

11.BÖLÜM  
GÜNEY AFRIKA CUMHURİYETİ

ÖMER TINKİR\*

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

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## 1. Ülke Hakkında Genel Bilgiler

Başkent Pretoria Cape Town Bloemfontein <sup>1</sup>	Resmî Dil İngilizce, Afrikaanca ve dokuz yerel dil <sup>2</sup>	Hükümet Cumhuriyet	Kuruluşu
Yüzölçümü 1.221.037 km <sup>23</sup>	Nüfusu 56.717.000 <sup>4</sup>	Para Birimi Güney Afrika Randi (ZAR) <sup>5</sup>	KB düşen M. Gelir 6.560 Dolar <sup>6</sup>

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<sup>1</sup> Pretoria siyasi başkent, Cape Town yasama başkenti, Bloemfontein ise adli başkenttir.<sup>2</sup> DEİK, Güney Afrika Ülke Bülteni, 2017, s. 2.<sup>3</sup> <http://data.un.org/en/iso/za.html>. 13.09.2019.<sup>4</sup> <http://data.un.org/en/iso/za.html>. 13.09.2019.<sup>5</sup> DEİK, Güney Afrika Ülke Bülteni, 2017, s. 2.<sup>6</sup> <http://data.un.org/en/iso/za.html>. 13.09.2019.

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## 2. Ülkenin Tarihçesi

Güney Afrika, tarihte ilk defa, Hotantolar tarafından bölgeden çıkarılan Boşimanların yurdu olmuştur. XI.-XII. yüzyıllara gelindiğinde bugün ülkede Bantu dilini konuşan nüfusun ataları, kuzeyden güneye, Transvaal'ın iç kesimlerine kadar inmişlerdi. Bu yıllarda Limpopo vadisinde hüküm süren Mapungubve Krallığının yıkılmasıyla, XIII.-XIV. yüzyıllara kadar bölgede, Kuzeydeki güçlü Zimbabve krallığına bağlı küçük devletler hüküm sürmüştür.<sup>7</sup>



Güney Afrika Cumhuriyeti'nin bugün yönetimi altında bulunan bölge, tarihte birçok emperyalist gücün etkin olduğu bir bölgedir. İlk defa Bartelemeo Dias'ın 1488'de Ümit Burnu'nu keşfi ile başlayan bu süreç, 17. yüzyılda Hollanda namına, Doğu Hindistan Ticaret şirketinin (VOC) adayı kolonize etmesiyle devam etmiştir. İlk yerleşim, 1652'de VOC adına Jan van Riebeeck tarafından, Table Dağı eteklerinde kurulmuştur.<sup>8</sup>

VOC, Güneydoğu Asya'daki yerleşimlerden getirdiği Malayları bu bölgelerdeki kolonilere yerleştirmiş ve çalıştırmaya başlamıştır. Zamanla, Afrikaaner isminde Felemenkçe'nin bir lehçesini konuşan, Felemenk, Alman, Fransız ve İngilizlerin karışımı, melez bir ırk doğmuştur. Genellikle çiftçilikle uğraşan bu grup, Güney Afrika'nın iç kesimlerinde yaşamaya başlamıştır.<sup>9</sup>

İlerleyen süreçte, Hint Okyanusu'ndaki yatırımlarını güvence altına almak isteyen Büyük Britanya devreye girmiştir. Napolyon Savaşları'ndan<sup>10</sup>

<sup>7</sup> Rıza Kurtuluş, "Güney Afrika Cumhuriyeti", DIA, İstanbul 1996, XIV, 300.<sup>8</sup> Kurtuluş, s. 300.<sup>9</sup> Kurtuluş, s. 300.<sup>10</sup> Fransız Devrimi'nden sonra 1803-1815 tarihleri arasında Birinci Fransız İmparatorluğu ve diğer

# 11 Muslims on the Cape

## Community and Dispute

### Historical Themes and Patterns

In the academic discussion of the history of Muslim societies in Africa, Muslim communities in South Africa are often ignored. They are usually seen as being not old and not African enough. Such a perspective omits the fact that Muslims have formed an integral part of society on the Cape since the mid-seventeenth century and came to be a decisive social force in Cape Town in the nineteenth century. In contrast to other regions of Africa, Cape Muslim history was always intrinsically linked with the colonial history of the Cape. From the very beginnings of the community in the 1660s, the community of Cape Muslims had to come to terms with religious, political, legal, and social structures dictated by a Christian majority population, the Afrikaaner settlers, organized by the Vereenigde Oostindische Compagnie (VOC) and the Nederduitse Gereformeerde Kerk (NGK). Despite the restrictions imposed by the VOC and the NGK, the Cape Muslim community developed into a growing and thriving community in the eighteenth century. In the nineteenth century, when the restrictions imposed by VOC and NGK were abolished, the Cape Muslim communities became a major player in Cape Town politics, although internal struggles over leadership prevented the emergence of a politically united Cape Muslim community. Due to its old links with India and Indonesia, the community of Muslims on the Cape has been cosmopolitan from an early point of time, and became even more so in the nineteenth century, in particular when first Cape Muslims went on pilgrimage and were awarded their own place in Mecca. This chapter focuses on the development of the Cape Muslim community since the seventeenth century and show how this small Muslim community has survived more than 300 years of European hegemonic domination.

### The Origins of the Cape Muslim Community

For most other regions in Africa, contacts to either the bilād al-maghrib, Egypt, the Hijāz, or southern Arabia were important for the development of local traditions of learning and the question of which school of law would be adopted. The emergence of the Cape Muslim community, however, was dominated by contacts with India and Indonesia. The establishment of a Muslim community in Cape Town was initially linked with the needs of the VOC to build up a reliable workforce: the indigenous Khoikhoi and San populations were pastoralists or hunter-gatherers. They were not

regarded as reliable and were soon reduced to a tiny minority, due to massacres and diseases. Jan van Riebeeck, the first governor of the VOC on the Cape, thus asked for slaves in 1653 in order to solve the workforce problem, and in 1658 the first (non-Muslim) slaves from Dahomey and Angola were sent to the Cape. The first Muslims to come to the Cape, also in 1658, were Mardycker (Ind. merdeka, free) from Ambon, an island in the Moluccas, who had been working for the VOC and decided to stay with their masters on the Cape. Yet until 1700, the majority of Muslims on the Cape did not come from Indonesia but from other parts of Africa and Madagascar, as well as Sri Lanka and Bengal, regions which had come under Dutch control in 1638, after the demise of the Portuguese sea-borne empire in the Indian Ocean. In total, between one and two hundred Muslim and non-Muslim slaves reached the Cape annually between 1658 and 1795, but this population was often hit by epidemics, such as a smallpox epidemic in 1713, when the servant and slave community on the Cape was reduced from 570 to 370 persons.

As a result of this epidemic, the servant and slave community on the Cape lost its African and Indo-Bengal character and became increasingly Malay and even came to be labeled as Cape Malays in the literature. The Malay character of the Cape Muslim population increased after a number of deportations from South East Asia to the Cape in 1725, 1737, and 1749. Eventually, the importation of Muslim slaves from Southeast Asia was prohibited, as their numbers had become too large. Still, free Muslims from this region continued to come to the Cape, in particular workers from Amboina, as well as some Buginese from Sulawesi. In addition, a smaller number of Muslims, often deportees, from India, as well as slaves from India, Madagascar, and other parts of

Small pox epidemics were a recurrent event in Cape Town. Outbreaks occurred in 1755, 1767, 1807, 1812, 1440, 1858, and 1882, and led to vaccination campaigns and the development of policies of sanitation in respect of the overcrowded and poor Malay and African quarters in the nineteenth century. They also led to social revolt among Cape Muslims, when policies of sanitation acquired an anti-Muslim connotation. In 1882, vaccination, quarantine, and hospitalization campaigns, as well as denial of burial rites, led to protest, when Cape Muslim spokesmen such as Abdol Burns realized that these sanitation measures were connected with plans to relocate Muslim urban cemeteries. Sanitation arguments were also used to resettle complete residential areas, but these plans were stopped by Cape Muslim protests in 1882 and were implemented in 1901 only, in the context of an outbreak of bubonic plague in Cape Town. As a consequence, the "kaffirs" of Woodstock and the "Malays" of Bloem Street were relocated to Uitvlugt.