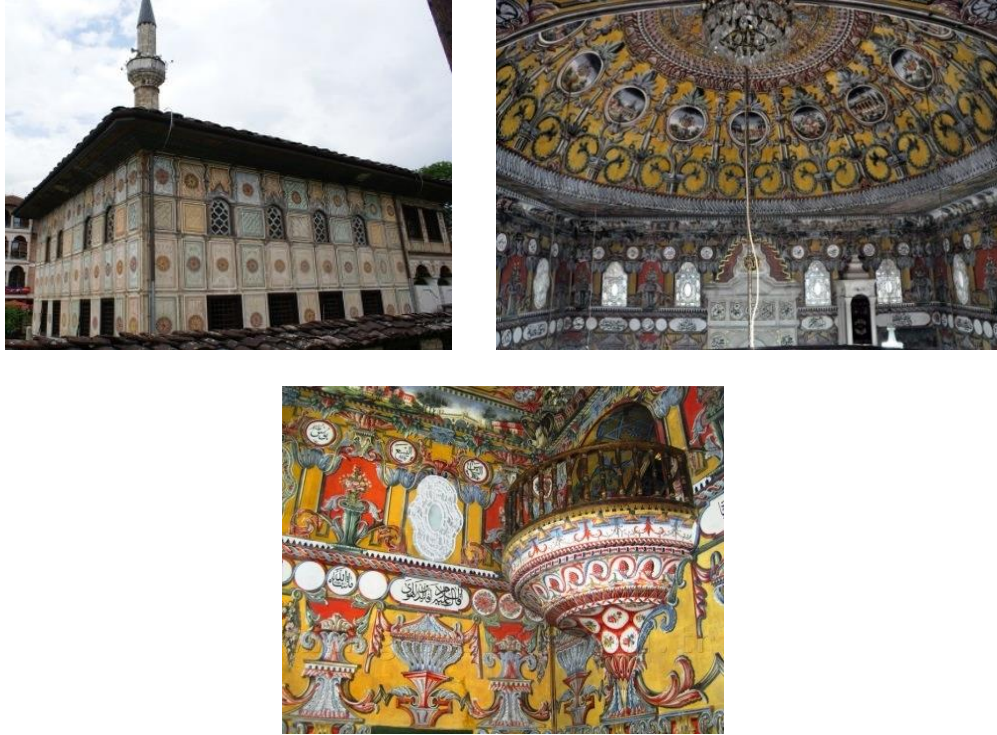
Ferhadiya Mosque; It was built by Ferhat Bey in 1562. The mosque, which had one large and three small dome, was built in classical Ottoman architecture. Unfortunately in 1992, during the war which lasted for 3 years, it was destroyed by Serbian militia in 1993 but re-established by TİKA (Turkish Cooperation and Coordination Agency). The nomination process for the mosque's UNESCO World Heritage list is ongoing.

**Picture 14.** Made of cut stone, Ferhadiya Mosque, Sarajevo, (1562)



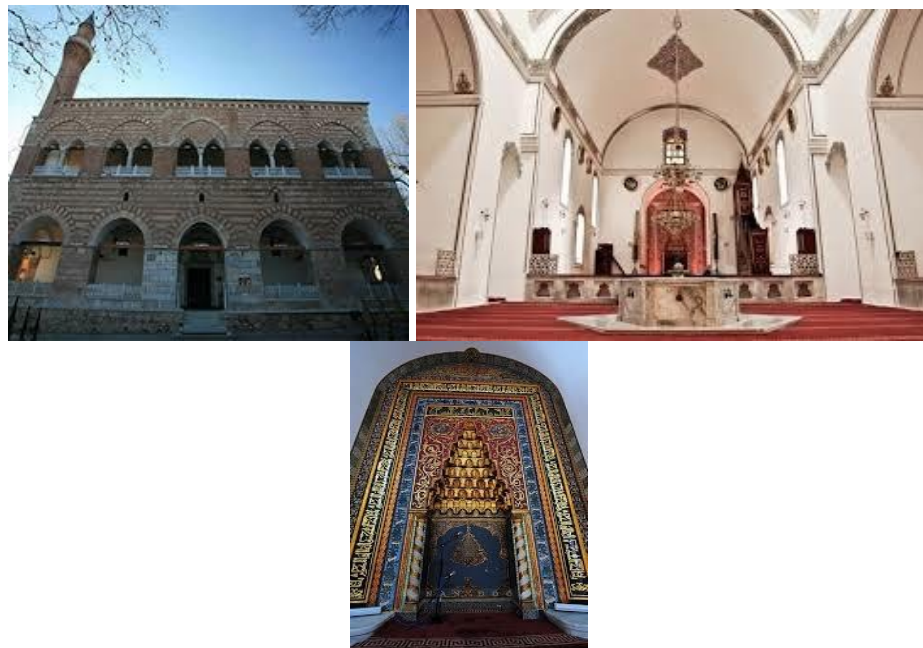
Tetovo, one of Macedonia's major cities, was incorporated into the Ottoman territories in the 14th century and has since undergone major social, economic and architectural changes. The demographic structure of the city, which came to an important trade center, turned to Muslims in favor of the Ottomans. The most important of the Ottoman works in Tetovo is undoubtedly the Alaca Mosque. The mosque, which has a colorful appearance as understood from its name, was built by İshak Bey in 1438. It is known as Pasha Mosque since its mosque has been restored by Abdurrahman Pasha in 1833 and has been restored to its present appearance. There is a classic minaret of stone carved on the right side. The mosque, which has a dazzling beauty, is built as a single-room, square-plan. The interior of the Alaca Mosque built in Ottoman baroque style is also extremely colorful and dazzling. Every side of the mosque is decorated with floral motifs and geometric patterns. In the ceiling decorations, pictures depicting Istanbul and the different cities of Anatolia were used.

**Picture 15:** Alaca Mosque built by İshak Bey, Macedonia, (1438).



In the city of Plovdiv in Bulgaria; The second Murat (Murat Hüdavendigâr) is estimated to have been built in 1425. The Muradiye Mosque is one of the oldest and largest structures in Bulgaria from the Ottoman Empire. For a long time the mosque has resisted the damage caused by environmental conditions and lack of care. It was restored in 2008 with the support of the Istanbul Metropolitan Municipality and the worship was opened again.

**Picture 16:** Stone Building Hüdavendigâr Mosque, Interior and Exterior Views Filibe, Bulgaristan, Plovdiv, Bulgaria, (1425)



When we examine the Turkish mosques in Greece, which is one of the Balkan countries, There is not much internal openness. It is seen that some of the mosques in Greece are burned down, destroyed and written on some mosque walls.

**Picture 17.** a) Sultan Süleyman Mosque, (16th Century), b) Stone Fethiye Mosque, (1458)



**a)** Yanya kasabasında 16. yüzyılda inşa edilen Sultan Süleyman Camii'nin kalıntıları ile minaresi yer almaktadır. The mosque has been destroyed by a devastating earthquake in 1996 and its restoration is considered.

**b)** The Athens Fethiye Mosque was built in 1458 in memory of the conquest of Sultan Mehmet the Conqueror. After Athens was out of the hands of the Ottomans, Fethiye Mosque was first used as a school and then used for different purposes. Mosque, used as a city prison for a period, then became a barracks. Until 1890, it served as a flour storage, and until 1935 it served as an army bread oven for many years. The restoration is on the agenda and there are no images of the last state of the mosque.

The King Mosque, which survives from the 2nd Bayezid period in the city of Berat, Albania, is one of the city's most important architectural monuments. The mosque is among the distinguished architectural monuments in the country. The ceiling decoration of the mosque is made of wood, there are lines and lettering decorations in the mosque.

**Picture 18:** The Sultan Mosque, which survives from the 2nd Bayezid period, is one of the most important architectural monuments of the city.



## 7. RESULT

Some of the mosques from Anatolia to the Balkans have been studied and researched. Some of the decorations on the inside of these mosques were found to have no decorative elements and were very plain mosques. Some have only Arabic names such as ALLAH, MUHAMMED. In some mosques it is seen that the line and the tiles are used together as well as the plant decoration. As one of the traditional arts of tile Anatolia, it has been producing for decorative and usage purposes for centuries besides religious and civilian architects. It grew up as a ceramics industry in Turkey and took its place as the top export product in the world rankings. Encouraging the use of tile work as a decorative element in religious buildings and civil architecture is thought to lead to an increase in exports of this sector and also to the creation of new business opportunities as well as the entry of foreign exchange and the reduction of unemployment. The use of tile work as an aesthetic element in the interior and exterior decorations of the mosques is thought to lead to the creation of inner peace and spiritual calm in the people who will come to the mosque. Importance of visual aesthetics in architecture is thought to contribute to tourism.

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