

## Formation of Cape Colonial Community and Ottoman Turkish Existence in South Africa

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**Abstract:** This study aims to analyse the establishment of Cape Colonial Society. As a result of the power conflict occurred between Ottoman State and Western Countries, colonialism and related population movements appeared. In these processes, Cape Colonial Society has always been an intersection point. In this study, establishment of this society is analysed with a historical perspective. The main point of this study is that powers want to manipulate economic and political movements in the world and such manipulations cause international, commercial and military conflicts. Cape of Good Hope has always been the centre of oppressed people who are against colonialism and those people have established a social identity especially between sixteenth and twentieth centuries in Cape Town. This study, also focuses on the reasons of the conflict between Ottomans and Westerners and the differences of mentality and global effects of those conflicts in accordance with Cape Colonial Society.

**Key words:** Colonialism, power conflicts, slavery, colonial society, ottoman, globalisation, political exiles, asiatics

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### INTRODUCTION

As the effort of human beings and vocities trying to understand themselves and the world and trying to live in more comfortable situations continues the ability to produce new meaning forms endlessly continues too. New roles and relationships are produced with the help of new tools support to new meanings. Time and place are influenced the most from this alteration and the meaning of time and place are produced continuously and again. The differences of understanding the world cause to global alterations and the world is continuously established again. Our world has passed through three new processing periods, the social structures are established again according to the relationship between time and place in these three periods

Societies relationships between the place and their existence practices has expanded from center to perimeter. Each society continuously creates their own standards of judgement again in this relationship. In Emperorship or Agricultural society period, double value area has appeared in the means of colonialization and this situation is still valid. This value differentiation transforming in to global reality has created the meaning of double time and place which is East and West. This value differentiation which is known as East and West has caused both rivalry and conflict in both global area and their own area. The relationship between the rivalry which is both regional and global and the communities existence practices is the most basic problem in the world. This problem brings the

societies either side by side or face to face. This sociological comings and goings form the most basic dynamic of global differentiation. The relationship between social existence and place causes the establish the ways of global communication and the alteration. The desire to be dominant and benefit from these causes to develop the global power and communication. It also makes the desire have global power legal and causes to change the owners of power by creating power confliction. So two big global roads are developed in land and sea. Global road of nomadic and agricultural society period established in connection with land and extending from East to West is "Silk Road"! The period of controlling this road has been the first global colonialism movement. After Ottoman Empire having got this roads control, the first colonial period ended. In 13th and 15th centuring a global sea road parallel to land road was established between the Far East and the Far West. Ottoman Empire having got the control of "Emperor Road" extending from the Indian Ocean, Suez, the Red Sea and the Mediterranean Sea to the West won the global power and this power continued till the end of 16th century. With the help of this power it got the control of Mediterranean trade and so "far distance trade" it can be said that Ottoman Empire became a world state by controlling inner lines of global communications completely.

In 16th century the capacity of wheat trade on Mediterranean reaches under 5 million, the capacity of the far East trade reaches under 1 million, While land

transportation yield one time the seed, Sea transportation yield three times the seed<sup>[1]</sup>. When the profit difference between wheat trade became more clear and Ottoman Empire got the control of west world trade, search for new global roads began West, having tried to get the control of "Emporor Road" from Ottoman Empire and having got the land and sea wars started firstly, decided to walk around the world because of its failure. At the end power and rivalry wars were moved to oceans. This global movement which can be described as the attempt of West to conquer the fortress from out and cutting the vital points connected with the fortress was undertaken by Portugal. The desire of Portugueses to take control of "far distance trade" known as very profitable caused to start global slave trade. Each European country from Portugal to England participated in this looting movement lasting from 16th century to 20th century and these countries chose the defenseless regions. Ottoman couldn't reach to attack. The people in this region most of whom were Muslim wanted help from Ottoman because of the colonisation efforts starting especially from the west shores of India and east shore of Africa. It was an absolute necessity for Ottoman to assemble Suez. India naval force commandership. In other words Ottoman empire met the need for the attacks of West by settings up a naval force. Piri Reis, a famous Turkish seaman was appointed to this naval force as an admiral, and so a new page was opened between East and West and new period began. This period defined as the terms like trade Capitalism, barbarous capitalism, global colonialism, global slave trade was the scene of the important sea wars between Ottoman and Portugal in Indian Ocean<sup>[2]</sup>. Therefore relationships between Ottoman and the Far East and Africa began and lasted till the end of Ottoman, West could achieve to establish a colonial world in this, peoprapy because of Ottoman's power loss and power's changing owners in Europe. This new global movement way headed by kings, companies and pirate seaman succeeded in creating a social place beyond Atlantic. In other words "global looting movement" came to a conclusion and it was turned in to such an institutional behavior that this period was defined as colonialism. At the end "Global Looting Movement" the communities which were far away from Ottoman security or to which power couldn't be reached were colonized on by one. With the Ottoman's struggle to make a stand against West, the relationships between Turkey and Africa entered into a new period, moreover the world went into a new global relationship period. Usual roles and relationships system began to be ruined. In 19th century Africa and the Far East turned into two active places for colonialism,<sup>[3]</sup> Ottoman's protection of the East and

defense mechanisms against West's highway robbery disappeared one by one and at the end of this period Ottoman's state role in the world began to be debated by English and at the end of the 19th century they decided its liquidation<sup>[4]</sup>. The aim of this article is, first of all, to debate on the construction of the Cape Colonial Community formed by people from the Far East exiled from their homes as they resisted against imperialism and whites brought from West, besides to clarify the Ottoman's protective efforts to the people, who made into slave under force in Cape in order to prevent Africa's exploitation by West. As a second reason, its aim is to call Turk's attention to the existence of Turks in this geography, to assist new generations to comprehend the supports of the communities in difficult situations to Ottoman and physical a psychological helps to the Turkish National, struggle for Independence, to lay to the groundwork for developing the relationship between Africa, defined as the forgotten country by Westerners and Turkey lastly, its aim is to show the way how this colonial structure produces itself and on the other hand how it constructs the way going to people's freedom and today's South African community. Its aim is to bring up the example of the transition from communities field to class distinction to egalitarian communities. This article interrogates whether West could achieve it or not. This research with references on which it based is limited and meaningful. In this research an analytical analysis way is chosen in a historical approach, because, the construction of the Colonial Community was established between 17th and 19th century and at the beginning of the 21st century it won a democratical identity.

### **COLONIALISM OR GLOBAL SLAVERY MOVEMENT**

When class distinction and or the global approach to people and society which were the basic characteristics of West were opposite with Ottoman. Turk enlightenment Westerner nobles, having missed the opportunity to establish its social structure again and to make the people into slave in the process of transformation from slave to individual in the new life from changed with the help bourgeois movement came open to new world thanks to the attempts to the global movement in order to assure to needed productive power, to continue the culture of mobility and to meet the need for new material. This movement defined as trade barbarous capitalism in the tradition of critical sociology made the world dependent on a new understanding. This understanding was based on the search of global corridors having economics and trading alternatives leaving the Ottoman Turks out. It was

a very important appearance of Western companies to be the main actor of new global searches, 16th century was the century when companies began to spread through the world. This situation, in 21st century, protects and continues its meaning

### **THE RELATIONSHIP BETWEEN OTTOMAN AND SOUTH AFRICA**

Ottoman Turks' relationships with South Africa began firstly in the process of capitalism to spread through the world. After Ottoman got the control of inland sea basins and civilisations such as the Mediterranean sea and "silk road", westerners wanted to open a global trade corridor starting from the North of black sea, but as fatih conquered the crimed they searched for new arrival and circulation nets. When Ottoman got the control of economical and military chance agricultural society brought, the movement of Westerners to South and west was supported. Anatolia Mediterranean Basin was like a bridge between Europe and Asia. Turk's having got the control of the cultural inheritance. Roman Empire formed and its results; free communication's between East and West disappearance caused to break off the settled intellectual tradition in Europe<sup>[5]</sup>. The movement beginning at the end of this and defines Geographical expolarition made it necessary to get the control of that as it created a threat to Ottoman. This strategical development increased Ottoman's interest in Geography. Ottoman felt the need for going down to the Indian Ocean in response to the effort to comprehend the geography again. First Indian wars were started at this period.

The function of this tradition defined as Mediterranean unity and expressing Europe's shared cultural destiny, namely losing the meaning of the meaning of the tradition defined between Asia and Europe compelled the Europeans to discover new traditions. This new tradition was defined as geographical exploration or colonialism. As a result of this new search, at the beginning of 16th century, Netherlanders, Englishs, Frenchs reached to Indian peninsula by sea at this process the initiators of which were Portugese and Spaniard. In response to Ottoman's Having got the control of the lines starting from the Mediterranean to the North of Indian peninsula, the desire to move from the South caused a new global line to be formed in Europe<sup>[6,7,8]</sup>.

This tradition led to the enlightenment in Europe and presented itself as Modernism to the world. This tradition, today, is wanted to be transformed into a universal truth with the concepts of "Spreading throughout the world" or "information society" defined as the cultural necessity. This is a new strategical tradition

of West to control the world. This tradition is both an offer and a threat. This global tradition is wanted to be realized with the offer for democracy. Both the virtue and the weakness of West is concealed this offer. One of the basic conditions to be have global power is to be able look at the world as a whole. It is not probable to be indifferent to the movements happening all around the world. The existence of such situation means to give up being a global power or losing the power and weakness. It can not be thought that Ottoman pretended not to see the new strategical tradition West tried to establish against East beginning from the South of the World<sup>[9-11]</sup>.

### **INSTITUTIONALIZATION EFFORTS OF COLONIALISM IN SOUTH AFRICA AND THE NETHERLANDS EAST INDIAN COMPANY**

According to the information intellectual South African Muslims have the control of global line between the Cape of Good Hope and Indian peninsula West's sharing the South of the world is achieved by the Netherlanders. The administration of the Netherland colony the center of which was in Batavia, Malaysia carried out the relationship with Amsterdam through Cap Town. In other words the Netherland constructed a new exploration line or colony line including Amsterdam. Cap Town. Batavia line at this period. At the beginning, Cap Town was considered important as it was a completion point provided logistics support to this line, a place of residence and a half way house for the Netherland trade ships. Beginning from 1652 settlement in Cape began to take new responsibilities. It is as follows that social actors of local movements opposed to colonization political exiles exiled by Batavia International court of Justice and people sentenced because of the colonization were sent to this place. Beginning from this date Cap was turned into an exile place. With the help of these developments "Netherlands East Indian Company" was established.

Dominance struggles between Ottoman and Portugal in Aden Suez. Hurmuz-Basra lines located in the North of Indian Ocean based the movement of Netherlanders. The relationship between Ottoman and Netherlanders beginning at the Mediterranean and the Black Sea expanded through out the Indian Ocean. Commercial relationships moved forward with Ottoman's permission at inland seas and based on peace were transformed into dominance conflicts at faraway seas<sup>[12]</sup> But these conflicts couldn't prevent Netherlanders from spreading to the Far East. As a result the dominance of ocean was gotten to the Netherlands.

## **CONTINENTAL POPULATION MOVEMENTS AND FIRST EXILES**

In the history of the science, history global population movement began after Migration of tribes, second global population movement began with geographical exploration and turned into an institution at the period of commercial capitalism. In this process Individual and social lives were separated, World's destiny line changed. This change caused to appear new slave class and moveover to make the nations into slaves. So people's status began to be expressed with colors in West. This colorfulness wave pave shape to destiny line of South Africa's social structure. New Colonialism brought localness and colonialism discrimination at the South of the world. It caused divisions, creating partialness and contcasts, identity corrosions and the most important the social identities to be produced again.

Malay Muslims was firstly brought to South Africa in 1652. After two years, four Asian people punishhead with heavy work and exille were made into slaves as they defied to the ducth government in Bataviya. Three of them were sent to Mauritius and one of them was sent to Cape. That was maybe the first political sentenced in order to be worked on the land.<sup>(10)</sup> Colonization became widesperad in South Africa so the protection of the colony became an importan problem. Because the colony faced to both inner side threat and outside threat. Espacially, natives were the main threat for the colony these ehrets pushed the administrators of colony to new searches.

## **FORMATION OF COLONY COMMUNITY WHITE IMMIPRANTS AND BOERS**

After Europeans having got the control of Ottoman's world trade the starting point of which is Mediterranean. Searching for alternative trade loutes came to an end, and a global trade route was discovered from the South of the world. This situation ingluenced the global population movements. The control of the trade route along Atlantic made the movement of European White population in Oceans regions a current issue. As a results of this, immigrant white population set off with a ship to be settled from the Netherland to South East Asia in 1647, and the ship sank, off Cap. The survivors settled to Cap and transformed this place into a helpand completiton point for the colonialist Netherlanders. The first arriving people were possibly the members of productive power travelers.<sup>[10]</sup>

Jon Van Riebeeck, the first governor of Cap appointed to povern the population in Cap attempted

Social and psysical improvement of this colony. First of all he built zandenburg fortress. He provided the settlement of the population coming from the Netherland. Most of the population defined as immiprant farmers were infact soldiers, doing military service which was not available free of charge and adventurer sailors. This European population consisting of the Netherlander, French, English and German caused a white race named Africaner to appear as time passed. At the same time whis White race was defined as boers.<sup>[13]</sup>

Besides having provided settlements of whites, Riebeeck also tried to get native tribues urder control. Moreover he was engaged in the control and settlement of political exiles and slaves sent by United East Indian company the center of which is Batavya. Reben Island was transformed into an International exile prison for this. The routes of intellectuels and administrators who were Asians and Arabs. Intersected at this place. Mandela liberty symbol of South Africa was imprisoned at this island and succeeded in petting his independence from there. Halfway home of the Notherland journey ships acquired a community identity as time passed. The need for pravidinp routes security ad logistics supporter elite group to come into being. While the Netherlander whitesfomed the basic element of the community, this element was completed with the Asians who were land worker or political exiles. Constitution of community consists of two components such as Duchthes, Asian slaves and exiles and this constitution is boged on superiority and privilege of whites. Outches had moved west's privileged community view here through colony. This privileged view had turned into a certain coute view. Because some certain and distinvtive limid which prevented perpendicular changes were put among classes. Classification discrimination caused a potential threat for slave class beside native population. These social threats directed Duchth managers towards new searches. These searches caused the birth of Middle classes. For this reason, it became a current issue to bring a group for the aim of defense from far Asiatic is demanded by governor of Cape to be sent a group from Amboyna island in order to meet this need namely in order to protect and defend the colony against the threats of native population and the people who were not white against the threats of native population and the people who were not white.

**Color wars and make people into slaves:** Three tribes were living in Cap, such as Bosima, Hatonto and Khoisan, when Netherlanders came here. The conflict among these tribes for political power made easier the work at governor of

Holland Cap. First, governor Riebeeck tried to have good relationship with Khoisans and gave them a chest of beads, mirror and fabric as a present while sent other tribes to inner regions in order to prevent the cooperation among tribes. Exactly like this, the period of making the blacks into slaves started<sup>[13]</sup>.

**First cultural movements in colony:** When the prohibitions about the religion which started with isolation and then turned into rituals made in closed places secretly didn't give the expected results, colony managers tried to prevent slaves and convicts from creating an opposite identification and authority, by producing a Christian culture. For this reason, they supported the foundation and development of "Groote Kerk" church in Cap and encouraged the slaves for going to church.

Differentiation in place, cultural separation and conflict at identification continued to develop as connected to commerce of slave and exile's flow, Seyyid Alawi was brought from Yemen to Cap as he was chained and he was sentenced in Robben Island which was known as the island of exiles and freedom. After he stayed here for two years, he was believed that it had a mystic power and management of colony gave him the duty of police. By this duty, he could meet with slaves easily and became the first official imam of Cape Muslims. He was buried in Muslim graveyard, "Tana Baru" in Cap.<sup>[14]</sup> The tradition of representation of Muslim society which started with him was continued by Imam Ahmet Sadik, son of Tuan Guru. Exiles formed a social actors chain in Cap. These actors continued to foundation of cultural identification both in place and social life by being jointed to each other in the shape of ring. One of the most important of these rings was Tuan Nuruman. This intellectual was brought from Batavia as an exile and he lived in slave shelters and he became the spiritual consultant of them. The esteem which he gained between slaves and black free society caused a conflict between colony managers and him. Then he was sent exile to Robben Island, Punishment and isolation developed his authority, so governor general Janssen gave him and his family a place of land as a gift as the sign of friendship. He improved here. Here is the first place of Muslim Society which was known as Tana Baru.

This place turned into a Muslim neighborhood by addition of new institutions as time passed. Cultural developments which followed the first hard writing Kor'an in Vergelegen neighborhood of Stellenbosch in 1679 gained dimension of place through the Muslim graveyard, Tana Baru, and the first masjid in this area was built under the leadership of Tuan Guru who was brought from

Indonesia and was an intellectual and convict of government because of that he was in cooperation with Englishes. Tuan Guru who was a religion scholar and Sultan, married with Kaija Van de Kaap who was a free woman. Black free Muslim Coridon who married with a woman who was free like him brought two special real estates in Drop Street and then first masjid mentioned above was built here. First Friday prayers were performed by Imam Tuan Guru. (The permission at worshipping clearly in this masjid opened in 1794 was first given by governor of English Cap, general Craig). Tuan Guru wrote two opuses about religious practices and he was the founder initiator of first madrasa at the same time. First religious school was opened in the pantry of Coridon's house in Drop Street in 1793. Minimum Practices of Theology was taught in Arabic and in Africanian and this school played an important role in transition of slaves into Islam religion.

**Social equality searches in cape colony society:** Convicts, slaves and intellectual exiles who were brought from west and east coasts of Middle Africa, coasts of Indian Peninsula, Madagascar, Sri Lanka, Malesia and Indonesia, Philippine Islands found the conscious at society around religion and vicinity power of colony community on the other hand colony managers and their supporters formed the central power. These two opposite powers developed both each other and conscious of existence which based on opposition of each other showed examples of cooperation sometimes. These two community of colony became nearer in the conflict at power and domination especially between European military and commercial powers. English pressure and threats on colony caused demands of social equality in Cap between 1797-1804. General Janssens gave Free Malays the duty of military profession in order to make a stand political conditions in colony. The promise of religious freedom was given to free blacks in return to this support. Commander De Mist published a digest of laws which consisted of 50 items and as a result, Muslim community gained the right at opening a workshop. The management of colony community passed into hands at Englishes since 1805. English general Baird, made a nice gesture to Cape Muslim Community and guaranteed the conditions which General Janssens promised and gave permission for opening a masjid-estate. In this transition in the place (Mahida, s.14) Equality searches among the powers which formed the colony community created a legal and social area. The constitution which consisted which consisted of two parts became legal in Cap. This legality provided the foundation of a common society area at the

same time. Ottoman Cap Society's relationships started on like a social, political and cultural ground.

**Birth of colony language: Africanian:** The roots of this language reached to 17th century. Especially Netherlander colony managers and society and Englished, Malays, Germans, Portugueses, Frenches and migrants slaves and exiles provided the foundation of a common language. The ground of this common language was created after the cooperation which lasted for nearly to centuries and the Africanian Language which started to be spoken since early 19th century was written by Revistj Du on 14th of August in 1875 and used by Netherlanders as the writing language of colony. Abubekir Efendi who was a Turk Intellectual at Ottoman made important contributions to usage at language of colony, Africanian, as a sedentary language. Muslim's being speaking forced him to learn this language. After seven month's hard work, he not only learnt this language but also he gave some written Works at these work of arts of him was printed in İstanbul a sent Cope. He (Felemenk) language with Arabic letters. Western language researchers researched Ebubelür Efendi's work of arts as a thesis subject, and appreciated his success with amazement.<sup>[13]</sup> Africansca was accepted as an official language with English in 1925, after 1948 in Apartheid period this language of roicist white minority administration which was in South Africa (aiver, s.1 with (democratic) period which, has bez started after 1994, Africansca is still being used as an official language with English

#### **TURKISH EXISTANCE in SOUTH AFRICA**

**An Ottoman Turkish intellectual in cap colonial society : Abubekir Efendi:** European commercial military power's confliction for outhority power caused role difference among especially muslim society and also by taking new rights from these conflictions, they became powerful. However society's culture pieced influence caused social conflictions with medrese a Mescit's becoming Widespread, the problems which was about education increased. At the beginnig at 19th English people started to manege this colony society. In order to prevent Rufai Traikat's practics Cap parliamenter Mr. Roubaix, wants a religious guide to be sent to Cap from Bentita goverment. This application is sent Ottoman Londra, embassy, So Ottoman goverment send young intellectual Abubekir Efendi<sup>[15]</sup>.

Abubekir Efendi a member of aristocrat Kureys family. He completed his education in İstanbul and

Bagdath Madrasa. In 1861 this intelligent man who took attention by Ottoman Sultan entrusted in order to make guidance to Cap Muslim society by Ottoman Turk government in 1862. Abubakir Efendi established first high education center which gave education about Islam teology in cap with the tie of his Hanefi interpretation. Hanefi Islam jurisprudence lessons were given in Ottoman Tedgay school. First through differences a confliction occur in Muslim society about Haram- Halal. This period is important because of its showing the intellectual level among Muslim Intellectuals. If we look the ornaments around the prohibition or permission of water creatures, it can be said Muslim intellectual are far away from world agenda. In addition to this argument Abubakir Efendi caused differences about costume. Men's wearing Fes women's. Being under cover are the popular argument items he caused.<sup>[14]</sup> Abubekir Efendi caused intellectual difference not only in Cape Muslim society but also Colonial Society with the political, commercial and intellectual support of Ottoman Turk government. This difference still save its meaning today<sup>[15]</sup>. Abubakir Efendi added new dimensions about marriage to the social confliction a difference which he started by bringing Hanefi religiousness tradition at education a daily life. He got married twice. His first marriage was made with Rukiye Maker whose mother was English a father was a Capean Muslim. He had two children from this marriage. His first child died in its cooling (childhood). He made his second marriage according to the Muslim rules with Ottoman. Teology school students when his second child was born he had five sons a daughter from his second marriage. These developments as a starter of local problems starts marriage conflicts.

**Intellectual difference and local problems:** Abubekir Efendi tried to realize Turkish Teology tradition. He began concrete steps about this item. First of these steps is his Ottoman Teology school's establishing. Together with this step he caused first social movement. Until this time, Cape Muslim society, has a common life under some thought practice

Started to differentiate with lifestyle religious attitude in addition to the teoric difference. This differentiation feeds a social movement this movement is understood as other movement on the opposite off center movement this result, changes social conflictions from through conflictions Abubakir Efendi wants centralize Hanefi tradition both his craft identity and image which supported by Ottoman Turkish government, on the other hand, he tries to realize the expected mission. Changing Turkish religion of Islam to placed attitude is this

mission's religious dimension. While Foundational contained social steps, are began at the parallel at basic differences, form the ground of local arguments at the sociological measure, at the some time started the local problems. The steps which are stepped\ began about education by Abubakr Efendi started Doctriner arguments this arguments created social conflictions at time. For this reason cape Muslims divided Hanefi Safi Puns into two groups. By the leadhersip at Abubakr Efendi, a small Hanefi group accured. Abubakr Efendi's aim of uniting Cape Muslims in Hanefi teology doesn't come true on the controy differences profound gain a sociological dimension. His pratic steps on family foundation form second step of local problems conflictions. After divarcing his first wife, Rukia Maker, makes his second marriage. Because of this his first wife brings a suit against him to Cape High Law Court around this trial Abubakr Efendi movement places focus of the argument Abubakr Efendi is accused of leaving his wife to her destiny by both his wife and public. After this by writing a letter to Cape High Law Court, he explains by evidences having done unjust claims to him. Davids interprets this event as a gained victory for Abubakr Efendi.

Arguments around this divorcing event grew up the social distance between Hanefi Safi funs. One of leaders of Safi intellectuals Abdol Borns wants Abubakr Efendi's remoted from cape by applying with a petition to Cap Coloni governer Sir Philip Wodehouse. This application causes this local problems reflection to English a Ottoman governments. After this event trials continuous with each other. As a results of this conflictions in 1880 first Hanefi Mascid opens. Davids explained Abubakr Efendi as a gveso who was supported pinancially by Turk government caused throught social arpuments with his work of arts. In Cape Muslim society first science work of arts were written by him with the supported of Turk powernment his two boks named " Beyand Din and Marasid Din " was published in Arabic a Africansca language in Istanbul<sup>[12]</sup>. Devation difference formed the focus of resistance in this geography. First reations against the wish at forming colonies and imperial bazaar came from Muslim population and actors. This resistance was not only a reaction but also center of a continuel struggle. Islamic faith was the main reference and supporter motivation and power source at this control movement. Differences in devation culture gave shape to social constitution and being organized in the place of Cape Colony Society. While Christicity do the duty of impertalism's legality tool, Blamic faith formed the tool out freedom. These opposite roles provided the continuity at conflict and the same time created the social constitution

which head two parts that were opposite each other. Religion continued to play its diagnostic vole on the focuss of conflict. Netherlander colony governers produced different roles against religion. They sometimes gave some reiligious freedom in order to take the control of Muslims and to break their resistance, However, Muslim identification which based on contrast of imperialist caused to be spread at Islamic faith between slaves and convicts and this spreaing worried the colony manegers. This unexpecteal social changes provided the first legal organizations in Cap. Netherlander Colon menagers tried to prevent the spreaing of Islamic faith among slaves by making new laws in 1775. They banned espacially selling at baptism uf Cristian slaves. Even though Abubakr Efendi caused some arguments about social doktorinel by the mission which he wanted to placed, he provided the biggest support for develeppng Cape society's culture language society. In addition ti this with his superior language ability his craft in Turkish, Arabic, English, Africans language's provide big help to developeopng early period Africans language. David interprets that his fonetics assistances to the language Is a sufficient reason for his forgiveness<sup>[13]</sup>. In 1880, in his early eges; 45, he died was piled Cape Muslim graveyard "Tana Baru". After his death his big san Ahmet Ataulah acts a selected role in society. In order to join Cape parliament, attempts politic rivarly; but he is remoted by South Africa Parliementers. He starts to live in Kimberley opens an Ottoman School. He tries to continue his father's mission. His second son Hisam Abdullah manage a muslim school in Part Elizabet for times. He carries on his life in this father's track<sup>[14]</sup>.

**Remzi Bey in Juhannesbourg:** Politic power struggle between Hollanda England brings them face to face after Oceans in Cape Britain's winnig the war which includes 1755 -1802 years, caused " Big White Migration, Boerler Migration" in South Africa. These power struggles caused. White's widespring to country and in addition to this gaining new social a politic rights first times groups who aren't Turkish rake consulate duty for Ottoman. For example, German consul made consul made consulate duty for Otoman. White's rasist administration understanding was complained to 2nd Abdulhamid by Muslims who were living in Johannesburg, as a result of these developments, Ottoman state appointed Mr. Mehmet Remzi as a head counsal to Johannesburg in 1914. After making at two year duty in much pieced a colorful social ground, he died a was piled into Muslim graveyard<sup>[13]</sup>. Johannesburg graveyard formed three main parts. Big part belong to Cristians. South of the graveyard is for

Jewish, nearer to this in muslims part Remzi Bey's grave is there. There are two writings on his tomb, one of them is front and under moon a star in Ottoman language a on back in Latin which introduces Mr Remzi. West of Sewisha Muslim graveyard which are nearer to each other, there is a chinese graveyard.

**Turkish population in South Africa in global period :** In Mesrutiyet years, relationship between Ottoman which is in institutional effort and South Africa Muslims continues with on increased a decreased dimension. Mesrutiyet period developments make pozitive echoes. By establishing " Hamidiye Assocaition " this Muslim Ottoman folk, they informs theing liasion to Sultan 2nd Abdulhamid Durban muslims started in order to give logistic support to Muslim societies which are living outside and 2nd Abdulhamid's indian suveys navies, South Africa Muslims give maddesel a moral effort. These pozitive relation's development is spoiled by second Mesrutiyet administiration. Purings in inner politica reflects negatively to the region also. Mesrutiyet funs who are opposite of 2nd Abdulhamit cut down their relations with region people by creating "Abdulhamit's Muslims" image<sup>[13]</sup>. Although this cut relations South Africa Muslims shows their liasion to Ottoman by helping Ottoman Donanma Cemiyeti a Hilali Ahmer Cemiyeti In Cape, the reason of the war's being long term is Coloni Muslim population's support of Holland administration after was Britain gave the rights which were promised by Holland administration to Muslim excessively, as a response to this Muslims supported Britain. English's want about pOlacing the region a the thought of not breaking down the politic rebtions with Ottoman State, facilitiated Coloni, Muslim population's breathing. In addition to this slavery abolished in 1834 and gave slaves the right of complainig White Master to government. Britain's dominating isn't liked by White Boers, after wars between them, they migrates country's north a establishes two partially independent republic named "Free State a Transval" there. As explained loig walking, with boer migrations not white population is moved to north, as well. As a result of the migration movements the whole country is dicovered by whites, gold a Elmas sources are found in this distant forgotten country. At the end of this developments while the rivarly between white increased, there is no change in black slaves social a politic rights: This developments provide Johannesburg's a central city in this period, three state occur: Cape a Natal is Britian's or ange and Transval Boer's j Africa is local blocks. Power struggle between Boers a English comes to an end by the established South

African Unite in 1910. New government is established. However no politic rights given to the people who aren't white Ottoman state tries to save people's rights living there, with English in diplomatic ways. An ottoman consulate is decided to establish in order to save muslim folk's rights in Johannesburg transual center, as a result of Muslim population's movement from shores to country's inside Ottoman state accepts th folk , living here, as its own folk and the consulate is opened in 13 october 1888. By senging 17.634 turkis liras a 875, sterlin to Turkey in National Struggle Period Guney Africa Muslims give support<sup>[13]</sup>.

In global reliations widespread period after 1980, civil dimension is added to South Africa Turkey relations. Period's leader Turks bring about new relations in education a commerce, area first initiative Turks who gain big success on commerce, forms blanket area. Being center of Johannesburg in big cities of country like Durban, Cape Town and Johannesburg about 15 blanket factories are established a provide country's a continents blanket needs. In addition to this bi importing Texstil products especially curtain fabric, contributes country economy. At the some time Turkish merchant tries to increase initiative share in nourishment area. Education support wotarted by Abubakr Efendi, still continues by civil groups. Social groups which gone from Turkey contribute country's improvement a give production on religion education a formal education. Insipede of being not much, there are some Master students a education assigneds at Johnnesburg RAU and WITS universties. The country in which about zoo Turk lives today every other day the interest of this country increases. I hope sooner that the relations with this prosperous country changes much more effective a productive.

## **RESULTS AND DISCUSSION**

Atlantic beyond power wars which is started for the want of investigetige global commerce ways as an alternative to empire formed the establishing ground of the country construction of South Africa Colony Society also. Because of the tides between global powers, Cape cloni society as established in developng dramatic period. In this institution, Holland, England Ottoman have an active role. While west powers, Portegie, Spain, Holland, England are being the bippest exploation slavery movement's leader insipide of tring to prevent this movement at the beginnig, couldn't have a success a dating from 19th century by developing balance politica with English tried to support in politic, ekonomik a



intellectual measure to again social a politic identity of region's folk aspecially Muslim's in cope coloni society. Global Power ways construction between West a Distant East caused Cape of Good of being global balance and power pinpoint and accuring an global coloni society in there. Between 16th 20th centuries Cape Coloni changed on area which was an indicator of global power mesrutiyet. This global power demonstrations caused socreies which were taken here in conjunction to slavery movement, exploitation local folk. Global power way's construction caused pozitive and negative results. It can be interpreted that living humanity dram by pushing thousand of people, who are broken off their country, culture identity, into a conffliction which has been continuing for three centuries in negative reason a being born today's properous country by moving global unit to this region is a positive season. In order to end Ottoman's Empire Silk Road domination, West states started a movement from circumference to center this movement created a force over the center by exploiting west's circumference parts, In completing this period central purified. At the end of this Nation State conscious was globalized. Changing nationalizatrion to golobal attitude was developed from center to circumference all exploited nations got their freedom. This is ane of the last ring of nations' chain is South Africa. Turkey, South Afica relations which has been started in ottoman period, is developing by evolutional from politie dimension to civilian dimension. Dating from 19th centuries second quarter, Ottoman South Africa relations started by the politic intellectual helps to colony Muslim society around Ottoman's English balance politica and than by gaining an institutional identity consulate was established. In starting of exploitation period military, cultural, economic politic support which was made from center to circumference; changed in Canakkale Kurtulus war period, support from center to circumference was materialized South Africa's Muslims gave economic support to Kurtulus war. In global period South Africa, Turkey rebtions over this historical ground has been continuing with the help of civilion global leader individual institutions in South Africa Turkish population has been continuing his effort of institutionalizm on education economy common memory between two countries folk has a potention which will show direction. Each country should success got benefit from this occupation.

While Boers other whites form their central power, Muslim population formed interual power local societies represented surrounding powers also. Whites mother landilazition natinolization of this geogrophy a muslim populations belonging counsciousness development accepting foregnet societies this situationseperates Cape society also South Africa from other coloni societies. This difference caused a properous country's birth changed it continents leader country.

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