

TOURISM AND SUSTAINABLE DEVELOPMENT

CULTURAL HISTORICAL RESOURCES FROM TIMIS FOR PRACTICING ISLAMIC TOURISM

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***Abstract:** For the development of new modern forms of ecumenical niche tourism, such as Christian, Mosaic, Islamic tourism, an important role has the area, the historical cultural factor and the still existing resources, because the believers travel individually or in groups of pilgrims, missionaries, to and spend free time and relax. Besides practicing these types of travel motivated by faith or for religious reasons, pilgrimage tourism, confessional trip or missionary trip in areas that have resources related to the ancient rule of Islam, in Timisoara 1552-1716, new ecumenical forms can be implemented niche tourism such as Islamic, cultural, historical, ethnic, economic, reunion and recreational-fun tourism. The reasons why people, regardless of religion, become Islamic tourists are multiple: emotional (spiritual fulfillment), physical (relaxation, meetings), personal (need to satisfy others), increase of religious knowledge, desire for business, visiting areas under the influence of Islam (vilayet, pashalic, the place of some battles). Islam in Timisoara was imposed by the conquering troops and the Ottoman authorities, along with the improvisation of the first mosque of Suleiman han. An Islamic cultural route in Timisoara and its surroundings will include, the Sultan's Mosque, Ritual Baths, Ali bei Mosque, Gemgime Mosque, houses with Islamic architecture from the period of rule but also summer residences of bey, Sultan Fountain, or the place of battles, the hill of the Turk near the municipality combined with other forms of tourism/ecotourism.*

***Keywords:** resources, modern forms of tourism, Islamic cultural tourism, Timisoara*

INTRODUCTION

Because for a long time Islamic tourism, with the exception of pilgrimages to Mecca and Medina, was considered culturally inappropriate and economically useless by the governments of countries with such a religion, by diversifying economies, it evolved into many forms at the beginning of the third millennium, positively affecting the hotel, food and transport industry. It was concluded that the sites attract tourists through their historical-cultural and heritage richness and the residents through the

comfort offered, hence the conclusion that this type of niche tourism, a subcategory of cultural tourism influences the selection of an ecumenical destination. [1, 2, 3, 15]

The Ottoman expansion took place in Banat and on its capital Timisoara in two historical stages in the following forms: [5, 6, 13]

- restrictive suzerainty of the gate starting in 1541 on the historical provinces in Transylvania and Banat, the flag of investment as a sandjak being granted to the Prince of Transylvania Ioan Sigismund Zapolya and to the Timis County Committee Petru Petrovici, after the Ottomans entered these areas;
- the effective conquest of Banat and its capital Timișoara by the vizier Kara Ahmed and the defeat of Istvan Losonczy committee and the signing of the capitulation on July 26, 1552.

From the administrative and military point of view, the territories conquered in 1552 north and south of Timisoara, respectively up to the Mures Valley and the Danube line were divided into sandjaks and cumulated in an autonomous Ottoman province, a vilayet headed by a beglerbeg. In this way Timisoara from 1552, the former residence of the Timis County became the administrative, military, legal and fiscal center of the new vilayet headed by Kasim Pasa. The choice of Timisoara by the Ottomans as an administrative center was dictated by strategic, economic and military interests and less for reasons of efficiency and functionality. After three years since the establishment of the administrative center in Timisoara, the central authority from Istanbul is asked to choose Lipova fortress as the residence of the beglerbe and after the conquest of Oradea fortress from 1660 to 1684, alternatives for establishing the vilayet center at both Ineu and at Timisoara, a fact reflected by the title of the beglerbei, being. The uncertainty in establishing the administrative center in the city of Timisoara at a certain time was due to the contradictions existing in this regard in the travel records of Evliya Celebi and Heinrich von Ottendorf, the first considering the Ineu as the main locality of the village and the second considers Timisoara as residence for visitin Timisoara. [4, 5, 6]

Because Timisoara has resources and for practicing Islamic tourism, it can become an alternative to historical cultural tourism by offering qualitative non-tangible ingredients and contents that can be defined especially in moral spiritual terms, offering opportunities for improving knowledge, learning other ways of tourism, learning in other senses of tourism, concepts, pleasure, vacation, recreation in other places related to the ancient rule of Islam. [11,12,14]

MATERIAL AND METHOD

For the implementation of a new modern form of ecumenical tourism in the area under study, the city of Timisoara, such as the historical Islamic cultural tourism, within this scientific approach we have invented the main existing resources that can be promoted by practicing this form of tourism either alone or in combination with other types of niche tourism. All the main aims of the research were to highlight the former Christian places of worship transformed for the Islamic cult, the Islamic places built, described in the books of travelers, who have passed through these places, culture and art for a long time, from the period of 164 years of possession of Banat province and especially of the Timisoara sandjak.

RESULTS AND DISCUSSIONS

The establishment of Ottoman rule over the Banat began by changing the ethnic religious structure of the city of Timisoara, an action that did not lead to the complete elimination of the local population. In the Timisoara sandjak of the vilayet of the same name, the term din was used in the case of the leaders of the Romanian communities but also of the Slavs, their number varying so that in 1554 there were 21 prince from villages and 4 from the settlements from Timisoara, Ciacova and Kovin. The cultural impact of an Ottoman population of Balkan origin on the inhabitants of Timisoara, where the Romanian, Hungarian and Serbian languages were spoken was great because the administration introduced as an official language the Turkish Osman but also Persian and Arabic of the Koran. [7,8]

In Banat, Islam was imposed by Ottoman troops and authorities with the improvisation of the first Muslim place of worship and the chanting of ezan, the call to prayer of Allah's believers. Important Christian churches were preserved, but they were attached to the Islamic faith, but the Franciscans and Jesuits were tolerated. The action of transforming the Christian places of worship into the mosque involved a few changes, removing the cross from the tower and the bells, covering the painting with plaster and lime, placing the muhrab to the east in the direction of Meka. The historical sources mention the names of the mosques themselves or the djami in Timisoara, so in the fortress in 1660 there were four gemgeme after Evlia Celebi:

- of Suleiman-han;
- Gemgeme;

- Siket;
- the fourth is not mentioned, but the existence outside of the citadel of 10 more places of worship is specified;

On the other hand, Ottendorf in 1663 names and locates on the plane 8 mosques, naming them prayer houses or mosques, not distinguishing them from djami or the mosques themselves:

- Soliman Mosque;
- Gimgime/gemgeme mosque;
- Sabia mosque;
- The Silihdar mosque dedicated to the great visions of the campaign leaders, Mehmed Koprolu, the Romanian beglerbe.

The existing buildings in the city according to Captain Perrette's plans from 1716 and 1717 are:

- The Cathedral or the Great Mosque or the Padishah mosque;
- Djimdjimemosque;
- The Mosque of the Castle or the Padishah mosque;
- Silihdar Mosque;
- Ali-Bei Mosque.

It can be seen that regardless of the bibliographic sources, on the maps the mosques are presented under different names: Cathedral, Great Mosque or Padishah mosque but also other places of worship: Gimgime Mosque, Silihdar Mosque as well as Sabia Mosque or Ali-Bei Mosque/The Franciscan Church. This Great Winner's Mosque is actually the old church of St. George from Timisoara most often mentioned between 1323 and 1429, the last time as a parish church.

A first source attesting the continuity of the medieval church with the Great Mosque comes from the Ottoman environment, through an existing miniature in the collection of the Topkapî Museum from Istanbul, where it is presented next to the battle scene regarding the conquest of Timisoara, the Castle, the Water Gate, the Water Canal and the Great Winner's Mosque, or of the Sultan located on the site of St. George's Church. Recent research has confirmed that the Great Mosque was located in St. George's Square, where the minaret's foundation is still near the ruins of the old Christian church.



Figure 1. The foundation of the Great Mosque minaret in St. George's Square

The historical Islamic cultural route in Timisoara, the future cultural capital in 2021, may include the following objectives:

- The Great Winner's Mosque, of the Sultan located in St. George's Square;



Figure 2. The Great Winner's Mosque - St. George's Square

- The Islamic ritual baths from the Freedom Square and the sign on the Old Town Hall;



Figure 3. Signs referring to Islamic Ritual Baths

- Ali Bei Mosque located on Vasile Alecsandri street where the place where it was located is marked;



Figure 4. Plaque marking the place of former Mochee Ali Bei

- The Gemgime Mosque located on F. Grisellini Street. The type of construction is interesting being specific to masonry structures, wooden beams used as reinforcement of broken stone foundations and lime mortar;



Figure 5. The plaque marking the place of the former Mochee Gemgime

- The Sultan fountain. The complex was erected as a summer residence of the Timisoara beglerbe on the Seghedin road, having cold water well, and was destroyed by the imperial troops during the siege of 1716 and rebuilt several times.

Islamic tourism, a subtype of cultural tourism can be practiced in the area under analysis and in combination with other forms of tourism:

a) historical cultural in the area of the bastion fortress, Banat Museum;

b) business tourism;

c) archaeological site tourism, in the places where there were anthropic resources from the time when Timisoara was under Ottoman rule;

d) educational-recreational-fun tourism, of meetings and conferences, on topics related to Islam, the attack on Timisoara, the conquest, the Ottoman period, the culture and the art during the 164-year rule;

e) agrotourism outside the municipality of Timisoara, where there are Islamic resources or battles have taken place in the rural area with accommodation on agrotourism farms, Ciacova or Varsset in Serbia;

f) ecotourism by visiting places where events related to Islam have taken place. Such an event happened in the area called the Turkish Hill in the area of the old town of Dudestii Vechi, where the battle of 1594 took place between the Christian rebellions urged by Gheorghe Palatici and the garrison of the Timisoara village led by Hasan the little one. The rebels were massacred in that place, managing to escape only 300 people. We

consider that it is necessary to mark the place in order to highlight the fight of Christians against the pagans and its promotion among the tourists who visit this area.

g) educational cultural tourism. In Timisoara Vilayet, the complete instruction and education of the Muslim children took place in two consecutive cycles represented by: [5,7]

- Mekteb - elementary school. At the graduation of the mekteb from Timisoara, the gifted student with a very good memory recited the Koran becoming hafiz without even learning the classical Arabic language, while it was not part of the school program. In the travel records of Evliya Celebi in Timisoara and Lipova there were 7 mecteburi.
- Medresses - middle and upper theological school. They were accessible only to young people from pure Muslim blankets. In Timisoara Vilayet there were the following categories of medresses: haşiye i tedjrid, miftah and telvih in which the school curriculum corresponding to the general high school. The graduate of the medressess from the category haric medresa could occupy the post of kadiu.

In the Koranic schools of the Timisoara vilayet the teaching method consisted first of all in the mechanical memorization of some passages from the Koran.

The Ottoman historiography of the Timisoara Vilayet was reproduced in the first half of the 18th century after the conquest of Banat by the imperial troops led by Eugeniu de Savoia, excepting the famous chronicler Ibrahim Pecevi, all other known chroniclers Osman Aga, Ali from Timisoara were considered modest and local people. As authors they fulfilled according to origin, culture, sphere of interest, selection of facts, aiming to preserve for posterity the important moments of Ottoman history in Timisoara Vilayet and from the borders of the Ottoman Empire.

The Ottoman geography of Timisoara Vilayet has enjoyed a real interest from the teachers of the Ottoman dignitaries and sovereigns. In the Atlas of Ibrahim Hamndi unique information is offered about different aspects of the physical, economic geography, the biogeography of the city of Timisoara, about the mystical and cultural life in this realm.

The Ottoman literature from Timisoara Vilayet is represented by:

- Popular literature - fantastic stories, heroic stories, raps and their songs;
- Cultured literature from Timisoara Vilayet - lyrical genre, epic genre.

CONCLUSIONS

These existing resources in Timisoara Vilayet can attract cultural tourists but also Islamic cultural tourists through their historical-geographic-literary richness but also through their existing heritage, which determines that we conclude that this type of tourism influences the selection of Timisoara as a cultural destination for practicing Islamic tourism. The benefits of exploiting these resources for practicing Islamic cultural tourism, represent for the management of the authentic or ecotourist destination: establishing a competitive climate at European level, benefits for the urban and rural population, improving the authentic tourism production and establishing a strong and vibrant brand identity. In the researched area, Islamic cultural tourism can be practiced alone as a modern form of niche tourism or in combination with other modern forms of tourism because there are resources for practicing it in conditions of high economic efficiency.

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