

PUBLIC ORDER PRACTICES IN ISTANBUL AND ITS REFLECTIONS

ON THE SOCIAL STRUCTURE DURING TANZİMAT PERIOD



MUSTAFA AKTÜRK

YEDİTEPE UNIVERSITY

GRADUATE SCHOOL OF SOCIAL SCIENCES

ISTANBUL, 2023

PUBLIC ORDER PRACTICES IN ISTANBUL AND ITS REFLECTIONS

ON THE SOCIAL STRUCTURE DURING TANZİMAT PERIOD

MUSTAFA AKTÜRK

SUPERVISOR

ASSİST. PROF. DR. AYŞEN MÜDERRİSOĞLU

SUBMITTED TO GRADUATE SCHOOL OF SOCIAL SCIENCES IN

PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE OF MASTER OF ARTS IN

DEPARTMENT OF HISTORY

YEDİTEPE UNIVERSITY

GRADUATE SCHOOL OF SOCIAL SCIENCES

ISTANBUL, 2023

PLAGIARISM

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Date : 27.02.2023

Name/Surname: Mustafa AKTÜRK

ABSTRACT

In this study, the public order practices that were implemented in the Tanzimat Period were examined and these practices were handled as a social control element, not as a security activity. Along with the public order practices, the perception of the new administration of the Ottoman Empire in the Tanzimat Period and the Tanzimat Period was examined. The Tanzimat Period, the institutions and organizations established during the Tanzimat Period and the laws and regulations issued from the Tanzimat Period were tried to be handled within the framework of this modern administration perception. This research focused on how and in what way the administrators of the Tanzimat Period asked to implement the public order practices. The question of the position of the social structure of policing and municipal institutions within the framework of the new management perception was also sought within this research. On the other hand, it is explained that the administrators of the Ottoman Empire did not consider the term of public order as a issue, but considered the term of public order as an element of public administration.

Keywords: Tanzimat Period, Social Control, Public Order, Police, Municipality

ÖZET

Bu çalışmada, Tanzimat Dönemi'nde hayata geçirilmiş olan asayiş uygulamaları irdelenmiş olup bu uygulamalar bir güvenlik faaliyeti olarak değil bir sosyal kontrol unsuru olarak ele alınmıştır. Asayiş uygulamaları ile birlikte Tanzimat Dönemi ve Tanzimat Dönemi'nde Osmanlı Devleti'nin sahip olduğu yeni yönetim algısı incelenmiştir. Tanzimat Dönemi, Tanzimat Dönemi'nde kurulmuş kurum - kuruluşlar ve bu dönemde çıkarılan kanun ve düzenlemeler, bu yeni yönetim algısı çerçevesinde değerlendirilmiştir. Bu araştırma, Tanzimat Dönemi yöneticilerinin asayiş uygulamalarını hangi şekilde ve nasıl gerçekleştirmek istedikleri üzerine yoğunlaşmıştır. Polislik ve belediye kurumlarının, yeni yönetim algısı çerçevesinde sosyal yapının hangi konumunda yer aldığı sorusuna da bu araştırma içerisinde cevap aranmıştır. Öte yandan, Osmanlı Devleti yöneticilerinin asayiş mefhumuna bir sorun olarak bakmadığı, asayiş kavramını bir kamu yönetimi unsuru olarak ele aldıkları açıklanmıştır.

Anahtar Kelimeler: Tanzimat Dönemi, Sosyal Kontrol, Asayiş, Polis, Belediye,

PREFACE

The Ottoman Empire completely changed its administrative mentality after the declaration of the Tanzimat Edict. The Ottoman Empire, which did not need to make its central authority felt very much before the Tanzimat Edict, was in search of standing up against the nationalist movements that emerged after the Industrial Revolution and the French Revolution. During this period, the Ottoman Empire set out to test the systems that the modern states, which it was contemporary with, were implemented in their own territories in the name of centralization.

These trial efforts would be realized within the framework of centralization, which was a new management perception for the Ottoman Empire, which was owned by the European states in the Ottoman Empire. The rulers of the Ottoman Empire would want to make the influence of the empire felt in every aspect of life within the framework of this perception of centralization. The applications they put forward in line with these requests are always in the field of interest of researchers.

This area of interest also paved the way for the emergence of this study. The innovations brought in the Tanzimat Period, especially the innovations under the influence of daily life, constitute the main lines of this study. The main aim of this study is to remove the word security from the perception of "security problem" in most of the Ottoman Empire historical studies and to consider the word public administration in terms of public administration. In this study, the element of public order has been tried to be explained through the institutions, organizations and regulations created with the perception of new public administration in the Tanzimat Period.

This study, which emerged as a result of a long and arduous period of time, emerged as a result of the knowledge and experience gained by my esteemed thesis

advisor, Dr. Ayşen Müderrisoğlu. I would like to express my endless thanks to my esteemed professor who has been by my side since the first day of the master's program. I would also like to thank Prof. Dr. Ahmet Taşağıl and Dr. Ferzan Durul, whose support I have always felt behind me and whose assistants I am proud to be. In addition, I would like to thank my esteemed Dr. Ahmet Büyükaksoy and Dr. Furkan Kaya

I can not thank enough my dear mother Yasemin and my dear father Yunus Aktürk, my sisters Merve, Erva, Yaren and my brother Musa Efe, whose supports I have always felt during my long postgraduate adventure. I would not be here today without their support. Finally, I would like to thank the esteemed Sıla Er for being with me at every moment of this work process.

Mustafa Aktürk

TABLE OF CONTENTS

PLAGIARISM PAGE.....	i
ABSTRACT.....	ii
ÖZET	iii
PREFACE.....	iv
TABLE OF CONTENTS.....	vi
INTRODUCTION	1
1. PUBLIC ORDER AS A SOCIAL CONTROL ELEMENT IN THE TANZİMAT PERIOD	4
1.1. What is the Public Order?	4
1.2. Public Order in Tanzimat Period	6
1.2.1. Tanzimat Period.....	6
1.2.2. Innovations of the Tanzimat Period	17
1.2.3. The Term of Social Control and Examples in the Tanzimat Period	19
2. PUBLIC ORDER INSTITUTIONS OF THE TANZİMAT PERIOD	25
2.1. Policing Institutions	25
2.2. Municipality and Urban Planning	35
2.2.1 Urban Planning Activities in the Ottoman Empire Before the Municipal Institution	35
2.2.2. Şehremaneti	39
2.2.3. Sixth Municipal District	54
2.2.4. Fires and Reconstruction Activities	71
CONCLUSION	73
REFERENCES	76
APPENDIX 1.....	88
APPENDIX 2.....	89
APPENDIX 3.....	90
APPENDIX 4.....	91
APPENDIX 5.....	95

INTRODUCTION

The Tanzimat Period is the name given to the period that includes a series of regulations that the Ottoman Empire put forward with its modernization intentions between 1839 and 1876. This period was a period when the Ottoman Empire had to create a different perception of administration. The historical past of the Tanzimat Period is not very bright in terms of the Ottoman Empire compared to the states it is contemporary with. The commodity to catch up with the modern states that began towards the end of the eighteenth century, it emerged in the minds of the state officials together with the Sultan Mahmud the Second, who reigned in the first quarter of the nineteenth century, but the Ottoman Empire could not take action because it could not control its own internal dynamics, or even if the Ottoman Empire took action, it remained a limited movement. The abolition of the Janissary Corps in this time period was a very important touchstone in this respect. It should be stated that the notion of Janissaries has been a problem for the Ottoman Empire in terms of administrative and administrative aspects for many years. The elimination of this problem paved the way for the steps to be taken in the requirements of the nineteenth century. The Edict of Gulhane is the first and most important of these steps. These steps taken during the Tanzimat period should be considered as the interventions of the state in the public sphere.

The Tanzimat authorities tried to regain the infrastructural power that the Ottoman Empire had not had for years, with the public interventions they had made. These practices that they have put forward are a quest to reconsider public order with bureaucratic stages. The process, which started with the *Ihtisab Ministry*, which was

created to fill the public sphere after the Janissaries, continued through police organizations and municipal institutions.

This research was chosen from this point of view and aimed to be examined as a thesis study. In this study, the administration understanding of the period was explained and the institutions that carried out the public order and municipal works that the Tanzimat had put forward or revived to ensure public order were examined. In addition, it should be noted that in this study, the sample of Istanbul was used in order to have clearer boundaries of the study.

Although many writings, articles and theses on the subject of public order were encountered during the literature studies, most of these theses focused on the political uprisings and chaos against the Ottoman Empire. This study set out with the aim of putting a different perspective from the works mentioned. This perspective; public order is considered as an element of social control.

If it is necessary to mention the works used in this study, first of all, Halim Alyot's work titled "*Türkiye'de Zabıta*", published in 1947, has an important place in our work by describing all the phases of the history of the Turkish Police Organization from the very beginning to 1947.

Secondly, Another important work is Osman Nuri Ergin's "*Mecelle-i Umûr-ı Belediye*", which was published 1995 as the same edition. It is unthinkable that this study, which offers an answer to every stage of urban history studies, should not be included in public order and municipal history studies. That is why it has been included in our study.

Finally, it is necessary to open a separate parenthesis for the theses that were used as source material in this study. In this context, Önver Şevki Bilgehan's master's thesis titled "*İstanbul'da İlk Belediye Teşkilatı Altıncı Daire-i Belediye*", and Zafer Orha's master's thesis named "*Osmanlı Devleti'nde Modern Belediyeciliğin Doğuşu ve Altıncı Daire-i Belediye Örneği*" and Abdullah İslamoğlu's PHD dissertation named "*Osmanlı Devletinde Modern Belediye'nin Hukuksal Açıdan Kurumsallaşması*" was used as the source material in this study. In addition, archival documents, excerpts from the official newspaper of the period, photographs and a map of the Tanzimat period were also used in our research.

In the first part of our study, it is aimed to explain how the social control mechanisms implemented in the Tanzimat period were handled as public order and how public order was ensured in the Tanzimat period by redefining the security through these mechanisms. Public order is defined and the evolution of the state mechanism on the social control element is expressed by expressing which of the definitions of public order is the basis of this study. The importance of social control in the infrastructural power of the state is emphasized.

In the second part, the reason for the important position of the Tanzimat period in the history of the Ottoman State has been tried to be explained. It has been explained how the innovations of the Tanzimat period reflected on social control and the infrastructural power of the state. The second part of this study is to explain the phases of the establishment of policing and municipal institutions, which became the providers of public order in the Tanzimat period.

CHAPTER 1

PUBLIC ORDER AS A SOCIAL CONTROL ELEMENT IN THE TANZİMAT PERIOD

1.1 What is the Public Order?

Public Order, a word of Persian origin, means peace and well-being. The origin of the word comes from the word “*asad*” and “*asad*” also means to rest and in other words to be calm. Its English as “*public order*”; Public order, which we see in French as “*public ordre*”, has found a place for itself in Western languages as public order. (Nişanyan Sözlük)

According to the TDK, the meaning of the word public order is defined as "the state of a place in order and security, regularity and security".(TDK) The word *public order*; it is understood that it is expressed in English with meanings that mean public safety and peace.(Tureng)

The definition made by TDK from the definitions above is more suitable for the idea put forward by this thesis.. It is expected that the way in which the issue of public order, which is our main problematic, which we will talk about in the following stages, is handled will be an answer to the questions, problems and problematics within the framework of this definition.

"What is public order?" The answer that can be given to the question is as follows: Public order is an element of public administration and has different meanings in different periods. While describing the *public order*, Levy-Aksu stated that the term of public order is the most appropriate expression for public order. Also she defined *public order* as “the actions of the police in order to protect inner peace in

daily life, which makes itself the guarantor of the sociopolitical order”. (Levy-Aksu, 2017, p. 59-60)

The problem of public order is an issue that societies have been trying to solve since prehistoric times. In fact that over the centuries, different methods have been developed and social order has been tried to be maintained. Especially after the industrial revolution that emerged in the eighteenth century, the disorder experienced in urban life with industrialization encouraged societies to use different methods. (Dodsworth, 2008, p. 1-2)

The demographics of the cities started to change in with the migration of a segment that had no knowledge of city life to the locations that have completed their industrialization and are now described as industrial cities. In this process of change, the existence of people who have recently settled in the city from rural life, but who have not been able to adapt to the cultural life of the place where they have settled, stands out. (Es & Ateş, 2004, p. 206-207)

Adaptation processes to cultural life constitute a significant issue in terms of consolidating the infrastructural power of states. The states have evaluated the failure of this adaptation process to be achieved by using different social control mechanisms. As a result, as defined by Barkey and Parikh, “The State; It is a management apparatus that seizes, controls, exerts domination, and provides the political, legal, and normative order of society.” (Ergut, 2015, p.12-18)

While the states were aiming to provide social order, they did this with the elements of social control. These elements are the oppressive apparatus and the ideological apparatus. While oppression devices appear as elements that make the presence of the state feel physically; ideological devices aim to make the existence of

the state felt in the minds and ideas of people. However, it should not be forgotten that both are an element of social control and a means of establishing the State's infrastructural power. (Bektaş and Bakacak, 2009, p. 39-42)

Infrastructural power would be able to be established in modern states by making its presence felt in all aspects of society. In this new period, states desired to eliminate possible irregularities in the social control mechanism before they came to life, rather than after they had occurred. They were aware that they would not be able to achieve this if the actions they would take in this direction did not reach all segments of the society. This awareness will in the future be seen as the unification of the policing work under one institutional roof. (Subaşı, 2018, p.122-125)

The ideal of penetrating all levels of the society has been tried to be achieved by using bureaucracy. The hierarchical public order provided by the bureaucracy has made the society a part of the administrative power by including it. Thus, it was aimed to establish the control of the society easier. (Deflem, 2000, p. 740-41)

The nineteenth century is a very important time period from the point of view of public order and social control. The establishment of the modern police force took place in the first half of this century. The modern police emerged as the irregularities began to be absorbed into the order before they occurred. The police or law enforcement has no longer been involved in irregularities/incidents and has become a preventive. (Subaşı, 2018, p. 122-125)

The transition to this preventiveness began to occur as a result of the development and establishment of a different philosophy of sovereignty of social surveillance. This philosophy of sovereignty is defined by Michel Foucault as “*governmentality*”. According to the transmission of the Deflem, Foucault stated that

the emergence of this philosophy was in the sixteenth century, but this understanding was accepted and put into practice in the nineteenth century. (Deflem, 1997, p. 150–151)

Adopting the above-mentioned sovereign philosophy, the administrative power learned how to dominate the public space by creating a surveillance device over the society through "*observatories*". Thanks to the theories they applied in these "*observatories*", the observations they made, and the experiences they gained, they understood how they would spread this knowledge to the general public. By means of these achievements, a new surveillance device emerged. This surveillance device will now begin to appeal to the whole public sphere. (Foucault, 2019, p. 255–262)

In the modern understanding of the state, the power of administration, in other words, the power of the state, Michael Maan, defined as “the capacity of the state to actually penetrate civil society and to put political decisions into effect logistically in large sections”. States had found the opportunity to make their presence felt more in the areas where they are sovereign. In this direction, they had passed to regulations that will make their will felt directly rather than indirectly. According to Ferdan Ergut's quote from Charles Tilly, it has been revealed how the committees that took over the administration after the French Revolution were able to integrate into society directly, thanks to the bureaucracy created by the administration. (Ergut, 2015, p. 27–31)

1. 2. Public Order in Tanzimat Period

1.2.1. Tanzimat Period

According to TDK, *Tanzimat* literally is the plural form of the word *tanzim* and is the name given to "all of the measures taken for the improvement of administrative affairs" (TDK). The word *Tanzim* is an Arabic word and the root of the word consists of the letters “*nzm*”. The word “*Nzm*” means to arrange and to put in order. (Nişanyan Sözlük)

Considering the word *nizam*, The period of Selim the Third (1789-1808) will come to mind. The arrangements that started in the army during the reign of Selim the Third and continued in the general administrative style were called *Nizam-ı Cedid*, which means new order. (Beydilli, 2007, p. 175-178)

At the beginning of the nineteenth century, Mahmud the Second, who thought that the basic element of the modern state understanding was centralization, took important steps to consolidate his own infrastructural power. For this cause, he turned a blind eye to the elimination of the *Âyan* of Rusçuk Alemdar Mustafa Pasha, who first enthroned him, by the Janissaries. The *Âyans* became a feudal power in their region with the tax tenders they received from the end of the XVII century. (Ortaylı, 2019, p. 35-37)

Alemdar Mustafa Pasha, the *Âyan* of Rusçuk, entered Istanbul with his forces in order to re-establish Selim the Third, whom the Janissaries wanted to dethrone, on the throne again. When *Âyan* Alemdar Pasha learned that Selim the Third was killed by the executioners, he made *Şehzade* Mahmud the ruler and was appointed as the

grand vizier as a result of the throne he gifted to the new ruler. When Alemdar Mustafa Pasha took charge, he immediately prepared a text of agreement with Mahmud the Second in order to consolidate the position of himself and other *Âyans* and had Mahmud the Second sign this text with the participation of other *Âyans*. The name of this text was *Sened-i İttifak*. Alemdar Pasha, who got stronger after the signing of the *Sened-i İttifak*, tried to revive the *Nizam-ı Cedid* army, which was abolished after the Janissary uprising. These revival efforts again brought with it a Janissary uprising and as a result of this uprising, Alemdar Pasha was killed. Although the Janissaries desired to dethrone Mahmud the Second, he was able to continue to sit on the throne by having the other heir to the throne strangled and accepting the demands of the Janissaries. (Uçarol, 2015, p. 125-128)

After the grand viziership of Alemdar Pasha ended, the *Âyans*, who were a local power, did not disappear suddenly. Mahmud the Second used different techniques to eliminate these local forces and to make his political influence felt in those regions. As an example of this different technique, the management of Bozok *sancak*, which was ruled by *Çapanoğulları* during the *Âyan* of the period, was given to Governor Ali Pasha, who was the ruler of Kayseri at the time, after the death of *Çapanoğlu* Süleyman Bey. Another different technique was the elimination of the *Âyans* by military force. In 1822, the *Âyan* of Peloponnese of the time, *Tepedelenli Ali Pasha*, was also eliminated in this way. (Özcan, 2002, p. 1307-1310)

Mahmud the Second, whose infrastructural power was still weak, tried to enter into a series of centralization movements. Janissary units were abolished and the *timar* system was ended. Governors were appointed and turned into salaried statesmen. Census and land measurement were carried out to ensure financial centralization. The establishment of ministries, which was one of the arrangements

made to strengthen the central administration, took place in this period as well. The establishment of the Ministry of Foundations was considered as an attempt to directly control the lands given as foundation lands. (Lewis, 2015, p. 125-132)

The Ottoman Empire clearly realized that it was behind the European states, which it was contemporary with, in terms of administrative and social aspects. During the reign of Selim the Third and later during the reign of Mahmud the Second, military and administrative (especially military in during the Selim the Third) arrangements were made. However, the regulations had to be shelved due to the Janissaries, which was a necrosis situation on behalf of the central organization against these regulations. (Közlme, 2018, p. 143)

After the *Vaka-i Hayriyye* (1826) happened, Mahmud the Second began to implement these modern administrative arrangements. During this period, *Privy Secretariate* (*Sır Kâtibliği*) which carried out the secretariat activities of the Sultan, became the *Chief Clerk of the Mabeyn*. As a supreme council for general administrative affairs, *The Meclis-i Vâla* was established and in order to ensure the functioning of the *Meclis-i Vâla* well, subassemblies were established for the ministries. (Akyıldız, 2003, p. 250-251)

Ministries were established by establishing a system that can be explained as a ministry system. *The Chief Assistance of Grand Vizier* (*Sadaret Kethüdalığı*), which was working under the Grand Vizier as the *Ministry of Civil Service* (*Mülkiye Nezâreti*), *Financial Offices* (*Defterdarlıklar*) were modernized and renamed as the *Ministry of Finance*, after the *Ministry of Foreign Affairs* (*Hariciye Nezâreti*), which was established in 1837, the *Ministry of Civil Service* (*Mülkiye Nezâreti*); It was brought into being as the *Ministry of Internal Affairs* (*Dâhiliye Nezâreti*). The officers

of the Ministry of Foreign Affairs and the Ministry of Internal Affairs were also divided into two groups after the establishment of these ministries, as Foreign Affairs Officers and Internal Affairs Officers. (Çadırcı, 1988, p. 604-605)

The Tanzimat Period refers to the period that started with the reading of *Gülhane Hatt-ı Hümayunu*, which was prepared by people who emphasized that such innovations should be made and even thought to carry these innovations further, by *Mustafa Reşid Pasha* on 3 November 1839 in *Gülhane Park*. *Mustafa Reşid Pasha*¹ appears here as an important figure. *Mustafa Reşid Pasha* gained a reputation thanks to his actions in the 1829 Ottoman Empire - Russian Wars, and due to this reputation, he participated in the post-war peace negotiations as a chief clerk. His adventure, which started from here, was crowned with the title of *Minister of Foreign Affairs*, which was given to him when he returned to his country, thanks to the experiences of his assignments in London and Paris embassies from time to time. During the years he spent abroad, during the French occupation of Algeria, a territory of the Ottoman Empire, he also carried out works such as preparing propaganda through the French press in order to create an image in favor of the Ottoman Empire in the French public opinion. (Beydilli, 2020, vol. 31, p. 348-350) *The Tanzimat Edict* contains exactly the regulations that administrators such as *Mustafa Reşid Pasha*, who were mentioned above, believed and wanted to implement. This group with a non-Ottoman world perspective, aimed to place the Ottoman Empire at the point reached by the European states, which were contemporary and were in constant contact with them.

Mustafa Reşid Pasha, who knew that the condition of reaching the point reached by the European states was to become a European state, after making sure that Sultan Mahmud the Second, thought like himself, he started attempts to make the

¹See Kemal Beydilli, *Mustafa Reşid Pasha* Article in TDV İslam Ansiklopedisi

Ottoman Empire a European state with the people he met while he was on duty in London and Paris. During a meeting in which attempts to make the Ottoman Empire a European state continued; The French King of the period, *Louis I. Phillippe* mentioned that in the past, European states did not see the Ottoman Empire as a European state. In the continuation of the speech, he mentioned that the Ottoman Empire did not see itself as a European state and stated that this situation should change now. (Karal, 2019, p. 121-125)

The Ottoman Empire, which wanted to take its place among the European states, declared and implemented *The Tanzimat Edict*, which was the result of the efforts of *Mustafa Reşid Pasha* and constituted a series of regulations that could raise the state to the position of modern states. This inference can be made thanks to the equality and justice-emphasized rules contained in *The Tanzimat Edict*. It is known that these emphases are among the basic elements of nineteenth century European thought. From this point of view, the emphases mentioned in *The Tanzimat Edict* show that the Ottoman Empire wanted to have a modern administration approach. (İnalçık, 2019, p. 99-106)

Helmuth Von Moltke, who was trying to map Istanbul at that time, conveys the situation the Ottoman Empire was in as it entered the Tanzimat period:

Greece gained independence. *Moldavia*(*Buğdan*), *Wallachia*(*Eflak*) and Serbian only apparently recognizes the sovereignty of *Bâb-ı Âli* and the Turks see that they are exiled from these provinces. Syria and Adana (province of Cilicia) and Crete, the conquest of which cost 55 attacks and 70,000 Muslims' lives, were lost without even drawing the sword and became the gain of a rebel pasha. While the sovereignty in Tripoli has just been re-established, this place

is now in danger of being lost again. Other African states on the Mediterranean coast have little or no connection with the *Sublime Porte*. If France is still hesitant to keep the most beautiful of these countries for itself, it is because it is more afraid of the cabinet in St. James than the *divan* in Istanbul.

(Moltke, 1969, p. 42-44)

The Tanzimat Edict included regulations in which the modern management approach is dominant, everyone has equal rights before the law, the security of life and property is guaranteed by an edict, and a regular recruitment process is initiated. (İnalçık, 2019, p. 99-106) In addition, the *tax farming system* (*iltizam sistemi*) and every application related to the tax farming system were abolished with the Tanzimat Edict. (Lewis, 2015, p. 127-129; BOA. İ.DH. 6-242)

In addition to tax farming practices, different administrative and administrative methods had been started to be applied. The mandate of the governors has been narrowed down and the governors have been made responsible only for public order. The continuation of tax collection and economic enforcement, which was one of the former duties of the governors, was left to the responsibility of a manager who was appointed directly from the palace from Istanbul. (İnalçık, 2019, p. 173)

Governors and tax inspectors were not the only ones whose areas of responsibility have changed. With the will of *Gülhane Hatt-ı Hümayunu*, the Sultan reduced his area of responsibility, albeit a little. *The Meclis-i Vâla* and subassemblies, which were created before the edict and whose content was changed after the edict, went beyond the presence of the advisory council; It has been seen that they have undertaken duties such as drafting the law and doing the job of enforcement the law.

(Tanör, 2016, p. 82-88)

Another transfer of authority mentioned in the edict also occurred in the legal field. The Sultan has the ability to impose punishment on his own will within the limits of customary law in the previous periods. After the *Gülhane Hatt-ı Hümayunu*, this authority was transferred to the established courts. The changes made in the legal field were not limited to this. Procedures such as not being accused and not being tried for illegal reasons, being tried in a just and public way are among the elements that *Gülhane Hatt-ı Hümayunu* desired to put into effect in the legal field. (Ulu, 2021, p. 242-244)

It is useful to look at the proclamation of the Tanzimat Edict and the innovations brought by the declared edict from the point of view of *Abdülmecid the First*, the sultan of the period. The travel that Abdülmecid the First organized to examine the situation in the lands he ruled was an example that will answer the questions of why these new regulations, which took place during the Tanzimat period, were carried out during the reign of Abdülmecid the First. (Çadırcı, 1997, p. 182)

Another thing that the Tanzimat Edict and the administrators of the Tanzimat Period aimed to implement was to liquidate the outdated institutions and to put into practice institutions over which the state has more say and control. To give an example, the institution of kadi was an institution of great importance in the Ottoman Empire. The reason for this is that kadis were both governors, judges and the most authorized person responsible for performing municipal works in their places. In addition, they were also in charge of technical follow-up of applications such as market-bazaar inspection and price inspection, as if there were no three separate job descriptions. The Tanzimat administrators also intended to get rid of such institutions that could not respond to the increasing population. (Çelik, 2019, p. 51)

After the proclamation of the *Tanzimat-ı Hayriyye*, the duties of the Sublime Porte (*Bâb-ı Âli*²) were expanded to include all spheres of daily life within the control circle of the state. This new management approach brought to the Ottoman Empire by the *Tanzimat-ı Hayriyye*; it meant the new order, the law and the control of the Ottoman people (*reaya*) in every aspect. The Tanzimat administration approach was in an effort to reach its goals through a more centralized bureaucracy based on the principles mentioned above. (Çelik, 2019, p. 56)

An example from the news journals, which were a part of opinion polls, a product of the bureaucracy in question, showed that the new management approach was welcomed by the Ottoman people. A non-Muslim merchant from Ortaköy mentioned that the Tanzimat administration had put things back on track, that people in Istanbul were on their own terms, that there was never any noise or extremism, and that people lived happily thanks to the Sultan. (BOA. İ. DH. 88-4398)

Tahrir-i Nüfus ve Emlake Dair Talimatnâme (Census of Population and Regulation of Property), dated 1860, which was put in place by the implementers of the Tanzimat, was significant in terms of demonstrating how the administration had changed its view of human and urban space as a result of the modernization experienced to date. With this instruction, for the first time in the Ottoman Empire, the term of issuing a resettlement permit was introduced. Thus, the citizens of the state received an identity. The census adopted the principle of counting the entire population, male and female. In addition to this, all buildings would be assigned a number in the urban space. In other words, the place of each person in the face of the state would be determined by accuracy. In parallel with this, cadastral maps came to

² It is the name given to the place that was considered the center of the state administration until the day when the Ottoman Empire was erased from the historical scene. (Pakalın, 1993, p. 136)

the fore to accurately determine the location and boundaries of real estate. Obligations to obtain licenses and pay "architectural fees" were imposed on new buildings being built in the city. Thus, the institutional core of the modernist legitimacy of the development of the city was formed. (Tekeli,2015, p. 193-194)



1.2.2 Innovations of the Tanzimat Period

The purpose of the *taxpayers*(*Muhassıllar*) in the provinces were to take away an important task such as tax collection from people such as the governor, local notables and *tax farmers*(*mültezimler*), and to end the negative experiences and procedures that were experienced in the tax collection process in the past. In the previous title, it was mentioned that the tax farming practice was abolished in the Tanzimat Edict, but the amount of tax collected by the taxpayers would not have satisfied the central authority, and after a while, a return to the tax farming system was experienced.

(Ortaylı, 1974, p. 33)

Taxpayers would explain their job descriptions to the important people of the region to which they were sent. After making the job description, they would organize a council and make the assessment of how the tax of that region could be collected according to the conditions of the region, with the council they had formed. The taxes to be collected would be in cash and the taxpayers would send their salaries and the remaining needs to the center to transfer the surplus amount from the collected taxes to the treasury. (Özkaya and Akyıldız, 2020, p. 18-20) Ortaylı counts these assemblies as the first example of the local administrative board in the history of Turkey, even in a narrow sense, since taxpayers assemblies had a say in this and similar decision-making processes. (Ortaylı, 1974, p. 33)

These established assemblies had not been able to work in the desired and. In some regions, negative situations were encountered. Especially in 1840, uprisings that led to the murder of taxpayer Hilmi Efendi in Tokat broke out. Uprisings were seen not only in Anatolia but also in Rumeli. It will not be possible to ignore such a

negative situation that, since 1841, the *defterdarlık* institution had taken the place of taxpayers with broader powers. (İnalçık, 2019, p. 99-106)

The effective implementation and realization of the promises of the Tanzimat was a very important element for the managers of the new era. It has been a matter of curiosity why continuity could not be ensured, especially the Sultan, such as the institutions that were created like the above-mentioned institutions, or that were renewed and reconstituted with modern thoughts. For this reason, one Muslim and one *kocabaşı*³ (non-Muslim official) from the governed provinces were summoned to Istanbul and information was gathered from them about the situation and conditions of the provinces under their administration. The grand vizier made a speech and explained to the visitors that the necessary arrangements would be made by means of the information obtained. (Takvim-i Vekâyî nr. 287, 17 Cemazeyilevvel 1261(24 May 1845))

³ It is the name given to the representatives of the Christian minorities in the provinces and districts. (Sakaoğlu, 1985, p.267)

1.2.3 The Term of Social Control and Examples in the Tanzimat Period

First of all, In order to analyze the term of social control in the Tanzimat Period, it is necessary to refer to the term of social control in the pre-Tanzimat Period. In this context, in the pre-Tanzimat Period, the Ottoman Empire acted with the awareness of a society in which the people (*tebâa*) it governed had an identity based on the religion and belief they believed in in order to provide social control more easily. Different religious groups lived in different neighborhoods. They were also responsible for the general situation of the neighborhoods in which they lived. (Yel and Küçükaşçı, 2003, p. 323-326)

For example, in a study focusing on the eighteenth century neighborhoods, subjects such as the social and administrative management of the Ottoman neighborhoods, the handling of their physical elements and population structures were discussed. In particular, it was added that the Ottoman Empire was shaped around a religious structure as a form of settlement and that the responsible of the religious structures were also helpful and had a say in the management and security of the neighborhood. (Topuz, 2017, p. 261-265)

In the pre-Tanzimat Period, Istanbul's public order and general situation were in a significant situation. For example, in order to be transferred to Dersaadet, it is necessary to have a certificate of transit or internal passport (*Mürur Tezkiresi*). Thanks to this document, the population living in the city did not increase and stayed in a controllable position. In order to prevent possible migrations to Istanbul, only the application certificate of transit or internal passport was not applied. In view of the increasing immigration to the city, it was the case that most of the people who came to the city are men. In this case, it was necessary to take precautions. The governor of

Istanbul(*İstanbul Kadısı*) of the period, janissary chief Abdullah Pasha, Prefect of the city(*Şehremini*) and Chief Architect (*Mimarbaşı*) were notified not to build new bachelors' houses, and it was submitted that bachelors rooms should not be built in order to prevent the arrival of the city. (BOA. A.DVNSMHM.d 141-13)

Various arrangements had been made due to the events that bachelors people experience in the city. In this context, the living of bachelors people in Istanbul had been subjected to certain conditions. A surety from the craftsman's guild(*esnaf loncası*) was required for those who were tradesmen. These persons would reside in the nearby bachelors' rooms in the regions where they would worked. The people who would stayed in these rooms and those who vouch for them were recorded through the *defters*⁴(official registers). (Koçu, 1961, p. 2392-2394) These registers were called surety(*kefalet*) and inspection registers⁵.

Bachelors and their sureties were not only registered in the surety and inspection registers. They could also be registered in the population registers. According to the population register of 1792, one hundred and fifty-eight undocumented bachelors were identified in the neighborhoods of Bayezid-i Veli Mosque, Merkepçiler Kapısı, Bayezid-i Veli Mosque, Merkepçiler Kapısı, Şehzadebaşı, Çukurçeşme, Saraçhanebaşı, Yeniodalarbaşı, Et Pazarı, Fatih Sultan Mehmed Mosque, Atık Ali Paşa Çarşısı, Keçeciler, Karagümrük, Salmatomruk, Sultan Selim Mosque, Balat and Küçük Mustafa Pasha Bazaar. These people were sent to the Chiefdom of Janissary(*Ağakapısı*)⁶. (Gezer, 2014, p. 539-541)

⁴ See Defter. (or "tefter") means notebook or book in Turkish, but it appears as a management and accounting record document in the Ottoman Empire period. (Lawinsider)

⁵ See the information about surety and inspection registers. Betül Başaran, " *İstanbul Kefalet Ve Teftiş Defterleri* ", Antik Çağ'dan XXI. Yüzyıla Büyük İstanbul Tarihi, vol. 4, p. 584-587.

⁶ See the information about the Ağakapısı. Semavi Eyice, "Ağakapısı", TDV İslâm Ansiklopedisi, ; Pakalın, 1993, vol.1, p. 23-24

In the regulation of the Chiefdom of Ihtisab (*İhtisap Ağalığı*), which took over the duties of the Istanbul kadi after the abolition of the Janissary corps, it was mentioned that there was an increase in the number of bachelors' rooms in Istanbul and the necessity of preventing them. (Ergin, 1995, vol.1, p.330) Regarding this, as a result of a research that Kaptan Pasha had done in Kasımpaşa, where he was responsible for public order, bachelors people who did not have a vouch were placed in the navy. (BOA. D. BŞM. TRE.d 15745) It is also seen in the archive documents that the bachelor's rooms, which were intended to be built on the burned places in this period, were demolished and the construction of buildings in this manner was not allowed. (BOA. TS. MA.e 899 – 41)

In addition to these, practices such as preventing possible migration to Istanbul by developing the cities around *Dersaadet* have also been tried. A quote from the Registers of Important Affairs (*Mühimme Defteri*) is a good example of this situation:

Makarr-ı Hılafet-i İslamiyye olan mahmiye-i İstanbul'da fî'l-asl sakin olanların emr ü taayyüşlerinde rahat ve refahiyetleri İstanbul şehrinin mezahime-i nistan himayet ve siyanete menut ve taşra vilâyetlerinin mamur ve abadan olması dahi evâmir-i âliyyemle varide olan teklifatın edasına herkeste suhulet ve vüsat olmasına merbut idüğü cümlelerin malumu olup... yakınlarda taşradan bila-ferman öğücü ile gelen bazı kimseler ahz olunmaları ile istintak olunduklarında kimisi vali-i vilayetin ve kimisi kuzât ve nüvabın ve âyan ve murabahacı güruhlarının mezalim ve taaddiyatlarına takat getürmedüğümüzden naşı memleketimizi terk edip gelmişizdir deyü takrir etmeleri ile bu misüllüler bi'l-cümle buldurulup vatan-ı aslîlerine eğerçi irca

ve irsâl olunmuşlardır.⁷(Mühimme Defteri, Nu. 153, Hicri 1196 (Milâdi 1781)
(Tongur, 2016, p. 80)

Social control against bachelor people was not limited to the pre-Tanzimat period. In an archive document dated February 15, 1868, it was ordered that people residing in inns and bachelor rooms in Dersaadet and Bilâd-ı Selâse, whose condition was unknown, should not be allowed to stay in these places at night. (BOA. MVL. 883-57)

If it is necessary to mention the term of social control in the post-Tanzimat period; it can be said that the authorities of the Ottoman Empire were very sensitive about the changing management understanding after the Tanzimat and its reflections on the society. The Ottoman Empire authorities, together with the Tanzimat, sought to gather information about what the society thought about the innovations and general situation. There was a kind of application similar to this application in the past. The elites of the palace went down to the bazaar or market in disguise and exchanged information about the general situation with the tradesmen and the people. After the Tanzimat Edict, this application became more bureaucratic and more specific. Thus, a few people were assigned to collect information under the umbrella of the Ministry of War(*Seraskerlik*), and these people might be of various races and religions. They usually sit in coffeehouses and took notes on whoever talks. They prepared a report that included not only the content of what they were talking about, but also who the speaker was, which coffeehouse she or he was in, and the location of this coffeehouse. (BOA, C.AS.101.4584; BOA, C.AS..187.8066)

⁷ In the first five lines of the aforementioned quotation, the importance of protecting the current human population of Istanbul has been emphasized. In the last six lines, there is the question about why the group trying to move to Istanbul wants to come.

In the studies on the news journals(*Havadis Jurnalleri*), it is claimed that the news journals made by the Ottoman State administrators were a significant practice in terms of social control and surveillance practices. (Kırlı, 2009b, p. 184-189) These journals had also brought a different perspective to the relations of the Ottoman Empire with its subjects. (Kırlı, 2009a, p. 99-100) Although the news journals were brought to life as an practice useful to find answers to the comments and reflections on the changes made in the state administration, they shelved in a short time on the grounds that the civil servants did not work well enough. (BOA, İ.MVL.573)

Although the existence of the newspapers, which were the first written reflections of public opinion in the Ottoman society, existed in the Ottoman lands until 1821, the Sublime Porte administration remained indifferent to this situation for a period of ten years. It is known that the first official newspaper appeared after the *Kavalalı Mehmed Ali Pasha* uprising. Among the reasons for this is thought to be an attempt to counter the efforts of the Egyptian Governor to create public opinion during the rebellion. (Koloğlu, 2010, p. 53)

In order to see how much the infrastructural power of the Tanzimat administrators had on society, it is necessary to look at the arrangements made for marriages in this period. In these regulations, it was stated that gift giving between families was prohibited, weddings to be held should not last more than two days, and the content of the meal to be given at the wedding was detailed.⁸ (Avcı, 2007, p. 6-7)

⁸ See for details of this arrangement, “Announcement Containing a Notice on the Article of Marriage” *Düstur*, First Arrangement, vol.1, p. 736-741

CHAPTER 2

PUBLIC ORDER INSTITUTIONS OF THE TANZİMAT PERIOD

2.1 Policing Institutions

When public order was not considered as a social control element, it appeared in Turkish states with versions that were not very different. This term usually expressed as a search for security provided by army commanders and their subordinates. The commander of the army was in the position of "*subaşı*" in charge of public order and police affairs.⁹ The position of *Subaşı* was also found in the Ottoman Empire, but while the *subaşı* was only responsible for the public order of a region, the governor(*kadı*) was in a position to be responsible for all kinds of administrative activities of the region to which they were appointed. (Alyot, 2008, p. 10; Özcan, 2013, p. 128-130)

After the conquest of Istanbul(1453), a different public order situation began to be in question. Four different task groups were in a position to ensure the safety of Istanbul. *Topçubası*¹⁰, *bostancıbaşı*¹¹, *kaptan-ı derya*¹² and *cebecibaşı*¹³ were assigned to protect the public order of different neighborhoods and districts.¹⁴ Head of Artillerymen(*Topçubası*) was responsible for the security and public order of Tophane

⁹ The position of Subasi also found its place in the Ottoman Empire, but it was not as high as the position of the army commander and existed as a lower rank. (Alyot, 2008, p. 11)

¹⁰ This expression means the Head of Artillerymen. (Bearman,Bianquis,Bosworth,Donzel and Heinrichs, 2000, p. 564)

¹¹ This expression means the Head of Gardening officer in Sultans' Palaces. (Uzunçarşılı, 1986, p. 1277-1279)

¹² This expression means title of the commander-in-chief of the Ottoman navy. (Özbaran, 1997, p. 571-572)

¹³ This officer was the head of the unit responsible for weapons and their maintenance.

¹⁴ The four different elements that are mentioned were the soldiers of the Janissary Corps. See the information about Janissaries: İsmail Hakkı Uzunçarşılı's *Osmanlı Devlet Teşkilatı 'nda Kapıkulu Ocakları* and Cemal Kafadar's article with the same name in *Dünden Bugüne İstanbul Ansiklopedisi*.

and Beyoğlu districts. The Gardening Officer(*Bostancıbaşı*) was responsible for the security and public order Üsküdar, Eyüp, Kağıthane, two sides of Bosphorus, Kadıköy, Prince Islands and Ayastefanos which is calling Yeşilköy today districts; the *Commander-in-Chief(Kaptan-ı Deryâ)* also known as *Kapudan Pasha* was responsible for the security and public order of Kasımpaşa ve Galata districts; *cebecibaşı* was responsible for the security and public order of Ayasofya (Hagia Sofia), Hocapaşa ve Ahırkapı neighbourhoods. This situation continued like this until the Auspicious Incident.¹⁵(Özcan, 2013, p. 128-130 ; Alyot,2008,p. 55-59)

Since the Grand Vizier was the main responsible of the general administration in the Ottoman Empire, he was asked to ensure order in Istanbul and the continuity of daily functioning. Both *the Agha of the Janissary(Yeniçeri Ağası)* and the governor(*kadı*) were obliged to inform the *Grand Vizier* about the state of affairs and general affairs. (Alyot, 2008, p. 52-64) As can be seen in an archive document that exemplifies that *the Agha of Istanbul(İstanbul Ağası)* and *the governor of Istanbul(İstanbul kadısı)* were responsible for general security, an order was given that an attitude towards the Muslim people in the city by bachelor Greek men who were called vagabonds that how unemployed-powerless, tramp people in the city should be identified and recorded in the official registers, transferred from the city to another place and kept away from the city for a long time. (BOA. HAT, 1316/51330)

After the abolition of the Janissary Corps, the people responsible for public order in the capital of the Ottoman Empire changed. This law enforcement and public order duty vacated by the Janissaries was taken by *the Asakir-i Mansure-i*

¹⁵ It is the term expressing the abolition of the Janissary Corps on June 16, 1826. This term is written as Vaka-i Hayriye in Ottoman Turkish. (Sakaoğlu, 1985,p. 536)

*Muhammediye*¹⁶ and *Seraskerlik*¹⁷, but although the people responsible for public order changed, the approach of not providing the general order from a single source did not change. Different members of the army were responsible for the public order of different locations once again . The Ihtisab Ministry (*İhtisab Nezareti*), which replaced the chiefdom of Ihtisab (*İhtisab Ağalığı*), whose scope was expanded two months after the abolition of the Janissary Corps, was held responsible for general police affairs. (Alyot, 2008, p. 64-71)

The Ihtisab Ministry had not only the policing work but also the duties of the control mechanism, which was one of the municipal duties that were complementary elements of public order. The control of the craftsmans and the bazaar-markets would be governed by *the Regulation of the Chiefdom of Dues* (*İhtisab Ağalığı Nizamnamesi*) issued two months after the dissolution of the Janissaries and the *kavas*¹⁸ given to the Chiefdom of Dues and his command. (Alyot, 2008, p.71-72; Ergin, 1995, p.335-339; Kazıcı, 1998, p. 143-145)

After the abolition of the Janissary Corps, the security of the entrance and exit of Istanbul was left to *the Ihtisab Ministry*, which was established in 1826. The rulers of the period certainly did not want that a wave of immigration from other cities would be added to the chaos that occurred in the city after the removal of the hearth. For instance, an obligation to show a certificate of transit or internal passport called *Mürur Tezkiresi*¹⁹ had been introduced. Someone who wanted to come to Istanbul had

¹⁶ It was an army and it was formed during the reign of Sultan Mahmud the Second.

¹⁷ It is the ministry of war that was established after the abolition of the Janissary Corps, taking over its duties and responsibilities.

¹⁸ See the information about the phrase of “*Kavas*” : Mehmet Canatar’s article with the same name in *İslam Ansiklopedisi*.

¹⁹ See the information about “*Mürur Tezkiresi*”: Mübahat Kütükoğlu’s article with the same name in *İslam Ansiklopedisi*.

to obtain this document and present it to the officials waiting at the entrance of the city. (Çadırcı, 1997, p. 70)

The certificate of transit or internal passport had come to a very important position. Maintaining the general course and manageability of the city had made it very easy for the administrators to prevent the transfer of anyone who wanted to come to Dersaadet. Thus, not everyone could be come to the capital as they pleased.(BOA, C.ZB. 1-12) It could be easily perceived on this document where the people who came to the city from the provinces would go and why they entered in to city.

In the light of such developments, the "*Police Regulation*"(*Polis Nizâmnâmesi*), which was the first modern police institution organization that the Tanzimat period wanted to structure and reveal, was published of the year 1261 of the Hijri calendar and on April 10, 1845 with the full date the Gregorian calendar. (BOA,A.DVN.NHM.d,11489/361-362) Firstly, the police forces were placed under the responsibility of Mehmet Ali Pasha, who was the commander of *the Imperial Cannon Foundry (Tophane Müşiri)* of the period. Accordingly, the control of daily life was in the field of duty of a law enforcement officer, called the police. (Ergin, 1995, p. 920-922; Alyot,2008,p. 75-79)

After the establishment of the police organization, the soldiers affiliated to the *Tophane Müşirliği* started to be held responsible as police.. However, in 1262 of the Hijri calendar, a new policing institution was established instead of the *Tophane Müşirliği*, probably due to the inadequacy of these forces.. The institution called *Zabtiye Müşiriyeti*(The Zaptiye Department) became responsible for the security of Istanbul and the countryside in the following processes. The establishment of *the Zabtiye Ministry* was announced on Safer 12, 1262 with the date of the Hijri calendar

and on February 9, 1846 with the date of the Gregorian calendar, with a text in the newspaper *Takvim-i Vekayi*²⁰. (Takvim-i Vekayi, nr.297) It is rumored that this period, in which public order and security services began to be managed from one hand, is also called the period of *Tevhid-i Zabıta*(*Unity of Police*). (Toprak, 1993, p.457-458)

Even though an assistant office and a council were formed in order for the *Zabtiye Department* to fulfill its duties well, this council was abolished after a while and two separate assemblies were established in its place. The name of one of the assemblies was *Divân-ı Zabtiye*; the name of the other was *Meclis-i Tahkik*. The duties of these assemblies were also different. While the *Divan-ı Zabtiye* had the ability to decide on situations that constitute a crime less than misdemeanor and murder, the *Meclis-i Tahkik* had the ability to judge a crime situation that is greater than the crimes mentioned. The decision-making authority of the crime was the *Meclis-i Valâ*²¹. The job description of the deputy officer of *Zabtiye* was stated as being responsible for the duties and managers of the soldiers in Dersaadet, forwarding the crimes transferred to the zabtiye councils, intervening in the fires in Istanbul and patrolling the city for the general security of the city. In addition, in order to control the situation of the prisons and to manage the general operation of the prisons, a unit responsible for prisons was carried out under the umbrella of the *Zabtiye Department*. (Yağar,1988, p.23-24; Alyot,2008,p.89)

The duties of the *Zabtiye Department* were not limited to the above-mentioned issues. Municipal duties such as cleaning and lighting of the streets, which were also

²⁰ See about the information about *Takvim-i Vekâyi*, Yazıcı N., 2010, İslam Ansiklopedisi, vol. 39, p. 490-492; Osman Koloğlu, *Osmanlı'da Kamuoyu*

²¹ See the information about *Meclis-i Valâ*, Akyıldız A., 2003, İslam Ansiklopedisi, vol. 28, p. 250-251; Sakaoğlu, 1985, p. 323

included in the job description of the *Zabtiye Department*, were left to the duties and responsibilities of the *Zabtiye Department*. (Ergin,1995,vol.2,p. 954-967; Alyot,2008,p. 89) In the *Takvim-i Vekayi*, the official newspaper of the period, there were examples where the importance of lighting works were explained.(Ergin, 1995, Quoted from *Takvim-i Vekayi*, vol. 2,p. 967-970)

The security organization formed by the *Zabtiye Department* for the capital had nine police departments; each departments had several centers. The centers were also divided into various prisons. According to the Alyot's study, the police departments were constituted as follows:

- 1) *Headquarter of Zabtiye Department*: This department had two zabtiye centers named Topkapı and Kadirga; these two centers each had eleven zabtiye stations. There was also a cavalry corps within the Zabtiye department.
- 2) *Fatih Zabtiye Department*: It had zabtiye centers in Samatya, Salmatomruk, Hasanpaşa and Eski Alipaşa. Samatya zabtiye center had thirteen zabtiye stations. Salmatomruk and Hasanpaşa zabtiye center had eleven zabtiye stations. Eski Alipaşa zabtiye center had nine zabtiye stations. In this zabtiye department, there were also two cavalry corps.
- 3) *Eyüp Zabtiye Department*: Eyüp had a zabtiye center and twelve zabtiye stations. Also in Eyüp Zabtiye Department had four cavalry corps.
- 4) *Prince Islands Zabtiye Department*: This department had three zabtiye centers.
- 5) *Galata Zabtiye Department*: This department had Tophane zabtiye center and fifteen zabtiye stations.

- 6) *Beyoğlu Zabtiye Department*: This department had Beşiktaş, Ortaköy, Arnavutköy, Macar, Dolapdere, Kasımpaşa ve Hasköy zabtiye centers. Beşiktaş zabtiye center had six zabtiye stations. Ortaköy zabtiye center had twelve zabtiye stations. Arnavutköy zabtiye center had six zabtiye stations. Macar zabtiye center had five zabtiye stations. Dolapdere zabtiye center had eight zabtiye stations. Kasımpaşa zabtiye center had eight zabtiye stations and Hasköy zabtiye center also had eight zabtiye stations. In Beyoğlu Zabtiye Department, there was a cavalry corp which had also five cavalry zabtiye stations own.
- 7) *Yeniköy Zabtiye Department*: This department had Büyükdere and Yeniköy zabtiye centers. Yeniköy zabtiye center had seven zabtiye stations. Büyükdere zabtiye center had ten zabtiye stations. In Yeniköy Zabtiye Department, there were two cavalry corps.
- 8) *Üsküdar Zabtiye Department*: This department had Nuh, Çengelköy and Kanlıca zabtiye centers. Nuh zabtiye center and Çengelköy zabtiye center had nine zabtiye stations. Kanlıca zabtiye center had eight zabtiye stations. Üsküdar Zabtiye Department also had six cavalry corps.
- 9) *Beykoz Zabtiye Department*: There was no zabtiye center in this department but had two zabtiye centers which names were İskelebaşı and Kavak. Beykoz Zabtiye Department also had a cavalry corp. (Alyot, 2008, p. 106–108)

The unit that is the pioneer of today's police work is the Inspection Officer, which was established in 1865 by dividing it into four groups with the document called *the Constitution of the Inspection Officers of the Zabtiye Department* (*Umur-ı Zaptiye-i Teftişîye Memurlarının Suret-i Teşkili*). In the content of the document, it

was stated that the age of the persons to be assigned might be between twenty and fifty years old, the salary they would received, the clothes they would wore and the duties they would undertook. (BOA. Y. EE. 36-7)

In another regulation, which was dated 1867, it was explained that inspection officers were considered separately from the Zabtiye Department, and it was explained that they would only responsible the tasks assigned to them. The duties assigned to the inspection officers by the regulation were as follows: Gathering information on issues that the Sublime Porte had to know, to take care of all kinds of policing affairs they witnessed, to report if they failed to taking action. Inspection officers were also entrusted with duties such as checking the *mürur tezkiresi* and passports, informing the Sublime Porte of those who did not have passports or those carrying fake passports, checking that goods and provisions were being sold at the specified price by conducting *narh*(the fixed pric) checks, ensuring that sick and weak animals were not slaughtered, that the streets were kept clean, that the *Ebniye Nizamı* was constantly applied, and that municipal cleaning works were carried out or not. In addition, the journals of the events in the regions they were in charge of, the order in which these journals would be written, and the collection of information about the officers who were inadequate in performing their duties were gathered within the scope of the inspection officer. (Tongur,2016,p. 162-165)

Although it was desirable that the inspection officers, who were assigned the duties of judicial, municipal and administrative policing, had a separate duty from the Zabtiye Department, this situation would not be long-lasting. With an arrangement made in 1871, the duties were again given to the Zabtiye Department. (Van, 2015, p. 122-124)

As a result of the Islahat Edict announced in 1856, issues such as the emphasis on equality and ensuring the security of life and property mentioned in the Tanzimat Edict were reconsidered and it was declared that social justice would be ensured with issues such as the correction of penalties and prisons, the abolition of torture, and the punishment of officials who went against the law. It is thought that the inspection officers were established from this point of view. (İnalçık, 2019, p. 19-25)

Asâkir-i Zabtiyye Nizamnamesi(*The Military Law Enforcement Regulation*), which was also made in 1869, was prepared by considering the social justice principle emphasized in the Islahat Edict and the powers granted by the *Vilayet Nizâmnamesi*(*Provincial Regulation*) announced in 1864. According to the separation of *vilayets*, *livas*, *kazas*, *nahiyes* and villages made in the *Vilayet Nizâmnamesi*(*Provincial Regulation*), *zaptiya* units were formed. According to the regulation, the *zaptiye* officers could be at least twenty and at most fifty years old. He had to had good morals and did not have any bodily defect that prevents him from performing his duties. Their term of service was stipulated for a period of two years and if desired, they were allowed to continue. It was found appropriate for the *Zabtiye Department* to supply the weapons and clothing to the infantries and cavalries of the *Zaptiye*. As weapons, a rifle, a pistol, a breech and a bandolier per capita were given to infantry officers; the cavalry officers were given a carbine, two guns, a sword and a bandolier. (Yağar, 1988,p. 43-49)

Dersaadet and Mülhakatı İdare-i Zabita ve Mülkiye ve Mehakimi Nizamiyesi(*Regulation of the Zabtiye Department, and Administration and Courts of Nizamiye*) published in 1870 and *Zabtiye Department* were amended. Under the roof of the *Zabtiye Department*, there were four *mutasarrıflıks* under the names of *Dersaadet*, *Beyoğlu*, *Üsküdar* and *Çekmece* *mutasarrıflık*; eight district governorates

under the names of Galata, Adalar, Kartal, Fatih, Eyüp, Yeniköy, Beykoz and Çatalca; five directorates were established under the names of Küçükçekmece, Suyolu, Terkos, Gebze and Şile directorates. (Düstur, First Arrangement, vol. 1, p.688-695)

In addition, four councils were established under the *Zabtiye Department*.

Their duties and responsibilities were divided as follows:

- *Meclis-i İdare*(Council of Administrative): This council was responsible for the administrative and financial affairs of the Dersaadet and its nearby cities.
- *Meclis-i Fırka-i Zabtiye*(Council of Policing Affairs): This council was responsible for organizing the procurement of Zabtiye officers and the management of the Zabtiye officers within the framework of the responsibilities imposed by the *Asâkir-i Zabtiyye Nizamnamesi*(The Military Law Enforcement Regulation) of 1869.
- Inspection Office: This office was responsible for the duties such as
- Sending the documents sent by the *Zabtiye Department* to the relevant authority, filing the surety and, if necessary, issuing and canceling the sureties. This office was also responsible for duties such as being involved in fires and assisting firefighters during fires and ensuring that the wanted person or persons were found.
- Prison Management Office: This office was responsible for the administration of prisons.(Levy-Aksu, 2017, p.170-174)

2.2 Municipality and Urban Planning

2.2.1 Urban Planning Activities in the Ottoman Empire Before the Municipal Institution

The settlements of the Ottoman Empire were designed inspired by the examples of typical Islamic cities before the sixteenth century. The most prominent example of Islamic cities was Baghdad. The city of Baghdad included the designs that preceded it and set an example for the Islamic cities to be established after it.

(Küçükbaşcı) Other Islamic cities, such as Baghdad, consisted of two parts as the citadel section and the fortress section. The administrative and religious centers of the city were located in the citadel section. In the fortress section, there were buildings that will fulfill other functions in daily life such as markets, caravanserais, lodges and zawiyas. (Acar, 2000, p. 59-61)

The city of Istanbul, on the other hand, was divided into four administrative regions called Dersaadet and Bilâd-ı Selâse²² before the Tanzimat period. These four administrative regions were also divided into forty different small administrative regions. The qadi of Istanbul was the person in charge of all the aforementioned administrative regions. The qadi of Istanbul fulfilled this responsibility with the authority given by the Grand Vizier's office. The office of qadi was a very powerful office, apart from the responsibilities it assumes. The fact that a judgment given by the qadi was not reversed without the will of the İrade-i seniyye²³ confirms this point. (Ergin, 1995, p. 1367-1368)

²² It is the term describing Eyüp, Galata and Üsküdar, which are the qadi offices of Istanbul. (Sakaoğlu, 1985, p. 59; İpşirli, 1992, İslam Ansiklopedisi, vol. 6, p. 151-152)

²³ It is called the order delivered to the relevant places through the mabeynists, who are the officers of the sultan. (Sakaoğlu, 1985, p. 220)

During the reign of Mahmud the Second(1808-1839), the activities to enrich Istanbul in terms of architecture was started. The Captain Pasha of the period, Ahmed Pasha, had a bridge built between Galata and Istanbul with a length of six hundred and thirty-seven steps and a width of twenty-five steps. Thanks to the bridge, Sultan Mahmud the Second would be able to easily go to Topkapı Palace which was supposed to be present during the eid days as per the customs from the palace in Beşiktaş where he sit in. Helmuth Von Moltke was ordered by the rulers of the period to draw a road starting from the end of this bridge and going all the way to Divanyolu. (Kaya, 2002, p. 96)

The practice of either abolishing or re-establishing the old-type institutions that started during the reign of Mahmud the Second will also be reflected in the management mentality of the city. *The Chief Architect and Şehreminlik(the office of the prefect)*²⁴, which were active in the zoning status of the city during the period when the qadi was the governing power, were combined under the umbrella of an institution called *Ebniye-i Hassa Müdürlüğü(Directorate of Imperial Buildings)*, and Chief Architect Abdülhalim Efendi was appointed as the head of the city zoning practices, and he was made responsible for the construction activities of the city. (BOA. C. SM. 57)

The documents regarding the fact that the Ebniye-i Hassa Directorate had repaired a hospital in Maltepe during this period (BOA. C. SH. 27-1315), that it had built the Çömlekçiler, Çınar and Otlakçılar police stations in Eyüp (BOA. C. ZB. 29-1416), that it had determined the costs of a burning synagogue in Balat (BOA. C.ADL. 32-1933), and that it had determined and paid the costs of streets sidewalks in

²⁴ This Şehreminlik, has a different content and service arrangement than the Şehremaneti, which we will talk about in the future.

Istanbul (BOA. C. BLD. 33-1612) give information about the general functioning of the Directorate. The Directorate of Imperial Buildings was also the authorized institution for the preparation of *the Ebniye Nizamnamesi (Regulations of the Buildings)* and the planning and mapping of the city by Helmuth Von Moltke²⁵. *Directorate of Imperial Buildings* continued to work under the roof of *Nafia Council* and the *Nafia Nezareti (Ministry of the Nafia)*²⁶, which would be established in the future, and sometimes the Ministry of Commerce. The aforementioned Directorate of Imperial Buildings was included in this institution when the *Şehremaneti* is established. (Oktay, 2015, p. 138-139)

After abolishing the Janissaries, Mahmud the Second embarked on various reconstruction activities in the city in order to fill the authority vacuum in the capital and to further influence his legitimacy into the society. He built barracks, police stations and training areas for the *Asâkîr-i Mânsûre-i Muhammediye*, which was established after the Janissaries. *Bâb-ı Seraskeri* (Ministry of War) was established for the administrative center of this army, which was established in the old palace area in Beyazıt. A fire tower was built inside the *Bâb-ı Seraskeri* building, which could be seen all over the city and could see every part of the city. These visibility and influence attempts were carried out in the strengthening and repair activities of Galata and Maiden's Towers, which had existed for a long time. It continued with the engraving of inscriptions and signature of Sultan's belonging to Mahmud the Second embroidered on the towers. (Özlü, 2021, p. 211-214)

²⁵ See the information about the Helmuth Von Moltke. BEYDİLLİ, (2020), "MOLTKE, Helmuth von", TDV İslâm Ansiklopedisi, vol. 30, p. 267-268

²⁶ See the information about the Nafia Nezareti: YÜCEL MUTLU, N., (2012), *Osmanlı Devleti Nâfi'a Nezareti'nin İlk Nizâm-nâmesi*. Belgeler, XXXIII(), 117-129; ATAM Ş, "Osmanlı Devleti'nde Nafia Nezareti", (Unpublished Phd Dissertation), Niğde Üniversitesi, Niğde.

In the Tanzimat Period, the changes and innovations to be made were mentioned in the previous pages. The Tanzimat Edict and the administrators of Tanzimat Period aimed to carry out this process of innovation and catching up in every field. The innovations they wanted to make were not just social and military matters. They were also desired to make changes in the administrative sense. What they did on this level limited only to the central government. (Akyıldız, 2011, p. 1-5)



2.2.2 Şehremaneti

In England and France, two great empires contemporary of the nineteenth century, the idea of local government was able to reveal its existence, albeit with different examples. The emergence of municipal activities, especially in England, corresponded to the post-Industrial Revolution. The sudden increase in the population of industrialized cities; It had caused unplanned urbanization, environmental pollution, infrastructure deficiencies such as sewage and water shortages, health problems resulting from these deficiencies, and ultimately security vulnerability. During this period, a system including a mayor and an executive council was put into practice. This system could not ensure its competence in the process and *The Improvement Commissions* were formed by not being satisfied with this system. With the *Municipal Corporation Act* enacted in 1835, the service areas of the municipalities had been expanded. (Oktay, 2006, p. 123-125)

The understanding of local administration, which existed and was effective in the contemporary states of the period, was immediately taken into consideration in the Tanzimat period within the framework of the understanding of catching the era aimed by the Tanzimat administrators. The reason for this is that qadis were responsible for the local administration of the Ottoman Empire before 1826. As mentioned before, qadis had different duties and responsibilities in more than one field and they were in a position of authority in the function and supervision of the aforementioned duties. After the abolition of the Janissary Corps, the *Ihtisab Ministry* was established when the Qadi Institution, which was deprived of its supervisory power, became even more inadequate while performing the administrative duties of the city. It is seen that the Ihtisab Ministry was established as the *Ihtisab Directorate* in the provinces. (BOA. C. BLD. 83-4144) Administrative duties of qadis ended with the establishment of the

Evkaf Nezareti(Ministry of Foundations) in 1836 and the assignment of supervision of foundations in cities to the aforementioned ministry.(Seyitdanlioğlu,2010,p. 2)

With the establishment of the *Ihtisab Ministry*, the responsibility of the general security and police works of the city was given to the *Ihtisab Ministry*. Officers under the supervision of *Ihtisab Ministry* identified and recorded the porters working at the piers in various locations of Istanbul, the bath attendants working in the baths, and the apprenticeship groups in the bazaar-market, in order to prevent the stray people who came to Istanbul to find work on their own from settling in the city. The aforementioned officials had duties and responsibilities such as ensuring that people who did not have a certificate of transit or internal passport did not enter the city after the abolition of the Janissary Corp. Due to the fact that the security of the city was just being provided, and that those who came to the city with certificate of transit or internal passport were accommodated in the inns inspected and fortified by *the Ihtisab Ministry* until they find the jobs they wanted to obtain. (Alyot, 2008, p.71-72; Ergin, 1995, vol.1, p.328-341) In addition, the officers of the *Ihtisab Ministry*, while carrying out such activities, had become responsible for the affairs of the police such as the supervision of the bazaar-market, which is one of the municipal affairs of the qadis. (BOA, C. BLD, 74 -3659)

After the establishment of *the Ihtisab Ministry* continued its existence strongly until the establishment of the police organization in 1845 and the establishment of *the Zaptiye Department* in 1846. After *the Zaptiye Department* was put into practice, *the Ihtisab Ministry* was dismissed from its municipal duties and only the application and follow-up of the fixed price procedure became a matter of concern. After a while, it was abolished in 1850 and its duties were completely handed over to the *Zaptiye Department*. Under the roof of *the Zaptiye Department*, a council was formed for the

control of the fixed price procedure. (Kazıcı,1998, p. 143-145) The issues to which this assembly was concerned would have been considered as a more trade-prone issue, which after three months was attached to *the Zahir Nezaleti*(Ministry of Agriculture)²⁷. *The Ihtisab Ministry*, which was re-established in 1853, reconsidered the follow-up of the fixed price procedure. This situation did not last long either. In 1855, when the *Şehremaneti* was established, the follow-up of the fixed price procedure was transferred to *the Şehremaneti* and the *the Ihtisab Ministry* was abolished again. (Ergin, 1995,vol. 1,p. 345-347)

It is not surprising that the establishment of the municipality institution was also during the Tanzimat Period, based on the process in question. In order to better control the provinces and the country, and to apply the innovations and regulations introduced throughout the country, there had to be a period that would be a milestone like the *Tanzimat Edict*. The taxpayers sent to collect taxes instead of the *iltizam* method abolished in the *Tanzimat Edict* in order to centralize the provinces and increase the dependence of the subjects on the central government, shows an example of this. (Özkaya and Akyıldız, 2020, p. 18-20)

The main reason why the municipal institution was considered as an institution or organization that provided public order was that it provided control of daily life. It is known that the qadi who was responsible for the administration of the city in the pre-Tanzimat Period of the Ottoman Empire, carried out the enforcement of the city's public order with the support of the Janissaries, and also carried out the municipal affairs of the city through his assistants. (Seyitdanlıoğlu, 2010, p. 1-2)

²⁷ It was the administrative unit responsible for supplying and distributing the food that Istanbul needs. (Pakalın,1993,vol.3,p. 646)

The fact that the Imperial Cannon Foundry, which was created a year before the establishment of the *Zabtiye Ministry*, was made responsible for the general zabtiye affairs of the city was a sign that the public order perception of the Tanzimat period, that was, the control of daily life, municipal affairs and policing affairs were an example of unity that could not be separated. After the establishment of *Şehremaneti* in 1855, the fact that the law enforcement forces called *kavas* were appointed to perform the duties of the *Şehremaneti* is one of the best indicators of this. (Ergin,1995,vol.2,p. 943-944) The reason for the inclusion of *Kavas* within the structure of the *Şehremaneti* is; In the pre-Tanzimat Period, it was their duty to ensure that people who were thought to be inappropriate did not wander around the bazaars, markets, streets and neighborhoods, and to ensure that there was no situation contrary to the general order around the tavern and tavern. (Okçabol, 2016, p. 53-54)

The turning point of the formation of the modern municipality was the Crimean War (1850-1853). Thanks to the European armies that came to the city, the population of the city increased considerably. The cleanliness, health and transportation problems of the city had become more revealed. With the inadequacy of the *Ihtisab Ministry* to these problems, after the Crimean War, the *Şehremaneti*, a copy of the French municipal simple, was emerged in 1855. (Müderrişoğlu, 2017, p. 230-231; Çelik, 2017, p. 56-57)

In 1846, two Pera merchants opened the first opera house in Istanbul to Beyoğlu, and on this road, the doors of Casino de Pera, the first casino, were opened to visitors in 1849. Thanks to the construction of the new telegraph building during the Crimean War and the French fire brigade and British police companies that came to Sevastopol, the city of Istanbul encountered examples of European city life. While

this is the case, European-style cafes and restaurants had also found their place. (Rosenthal, 1980, p. 228-229)

Foreigners who came to the city during the Crimean War led the way in lighting the city and signaging the streets. First, a Frenchman applied for a concession to the Ottoman administrators in 1855 to ensure that the streets were illuminated with air gas. Although the signage of the streets was put forward by a French entrepreneur with the idea of eliminating problems such as the disappearance of foreign soldiers coming to the city, it could not be done due to the reactions that could come from Muslim subjects. (Çekmez, 2017, p. 62-63)

The *Şehremaneti* was established with a declaration published in the official newspaper of the period, *Takvim-i Vekayi*, on 2 Zilhijja 1271 with the date of the Hijri calendar and on August 15, 1855 with the date of the Gregorian calendar. *The Şehremaneti Nizamnamesi* (The Regulation of Şehremaneti) consisted in fourteen articles. *Şehremaneti*, which was established under the supervision of the Supreme Court; under the presidency of the *Şehremini*, the assistants of the city council and "twelve people from each class of nobles and respected tradesmen" were held responsible for a "City Council" consisting of a total of fifteen people. (BOA. A.DVN 105-52; Ergin, vol.3, p. 1268-1272)

It was *Şehremaneti*'s responsibility to considered fridays as a weekly off day for porters without being a carrier, to ensure that horse owners did not care for their horses badly and did not to hammer nails into their horses, that the fuel coming to Istanbul was distributed after the need of the central government was seen, and that the boatmen who supplied fuel to Dersaadet received the certificate. Not taking out the grain allocated to Istanbul and controlling the price of bread, in other words, the

fixed price procedure of bread was still one of the duties of the *Şehremaneti*. These situations did not put *Şehremini* in a different position from the *Minister of Ihtisab*. (Orha, 2008, p. 20–21)

Although *Şehremaneti* is a municipal institution, to give an example of the control mechanisms of daily life; In the years leading up to the Crimean War, it was seen that the city's porters demanded twice the price contrary to the normal pricing policy, and the *Şehremaneti* made an arrangement for this situation. (Çekmez, 2017, p. 49)

Şehremaneti had established close relations with the Ministry of Finance in terms of collecting taxes and other revenues, most of which were collected from tradesmen, and transferring a certain part of the collected amount to the Treasury, and with the Ministry of Commerce in terms of the cases related to bazaar-market and bazaar- market tradesmen. In addition, *Şehremaneti* had worked with the *Nafia Ministry* in terms of Istanbul's construction activities and cleaning, and with the *Zabtiye Department* in terms of the city's policing. (Seyitdanlıoğlu, 2010, p. 26-29)

When it was established, the accounting affairs of the *Şehremaneti*, which did not have a budget at the first moment, were controlled by the Ministry of Finance. The economic structure of the *Şehremaneti* was formed in a similar way to the abolished the *Ihtisab Ministry*. Taxes taken from the tradesmen under the name of *Ihtisab tax* were collected by the *Şehremaneti* and constituted a source for the treasury of the Sublime Porte. *Şehremaneti* used to benefit from the taxes it collected, even if it was a small share. The revenues of the *Şehremaneti* were not limited to this. Taxes levied on the people for the construction of stebbles and roads and the mounts used in transportation were also among the income items of the *Şehremaneti*. However, the

revenues of *Şehremaneti* were only at a level to cover the expenses of its own personnel. In cases where *Şehremaneti* could not balance its financial statements, the Sublime Porte provided assistance from the treasury. (Oktay, 2015, p. 142-143)

The successful practices of the Sixth District Municipal, which was the first implementation of the management of Istanbul within the framework of a model consisting of the *Şehremaneti* and the district municipals, and the relatively successful works of the municipalities established later, had eliminated the question marks about the way the *Şehremaneti* and the district municipalities worked together in cooperation. Specifically, the work of the district municipalities, which fill the absence of responsible institutions in the basic elements of urbanism such as the control of bazaar-market tradesmen, cleanliness and the layout of streets and avenues, as the competent authority of the aforementioned basic elements, had led to a trust in the model of *Şehremaneti* and District Municipals. Midhat, Âlî and Fuad pashas, who were the most important state administrators of the period, decided to bring this model to an arrangement that would cover all the provincial borders of Istanbul, in which the *Şehremaneti* and District Municipals were in cooperation. As a result of this, a proposal for a law was brought forward by the Council of State. With the approval of the new regulation by Sultan Abdülaziz the First (1861-1876), *Dersaâdet İdâre-i Belediye Nizamnâmesi* (the Regulation of Administration of the Municipals of Istanbul), consisting of sixty-three articles, was issued on 6 October 1868. (Düstûr, First Arrangement, vol.2, p. 450-459; Ergin, 1995, vol.4, p. 1615-1624)

The regulation, which was put into practice in 1868, was a regulation prepared by the Ottoman Empire administrators of the period with the aim of making Istanbul a city at the level of the cities owned by modern states. With this regulation, it was aimed to eliminate the authority gap about which institution or unit was responsible

for the municipal responsibilities that were provided in the new model management approach in which the *Şehremaneti* and District Municipals were in cooperation. The regulation also constituted an important position in that it covered the scope and working areas of the municipalities, their institutional identities and the provisions of the regulations of the *Şehremaneti* and District Municipals. The regulation, which had an important position in terms of including these provisions, had preserved the structure of the *Şehremaneti* to a large extent, while making some changes in the structure of the *Şehremaneti*, whose structuring was completed in 1855. In the organizational structure and working conditions of the District Municipals, the Sixth District Municipal stood out as an institution that had to be taken as an example. (Oktay, 2015, p. 159-160)

The organizational structure of the *Şehremaneti* in the first establishment phase was preserved in the same way in the Regulation of Administration of the Municipals of Istanbul dated 1868. The aforementioned institution would continued its work in the same way as the *Şehremaneti* and the Council of *Şehremaneti*. It is envisaged that the *Şehremini* as the executive authority should be appointed by appointment procedure in the status of a high-level civil servant, while preserving the manner and position of his appointment. With this regulation, the jurisdiction of *Şehremini* was expanded to some extent. In addition to being responsible for the economic and administrative control of the district municipals in the previous regulations, *Şehremini* had the power to take away the authority of the councils of the district municipals in this regulation. Server Pasha was appointed as the *Şehremini* in the Regulation of Administration of the Municipals of Istanbul. The name of the advisory board, which was called the City Council before the Regulation of Administration of the Municipals of Istanbul, was defined as "*Şehremaneti Meclisi*"

with this regulation. There was not change in the number of members of the *Şehremaneti* and the manner in which they took office. (Düstûr, First Arrangement, vol.2, p. 450-459; Ergin, 1995, vol.4, p. 1615-1624)

One of the differences in the Regulation of Administration of the Municipals of Istanbul dated 1868 was that the *Cemiyet-i Umumiye-i Belediye* (The Council of General Municipal) put forward a new organizational structure as an idea. In this structure, where the city and fourteen district municipals were under one roof, the mechanism of cooperation and control was left to the Council of General Municipal. The number of members of the Council of General Municipal were fifty-seven. These fifty-seven people consisted of *Şehremini*, the mayors of fourteen district municipals and three people elected by the fourteen district municipals in their own assemblies. It was envisaged that the Council of General Municipal met twice a year. In these meetings, it was planned to discuss the economic conditions of the *Şehremaneti* and fourteen municipal offices, which the Council of General Municipal had to coordinate and the broad development plans they wanted to make. In addition, being able to draft laws on municipal issues was another important function given to the Council of General Municipal. (Toprak, 1994, vol. 7, p. 148-149)

The Council of General Municipal could not start its activities because all fourteen district municipals that were desired to be established in Istanbul could not be established. Although it is thought that if the Council of General Municipal was established, it would made important contributions in terms of the cooperation between the *Şehremaneti* and the fourteen district municipals, it was futile to think that the Council of General Municipal could get that contribution from the controls and inspections it would carried out. The main problem area was that the members

who would carry out the audit function were also representing the audited institutions. (Oktay, 2015, p. 155-157)

The organization of the *Şehremaneti* was reorganized with the Regulation of Administration of the Municipals of Istanbul dated 1868. In line with these regulations, *Şehremini*'s assistants had become the most important officer in the managerial position after *Şehremini*. *Şehremini*'s assistants had come to such an important position as to carry out the presidency of meetings in which *Şehremini* did not attend. In *Şehremaneti*, which had a relatively simple organizational structure when it was newly established, updates were made in the organizational structure along with the increased authority and responsibilities of the institution in municipal services. *Muhasebe Kalemi*, *Emlak Kalemi*, *Teftiş-i Umur-ı Hesabiye*, *Su İdaresi Heyeti*, *Tahrirat Kalemi*, *Mühendishane* and *Nüfus Kalemi* were determined as the main service units of the *Şehremaneti*. (Toprak, 1994, vol. 7, 149-150; Seyitdanlıoğlu, 2010, p. 201-207)

With the Regulation of Administration of the Municipals of Istanbul dated 1868, the authority of architectural planning in Istanbul became *Şehremaneti*. *Şehremaneti* also established an assembly called *Ebniye Meclisi* within its own structure to use this authority. (BOA, DÜİT, 37-1)

In the period until 1868, the construction activities outside the Galata-Beyoğlu line were carried out by the Directorate of Imperial Buildings. The zoning activities of the Galata-Beyoğlu line were carried out within its own structure after the establishment of the Sixth Municipal District. After the arrangement made in 1868, the responsibility of the construction activities passed to the *Şehremaneti*. With the arrangement made in 1868, *Islah-ı Tarik Komisyonu* (The Commission of

Improvements of Roads), which was established for the improvement of fire places, and the *Su İdaresi* were combined under the umbrella of *Mühendishane*(The Office Of Engineering), which was planned to be established within the structure of *Şehremaneti*, together with their revenues. (Orha, 2008, p. 106-108)

This arrangement led to the creation of a program in which Istanbul would be divided into *Şehremaneti* and fourteen district municipals. In this new arrangement, the idea of establishing three district municipals in Suriçi, on both sides of the Bosphorus and on the shores of the Golden Horn was put forward. All of the coverage areas of these fourteen district municipals constituted the boundaries of *Şehremaneti*. The borders of the district municipals had come to a completely different position from the borders of the qadi period. (İslamoğlu,2012, p. 155-156)

The municipal structure, in which the local services starting with the Sixth Municipal District were carried out with the organs consisting of the municipal department director and the council, was accepted as an example in the new structure of *Şehremaneti*. The director of the municipal district, who was appointed by the Sultan, was subject to the supervision of the *Şehremaneti* while fulfilling his duties and responsibilities within the framework of the authority given to him by the regulations. As the director of municipal district was appointed by the Sultan, his salary was paid by the central government.(Oktay, 2015, p. 158)

The decision maker in the municipal districts was the municipal district councils. The number of members of the municipal district councils might vary between eight and twelve people depending on the importance and population size of the municipal district. In order to be appointed as a member of the municipal district council, a number of principles had been established. To give an example of these

principles; to have real estate that generates an annual income of five thousand *kuruş*, to be over twenty years old, not to be involved in any judicial case, and not to be a contractor in a construction of municipal districts. Councilors of municipal districts were appointed to their duties for a period of two years. (İslamoğlu, 2012, p. 162-164)

It was planned to establish fourteen municipal districts in Istanbul within the framework of the Regulation of Administration of the Municipals of Istanbul of 1868, but not all of these municipal districts could be established. The municipal districts established before the regulation in this period are the Sixth Municipal District, Tarabya Municipal District and the Prince Islands Municipal District. The municipal districts established after the regulation were Kadıköy, Beykoz and Yeniköy. (Sayın, 2014, p. 65-66)

The reason why Yeniköy wanted to become a municipal district was that in order to implement the positive practices of the municipal district in Tarabya, which was geographically close, the prominent Muslim and non-Muslim people of Yeniköy applied to the central government for the establishment of a municipal district in Yeniköy as well. This application, which was examined and found appropriate by the Council of State, was accepted on the condition that it would not be a burden to the treasury. With the opening of the municipal district council established in 1873, a municipal district was established in Yeniköy. At the end of the process, which started with the application of the people in Kadıköy and Beykoz in 1875, the establishment of municipal districts were allowed on the grounds that the tax revenues were sufficient. (Oktay, 2015, p. 159)

The powers and responsibilities given to individuals and institutions in regulation of 1868 defined an important differentiation compared to previous dates.

The *Şehremaneti* and municipal districts were designed as administrative units, in which most of the municipal services were within their jurisdiction and scope, by going beyond the limited functional areas of the *Ihtisab Ministry*. However, a solution to the problem of sharing the responsibilities of some services with central government institution such as the *Nafia Ministry* had not been found. (Yeşilbaş, 1998, p. 69-70)

Although many important changes were made in regulation, these changes could not find their real-life counterparts. The problems in the municipal services offered throughout the city had not been solved. The municipal districts, which could not complete the installation processes completely, could not obtain sufficient technical equipment in terms of the duties and responsibilities assigned to them. (İslamoğlu, 2012, p. 164-165)

Despite the desire to be brought to a different status with new regulations, *Şehremaneti* continued the tradition of the *Ihtisab Ministry* by acting in line with the principles of the old management understanding. *Şehremaneti*, which had deficiencies in institutional competence, institutional memory and institutional solution mechanism to perform many functions in its field of duty and authority, could not use the economic revenues left to the share of the *Şehremaneti* in the central government treasury effectively due to the lack of institutional solutions and decision-making. (Oktay, 2015, p. 159-160)

The fact that a significant amount of the municipal district, which were the basic building blocks of the municipal organization in Dersaadet, could not go beyond thought, created an obstacle to the establishment of the Council of General Municipal, which was planned to be established, because it was thought that this society would

be established with the members to be elected from councils of fourteen municipal districts. The *Şehremaneti* and fourteen municipal districts management model envisaged by the regulation of 1868 were implemented incompletely. As a result, it had overshadowed the possibility and process of the newly established municipal districts to acquire a corporate identity and caused it to be postponed. (Yeşilbaş, 1998, p. 32-34)

The economic situations of the Ottoman Empire made the municipalities felt their presence negatively both in terms of institutionalization and inadequacy in municipal services. Municipal districts had to offer employment opportunities to a limited number of employees in order to maintain and balance their budgets. *Şehremaneti*, on the other hand, had had many powers and responsibilities by trying to fill the gap in the areas where municipal districts were insufficient. Although the management model of *Şehremaneti* and fourteen municipal districts had not been fully implemented, the Regulation of Administration of the Municipals of Istanbul dated 1868 had placed itself in an important position in terms of fulfilling the municipal services in Dersaadet with a modern local administration approach. (Oktay, 2015, p. 159-160)

With the adoption of the protocol issued by the *Şehremaneti* advisory council with the edict dated April 3, 1870, the following decisions were taken:

1. In the organization of *Şehremaneti* and municipal districts, the establishment of the new municipal districts to be opened as a branch under the roof of the *Şehremaneti*, with all its powers and revenues, rather than being independent like the Sixth Municipal District

2. Employing only a manager, a secretary, an accountant, an engineer, and as many clerks and janitors as necessary by saving civil servants as much as possible in municipal districts.
3. Receipt of Oktruva tax from non-citizens of the Ottoman Empire if their consent was provided.²⁸
4. The abolition of the *Ebniye İdaresi* and the Commission of Improvements of Roads and their duties were carried out in the *Şehremaneti Hendesehane*.
5. Transfer of *Sular İdaresi* from the *Evkaf Ministry* to the *Şehremaneti*.
6. Leaving the property tax to be collected by the *Şehremaneti*.
7. Leaving some revenues collected in various municipal districts such as shipyard tax, passenger animal tax to the *Şehremaneti*.
8. Receipt of ten million *kuruş* from the Ministry of Finance as a gift.
9. Making a loan for expropriation and other expenses on the streets where the tram would pass.
10. Recruitment of about three hundred sergeants employed in the *Zabtiye Department* to the staff of *Şehremaneti* (Ergin, 1995, v.3. p.1366)

²⁸ It is known that this tax could not be collected. (Ergin,1995, vol.3, p. 1366)

2.2.3 Sixth Municipal District

Before proceeding to the establishment of the Sixth Municipal District, it would be appropriate to explain why Galata and Beyoğlu were chosen as pilot regions in the establishment of the municipal organization. On the other hand, the economic, social, cultural and demographic differences of the region in Istanbul were extremely prominent effects. In fact, the unique structure of the region had given its main meaning to the practice and had removed it from being one of the administrative reforms that were frequently encountered. In this respect, the answer to the aforementioned question of Galata and Beyoğlu would be able to explain the meaning of the actions of this municipality, its position against the central government and the variability of this position in the face of political developments.(Ortaylı, 2000, p. 143)

A traveler who visited Istanbul of the period in 1595 quoted the following lines:

The neighborhood called Galata by the Turks, Pera by the Greeks, Christians and other minorities live here. British, French and Venetian embassies are located here. The location is beautiful. Turks are very few. Previously, the British ambassadors lived by the sea and their palaces were not far from Tophane. Ambassador Barton now resides on the hill in a large walled house with a garden. Galata is full of beautiful gardens and fields. The Turkish cemetery is also here. (Cezar,1991,p. 32-33)

Galata and Beyoğlu of the period was a location where Armenians, Greeks and Jews, who were non-Muslim subjects of the Ottoman Empire, as well as citizens of foreign states, also resided. This location, where people from every religious group and every ethnic element reside; It had become the common area of the upper cultural group, which was the focal point of the financial and cultural change that emerged in

the middle of the nineteenth century, initiated this transformation and directed it from its own point of view. These groups were located in the same world due to economic and social interests, different from religion and nationality ties. (Orha, 2008, p. 32)

The district in question was not only a favorite center of foreigners and non-Muslim Ottoman Empire subjects, but also of the bureaucratic elite who had modernization ideas. The young people who were sent to European capitals to "learn civilization" after returning to the lands of the Ottoman Empire, found the European lifestyle they acquired in European capital cities here. Beyoğlu was a place where bureaucrats working for the Ottoman Empire in European capitals such as Vienna, Berlin and Paris came to refresh their memories. (Rosenthal, 1980, p. 230)

The reason why Galata and Beyoğlu districts had a different structure from other districts was that the mentioned district was located at the junction point of the states abroad, which was the foreign relations of the Sublime Porte. Almost all embassies or representative offices of foreign states were located in this location. Foreign citizens who came to Istanbul for the purpose of working or traveling chose this location first because of their accommodation possibilities. Through this and similar interactions, the problems of the Galata and Beyoğlu location had come to a position of interest to the foreign country representations. (Orha, 2008, p. 37; BOA, HR. TO. 313/70; BOA, HR. TO. 313/57)

In particular, the ambiance created by the Ottoman-Russian War of 1853-1856 was not favorable to the Ottoman Empire. As a result of this, the problems of Galata and Beyoğlu districts were considered as an interstate status and often the problems of the district revealed the need to take the opinions of foreign country representatives, and the problems of the district sometimes began to be discussed in international

commissions attended by foreign representative officers and foreign country representations began to be partners in the management of Galata and Beyoğlu districts by being in such commissions. (BOA, A. MKT. NZD. 242/32; BOA, HR. TO. 313/79; HR. TO. 313/78; HR. TO. 313/76; HR. TO. 313/75; HR. TO. 313/74)

While the deficiencies in the manageability of the *Şehremaneti* continued, practice was started to make a municipal regulation that would be more beneficial according to the new principles under the chairmanship of Emin Muhlis Efendi, one of the members of the *Meclis-i Vâla*, during the time of the *Şehremin* of Hacı Hüsam Efendi. For this regulation, it was thought to work for a commission with people in two different statuses. The first group will be citizens of the Ottoman Empire. The second group will be composed of foreigners residing in Istanbul. (Ergin, 1995, vol.3, p. 1275)

The participants of the commission are Muslim and non-Muslim Ottoman Empire citizens who had experience in modern state urbanization, spoke foreign languages, and foreign traders who could be thought of by everyone in Istanbul. The chairman of the commission, Emin Muhlis Efendi, was a member of *the Meclis-i Vala*. He was a bureaucrat who had previously served in the Ottoman Empire Embassy in Vienna and had the opportunity to get to know European civilization. The other participants of the commission, on the other hand, represented the upper class layer of the Galata-Beyoğlu district. Avram Kamondo, an Austrian citizen and one of the richest bankers of Galata-Beyoğlu, Ohannes Camic, who had knowledge of the internal dynamics of the Ottoman Empire, Revellaki, a Greek-origin merchant supported by the British government, Antoin Alleon, a French banker, non-Muslim Ottoman Empire citizen Cermanos, who made money with customs taxes

Cezayirlioğlu Mıgırdıç, an Armenian citizen of the Ottoman Empire, were the members of this commission. *İntizam-ı Şehir Komisyonu* (The City Planning Commission) had two Turkish members. One of these people was Hekimbaşı Salih Efendi, a graduate of the Mekteb-i Tıbbiye and who had been abroad with different job descriptions in the foreign relations of the Ottoman Empire. (Rosenthal, 1980, p. 231; Ergin, 1995, vol.3, p. 1305)

It was seen that the report presented by the City Planning Commission after the completion of its task had shown its effect quickly. After the delivery of this report, it was decided to establish fourteen municipal districts within the boundaries of Istanbul for the municipal administration of the city, and for this purpose, a general regulation was prepared on 28 December 1857 and presented to the Sublime Porte. With a notification published in the *Takvim-i Vekayi* on January 16, 1858, it could be said that the Sixth Municipal District, which included the Galata and Beyoğlu regions, was officially established. (Takvim-i Vekayi, 30 Cemaziyelevvel, 1274, nr. 560)

According to this regulation, Istanbul was divided into fourteen municipal districts, however, since it would be economically difficult for all municipal administrations to operate in the whole city, the Sixth Municipal district became operational only in the Galata-Beyoğlu region. The reason for this is that in this Galata-Beyoğlu region, mostly foreign citizens who were thought to know and knew modern city life and knew the importance of municipal services were settled. In addition to the crowded population of the Galata-Beyoğlu region, it would be easier to start municipal works in the Galata-Beyoğlu region, which had a relatively more suitable infrastructure, instead of putting the municipal districts into service, apart from the fact that it was a neighborhood with stylish buildings. For this reason, the

Sixth Municipal district set an example for other municipal districts. (Çelik, 2017, p. 57-59)

While the municipal districts, excluding the Galata-Beyoğlu region, would remain as an idea for a long time, for the Sixth Municipal District to serve in Galata and Beyoğlu, the organization of the Sixth Municipal District on 11 *Cemaziyülevvel* 1274 of the Hijri calendar and 28 December 1857 of the Gregorian calendar, was determined. Also, a ninety-four-article regulation was promulgated, which explained the responsibilities of the director of the Sixth Municipal District and the assembly of the Sixth Municipal District, the conditions of his appointment, the manner in which the assembly met and the relations of the Sixth Municipal District with the central government, the titles and duties of the officials who would be in the administration, where the revenues of the Sixth Municipal District would be obtained, and how the financial records of the Sixth Municipal District would be recorded. (Düstur, First Arrangement, vol.2, p. 460–464)

First, the ninety-seven-article regulation was submitted to the *Meclis-i Tanzimat* as a draft by the commission. In the sixth and eighth articles of the draft regulation prepared by the Commission, it was written that the term of office of the assembly members of the Sixth Municipal District and the consultants of the Sixth Municipal District was unlimited, but after the discussion in the *Meclis-i Tanzimat*, their term of office was determined as three years. Subsequently, the sixty-two, sixty-three and sixty-fourth articles, which included provisions such as the decision of a court to be established by the assembly on the lease and sale of real estate such as houses and land in the boundaries of the Sixth Municipal District, and the creation of a different regulation for the hearing of these cases, were canceled by the *Meclis-i*

Tanzimat. As a result of this situation, the regulation prepared as ninety-seven articles was published as ninety-four articles with the changes it underwent. (BOA. DÜİT, 57/1)

According to these published regulations, the management of the Sixth Municipal District would consist of a director and a assembly with seven members, and the director of the Sixth Municipal District and the members of the assembly of the Sixth Municipal District would be carried out directly by the Sublime Porte and with the permission of the Sultan. The director of the Sixth Municipal district would not have a duty time limit and would not receive any remuneration within the scope of this duty. Members of the assembly would also act without any remuneration, like the director of the Sixth Municipal District, but the term of office of the assembly members would be limited to three years. When a new member was to be appointed to the assembly of the Sixth Municipal District, the appointment would be made among the three people elected by the assembly, again taking into account the permission of the Sultan. (Seyitdanlioğlu, 2010, p. 35-40)

The most specific of the common conditions sought by both the Director of the Sixth Municipal District and the assembly members of the Sixth Municipal District was that all members owned a significant amount of real estate within the borders of Galata and Beyoğlu district. Each of the members had to own real estate worth one hundred thousand *kuruş* within the boundaries of the Sixth Municipal District and had to have resided in Istanbul for at least ten years. Four people, including foreign citizens living in Galata and Beyoğlu districts in a separate position from the members of the Council of Sixth Municipal District, would be appointed from the *Bab-ı Âli* as advisors. (BOA, İ. DH, 412/27320)

Although there was an explanation as (*“Because most of the residents of the Beyoğlu and Galata Municipal District are citizens of the ecnebiyye, it is unsuitable to be left without knowledge of all matters.”*) in the draft revised by the *Meclis-i Tanzimat*, for the participation of foreign state citizens in the assembly of the Sixth Municipal District, in the draft containing the proposal to establish a municipal district of the City Planning Commission, which laid the foundation of the Sixth Municipal district, the appointment of even a person from the Russian state in order to be one of the subjects of the most prominent members of the 'duvel al-mutalife' and the execution of the order, which will decide in the future in the commission-i mentioned, in the execution of the order, the opposition to every day that is likely to occur by the Companions of the foreigners for the foreshadowing the expression explains the situation better. (Ergin,1995,vol.3,p. 1310)

As it can be understood from this situation, it had been seen as a necessity for foreign citizens to work within the assembly of the municipal district in the municipal administration by examining the population structure of Galata and Beyoğlu districts from the very beginning. However, since these foreign state citizens were evaluated separately from the main staff members of the assembly of the Sixth Municipal District, these people were given the status of consultant. (Ergin,1995,vol.3,p. 1296)

The assembly of the Sixth Municipal District, which was decided to meet twice a week, would take its decisions according to the majority of votes and by secret ballot. As it could be noticed in the detail of the duties and responsibilities imposed by the regulation, the assembly of the Sixth Municipal District was in a more important position in the eyes of the Sublime Porte than the Council of City existing within the body of *Şehremaneti*. The duties assigned to the Sixth Municipal District by the

regulation were given to the assembly of the Sixth Municipal District rather than the director of the Sixth Municipal district. (Orha, 2008, p. 42)

The primary duty of the Sixth Municipal District was the execution of infrastructure activities and the provision of all kinds of urban services. Cleaning the streets, leveling the pavement waterways and sewers, and building pavements and roads were examples of these activities. The supervision of the fixed price arrangement, bazaar and market, the supervision of coffeehouses, taverns, theaters, fairs, restaurants, schools and all other public use places were also given to the Sixth Municipal District administration. (Ergin,1995,vol.4,p.1609)

The Sixth Municipal district was granted a wide range of freedoms by the Sublime Porte such as municipal and urban planning services, the employment of officials and financial matters. The Sixth Municipal District had also been given a status to issue instructions and regulations in the elements falling under its job description. The Sixth Municipal District also had the authority to outsource the construction works under the responsibility of the municipality to private persons and to organize tenders related to these construction works. While the Sixth Municipal District had the ability to make decisions within its own body for its regular expenses, it had to obtain permission from the Sublime Porte for its extraordinary expenses. (İslamoğlu, 2012, p. 146-147)

The Sixth Municipal district was also obliged to keep the record of the real estate located within its borders. All kinds of real estate such as houses, stores, and land would be recorded with the names of the owners of these real estates and how much income these real estates provided to their owners. Thanks to these records, the collection of property tax from three months to three months would be one of the

duties of the Sixth Municipal District. It also had the right to impose and collect taxes in order to maintain the balance of income and expenditure within the borders of the Sixth Municipal District. (Ergin,1995,vol.4,p. 1605)

As determined in the regulations of the Sixth Municipal District, seven members of the Ottoman Empire citizens and four foreign nationals holding the title of advisers would be appointed to the assembly administration of the Sixth Municipal District for the first three-year term, in addition to the Director of the Sixth Municipal District. The protocol officer of the Foreign Minister Kamil Bey, who was located between Grand Rue de Pera (*Cadde-i Kebir*) and Taksim and had served as a representative in Bucharest, Paris and Warsaw, was appointed as the first director of the Sixth Municipal District. (Önver, 2019, p. 32-33)

As stated, the assembly of the Sixth Municipal District included all the political, cultural, economic and social characteristics of the period. The Sixth Municipal District was established as one of the institutions of the Tanzimat Period. The fact that the management staff of this institution, which was formed “*for the Tanzimat-ı şehri*”, consisted of non-Muslims, showed the influence they reached more than the equality tried to be brought with the Reform Edict. All members of this assembly would work together for the development of Istanbul and to obtain the appropriate benefits from this development. (Orha, 2008, p. 50-53)

Before referring to the infrastructure and superstructure investments of the Sixth Municipal District, it is necessary to open a separate parenthesis to the Regulation Related to Streets, which was one of the first regulations of the Sixth Municipal District. The Regulation Related to Streets provided clues as to what kind of city the Sixth Municipal District administration planned within the framework of

street regulations. The Regulation Related to Streets did not contain only provisions on streets and alleys, but also contained articles about all major parts of the city such as commercial, social, religious, etc. After the regulation created by the assembly of the Sixth Municipal District was accepted in the *Meclis-i Valâ*, it was published in the *Düstur* and put into practice. (Düstur, First Arrangement, vol.II, p. 478)

The Regulation Related to Streets was a regulation of one hundred and three articles in which the Sixth Municipal District had completely established regulations that were not possible to be implemented under the conditions of the period. The regulation expressed the mentality of the Sixth Municipal District and the limit of the urbanism practices it wanted to draw with its definitions of the illuminated streets it contained, the streets that were cleaned regularly, the infrastructure lines that were always maintained, the sidewalks and roads that were not occupied by tradesmen and Galata-Beyoğlu residents but used in accordance with their purpose. (Toprak, 1993, p. 221-222)

The Regulation Related to Streets took the Criminal Code of a reference, instead of the traditions, customs, social norms and ideals on which the *Ihtisab Ministry*, which was responsible for maintaining the order of the public space, was based. While the neighborhood institution, which had an old-style understanding of public control, was trying to maintain its former power in Suriçi Istanbul, the Sixth Municipal District was trying to regulate streets and avenues such as *Cadde-i Kebir*, which was a common social space in Beyoğlu, with the regulations and regulations it had issued. (Orha, 2008, p. 57-58)

As it could be understood from the Regulation Related to Streets, municipal issues arising from the complex city life began to emerge as the duty and

responsibility of the Sixth Municipal District even at that time. The Regulation Related to Streets prohibited placing seats and tables on the streets without a license. In the Regulation Related to Streets, it was requested that the vehicles carrying cargo be kept away from the main arteries, passing through the side streets if possible. On the other hand, it was aimed to prevent vehicles such as passenger cars and garbage trucks from stopping on the street, which might cause disruption on the streets or avenues. Prohibitions had been imposed on problems such as hanging shop shutters and signboards in a way that obstructed streets and alleys. (Seyitdanlioğlu, 2010, p. 123-124)

According to the fifth and sixth articles of the regulation, the streets were divided into three groups. It was thought that each group of streets would be irrigated and washed at varying time intervals. While the first group of streets would be cleaned twice a day during the winter months; The third group of streets would be cleaned once a week during the summer months. The only major street that was swept and cleaned every day is *Grand Rue de Pera*, or *Cadde-i Kebir*, as the locals called it. (Toprak, 1993, vol. 1, p. 222)

According to the eighth and ninth articles of the Regulation on the Streets, the owners of the houses and shops would deliver their garbage to the garbage trucks that came to their doors, the owners of the houses and shops would make an effort to wash their houses and shops and their surroundings every day, and the buildings would be constructed in a way that would not disturb other people. Rules such as not to leave rubbish on the streets, not to spill the water inside, and not to neglect "the warning about the improvement of the streets" were introduced. If these rules were not

complied with, fines were stipulated within the framework of the law. (Düstur, First Arrangement, vol.II, p. 460-464)

The arrangements that could be dealt with in the most comprehensive way among the works carried out by the Sixth Municipal District were the arrangements of the streets and alleys. Road construction, road widening, leveling and cleaning works had been a subject that had constantly occupied the Sixth Municipal District. It had been mentioned before that one of the first works carried out by the Sixth Municipal District on this comprehensive issue was the preparation of the Regulation Related to Streets for the city order. (Önver, 2019, p. 32-33)

Istanbul of the period had a city network dominated by narrow, crooked roads, dead-end streets shaped by the savings of building owners and developed roads in very different directions. The widening and rectification of avenues and streets and creating a more manageable city texture with larger-scale planning was one of the most important issues that the Tanzimat Period administration carried out in Istanbul. During the Tanzimat Period, streets that crossed each other vertically, bright and spacious streets that received sunlight, pavements laid with modern methods and techniques, roads that could handle the transportation load and buildings built of concrete had become indispensable parts of this city texture. In order to bring the modern city texture to life in Istanbul, determined works were being carried out by the Tanzimat Period administration. The regulations of Buildings, designed in 1848 and followed by it, aimed to create the texture of the modern city. Throughout the 1860s, the *Islahat-ı Turuk Komisyonu* worked to create the modern urban fabric described above. However, the arrangements and practices made were mostly disconnected

from each other and were implemented in the name of saving the day. (Orha, 2008, p. 69-70)

Lighting with coal gas in Istanbul started for the first time with the opening of the *Dolmabahçe Gazhanesi* to light the Dolmabahçe Palace up. After this service, which was intended only for the needs of the Dolmabahçe Palace, the pipes extended from the gas plant to the Grand Rue de Pera (*Cadde-i Kebir*) and Yüksekaldırım in 1857 were also provided for the benefit and lighting of this European district. (Toprak, 1993, vol.1, p. 478.)

During the epidemic in 1865, a few nuns placed a few beds in a house they rented in the Galata-Beyoğlu district and tried to treat people who caught cholera and were in need of help, albeit with limited means, and got positive results, albeit partially. These nuns managed to heal more than half of the twelve hundred people they treated during the epidemic. After cholera was not seen as a great danger, a house was allocated to the nuns within the body of the Sixth Municipal District so that they could continue their services. This house has begun to serve as a small hospital. It was also on the occasion of that event that the Sixth Municipal District started to provide health services. (Orha, 2008, p. 87)

One of the features that makes the Sixth Municipal District a different institution was that the Sixth Municipal District had a magistrate's court that was allowed to be established in order to have jurisdiction in some cases. In the draft of the regulation prepared by the staff who led the municipal reform during the establishment of the Sixth Municipal District, it was planned to establish a court to deal with real estate purchase, sale and lease cases not exceeding five hundred *kuruş* within the Sixth Municipal District. It was possible that the non-Muslim members of

the Sixth Municipal District and their advisers from foreign states had anticipated the legal problems that might arise due to their capitulations and had considered this court to be established within the Sixth Municipal District as a solution. Nor were members of the assembly of the Sixth Municipal District the only ones who made proposals on the court. Sir Henry Bulwer, the British ambassador at the time, proposed to Fuad Pasha in his warrant dated 4 July 1859 that a mixed court consisting of *Bab-ı Ali* and embassy officials should be established within the Sixth Municipal District to deal with municipal affairs. (İslamoğlu, 2012, p. 152-153; Orha, 2008,p. 93-94)

One of the duties of the Sixth Municipal District that comes to mind was the supervision of tradesmen. The Regulation Related to Streets, which was the first regulation issued by the assembly of the Sixth Municipal District contained many articles covering this issue. In the regulation, ten articles were related to pharmacies, five articles were related to baths, seven articles were related to the sale of liquor, and ten articles were related to bakeries and bread production. In addition, with the Regulation Related to Streets, meat cutting and sales of butchers were bound to certain rules. (Seyitdanlioğlu, 2010, p. 124-135) Criminal Code was taken as a basis for the penalties that the Sixth Municipal District would impose on those who violate the rules regarding tradesmen inspections, and there were not provisions made by the municipality itself regarding these penalties. (Orha, 2008,p. 96)

On the other hand, making zoning control was among the duties of the Sixth Municipal District. Until Regulation of the Buildings, which was put into circulation in 1863, the Sixth Municipal District carried out this task with its own technical staff and its own regulations. After the Regulation of the Buildings, the measurements of the Regulation of the Buildings were started to be taken as a basis in the buildings

constructed in the Sixth Municipal District. In the Regulation of the Buildings of 1863, the height of wooden buildings was envisaged as ten and the height of concrete buildings as fifteen meters. The application made by the Sixth Municipal District to the *Nafia Meclisi* regarding the fact that these dimensions were not sufficient for the valuable buildings located within the boundaries of the Sixth Municipal District and the application made by the Sixth Municipal District to raise the altitude limits had been accepted and the maximum height had been corrected to eighteen meters for concrete buildings and twelve meters for wooden buildings. (Orha, 2008, p. 99)

One of the most important and successful activities of the Sixth Municipal District in its first years were the cadastral works. During the establishment of the municipality, the first planned work was to make a property registration in the municipality in order to collect the property tax, which was the most important source of income, and to start the allocation and collection of taxes according to the results. (Ergin, 1995, vol.3, p. 1323)

When the Sixth Municipal District was established, resources were allocated to help this privileged municipal district to finance its investments and these were specified in the Sixth Municipal District Regulation. The tax levied on the lanterns placed on the streets, the tax levied on the houses and shops for cleaning activities, the fees taken from all kinds of bureaucratic procedures, and the patent tax levied on the tradesmen constituted the other revenues of the Sixth Municipal District. (Önver, 2019, p. 25-27; Demirakın, 2006, p. 70–74)

One of the most important sources of income of the Sixth Municipal District was the property tax of two percent. In order to collect this property tax efficiently, as soon as the Sixth Municipal District was established, a population and property

census began immediately. A large number of personnel had been appointed for this purpose. This would be one of the most successful activities of the Sixth Municipal District, and even the central government would not be able to show sufficient success in this matter many years later. (Orha, 2008, p. 99-100)

The extraordinary revenues of the Sixth Municipal District were the taxes to be determined by the assembly of the Sixth Municipal District for all kinds of construction activities and not exceeding three percent. Apart from the ordinary and extraordinary incomes, the third type of income item was Treasury aids. Finally, Treasury-guaranteed loans were among the operations that relieved the Sixth Municipal District financially. (Toprak, 1993, vol. 1, p. 221-222)

2.2.4 Fires and Reconstruction Activities

In the nineteenth century, fires had an important place in the design of zoning changes and urban fabric in Istanbul, the capital of the Ottoman Empire. It is said that a fire that started in small places, with the increasing population and the houses being wooden, destroyed very large places. The same was done in place of the buildings that were burned before the Tanzimat Edict. After the Tanzimat Edict, this situation started to change with the new and modern understanding of urbanism. (Çelik, 2017, p. 67-71) Helmuth Von Moltke's comment about Istanbul and the fires was striking:

We have made our winter preparations, it is not an easy thing in this country. Istanbul houses are always made of wood; even the Sultan's great palaces are actually nothing more than wide wooden barracks. They build a weak, often very high skeleton made of thin planks on a stone foundation, covering it with wood, plaster it inside, and covering the roof with tile. Thus, in a short time, a huge house emerges. A person can easily imagine the fury of a fire in a place where thousands of houses, which one would say are made of matches, are tightly and irregularly packed together, occupying a square mile. In Beyoğlu, large houses of stone and all windows with iron shutters began to be built. But they too often fall victim to fire, because only the heat caused by such a sea of fire is enough to set these houses on fire from within. (Moltke, 1969, p. 77-79)

As Moltke stated, it is known that two hundred fires occurred only in the period from the second half of the nineteenth to the first quarter of the twentieth century, due to the fact that the houses were built very often and from flammable materials. One of these fires, the Aksaray fire of 1856 also gave the Sixth Municipal District the opportunity to make changes in the zoning plan. After the 1865 HocaPaşa

Fire, the opportunity was taken from this so-called opportunity, and the Commission of Improvements of Roads was established. This commission prepared the development plans of the Suriçi regions, which were almost destroyed after the fire, and made the region prosperous. (Yıldız, 2015, p. 502-503)

CONCLUSION

The modern and contemporary administration perception, which started at the end of the eighteenth century, was adopted during the reign of Mahmud the Second and tried to be put into practice directly as of the Tanzimat Period, led the rulers of the Ottoman Empire to put forward new practices. The public order practices of this period were designed to be able to control every moment of daily life.

With the abolition of the Janissary Corps in 1826, the previously adopted indirect social control approach was abandoned and direct social control was preferred. With this perspective, the *Ihtisap Ministry* was established in 1826 to replace the *qadilik*.

With the *Polis Nizamı* proclaimed in 1845, a new era was entered in the understanding of public order in the Ottoman Empire. Social control within Istanbul is left to the policing institution as in contemporary European countries. When the desired results could not be obtained in 1845, The *Zaptiye Department* was established in 1846 and policing was organized more systematically and programmatically under the roof of a separate institution. There were also periods when the institution in question had a say in the elements of the city's municipality.

The perception of public order in the Tanzimat Period expressed the idea that public order was not only a policing issue. During the Tanzimat period, problems such as the zoning problem of the city and the ineffectiveness of municipal works were tried to be adapted to the new public order, which was tried to be provided with new institutions.

The inadequacy of the *Ihtisap Ministry* in municipal activities paved the way for the establishment of the *Şehremaneti*. Established in 1855, *Şehremaneti* established a *İntizam-ı Şehir Komisyonu* in the following years and prepared a report on what should be done for urban planning activities in Istanbul. As a result of this report, it was suggested to establish a municipality in Beyoğlu under the management of people who had knowledge of urban planning.

In 1857, a municipality called the *Sixth Municipal District* was established in Beyoğlu. It was established within the borders of this municipality with the ability to collect taxes, carry out practices such as cadastre and land registry, and inspect the bazaar - market with the police called *kavas*. The most important reason why the Sixth Municipal District was located in Beyoğlu was that the European population elements who knew urbanism and municipal activities had settled in this region.

The Sixth Municipal District, which put forward relatively successful applications until 1871 and was praised by the Sultan of the period, became a role model for the innovation made within the structure of *Şehremaneti* in 1871. In line with this innovation, efforts were made to establish fourteen municipal districts in Istanbul, but this did not materialize.

During the Tanzimat period, the Ottoman Empire officials desired to make their legitimacy felt to all layers of the society with the police and municipal institutions, which were the surveillance mechanisms, by adopting a modern management understanding. The administration of this period brought a new breath to the term of public order as a result of these innovations carried out with the aim of strengthening its infrastructural power by going down to all layers of the society. Public order had been handled within the framework of the term of public order and

the control of daily life had been tried to be controlled through the police and municipal institutions and this had been successful from time to time.



REFERENCES

Archival Sources

Sadâret Mektûb Kalemi Nezâret ve Devâir Evrakı

Bab-1 Asafî Divan-ı Hümayun Kalemi

Bâb-1 Defteri Başmuhasebe Tersane Emîni Defterleri

Bâb-1 Âsafî Dîvân-ı Hümâyun Sicilleri Nâme-i Hümâyun Defteri

Bâb-1 Âsafi Divan-ı Hümayun Sicilleri Kanunname-i Askeri Defterleri

Cevdet Belediye

Cevdet Askeriye

Cevdet Zabtiye

Cevdet Sıhhiye

Cevdet Saray

Cevdet Adliye

Hariciye Nezareti Tercüme Odası Evrakı

İrade Dahiliye

İrade Meclis-i Vala

Hatt-ı Hümayun

Meclis-i Vala Defterleri

Topkapı Sarayı Müzesi Arşivi Evrâkı

Yıldız Esas Evrakı

Periodical Publication

Takvim-i Vekayi, 30 Cemaziyelevvel 1274, nr. 560

Takvim-i Vekayi, 12 Safer 1262, nr. 297

Takvim-i Vekayi, 17 Cemaziyelevvel 1261, nr. 287

Düstur, (1286), “*Dersaadet ve Mülhakatı İdare-i Zabıta ve Mülkiye ve Mehâkim-i Nizamiyesine Dair Nizamnâme*”, First Arrangement, vol .1, p. 688-703, İstanbul.

Düstur, (1289), “*İzdivaç ve Tenâkih Maddesi Hakkında Tembihâtâtı Hâvi İ’lânname*”, First Arrangement, vol. 1, p. 736-741, İstanbul.

Düstur, (1274), “*Altıncı Dâire-i Belediyye Nizâmâtı*”, First Arrangement, vol. 2, p. 460-464, İstanbul.

Düstur, (1289) “*Zokaklara Dâ’ir Nizâmname*”, First Arrangement, vol. 2, p. 478–490, İstanbul.

Düstur, (1289), “*Memurîn-i Teftişiyenin Sûret-i İntihab ve Vaz‘ ve Hareketleri Hakkında Tarifatı Mutazammın Talimat*”, First Arrangement, vol. 2, p.748-753, İstanbul.

Secondary Sources

- Acar G., (2000), “*Tanzimat Dönemi Fikir ve Düşünce Hayatının Mimarî Alana Yansıması*”, (Unpublished Phd Dissertation), Mimar Sinan Güzel Sanatlar Üniversitesi, İstanbul.
- Akyıldız A., (2003), “*Meclis-i Vâlâ-yı Ahkâm-ı Adliyye*”, TDV İslâm Ansiklopedisi, vol. 28, p. 250-251.
- Akyıldız A., (2011), “*Tanzimat*”, TDV İslâm Ansiklopedisi, vol. 40, p. 1-10.
- Alyot H., (2008), *Türkiye’de Zabıta: Tarihi gelişim ve bugünkü durum*, Ankara: Emniyet Genel Müdürlüğü Yayınları.
- Atam Ş., (2015), “*Osmanlı Devleti’nde Nafia Nezareti*”, (Unpublished Phd Dissertation), Niğde Üniversitesi, Niğde.
- Avcı, Y. (2007). “*Osmanlı Devleti’nde Tanzimat Döneminde “Otoriter Modernleşme” ve Kadının Özgürleşmesi Meselesi*”. OTAM Ankara Üniversitesi Osmanlı Tarihi Araştırma ve Uygulama Merkezi Dergisi, 21 (21) , p. 1-18. DOI: 10.1501/OTAM_00000000293
- Balamir Bektaş R., Gelgeç Bakacak A., (2009), “*Modernite Sosyal Kontrol Söyleminin Değişen Görünümleri*”, Edebiyat Fakültesi Dergisi, vol. 26, nr. 1, (June 2009) p, 33-48.
- Başaran B., (2015), “*İstanbul Kefalet Ve Teftiş Defterleri*”, Antik Çağ’dan XXI. Yüzyıla Büyük İstanbul Tarihi, vol. 4, p. 584-587.

- Bearman P. J, Th. Bianquis, C.E. Bosworth, E. van Donzel and W.P. Heinrichs, (2000), “*top*”, the Encyclopedia of Islam, New Edition, vol. X, p. 564. Leiden: Brill.
- Beydilli K. (2020), “*Moltke Helmuth von*”, TDV İslâm Ansiklopedisi, vol. 30, p. 267-268.
- Beydilli K., (2020), “*Mustafa Reşid Paşa*”, TDV İslâm Ansiklopedisi, , vol. 31, p. 348-350.
- Beydilli K., (2007), “*Nizâm-ı Cedîd*”, TDV İslâm Ansiklopedisi, vol. 33, p. 175-178.
- Cezar M. (1991), *XIX. Yüzyıl Beyoğlusu*, İstanbul: Akbank Yayınları.
- Çadırcı M. (1988), “*Tanzimat Döneminde Türkiye’de Yönetim*”, BELLETEN, vol.52, nr. 203, p. 601–626.
- Çadırcı M. (1997), *Tanzimat Döneminde Anadolu Kentleri’nin Sosyal ve Ekonomik Yapısı*, Ankara: Türk Tarih Kurumu Yayınları.
- Çekmez O., (2017), “*Kırım Savaşı Yıllarında İstanbul’da Sosyal Ve Ekonomik Yaşam (1853-1856)*”, Unpublished Master Thesis, Marmara Üniversitesi, Türkiyat Araştırmaları Enstitüsü, İstanbul.
- Çelik Z. (2019), *19. Yüzyılda Osmanlı Başkenti: Değişen İstanbul*, (S. Deringil Çev.), 3rd Edition, İstanbul: İş Bankası Kültür Yayınları.
- Deflem, M. (1997), “*Surveillance and Criminal Statistics: Historical Foundations of Governmentality*”, Studies in Law Politics and Society. vol.17. p.149-184.

- Deflem, M. (2000), “*Bureaucratization and social control: Historical foundations of international police cooperation*”, *Law & Society Review*, vol. 34,nr. 3 p.739-778.
- Demirakın I., (2006), “*A Study of Ottoman Modernization on the City: The Sixth Municipal District of Istanbul (1858-1877)*”, (Unpublished Master Thesis), Bilkent Üniversitesi, Ankara.
- Dodsworth, F.M. (2008), “*The Idea of Police in Eighteenth-Century England: Discipline, Reformation, Superintendence c. 1780–1800*”. *Journal of the History of Ideas*, 69(4), p. 583–605.
- Ergin O. N., (1995), *Mecelle-i Umur-ı Belediye*, İstanbul: İstanbul Büyükşehir Belediyesi Kültür İşleri Daire Başkanlığı Yayınları.
- Ergut F., (2015) *Modern Devlet ve Polis*, Third Edition, İstanbul: İletişim Yayınları.
- Es, M. & Ateş, H. (2010), “*Kent Yönetimi, Kentlileşme ve Göç: Sorunlar ve Çözüm Önerileri*”. *Journal of Social Policy Conferences*, 0 (48), p. 205-248. Retrieved from <https://dergipark.org.tr/tr/pub/iusskd/issue/890/9892>.
- Eyice S., (1988), “*Ağakapısı*”, TDV İslâm Ansiklopedisi, vol. 1, p. 462-464.
- Foucault M., (2019), *Hapishanenin Doğuşu*, (çev. Mehmet Ali Kılıçbay), 8th Edition, İstanbul: İmge Kitabevi.
- Gezer O., (2014), *Çizginin Dışındakiler: Osmanlı İstanbul’unun Aykırı Bekârları ve Bekâr Girer “Melek Girmez” Odaları*, Osmanlı İstanbulu II, (eds. Feridun M. Emecen & Ali Akyıldız & Emrah Safa Gürkan), İstanbul: İstanbul 29 Mayıs Üniversitesi, İstanbul Büyükşehir Belediyesi. p. 532-552

- İnalcık H., (2019a), ”*Tanzimat’ın Uygulanması ve Sosyal Tepkileri*”, Tanzimat Değişim Sürecinde Osmanlı İmparatorluğu, 8th Edition, (eds. Halil İnalcık and Mehmet Seyitdanlıoğlu), İstanbul: Türkiye İş Bankası Kültür Yayınları, p.169-195.
- İnalcık H., (2019b), “*Sened-i İttifak ve Gülhane Hatt-ı Hümayunu*”, Tanzimat Değişim Sürecinde Osmanlı İmparatorluğu, 8th Edition, (eds. Halil İnalcık and Mehmet Seyitdanlıoğlu), İstanbul: Türkiye İş Bankası Kültür Yayınları, p.89-110.
- İpşirli M., (1992), “*Bilad-ı Selase*”, TDV İslâm Ansiklopedisi, vol. 6, p. 151-152.
- İslamoğlu A., (2012), “*Osmanlı Devleti’nde Modern Belediyenin Hukuksal Açıdan Kurumsallaşması*”, (Unpublished Master Thesis), İstanbul Üniversitesi, İstanbul.
- Kafadar C., (1994), “*Yeniçeriler*”, Dünden Bugüne İstanbul Ansiklopedisi, Vol. 7, p. 472-476, İstanbul: Kültür Bakanlığı ve Toplumsal Tarih Vakfı.
- Karal E. Z., (2019), “*Gülhane Hatt-ı Hümayunu’nda Batı’nın Etkisi*”, Tanzimat Değişim Sürecinde Osmanlı İmparatorluğu, 8th Edition, (ed. Halil İnalcık and Mehmet Seyitdanlıoğlu), İstanbul: Türkiye İş Bankası Kültür Yayınları, p. 111-132.
- Kaya C., (2002), “*Osmanlı Devleti Hizmetinde Çalışan Üç Yabancı Danışman: Charles Ambrose Bernard-Helmuth Von Moltke Guiseppe Donizetti*”, Unpublished Master Thesis, Anadolu Üniversitesi, Sosyal Bilimler Enstitüsü, Eskişehir.
- Kazıcı Z., (1998), “*Hisbe*”, TDV İslâm Ansiklopedisi, vol. 18, p. 143-145.

Kırlı C., (2009a), “*Kahvehaneler: Ondokuzuncu Yüzyıl Osmanlı İmparatorluğu’nda Kamuoyu*,” Osmanlı Kahvehaneleri: Mekân Sosyallik ve İktidar, (ed.) Ahmet Yaşar, p. 95-118, İstanbul: Kitap Yayınevi.

Kırlı C., (2009b), “*Surveillance and Constituting the Public in the Ottoman Empire*,” Publics, Politics and Participation: Locating the Public Sphere in the Middle East and North Africa, (ed.) Seteney Shami (NY: SSR, 2009), p. 177-203.

Koçu R. E., (1961), “*Bekâr*”, İstanbul Ansiklopedisi, vol.5, p.2392-2394, İstanbul: İstanbul Ansiklopedisi ve Neşriyat Kollektif Şirketi.

Koloğlu O., (2010), “*Osmanlı’da Kamuoyu*”, İletişim Yayınları, İstanbul.

Közleme, A. O. (2018), “*Buhranların Gölgesinde I. Selim Ve II. Mahmut Dönemi Modernleşme Girişimleri*”. Toplum Bilimleri Dergisi, 24 , p. 141-160.

Küçükbaşcı M. S., (2010), “*Şehir*”, TDV İslâm Ansiklopedisi, vol. 38, p. 441-446.

Kütükoğlu M., (2020), “*Mühimme Defteri*”, TDV İslâm Ansiklopedisi, vol. 31, p. 519-522.

Kütükoğlu M., (2006), “*Mürur Tezkiresi*”, TDV İslâm Ansiklopedisi, vol. 32, p. 60-61.

Lawinsider, (n.d.), “*Defter*”, Retrieved August 05, 2022 from <https://www.lawinsider.com/dictionary/defter>.

Levy-Aksu N., (2017), *Osmanlı İmparatorluğu’nda Asayiş (1876-1909)*, (Transl.: Serra Akyüz), İstanbul: İletişim Yayınları.

Lewis B., (2015), *Modern Türkiye’nin Doğuşu*, Eighth Edition, (Transl.: Boğaç Babür Tuna), Ankara, Arkadaş Yayınevi.

Moltke, H. V. (1969), *Türkiye Mektupları*, (Çev. Haydullah Örs), İstanbul: Remzi Kitabevi.

Müderrişoğlu Esiner A., (2017), “*Kırım Savaşı’nda İngiliz Politikası*”, (Unpublished Phd Dissertation), İstanbul Üniversitesi, İstanbul.

Nişanyan Sözlük (n.d.), “*Asayiş*”, Retrieved from August 4, 2022 from <https://www.nisanyansozluk.com/kelime/asayis%C5%9F>.

Oktaç T., (2008), “*Belediyenin Tarihsel Gelişimi*”, Türkiye’de Yerel Yönetimler, ed. Bozlağan and Demirkaya, p.119-156, Ankara: Nobel Yayın.

Oktaç T., (2015), “*Tanzimat’tan XXI. Yüzyıla İstanbul’un Yönetimi*”, Antik Çağ’dan XXI. Yüzyıla Büyük İstanbul Tarihi, vol. 3, p. 134-217.

Orhan Z., (2008), “*Osmanlı Devleti’nde Modern Belediyeciliğin Doğuşu Ve Altıncı Daire-i Belediye Örneği*”, (Unpublished Master Thesis), İstanbul Üniversitesi. İstanbul.

Ortaylı İ., (2000), *Tanzimat Devrinde Osmanlı Mahalli İdareler, 1840-1878*, Ankara: Sevinç Matbaası.

Ortaylı İ., (2019), *İmparatorluğun En Uzun Yüzyılı*, Forty-Ninth Edition, İstanbul: Kronik Kitap.

Önver Ş. B., (2019), “*İstanbul’da İlk Belediye Teşkilatı Altıncı Daire-i Belediye*”, (Unpublished Master Thesis), İstanbul Aydın Üniversitesi. İstanbul.

Özbaran S., (1997), “*Kapudan Pasha*”, the Encyclopedia of Islam, New Edition, vol. IV, p. 571-572, Leiden: Brill.

- Özcan A., (2013), “*Zaptiye*”, TDV İslâm Ansiklopedisi, vol. 44, p. 128-130.
- Özcan M., (2002), “*II. Mahmut Döneminde Taşradaki Merkezîyetçilik Politikası*”, Türkler Ansiklopedisi, vol.13, p. 1301-1321, Ankara: Yeni Türkiye Yayınları.
- Özkaya Y, Akyıldız A., (2020), “*Muhassıl*”, TDV İslâm Ansiklopedisi, TDV İslâm Ansiklopedisi, vol. 31, p. 18-20.
- Özlü, N. (2021), “*II. Mahmud Döneminde İstanbul: Kent, İdeoloji ve Mimari*”. Mimarlık ve Yaşam, vol. 6, nr.1, p.199-222.
- Pakalın M. Z., (1993), *Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü*, vol. 1, İstanbul: Milli Eğitim Bakanlığı Yayınları.
- Pakalın M. Z., (1993), *Osmanlı Tarih Deyimleri ve Terimleri Sözlüğü*, vol. 3, İstanbul: Milli Eğitim Bakanlığı Yayınları.
- Rosenthal S., (1980), “*Foreigners and Municipal Reform in İstanbul: 1855-1865*”, *IJMES*, vol. 2, nr. 2, p.227-245.
- Sakaoğlu N., (1985), *Tanzimat’tan Cumhuriyet’e Tarih Sözlüğü*, İstanbul, İletişim Yayınları.
- Sayın V., (2014), “*İstanbul Şehremaneti’nin Şehir İstatistiği Çalışmaları: 1919 Yılı İhsaiyat Mecmuası*”, (Unpublished Master Thesis), Marmara Üniversitesi, İstanbul.
- Seyitdanlioğlu M., (2010), *Tanzimat Döneminde Modern Belediyeciliğin Doğuşu*, İstanbul, Türkiye İş Bankası Kültür Yayınları.
- Subaşı, E., (2018), “*Kapitalizmin Şafağında: Kent, Polis ve Güvenlik*” . İdealkent, vol. 9, nr. 23, p.113-133. DOI: 10.31198/idealkent.416786

Tanör B., (2016), *Osmanlı-Türk Anayasal Gelişmeleri*. İstanbul: Yapı Kredi Yayınları.

Tekeli İ., (2015), “*İstanbul’un Modernleşme Öyküsü*”, Antik Çağ’dan XXI. Yüzyıla Büyük İstanbul Tarihi, vol. 1, p. 182-215.

Tongur H., (2016), *Türkiye’de Genel Kolluk*, Ankara, Polis Akademisi Yayınları.

Toprak Z., (1993), “*Altıncı Daire-i Belediye*”, Dünden Bugüne İstanbul Ansiklopedisi, vol.1, p. 220-223, İstanbul: Kültür Bakanlığı ve Toplumsal Tarih Vakfı.

Toprak Z., (1993), “*Aydınlatma*”, Dünden Bugüne İstanbul Ansiklopedisi, vol.1, p. 476-478, İstanbul: Kültür Bakanlığı ve Toplumsal Tarih Vakfı.

Toprak Z., (1993), “*Güvenlik Hizmetleri*” Dünden Bugüne İstanbul Ansiklopedisi. Vol. 3, p. 457-458, İstanbul: Kültür Bakanlığı ve Toplumsal Tarih Vakfı.

Toprak Z., (1993), “*Şehremaneti*”, Dünden Bugüne İstanbul Ansiklopedisi, vol.7, p. 147-178, İstanbul: Kültür Bakanlığı ve Toplumsal Tarih Vakfı.

Toprak Z., (1993), “*Şehreminleri*”, Dünden Bugüne İstanbul Ansiklopedisi, vol.7, p. 149-150, İstanbul: Kültür Bakanlığı ve Toplumsal Tarih Vakfı.

Topuz B., 2017, “*Osmanlı İstanbul Mahallerinde Sosyal Kontrol*”, 6. Türkiye Lisansüstü Çalışmalar Kongresi Bildiriler Kitabı vol.III, p. 261-270 (ed.İlmi Etüdler Derneği, Muş Alpaslan University), İstanbul.

Tureng, (n.d.), “*Public Order*”, Retrieved August 05, 2022 from <https://tureng.com/tr/turkce-ingilizce/public%20order>.

- Uçarol R., (2015), *Siyasi Tarih (1789-2014)*, Tenth Edition, İstanbul: Der Yayınları.
- Ulu, G. (2021), “*Tanzimat Dönemi Hukukta Modernleşme*”. Türkiye Sosyal Araştırmalar Dergisi , 26 (1) , 235-264. DOI: 10.20296/tsadergisi.760507
- TDK, (n.d), “*Asayiş*”, Retrieved August 05, 2022 from <https://sozluk.gov.tr/>.
- Uzunçarşılı İ. H., (1998), “*Osmanlı Devlet Teşkilatında Kapıkulu Ocakları*”, 3rd Edition, Ankara: Türk Tarih Kurumu Yayınları.
- Uzunçarşılı İ. H, (1986), “*Bostandji*”, the Encyclopedia of Islam, New Edition, vol. I, p. 1277-1279, Leiden: Brill.
- Van N., (2015), “*Tanzimat’tan Cumhuriyet’e İstanbul’da Güvenlik (1839-1918)*”, Antik Çağ’dan XXI. Yüzyıla Büyük İstanbul Tarihi, vol. 3, p. 118-133.
- Yağar H., (1988), “*Mevzuat Metinlerinde Polis Teşkilatında Yapı ve Görev (1845 – 1923)*”, (Unpublished Phd Dissertation), Ankara Üniversitesi, Türk İnkılap Tarihi Enstitüsü, Ankara.
- Yazıcı N., (2010), “*Takvim-i Vekayi*”, TDV İslâm Ansiklopedisi, vol. 39, p. 490-492.
- Yel A. M., Küçükaşcı M. S., (2003), “*Mahalle*”, TDV İslâm Ansiklopedisi, vol, 27, p. 323-326.
- Yeşilbaş A., (1998), “*İstanbul Şehremâneti Teşkilatı*”, (Unpublished Master Thesis), Marmara Üniversitesi, İstanbul.
- Yıldız K., (2015), “*Şehir Topoğrafyasına Etkisi Bakımından Osmanlı Dönemi Yangınları*”, Antik Çağ’dan XXI. Yüzyıla Büyük İstanbul Tarihi, vol. 1, p. 486-500.

Yücel Mutlu N. (2012), “*Osmanlı Devleti Nâfi’a Nezareti’nin İlk Nizâmnâmesi*”,
Belgeler, vol. 33, p. 117-129.



APPENDIX 1

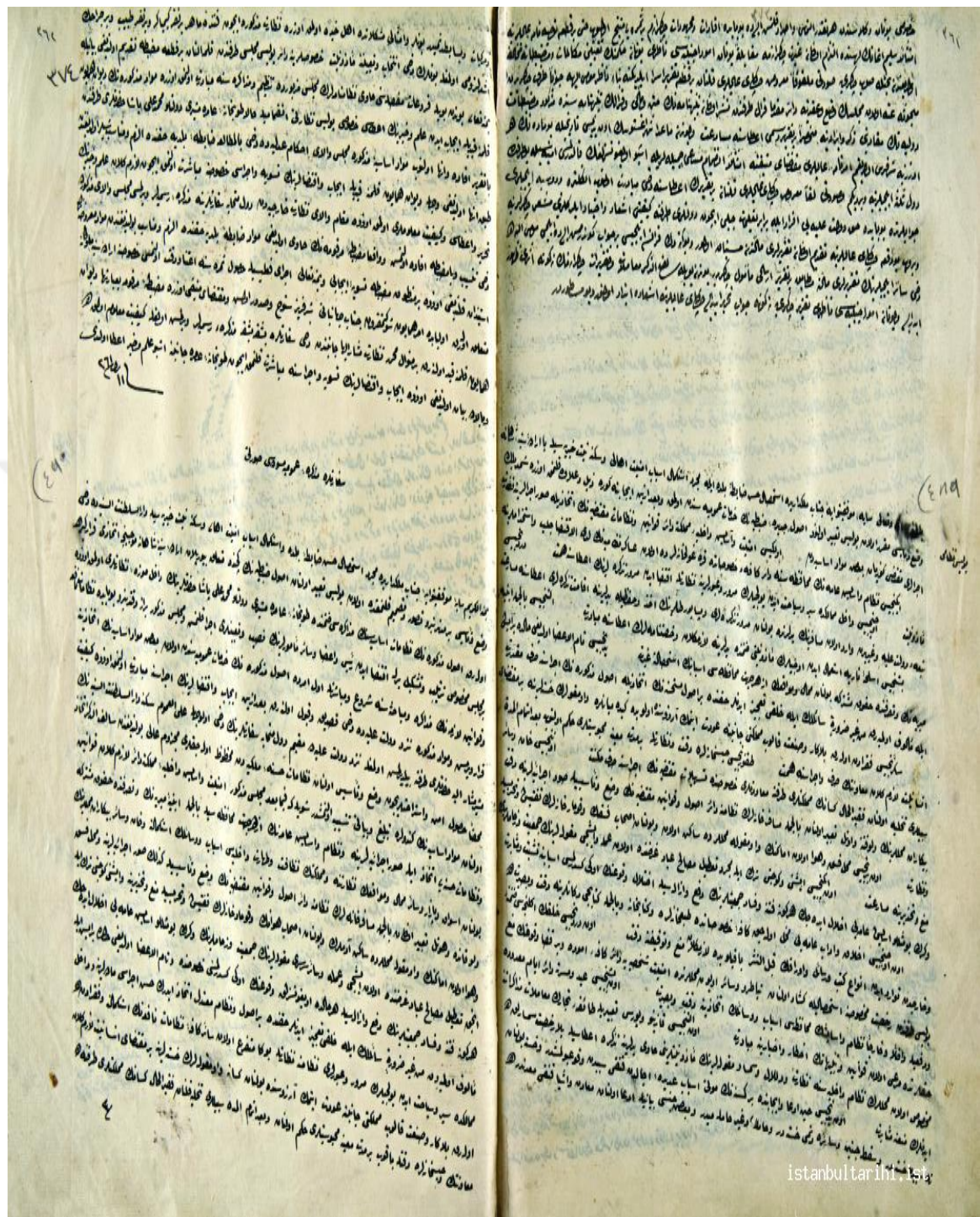


Figure 1. The First Police Regulation

APPENDIX 2

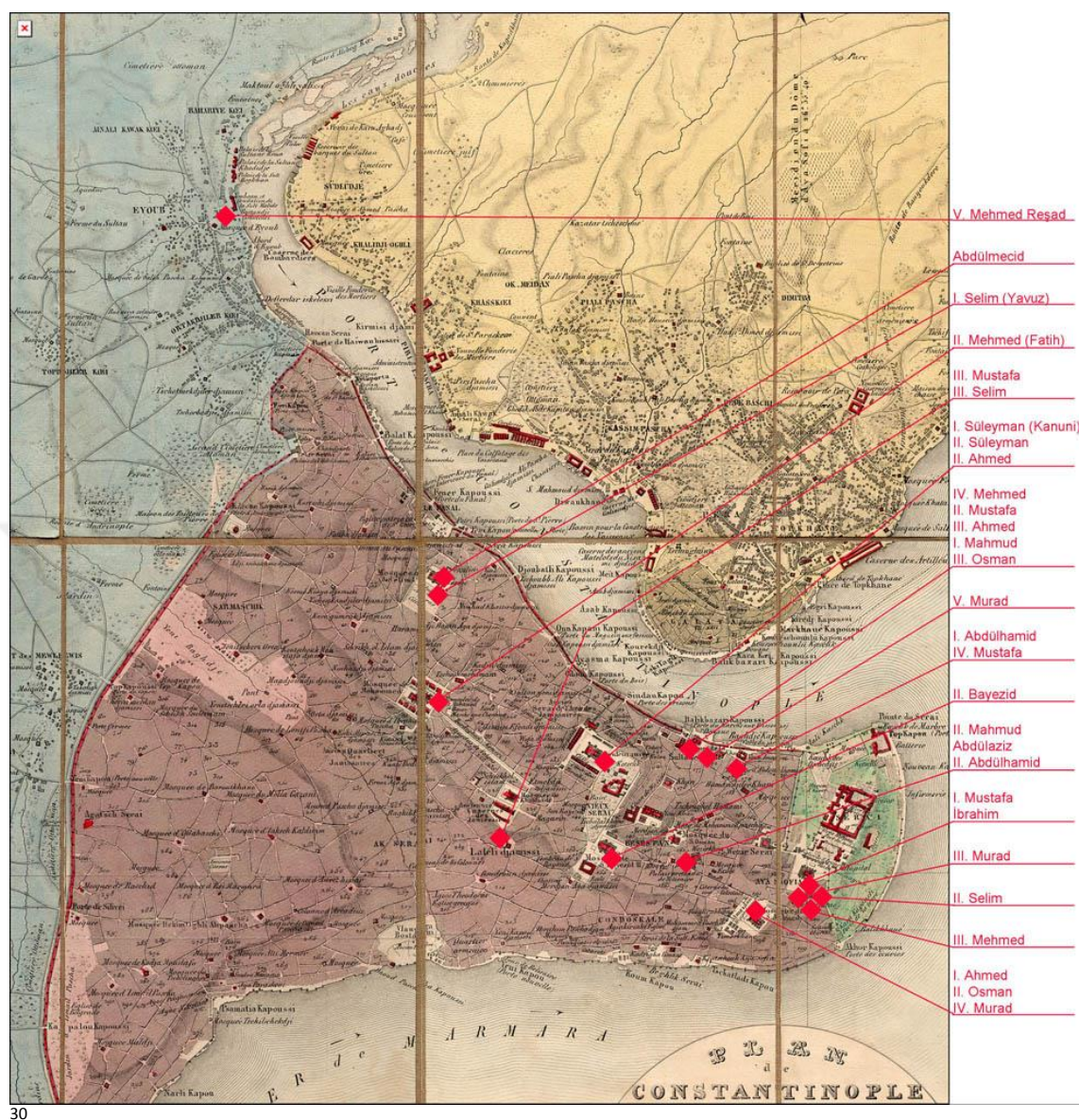


Figure 2. Tombs of the Sultans, which are marked on the map of the Hellert Plan of 1836

³⁰ This image retrieved from Salt Research <https://archives.saltresearch.org/handle/123456789/126194>
Open Access Date: 17.06.2022

APPENDIX 3



Figure 3. “*Rue à Stamboul*”³¹ “*Street in Istanbul*”

This photo taken by Abdullah Frères in 1865.

³¹ This image retrieved from Salt Research. <https://archives.saltresearch.org/handle/123456789/194279>
Open Access Date: 17.06.2022

APPENDIX 4

Polis Nizamı³²

Bi-lütfihi Te'âlâ sâye-i muvaffakiyet-vâye-i cenâb-ı mülkdârîde istihsâl-i hüsn-i zâbıta-i belde ile mücerred istikmâl-i esbâb-ı emniyyet-i ahâli ve sekene niyyet-i hayriyyesiyle bâ-irâde-i seniyye-i şâhâne vaz' u te'sîsi mukarrer olan "Polis" tabir olunur usûl-i cedîd-i zabtiyyenin hıdemât-ı umûmiyyesinden olmak ve ba'd ez-'in îcâbına göre zeyl ve îlave kılınmak üzere şimdilik icrâları muktezi görünen ba'zı mevâdd-ı esâsiyyeden: *Evvelkisi*: Emniyyet ve âsâyiş-i dâhiliyye-i memlekete dâ'ir kavânin ve nizâmât-ı mukteziyyenin ittihazıyla suver-i icrâlarına nezâret. *İkincisi*: Nizâm ve 'âsâyiş-i 'ammenin muhafazasına dâ'ir kâffe-i husûsatda karakolhânelerde olan 'asâkir-i nizâmiyyenin lede'l-iktizâ celb ve istihdamlarına mezûniyyet. *Üçüncüsü*: Dâhil-i memleketde seyr ü seyahat eden yolcuların mürûr u 'ubûrlarına nezâretle iktizâ eeden mürûr tezkirelerinin i'tasına himmet. *Dördüncüsü*: Teba'a-i Devlet-i 'Aliyye'den ve gayriden vârid olan musâfirînin yedlerinde bulunan mürûr tezkireleri ve pasaportlarının ahz ve hıfzıyla yedlerine ikâmet tezkireleri i'tasına müsâraat. *Beşincisi*: Esliha-i nâriye isti'mal eden avcıların me'zuniyyeti zımında yedlerine lâzım gelen gelen ruhsatnâmelerin i'tasına müsaderet. *Altıncısı*: Bi'l-cümle ebniye-i mîriyyenin ve tasarrufunda hukuk-ı müştereke bulunan mahâll ve mevâki'in ez-her cihet muhâfazası esbabının istihsâline gayret. *Yedincisi*: Tâmmü'l-a'zâ olduğu halde bir iş ile me'lûf olmayarak min-gayr-i zaruretin sâ'illik ile halkı ta'ciz edenler hakkında bir usûl-i müstahsenenin ittihâzıyla usûl-i mezkûrenin icrasına sarf-ı makderet. *Sekizincisi*: Fukarâdan olarak bilâ-kâr ü san'at kalub memleketi canibine 'avdet etmek ârzûsunda olup da gidemeyenler ve makûlelerin hastalarına ber-

³² BOA, A.DNV.NMH.d, nr. 11489/361-362

mûktezâ-yı insâniyyet lâzım gelen mu'âvenetin sarf-ı icrâsıan himmet. *Dokuzuncusu:* Hapishânelere dikkat ve nezâretlere bir müddet-i mu'ayyene mahbûsiyyetleri hükm olunub ba'd-ı itmâmü'l-müddet sebilleri tahliye olunan fakîrû'l-hâl kesânın memleketleri tarafına mu'âvedetleri husûsunda teshîlât-ı mukteziyyenin icrâsına sarf-ı miknet. *Onuncusu:* Hân ve sâir bîkârân mahallerinin ve otel ta'bir olunan bi'l-cümle musâfirhanelerin nizâmına, usûl ve kavânîn-i mukteziyyenin vaz' ve te'sîsiyle suver-i icrâiyyelerine dikkat ve nezâret. *On birincisi:* Mahall-i fisk ü hevâ olan emâkinin ve o makule mahallerde sâkin olan ve bulunan ashâb-ı fiskın ve kumarhânelerin teftiş ve taharrisiyle men' ve tahzîrine müsâra'at. *On ikincisi:* İşini ve gücünü terk ile mücerred ta'tîl-i mesâlih-i 'ibâd garazında olan 'amele ve işçi makûlelerinin cem'iyyet ve zihâmlarının ve gerek bu misillü âsâyiş-i 'âmmeyi ihlâl edecek her gûne fitne ve fesâd cem'iyyetlerinin def' ve izâlesiyle ihtilâl vukuunun önü kesdirilmesi esbâbına teşebbüs ve müsâberet. *On üçüncüsü:* Ahlâk ve âdâb-ı 'âmmeyi muhîll olacak kâffe-i husûsatda tab'hânelere ve kitâbhâne ve bi'l-cümle kitabcı dükkânlarına dikkat ve basîret. *On dördüncüsü:* Halkın eğlenmesi zımmında polis tarafından ruhsat-ı mahsûsa istihsaliyle güşâd olunan tiyatro ve sâir oyun mahallerinde emniyyet-i şahsiyyeye dâ'ir kâffe-i umura ve bir kazâ vukuunun men' ve ref'iyle dâhilen ve haricen nizâm ve âsâyişin muhâfazası esbâb ve vesâ'ilinin ittihâzına dikkat ve basîret. *On beşincisi:* 'îd ve meserrete dâ'ir eyyâm-ı ma'dûde haklarında mer'î olan kavânin ve tenbihâtın ihtâr ve ihbârına mübâderet. *On altıncısı:* Kazino ve bors ta'bir edilen kâffe-i tüccârın mu'amelât ve müzâkerâtına mahsus olan mahallerin nizâm-ı dâhiliyesine nezâret ve dellâl ve simsâr makûlelerinin me'zûniyetelerini havî yedlerine tezkire i'tâsıyla bilâ-ruhsat simsârlık edenlerin men'ine müsâberet. *On yedincisi:* Hîn-i iddi'â ve icâbında bir kimesnenin mevti esbâb-ı adîde âcâldan kangı sebebden vukû' bulmuşdur ve hasta bulunan ne sebebden hastadır ve sakt-ı cenîn ve

sâ'ireden mi hastadır ve hâmile ve gayr-ı hâmile midir ve besâittem midir ve ba'zı cins beyanıyla iddi'â olunan ma'âdin(?) ve eşyâ kangı ve mürekkebât ve besâitten midir? Bunlar ve emsâli müşkilâtta ehl-i hıbre olmak üzere Nezâret-i mezkûre için fenninde mâhir bir nefer kimyâger ve bir nefer tabîb ve bir nefer cerrâhın eşedd-i lüzûmu olmağla, bunların dahi intihâb ve ta'yinine me'zûniyet husûslarına dâ'ir Polis Meclisi tarafından kaleme alınan bir kıt'a mazbata takdîm olunduğu beyânıyla bi-mennihî Te'âlâ bundan böyle fûrû'ât-ı mufassalasını hâvî nizâm-nâmelerin Meclis-i mezbûrda tanzîm ve müzâkeresine mübâderet olunmak üzere mevâdd-ı mezkûrenin Divân-ı Hümâyûn Kalemî'ne kaydıyla îcâb eden 'ilm ü haberinin i'tâsı husûsu Polis Nezâreti inzimamıyla hâlâ Tophâne-i 'Âmire Müşîri devletlü Mehmed 'Âli Pâşâ hazretleri tarafından bâ-takrîr ifâde ve inhâ olunub mevâdd-ı esâsiyye-i mezkûre Meclis-i Vâlâ-yı Ahkâm-ı 'Adliyye'de dahi bi'l-mütalâ'a zâbıta-i belediyye hakkında elzem ve münâsib şeyler olduğundan tıbk(1) inhâ olduğuna vechile, Dîvân-ı Hümâyûn Kalemine kaydıyla îcâb ve iktizalarının tesviye ve icrâsı husûsuna mübâşeret olunmak içün lâzım gelen 'ilm ü haberinin tahrîr ve i'tâsı ve keyfiyyet ma'lumları olmak üzere makâm-ı vâlâ-yı Nezâret-i Hâriciyyeden düvel-i mütehâbbe sefaretlerine, müzekkire-i resmiyyeler verilmesi Meclis-i Vâlâ-yı mezkûrda dahi tensîb ve bâ-mazbata ifâde olunmuş ve vâkı'â mazbata-i merkûmenin hâvî olduğu mevâdd-ı zâbıta-i belediyye hakkında elzem ve münâsib bulunduğundan mevâdd-ı ma'ruzanın istîzân kılındığı üzere ber-mantûk-ı mazbata tesviye-i îcâbı ve bi-mennihî Te'âlâ icrâ-yı fi'ilîsiyle husûl-i semeresine i'tinâ ve dikkat olunması husûsuna irâde-i seniyye-i Mülûkâne müte'allik olarak ol bâbda emr-i hümâyûn-ı şevket-mâkrûn-ı cenâb-ı Cihânbânî şeref-rîz-i sünûh ve sūdûr olmuş ve muktezâ-yı münîfî üzere mazbata-i merkûme bi-'ibâretihâ Dîvân-ı Hümâyûn Kalemine kaydolunarak ber-minvâl-i muharrer Nezâret-i müşarünileyha cânibinden dahi sefâretlere başka başka müzekkire-i resmiyyeler

verilmiş olmağla keyfiyyet ma'l'ûm olunmak ve bâlâda beyân olunduğı üzere îcâb ve iktizâlarının tesviye ve icrâsına mübâşeret kılınmak içün Tophâne-i 'Âmire cânibine işbu 'ilm ü haber i'tâ kılındı. 11 Râ 1261

APPENDIX 5

Altıncı Dâire-i Belediye Nizâmâtı³³

Mukaddime

Birinci Madde: Nefs-i İstanbul ve Bilâd-ı Selâse Boğaziçi'nin iki sahiliyle beraber on dört dâ'ire-i belediye tâksim olunarak ta'yin olunan hudud ile Beyoğlu ve Galata'da Altıncı Dâ'ire-i Belediye i'tibâr olunmuştur.

İkinci Madde: İşbu dâ'irede bulunan mahallât zokaklarının tanzimi ya'ni kaldırım ve su yolu lâğımların tesviyesi ve dâ'imâ bir hüsn-i hâlde bulunması ve tathîr ve tenzîfi her sûretle mürûr ve ubûru teshil idecek esbâbın istihsâli ve bunlar için iktizâ iden masârifin rû'yetiyle mukâbilinde tahsis olunacak vâridâtın ahz ü kabzı işbu dâ'ire-i mahsusa-i belediyeye havâle olunacaktır.

Üçüncü Madde: İşbu dâ'irenin mesâlih-i mahsûsası dâ'ire müdiri nâm ile ta'yîn olunan bir me'mûra ve riyâseti tahtında olarak teşkîl olunan bir meclise ihâle olunacaktır.

Birinci Fasl

Dâ'ire-i Belediye'nin Meclisinin Sûret-i Teşkili

Dördüncü Madde: İşbu meclisde yedi â'zâ olup her birisi bu dâ'irede lâ-ekâll yüz bin gurusluk emlâke mutasarrıf olup ve en aşâğı on seneden beru Dersââdetde mutavattın bulunub hukuk-ı belediyeye nâ'il olan kimselerden olmak üzere cânib-i Bâb-ı 'Âlî'den intihâb ile bâ-irâde-i seniyye ile ta'yin olunacaktır.

³³ Düstur ,First Arrangement, vol.2, p.460-464

Beşinci Madde: İşbu meclisin â'zâ-yı asliyyesinden başka nizâmât-ı esâsiyenin müzâkeresinde müşâvir olmak üzere Bâb-ı 'Âlî'den dört zât daha intihâb olunub bâ-irâde-i seniyye ta'yin olunacaklardır. Bunlar hukûk-ı belediyye ashâbından olmadıkları hâlde dahi lâ-ekâll işbu dâ'irede zevce veya bunun gibi en yakın akrabâsı üzerinde lâ-ekâll beş yüz bin gurusluk emlâk bulunan ve en aşâğı on seneden berü İstânbul'da mutavattın kimselerden intihâb olunacaktır.

Altıncı Madde: Nizâmât-ı Umûmiyye mücebince işbu dâ'irede istihdam olunacak birinci mi'mar ve mühendis ve tabîb dâ'ire meclisinde müşâvir sıfatıyla bulunacaktır.

Yedinci Madde: Üçüncü maddede beyân olunduğu veçhile işbu Meclis-i Dâ'ire-i Belediyye içinde â'zâ derecesinde emlâka mutasarrıf olan zevâtdan bi'l-intihâb ta'yin olunacaktır.

İkinci Fasl

Dâ'ire-i Belediyye Meclisinin Vezâ'ifi

Sekizinci Madde: İşbu meclisin vazife-i asliyyesi ikinci maddede beyân olunduğu veçhile Beyoğlu ve Galata Dâ'ire-i Belediyyesi'nin şehirce olan kâffe-i mesâlih-i mahsûsanın müzâkere ve icrasına me'mûr olub evvelâ vezâîfin müteferri'âtına da'ir bir nizâm-ı umûmî yapacaktır. Sâniyen işbu dâ'ire içinde olan mahallâtın ve esvâk ve pazarın tanzîmât ve tathîrâtına da'ir nizâmâtı müzâkere eyleyecektir. Salisen gerek ibtidâ-yı emirde yapılacak şeyleri bi't-ta'yin bunun içj iktizâi iden masarısı ru'yet edecek ve inşâât ve ta'mirâtı pazarlık iderek veya münâkasa eylererek ihale ile kontratolarını tanzim ve imzaya me'zûn olacaktır. Rabi'an dâ'ire içinde nizâmât-ı mevzû' a iktizâsından olarak vukû'bulacak masarısı

rû'yet eyleyecektir. Hâmisen dâ'ire içinde vukû'bulacak fevkalâde ve adi masarîf içün eshâb-ı emlâkin ifâ edecekleri virgünün mikdârını ve usûl-i ahz ve tahsilini ta'yîn tevzi ile ahz ü istihsâl eyleyecek ve şehre aid olub taraf-ı Devlet-i Aliyye'den işbu dâ'ireye tahsil olunacak kâffe-i vâridât ve emvâlin ahz ü kabzına me'mur olacaktır.

Dokuzuncu Madde: işbu meclis müzâkere edeceği nizâmât-ı asliyenin kâffesini lâyiha olarak Bâb-ı Âlî'ye takdim idüb Meclis-i Âli-i Tanzimat'da bi't-tedkik usûlû üzere bi'l-itizân müteallik buyurulacak irâde-i seniyye üzerine hükmü mer'îü'l-icrâ olacaktır. Nizâmât-ı asliyenin müteferri'âtından olub derecâtı ta'yîn olunan mesâlih üzerine meclisde müzâkere ile karar verilecek nizâmât-ı mahsûsayı müdir-i dâ'ire neşr ve icrâ edecektir.

Onuncu Madde: Dâ'ire-i belediyye içinde vukû'bulacak masarîf-ı fevkalâde içün nizâmât-ı asliyye ile iki derece tahsis olunub bunun birisini işbu meclis ta'yîn ve ifâya me'zûn olacak ve diğerini Bâb-ı Âlî'den istizân etmeğe mecbûr olacaktır. Nizâmât-ı asliyye ile iki derece tahsis olunub bunun birisini işbu meclis ta'yîn ettiği masarîf-ı da'imeyi doğrudan doğruya rû'yet ve ifâya me'zûn olacaktır.

Onbirinci Madde: Fevkalâde ve da'imî masarîf içün fevkalâde ve da'imî olarak ahâlî-i dâ'irenin ifâ edecekleri virgünün mikdârını ve sûret-i tevzi' ve istihsâlini işbu meclis müzâkere idüb Bâb-ı Âlî'ye 'arzla istizân edecektir. Irâde-i seniyye müteallik buyurulmadıkça fevkalâde masârîf içün ahaliden bir şey alınamayacaktır. Ve kezâlik irâde-i seniyye müteallik buyurulmadıkça da'imî masârîf içün dahî da'imî olarak ta'yîn olunan şey tezyid olunamayacaktır.

Onikinci Madde: Nizâmât-ı asliyye lâyihaları ve irâd ve masârîf hakkında verilecek kararlar meclisde bulunanların sülûsânının ittihad ve re'yleriyle kabul ve

tasdik olunmağa mütevakkıf olub ekseriyyet ile kabul olunan bir maddenin mazbatası re'is ve umûm a'zâ ve müşâvirler tarafından temhir ve imza olunacaktır. Ve nizâmât-ı esâsiyyenin müteferriâtından olan nizâmât-ı mahsusa ise kezalik a'zânın sülûsânı tarafından kabul olundukda müdir tarafından icrâ olunacaktır.

Onüçüncü Madde: Meclisce karar verilüb icrasına irâde-i seniyye müteallik buyurulan veyahud nizâmât-ı asliyenin müteferriâtından olub meclisin idâresine muhavvel olan hûsûsâtın nizâman ta'vin olunan derecede icrââtına müdür-i dâ'ire me'mûr olub a'zâ-yı meclisden birisi iki hafta bi'l-münâvebe müdîre muâvin olacaktır.

Ondördüncü Madde: İşbu meclis haftada iki gün ictima'idüb maslahat icâb etdirir ise fevkalâde olarak ictima' eyleyecekdir. Ve meclis olduğı günlerde icâb-ı maslahata göre icrâat zımmında müdür ve a'zâdan olan muâvini birlikde olarak yahud ikisinden birisi meclis mahalinde bulunacaktır.

Onbeşinci Madde: Ne müdür-i dâ'ire ve ne de meclis dâ'iresi içinde umûr-ı zabtiyyeye kat'â müdâhale edemeyüb fakat emniyyet-i umûmiyyeye da'ir münâsib gördüğü şeylerde zabtiyye me'murları dahî da'ireye müteallik nizâmât-ı asliyye ve mahsûse-i belediyenin icrâatında meclise her dürlü iâneyi icrâ edecektir.

Onaltıncı Madde: İşbu dâ'ire-i belediyyede îrâd ve masârıf için bir sandık ittihâz olunub bu sanduğun hesabı ya'ni dâ'irenin vâridât ve masârıf hülâsaları beher sene meclis tarafından tanzim ve temhir ve imza ile Bâb-ı Âlî'ye takdim kılınub Meclis-i Vâlâ-yı Ahkâm-ı Adliyye'de tedkîkâtı icrâ olundukdan sonra hülâsaları dâ'ire içinde varaka-i mahsusalar ve gazeteler vasıtasıyla ilan kılınacaktır.

Onyedinci Madde: İşbu dâ'irenin nizâmât-ı esâsiyyesi altı ayda ve mümkün olabilirse daha evvel tanzîm ile meclisde bulunanlar taraflarından Bâb-ı Âlî'ye takdim olunub fakat nizâmât-ı esâsiyyenin müzâkere ve ta'yîni sırasında ıslahatca icrâsı kabul olan mevâddı dahî Bâb-ı Âlî'den istizân ile icrâ edeceklerdir.

Onsekizinci Madde: İşbu meclisde bulunan a'zânın altı ayda nısfı çıkub yerine kur'a ile dördüncü maddede beyân olunan ka'ide ve usûl üzere diğerleri ta'yîn olunacaklardır.

Ondokuzuncu Madde: İşbu meclisin umûr-ı tahrîriyye ve muhâsebesiçün iktizâ iden ketebeyi meclis intihâb idüb Bâb-ı Âlî'den bi'l-istizân ta'yîn olunacak ve maaşları dâ'ire masârıfı içinde ru'yet olunacaktır.

fî 11 Cemazeyilevvel sene 274