

MODERNIZATION OF ADMINISTRATION AND URBAN SPACE
IN LATE OTTOMAN PROVINCIAL CITIES:
ADMINISTRATIVE CENTERS IN DİYARBEKİR

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

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IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF ARTS
IN
THE DEPARTMENT OF HISTORY OF ARCHITECTURE

MAY 2024

Approval of the thesis:

**MODERNIZATION OF ADMINISTRATION AND URBAN SPACE
IN LATE OTTOMAN PROVINCIAL CITIES:
ADMINISTRATIVE CENTERS IN DİYARBEKİR**

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ABSTRACT

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May 2024, 128 pages

This study evaluates the impact of the modernization process in the late Ottoman provincial administration on urban space through the administrative centers in Diyarbakir. Accordingly, initiatives to modernize the provincial administrative structure of the Ottoman Empire during the Tanzimat period, new urban spatial arrangements and building types are analyzed. The transformation of public space in Diyarbakir in the second half of the 19th century through the administrative centers formed by the government houses and the accompanying new public buildings which began to be constructed by the governors constitutes the focus of the study. Thus, the study aims to reveal the state's intervention in the reshaping of urban space through the formation and transformation of administrative centers in Diyarbakir.

Keywords: Late Ottoman Architecture, Ottoman Provincial Cities, Diyarbakır, Public Buildings, Government Houses.

ÖZ

GEÇ OSMANLI TAŞRA KENTLERİNDE YÖNETİMİN VE KENTSEL ALANIN MODERNİZASYONU: DİYARBEKİR'DEKİ İDARİ MERKEZLER

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Mayıs 2024, 128 sayfa

Bu çalışma, geç Osmanlı taşra yönetimindeki modernleşme sürecinin kentsel alan üzerindeki etkilerini, Diyarbakır'deki idari merkezler üzerinden değerlendirmektedir. Bu doğrultuda, Tanzimat döneminde Osmanlı İmparatorluğu'nun taşra idari yapısının modernleştirilmesine yönelik girişimler, yeni kentsel mekân düzenlemeleri ve yapı tipleri incelenmiştir. Diyarbakır'de 19. yüzyılın ikinci yarısında valiler aracılığıyla inşa edilmeye başlanan hükümet konakları ve yeni kamu binalarının bir araya gelerek oluşturduğu idari merkezler ile kamusal mekanda yaşanan dönüşüm çalışmanın odağını oluşturmaktadır. Böylece çalışma, Diyarbakır'de idari merkezlerin oluşumu ve dönüşümü üzerinden devletin kentsel mekânın yeniden şekillenmesine müdahalesini ortaya koymayı amaçlamaktadır.

Anahtar Kelimeler: Geç Osmanlı Dönemi Mimarlığı, Osmanlı Taşra Kentleri, Diyarbakır, Kamu Yapıları, Hükümet Konakları.

To my family

ACKNOWLEDGMENTS

I would like to express my sincere thanks to all the people and institutions that supported me in the preparation of this thesis.

First of all, I would like to express my gratitude to my thesis advisor Prof. Dr. T. Elvan Altan for his patience, support and valuable guidance. Throughout this research, her knowledge and helpful advice have guided me at all times and contributed greatly to the realization of my thesis research and writing. Her meticulous feedback and academic support enabled my thesis to evolve and change in the right direction in many ways.

I would also like to sincerely thank Prof. Dr. Neşe Gurallar and Assoc. Prof. Dr. Pelin Yoncacı Arslan. As members of the thesis jury, their diligence and precious comments during the evaluation process contributed greatly to the quality of my work. Their constructive criticism helped me fill in the gaps and enhance and highlight the strengths of this thesis. I am grateful to them for providing me with their academic perspectives and valuable time.

I would like to thank my esteemed professors whom I met and took their courses during my time at METU for the knowledge and perspectives they provided me. Their education and inspiration have played an important role in my academic development.

Finally, I would like to thank my family for always believing in and supporting me. I am grateful to my wife Delal for her patience, understanding and constant support. Throughout this process, my family supported and motivated me by standing by my side through the challenges I faced. Their presence has been one of the most important pillars of this process. I would also like to thank my sisters. Their words of encouragement and motivating support have been a source of morale during the challenging moments of this process.

This work would not have been possible without the help and support of many people. I would like to thank each and every one of them.

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CHAPTER 1

INTRODUCTION

1.1. Aim and Scope

This research focuses on the administrative centers that emerged in late Ottoman cities following the Tanzimat, which were formed by government houses and accompanying public buildings. The city of Diyarbekir, which was the provincial administrative center during this period, constitutes the sample area of the research. The primary focus of the study is to reveal the formation processes of administrative centers and the related changes in the public space of the city. In doing so, the modernization of provincial administrative structure of the late Ottoman state with the changing authority is examined in order to understand the pressure of alterations in urban space caused by this transition. The functions and architectural features of the new public buildings housed in administrative centers, which are indicative of the new urban image required by this administrative mechanism, are studied. Thus, the study aims to reveal the intervention of the state in the formation and reshaping of urban space during the Tanzimat period through the formation and evolution of administrative centers in the Ottoman provincial city of Diyarbekir.

Diyarbekir has been known by various names from ancient times to the present day. The name of the city was first mentioned as “Amidi” on a sword hilt from the Assyrian ruler Adad Nirari and in documents naming the Assyrian governors. It is mentioned as “Amido” or “Amida” in Greek and Latin sources, and as Omid or Emit in Syriac sources. After the Arab invasions, the name is mentioned as Amid in Arab sources, and as Kara-Amid and Kara-Hamid in sources after the arrival of the Turks in the region.¹ The name of Diyarbekir is thought to be based on the name “Diyar

¹ Palalı, İ. (1999). *XIX. Yüzyılın İkinci Yarısında Diyarbakır*. Master's Thesis, İnönü Üniversitesi, p.22

Bekir” or “Diyar-ı Bekir”, which was given to the lands spread by the Bekir b. Vail Tribe, one of the two major tribes of the Rebia Arabs, who lived near the Tigris. During the Ottoman rule, it is stated that it took the form of “Diyarbekir”.² However, there are various different opinions on the meaning and origin of the name Diyarbekir.

“Diyarbekir”, used as a regional name, refers to the northern part of the “Cezire” region in historical periods. During Ottoman rule, the name Diyarbekir applied to the entire province; It is seen that the name “Amid” corresponds only to the center of present-day Diyarbekir.³ Diyarbekir, which was a provincial center in the Roman and Byzantine periods, continued to be a center administered by governors during the Islamic states. Diyarbekir, which gained great importance especially during the Akkoyunlu period and was the center of this state for a long time, was among the most prominent provinces of the state during the Ottoman period.⁴ In this study, since the temporal scope of the thesis is defined within the framework of the Ottoman period, the city currently known as Diyarbakır will be referred to by its Ottoman name Diyarbekir. First, the position and importance of the city as a large province within the administration system will be analyzed. Then, the development of the city's urban fabric will be examined together with its historical context. Throughout this thesis, the *Suriçi* region and *İçkale*, which constitute the built environment of Diyarbekir, will be respectively referred to as the inside of the city walls and the citadel. Thus, the aim is to establish a relationship between the change in the administrative system and the development of the urban fabric. The particular emphasis is placed on the fracture created by the administrative and urban modernization during the Tanzimat period. In this regard, the focus will be on the modernization of Diyarbekir's urban space through the administrative centers that housed the public buildings that emerged with the Tanzimat reforms in the 19th century.

² Karaman, O. (1995). *Hatunoğlu Kurt İsmail Paşa'nın Diyarbekir Valiliği (1868-1875)*, Master's Thesis, Atatürk Üniversitesi pp.13-14.

³ Yılmazçelik, İ. (2014). *XIX. yüzyılın ilk yarısında Diyarbakır: (1790-1840): (fiziki, idari ve sosyo-ekonomik yapı)*, vol.21, Turk Tarih Kurumu Basımevi. p.12

⁴ Yılmazçelik, İ. (2019). “Diyarbakır Eyaleti'nin Tanzimat'a Dahil Edilmesiyle Şehir ve Eyalet Yönetiminde Ortaya Çıkan Meseleler” *Tanzimat'tan Günümüze Diyarbakır*, vol.1, 21-62. p. 22.

1.2. Literature Review

Initially, as a basis for the research, a literature review was conducted on the sources on how the late Ottoman provincial administration was organized. Accordingly, in order to comprehend and compare the transformation of the modernizing state, sources on urban administration in the classical period were also examined. The sources on how the provincial administration system was carried out before the Tanzimat and who were the prominent authorities in urban administration were analyzed.⁵ Afterwards, the activities of the institutions that emerged with the new rules in the late Ottoman period and their impact on the provincial administration system were researched in detail.⁶ Following this, sources on the reflections of the transformation in the field of provincial administration on the urban space of late Ottoman cities were analyzed. Thus, the rules and codes within which the transformation in the urban sphere was carried out were investigated. Here, the justifications and implementation patterns of urban space interventions in provincial cities are presented through examples. As these studies cover topics including late Ottoman urban planning and the construction of public buildings separately, these issues were investigated in detail through different sources.⁷ Subsequently, sources focusing on late Ottoman administrative and public buildings were studied. In this regard, research on the functions, characteristics and significance of a new typology of late Ottoman administrative centers was examined. At the same time, the focus was on studies examining the historical and architectural characteristics of new public buildings in various parts of the Ottoman Empire.⁸ The literature searches

⁵ For main sources on the topic, see: Ergenç, Ö. (2013). *Şehir, Toplum, Devlet Osmanlı Tarihi Yazıları. İstanbul: Tarih Vakfı Yurt Yayınları*; Ergenç, Ö. (1995). *XVI. Yüzyılda Ankara ve Konya*. Ankara Enstitüsü Vakfı Yayınları.,

⁶ For main sources on the topic, see: Eryılmaz, B. (2017). *Tanzimat ve Yönetimde Modernleşme*. İşaret Yayınları; Ortaylı, İ. (2010). *Türkiye İdare ve Teşkilat Tarihi*. Ankara: Cedit Neşriyat; Çadircı, M. (1991). *Tanzimat Döneminde Anadolu Kentleri'nin Sosyal ve Ekonomik Yapıları* (vol. 124). Türk Tarih Kurumu Basımevi; Shaw, S. J., & Shaw, E. K. (1977). *History of the Ottoman Empire and Modern Turkey: Volume 2, Reform, Revolution, and Republic: The Rise of Modern Turkey 1808-1975* (vol. 11). Cambridge University Press.

⁷ For main sources on the topic, see: Dumont, P., and Georgeon, F. (1999). *Modernleşme Sürecinde Osmanlı Kentleri*. Tarih Vakfı Yurt Yayınları, vol.2

⁸ For main sources on the topic, see: Avcı, Y. (2017). *Osmanlı Hükümet Konakları*. Türk Tarih Vakfı Yayınları; Yazıcı Metin. N., (2019). *Devlet Kapısı: Tanzimat'tan Cumhuriyet'e Hükümet Konaklarının İnşa Süreci ve Mimarisi*. Kitabevi. vol.1, p.33.

were then conducted to establish the historical, administrative and urban-architectural context of Diyarbakir.⁹ Thus, with the information compiled from the main sources examined, the modernization of the urban space of the late Ottoman city of Diyarbakir, which constitutes the sample area of the study, is evaluated.

1.3. Structure of the Study

The study is formed of mainly two chapters, one of which provides the basic framework of discussion on provincial administration and urban context for late Ottoman cities, and the other focuses on the analysis of the case of the provincial city of Diyarbakir.

The second chapter of the study titled OTTOMAN PROVINCIAL ADMINISTRATION AND URBAN SPACE will focus on the transformation of provincial administration in the Ottoman Empire from the classical period to the Tanzimat period and after. The public space thus transformed after the Tanzimat period is also examined. While doing this, the Ottoman provincial administration mechanism of the classical period will be examined in order to comprehend the transformation of the modernizing state. Thus, the change in the administrative structure of the state and the philosophy of administration will be revealed. Indeed, reform movements and efforts to restructure urban space in the Ottoman Empire are directly related to each other. The built environment was both the functional and ideological application area of reforms in terms of presenting the existence of the state.¹⁰ Accordingly, the Tanzimat was first and foremost an attempt to introduce a general order whose ultimate goal was to re-establish centralized state authority. Therefore, the state, aiming to be represented everywhere in the country through new practices initiated in many areas ranging from law to the tax system, education to security, sought to make even the remotest parts of the country accessible,

⁹ For main sources on the topic, see: Beysanoğlu, Ş. (2003). *Anıtları ve Kitabeleri ile Diyarbakır Tarihi*. Diyarbakır Büyükşehir Belediyesi Kültür ve Sanat Yayınları; Yılmazçelik, İ. (2014). *XIX. Yüzyılın İlk Yarısında Diyarbakır (1790-1840)*. Türk Tarih Kurumu

¹⁰ Kaynar, H. (2000). “Siyasal İktidar ve Şehir: 19. Yüzyıl Osmanlı Şehirlerindeki Mekansal Değişimler Üzerine”, *Kebikeç: İnsan Bilimleri İçin Kaynak Araştırmaları Dergisi*, vol.10, pp. 141-158.

controllable and, more importantly, manageable. This administrative mechanism necessitated a new urban image and building types, and pressures for change began to be experienced in the urban fabric and public space of Ottoman cities.¹¹ Thus, reforms were embodied in the urban space with new codes and regulations, and the public space was transformed with new administrative centers focused on government houses. In this regard, the modernization of provincial administration and urban space from the Tanzimat period on, the function and style of the administrative center formed by the new buildings that emerged will be examined in this chapter.

The third section of the study titled ADMINISTRATIVE CENTERS IN PROVINCIAL CITIES: THE CASE OF DİYARBEKİR IN THE LATE OTTOMAN PERIOD will examine the formation of the administrative centers in Diyarbekir, analyzing the changes in the public space that was shaped by the governors. Beginning with an overview of Diyarbekir's administrative history until the 19th century, this part will examine the transformation of the urban fabric in order to establish the historical background that determined the character of the city. Accordingly, the role of the city walls and the citadel, which are among the prominent physical elements of Diyarbekir, in the historical process and the elements that they embody will be discussed. (Figure 1) In the following part, the process of the formation of the first administrative center, which constitutes the reflection of the modernization reforms that began with the governor Hatunoğlu Kurt İsmail Hakkı Pasha on the urban area, will be examined. The buildings constructed for administrative purposes beyond the city walls were later replaced by a second administrative center in the citadel as a result of the construction activities undertaken in the following periods. (Figure 2) The second administrative center, contrary to the first one, was made possible by the construction activities carried out by more than one governor. In this framework, in order to determine how the second administrative center developed around the government house in the citadel, and its architectural features will be explained and its place in the urban space will be evaluated.

¹¹ Avcı, Y. (2017). *Osmanlı Hükümet Konakları*. Türk Tarih Vakfı Yayınları. p. 22.

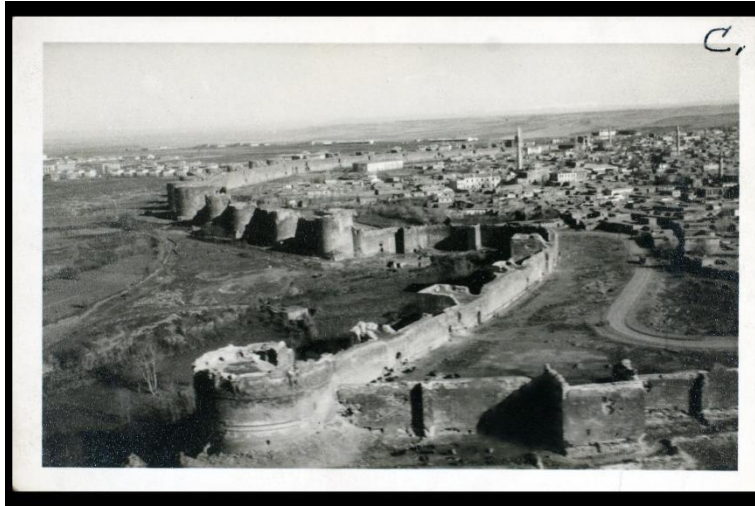


Figure 1. The city walls of Diyarbekir, n.d.

Source: <https://archives.saltresearch.org/handle/123456789/46838>



Figure 2. The citadel of Diyarbekir, n.d.

Source: <https://archives.saltresearch.org/handle/123456789/113018>

CHAPTER 2

OTTOMAN PROVINCIAL ADMINISTRATION AND URBAN SPACE

2.1. Ottoman Provincial Administration and Authorities in the Classical Period

The worldview of the Ottoman Empire, which was fundamentally based on Islam, also bears traces of earlier Turkish traditions on the one hand, and of values that had been shaped and nurtured since the earliest empires of the Middle East and passed on to later societies on the other.¹² The establishment of the Ottoman state can be evaluated within the historical process of Anatolian Turks as follows: the Ottoman state was not a new structure, a new ethnic and political formation with no relation to the Seljuk Sultanate and other Anatolian principalities. On the contrary, it is a synthesis, a new historical composition, of the political and social development of Anatolian Turks in the 13th and 14th centuries, which was mixed with the basic principles that established the Anatolian Seljuk state, the Dânişmendids and the Anatolian principalities.¹³ For this reason, the administrative philosophy and organization of the Ottoman State was shaped according to the ever-developing Islamic understanding of the state and the Turkish tradition that was transferred from Central Asia to Anatolia. Due to the continuity of Turkish-Islamic thought, which influenced every aspect of state life, there is continuity in administrative understanding and organization. Although the names are different, many organizations or titles and innovation movements were inherited from other Turkish and Islamic states. Therefore, it is not compatible to examine the structure and purpose of the Ottoman provincial administrative organization in the classical period in isolation from previous Turkish-Islamic states. The roots of institutions,

¹² Ergenç, Ö. (2013). *Şehir, Toplum, Devlet Osmanlı Tarihi Yazıları. İstanbul: Tarih Vakfı Yurt Yayınları.* pp. 346-347.

¹³ Köprülü, 1991, p. 110.

understandings and ideas should be sought further back.¹⁴ However, over the course of its existence, the Ottoman Empire restructured and developed its organizational scheme in accordance with the imperatives of its historical context and socio-political environment.

The classical Ottoman Empire had an understanding of governance based on the principles of security and justice from the earliest times, in terms of purpose and structure. The organization of the state was organized in line with this purpose, and the institutions related to security and justice such as property, army, finance and judiciary were established and developed by the state. The authority of the head of state, the ability of the vizier, the obedience of the subjects, the sufficiency of the wealth and the taking of protective measures constitute the basis of the Ottoman State.¹⁵ The Sultan's power, strength, and greatness were intricately tied to the extent to which he fulfilled his obligation to administer justice to his Ottoman subjects, as emphasized in the concept of *daire-i adalet*, circle of justice.¹⁶

In the Ottoman Empire, the circle of justice appears as a significant political institution derived from Islam. This institution was the source of the supervision of the rulers by the leaders of the society, especially the Ulemas and thinkers. One of the 16th century scholars, Kınalızade Ali Efendi expresses the circle of justice which represents the Ottoman State's understanding of administration in his work *Ahlak-i Alâi*. According to him,

*World order and salvation are achieved through justice, because the world is a garden surrounded by the state. The power that regulates the state is the Sharia, while the power that protects the Sharia is the government. A strong army is indispensable for power and this army can only survive with wealth. It is the people who collect the wealth, and the way to govern the people is through the justice of the Sultan of the World.*¹⁷

¹⁴ Köprülü, 1991, p. 45.

¹⁵ Saydam, A. (1999). *Osmanlı Medeniyeti Tarihi*. Derya Kitabevi. pp. 24-25.

¹⁶ Ergenç, 2013, pp. 334-335.

¹⁷ Okumuş, E. (2005). "Osmanlılar'da Siyasal Bir Kurum Olarak Adalet Dairesi" *Politika Dergisi*, p. 2.

In the circle of justice, religion-state-society relations are addressed and expressed from a functional perspective in the context of relations between different strata and groups of society. Since the main responsibility of the Ottoman Empire was to ensure a social order based on justice, the most vital duty of its rulers was the manifestation of justice in the country. Furthermore, the 11th century *Kutadgu Bilig* and *Siyasetname* emphasize that the existence of the state depends on justice and the realization of justice depends on a ruler focused on Allah, who is above all ideologies. It is considered that the state, which needs military and economic power in order to maintain political dominance, can succeed through the establishment of such a governance structure.¹⁸ Thus, the intricate administrative framework of the Ottoman Empire in the provinces was structured to effectively implement and maintain these fundamental tenets of military and religiously oriented philosophy of governance.

The Ottoman Empire implemented an effective administrative organization structure based on a territorial regime and central authority. This structure, as a consequence of its administrative philosophy, prioritized military strength in order to expand its territory and ensure security in the provinces, while at the same time aiming to establish an equitable administration between the institutions and individuals in the lands it controlled. Therefore, the administrative organization in the provinces of the Ottoman Empire was based on the ruling regions where the *ümera* were empowered on the one hand, and the jurisdiction region where the *ulema* were authorized on the other. Here, the first region was part of the military-administrative provincial organization arranged in the form of *eyalet-sancak-timar*. The other was an important department of the judicial-administrative division organized as *kazana-nahiye*. In the Ottoman classical order, it was the *timar, dirlik*, system that made this organization functional.¹⁹

Dirlik is essentially the state's allocation of all or part of a certain place's annual income to a person in consideration of certain services. It can also be defined as the

¹⁸ Şeyhanlıoğlu, H. (2023). "Kutadgu Bilig ve Nizamülmülk Siyasetnamesi'nde Daire-i Adliye Düşüncesi." *Adıyaman Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, (44), 351-393. p. 387.

¹⁹ Ergenç, 2013, p. 205.

allocation of a region's taxes to a person in lieu of a salary. Through this system, it is possible to extend the state authority to the remotest places. The organization, which had an administrative function in this respect, had a military aspect due to the training of *cebelü*, an economic aspect due to agriculture and animal husbandry, a financial aspect due to taxation, and a social aspect due to the close relationship between *sipahi*-peasant.²⁰

When a country was conquered in the Ottoman Empire, its land, population, income, and number of households were determined and these lands were separated into *dirliks* of various values and distributed to *sipahis* in return for military duties. Those with higher values were classified as *zeamet* and were according to their income and allocated to higher level commanders. In this way, it is inferred that the system of functioning based on the land regime was passed on to the Ottoman State from the Seljuk Empire in terms of its proximity to the *ikta* system.²¹ In the Ottoman Empire, most of the agricultural lands were organized in this way and they are called 'miri lands'. These lands belonged to the state and were not subject to the ownership of the *dirlik* owners. Moreover, the rights of disposition on the land generally belonged to the farmers, not the *dirlik* owners. The *dirlik* owners were obliged to collect taxes from these lands and, in return, to keep a military force ready during campaigns in accordance with the terms of the *dirlik* regime. Given that *miri* lands belonged to the state, one would expect that the tax revenues collected from peasants would also generally belong to the state. However, the Ottoman Empire delegated this authority, which was impractical for its own use, costly and required many officials and organizations, to the owners of *dirlik*, namely *has*, *zeamet* and *timar*, in consideration for military service.²² However, the lands allocated to *dirlik* holders were considered their sphere of authority. It was the responsibility of the administrative class, *ulema*, in the provinces to ensure that the taxation between the people living and producing within the borders of these lands and the *dirlik* holders was equitable.²³ Thus, the

²⁰ Saydam, 1999, p. 138.

²¹ Köprülü, 1991, p. 147.

²² Aksoy, S. (1971). *100 Soruda Türkiye'de Toprak Meselesi*. Gerçek Yayınevi. p. 22.

²³ Ergenç, 2013, p. 205.

implemented mechanism ensured the continuity of agricultural production and at the same time prevented certain individuals from gaining power beyond the state authority in the expanding border lands. In this way, agricultural production, the main driving force of the economy, was sustained and the army was fed through the military feeding obligation imposed on the sipahi.²⁴ This system is realized through a military and administrative organization established at the level of the whole country and a hierarchical organization that spreads gradually from the center to the periphery.²⁵ The provincial administrative organization units of the Ottoman Empire under the central authority were based on the execution of this land system.

The provincial administrative organization of the Ottoman Empire is essentially ordered from the largest to the smallest: *eyalet*, *sancak*, *kaza* and *nahiye*.²⁶ The *eyalet* (province), which is the highest unit of the military-administrative provincial organization of the Ottoman Empire, is a whole consisting of sanjaks where the timar system is implemented.²⁷ Typically, the timariots occupied villages containing the lands they owned. Several of these villages comprised a sanjak, which was the main administrative district. Each sanjak was ruled by the *sancakbeyi*, who was also the military commander-in-chief. For a more efficient administrative structure, the activities of all *sancakbeyi* in the given region were coordinated by an official called as *beylerbeyi*. The sanjaks supervised in this way formed part of a *beylerbeylik*.²⁸ Thus, through the military-administrative order in the Ottoman provincial organization, the Sultan's authority was transferred first to the *beylerbeyi*, then to the *sanjakkbey*, and finally to the subash and the timariots.²⁹ The administration of *kaza* and *nahiye*, the units of the judicial and administrative order, was the responsibility of the kadi together with the *subaşı*. From the early stage of the state, Ottoman

²⁴ Dinler, V. (2023). "Osmanlı Devleti'nin Klasik Dönem İdari Yapısı ve İşleyişi." *Telakki Sosyal Bilimler Dergisi*, 1(1), 11-44, p. 14.

²⁵ Ökmen, M., & Yılmaz, A. (2009). "Klasik Dönemden Tanzimat'a Osmanlı Kenti ve Yerel Yönetimler." *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi*, (23), p. 5.

²⁶ Saydam, 1999, p. 119.

²⁷ Ortaylı, İ. (2010). *Türkiye İdare ve Teşkilat Tarihi*. Ankara: Cedit Neşriyat. vol.3. p. 253.

²⁸ Itzkowitz, N. (1972). *Ottoman Empire and Islamic Tradition*. New York, Knopf. p. 44.

²⁹ Itzkowitz, 1972, p. 47.

Sultans appointed two officials to each administrative unit. The first of these was the “bey”, *beylerbeyi* and *sancakbeyi*, who were from the military class and represented the executive power of the sultan, and the second was the kadi, who was from the *ilmiye* class and represented sultan’s judicial authority.³⁰ The delicate balance between the authority and responsibilities of these two officials constituted the essence of Ottoman justice. While the bey could not act without the judgment of the kadi, the kadi had to rely on the bey in the implementation of his decisions, and both were directly dependent on the center and appointed by the sultan’s will. Those in the administrative, judicial and financial organizations under these officials ensured the security and order of both the city and the town. This reconciliation constituted the basis of the Ottoman classical period’s understanding of city administration.³¹

The provinces, also called *beylerbeyilik* or *vilayet*, existed in the Anatolian Seljuks and were established in the mid-14th century in the Ottoman Empire.³² Since the increase in conquests, especially in Rumelia, demanded the establishment of a control over the sanjaks, the province of Rumelia was established in this period and Lala Şahin Pasha was appointed as *beylerbeyi*. Thus, in the classical Ottoman administration, the province emerged as a unit with a controlling and coordinating function rather than a higher organization.³³ Parallel to the course of the conquests, the number and status of the provinces also changed accordingly, and when the territory was at its most extensive, the Ottoman provinces were generally divided into three groups: *has*, *salyane* and *hükümet*. The provinces administered with *has* were managed under the *dirlik* system and their economic and financial structure was based on this system. In principle, the revenues and expenditures of the provinces were managed within their own structure and they had a certain degree of financial autonomy. In the provinces governed by *salyane*, they received an annual salary from the provincial treasury in the absence of a *dirlik* system. In the Eastern Anatolia

³⁰ Göyünç, N. (1999). “Osmanlı Devleti’nde Taşra Teşkilatı (Tanzimat’a Kadar).” *Osmanlı Ansiklopedisi*, 6, 77-88, p. 77.

³¹ Ergenç, 2013, pp. 29-30.

³² Kılıç, O. (1997). *18. Yüzyılın İlk Yarısında Osmanlı Devleti’nin İdarî Taksimatı-Eyalet ve Sancak Tevcihâtı*. Ceren Matbaacılık, Elazığ, p. 6.

³³ Ortaylı, 2010, p. 251.

region, on the other hand, the “*hükümet*” system was applied and all revenues were left to the tribal lord, on condition of providing military support in war.³⁴

At the head of the Ottoman provincial administration, the *beylerbeyi*, or *melikü'l-ümera* as the title was called in the foundation period, was a kind of army commander-in-chief, as in the Anatolian Seljuks.³⁵ These administrators, who were selected from the *seyfiye* class in the early periods, were raised in the devshirme system since the reign of Fatih, their loyalty was proved in their previous positions, and they were elevated to this position due to their services to the state and the sultan.³⁶ Thus, the Ottoman sultans had the opportunity to keep even the most remote corner of the country under control at any time through the *beylerbeyi*.

The most significant characteristic of the *beylerbeyi* was the representation of the Sultan militarily, politically and administratively in the province they were in charge of and of the same rights and powers in their province as the vizier-mayor had in the whole country. Thus, apart from judicial affairs, the *beylerbeyi* is the highest civilian and military administrator responsible for the province.³⁷ In this respect, the duties of the *beylerbeyi* can be fundamentally considered as the protection of the people, ensuring security, keeping the military class in order, distributing timars, preventing injustices and collaborating with kadi the to ensure the rule of law, and participating in expeditions when requested.³⁸ Beylerbeyi performed these duties in his province together with the officials under his command through an institution called the Beylerbeyi Divan, which was a small model of the Divan-ı Hümayun in the center of the Empire. In the Divan, the provincial administration was conducted by city officials appointed from the center, who were in charge of ensuring relations between the state and the people in the financial sphere including *timar defterdarı*, *defter*

³⁴ Zaim, S. (1999). “Yükselme Devrinde Osmanlı Devleti’nin İktisadi Durumu.” *Osmanlı Ansiklopedisi*, 3, 32-44. p. 34.

³⁵ Ünal, M. A. (1999). Osmanlı Devleti’nde Merkezi Otorite ve Taşra Teşkilatı. *Osmanlı Ansiklopedisi*, 6, 111-222. p. 112.

³⁶ Ergenç, Ö. (1995). *XVI. Yüzyılda Ankara ve Konya*. Ankara Enstitüsü Vakfı Yayınları. p. 65.

³⁷ Akyılmaz, Bahtiyar. (1999). "Osmanlı Devletinde Merkezden Yönetimin Taşra İdaresi." *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 1(4). 127-156. p. 134.

³⁸ Saydam, 1999, pp. 122-123.

kethüdası and *hazine defterdarı*, as well as local officials involved in the execution of administrative affairs under the responsibility of the *beylerbeyi*.³⁹

The sanjak or liva was the main unit in the provincial administration of the Ottoman Empire in terms of administrative, military and financial angles.⁴⁰ In the arrangement of state organizations and the training of the provincial army, special emphasis was given to the sanjaks covering a certain geographical area and their administrations. In the Ottoman Empire, the tahrir books, which reflect taxation and financial censuses, were based on the sanjak unit, and the published law codes were organized separately for each sanjak. This indicates that for the Ottoman state, the sanjak was one of the basic units for the determination and distribution of economic potential. The arrangement where each sanjak, in the case of war or expeditions, came under the command of the beylerbeyi along with its own the timariots and military forces is significant in highlighting the military dimension of the sanjaks.⁴¹

The formation of sanjaks was based on geographical, ethnic and historical conditions, which brought about differences in the administrative organization of these regions. It is intended to take into account the historical diversity of regional differences by implementing not a single set of rules across the country to ensure the establishment of a judicious order. Thus, privileged sanjaks emerged in other provinces in Eastern and Southeastern Anatolia, which willingly participated in the Ottoman rule after the Battle of Chaldiran.⁴² Although some privileges were granted in these regions, where a complete central authority could not be established due to the feudal order of life, these sanjaks were under the strict control of the central authority in military, financial and judicial terms.

In classical Ottoman sanjaks, sanjakbeys could be appointed by the center and dismissed when necessary. However, in Eastern and Southeastern Anatolia, such sanjaks were established around the centers of urban life, where the feudal structure

³⁹ Ergenç, 1995, p. 65.

⁴⁰ Ortaylı, 2010, p. 253.

⁴¹ Kılıç, 1997, pp. 9-10.

⁴² Saydam, 1999, p. 126.

was weak and aristocratic formations were rare. *Yurtluk-ocaklık* and *Hükümet* sanjaks, on the other hand, were privileged sanjaks that were granted to their former owners for their service and obedience during the conquest of the region, and the *sancakbeyliği* was held by a certain family. These beys were obliged to participate in wars and campaigns with their own military forces. However, since there were no timar and *zeamet* in the *hükümet* sanjaks, their taxation was based on annual payments to the central treasury, while in the other, a portion of the sanjak revenues were taken to the center during the *tahrir*. In terms of judiciary and legal matters, as in the classical sanjaks, the kadi, appointed by the central authority, held exclusive authority over judicial affairs in both sanjaks.⁴³

Sancakbeyi was the highest administrator of the sanjak and, as beylerbeyi, those who showed merit among the sultan's servants were appointed to this position. The sanjakbeyi had two main duties, military and administrative, over the region to which he was attached. On the military side, the sanjakbeyi had to participate in battles together with the timariots and other troops under his command, and on the administrative front, he was obliged to ensure the security and order of the people. Therefore, in terms of city administration, the Sanjakbeyi, jointly with the kadi, was responsible for maintaining order in the city, ensuring justice and preventing situations contrary to sharia and custom.⁴⁴

The *eyalet-sancak-timar* arrangement, which constituted the provincial administrative organization of the Ottoman Empire, was characterized by its military aspect. The civil government administration, on the other hand, consisted of a single department, the kaza, attached to the central cities. The *kaza* was an administrative unit comprising a city or town that became the center of its surroundings with its commercial and cultural superiority and the surrounding villages. Therefore, the emergence of *kaza* occurred in a historical course determined by economic, social, geographical and cultural conditions. However, there are also exceptional kazas that were formed as a group of villages without any towns or cities. The majority of the

⁴³ Ünal, 1999, pp. 116-118.

⁴⁴ Ergenç, 1995, pp. 68-69.

cities that were the centers of the *kaza* were the political, economic and cultural centers of the region in pre-Ottoman times.⁴⁵ As in other institutions, the Ottoman Empire made extensive use of the previous Islamic and Turkish states in the organization of *kaza* and developed a system unique to itself through edicts and decrees issued over time.⁴⁶

The Ottoman State appointed administrators called *kadi* to these city centers and the administration of the *kaza*, which is a judicial-administrative unit, was left to the *kadi*.⁴⁷ The word *kadı* means “ruler” and “fulfiller” and in the Ottomans, it has a function that enforces sharia and legal provisions and also executes state orders.⁴⁸ *Kadi*, who belonged to the Ulema class, were appointed from among those who had graduated from a high ranked madrasah and had served as *danişmend* (trainee) in major cities for a certain period of time.⁴⁹ According to Islamic law, *kadis* are in charge of civil and criminal cases, such as resolving disputes between the people. This authority actually belongs to the Islamic Sultan and must be fulfilled by him, but with the expansion of the territory and the consequent proliferation of affairs, the jurisdiction was delegated to the *kadi* by proxy. However, in the Ottoman Empire, *kadis* were not only responsible for enforcing the provisions of the Sharia, but also the decrees of the sultan, which were to be interpreted within the framework of these provisions. Thus, they were also authorized to deal with administrative, financial, military and municipal affairs according to the orders of the sultan. Therefore, in the Ottoman Empire, judicial and executive powers were exercised side by side, in a sense, the latter under the control of the first. This mechanism ensured the applicability of the condition of establishing justice, which constituted the continuity of the political life of the Ottoman Empire and was formulated as the circle of

⁴⁵ Akdağ, M. (1979). *Türkiye'nin İktisadi ve İçtimai Tarihi: Cilt 2, 1453-1559*. Tekin Yayınevi. vol.2. pp. 82-83.

⁴⁶ İpşirli, M. (1994). Klasik Dönem Osmanlı Devlet Teşkilatı. *Osmanlı Devleti ve Medeniyeti Tarihi, I*, 139-277. pp. 263-264.

⁴⁷ Akdağ, 1979, p. 88.

⁴⁸ Vural, T. (2004). “Osmanlı İmparatorluğu’nda Yerel Yönetimler”. *İçişleri Bakanlığı ISSN 1300-3216*, 179-194. p. 180.

⁴⁹ Ünal, 1999, p. 119.

justice.⁵⁰ Hence, kadi can be seen as the chief responsible in every field from the management and supervision of local institutions to city administration and public order affairs.⁵¹

Kadi had extensive judicial, administrative and municipal powers in the center of *kaza*. In the Ottoman Empire, the judicial role of him had a wide range of scope. In addition to hearing and resolving all kinds of cases between people of all classes and adjudicating them, he was authorized and responsible from guardianship issues to marriage contracts. Kadi fulfilled these duties as the head of a judicial institution, the court, with a sufficient number of officials under his command. These courts operated continuously day and night and the trials were open to the public. The kadi had at his disposal competent *naibs*, members of the scholarly class, to conduct the judicial proceedings in his jurisdiction, clerks to assist in the correspondence concerning the courts, and *muhzir* to enforce the outcome of the case.⁵² Over all these officials, the kadi had the right and duty to impose complete management and discipline.⁵³

In classical Ottoman city administration, judicial, administrative and municipal functions were not clearly separated from each other.⁵⁴ In addition to being a judge dispensing justice, kadi also assumed the administrative responsibilities of the *kaza* unit over which he presided. Considering the fact that the *sanjakhbeyi* and *beylerbeyi* were constantly on campaign, Ottoman kadis were essentially the chief responsible for the administration and security of the province. The religious dimension of his incumbency granted him a strict supervisory authority over many institutions, which was considered legitimate and natural.⁵⁵ In this respect, the administration of the

⁵⁰ Ergenç, 1995, p. 81.

⁵¹ Ortaylı, İ. (2016). *Hukuk ve İdare Adamı Olarak Osmanlı Devleti'nde Kadı*. Kronik Yayıncılık. vol.2. p. 40.

⁵² Ergenç, 1995, p.84-85; Ünal, 1999, pp. 118-119.

⁵³ Ortaylı, 2016, p. 84.

⁵⁴ Vural, 2004, p. 181.

⁵⁵ Ortaylı, 2016, p. 51.

provincial law enforcement forces, *ehl-i örf*, within the *beylerbeylik* order, was also under the control of the kadi. In this case, it is evident that the kadi had great duties in order to publicize the sultan's orders, protect the rights of the state, and ensure the uninterrupted functioning of the administrative system.⁵⁶ These administrative duties included the city government, maintaining public order within the kaza, collecting taxes and delivering them to the center and, when necessary, to the army. Within the scope of all these duties and responsibilities, the *subaşı*, who were in charge of collecting taxes and ensuring security, the *ases*, who ensured the protection of the marketplaces, and the *kale dizdarı*, who ensured the protection of the treasures and documents in the city's citadel, were in close cooperation with and under the command of the kadi.⁵⁷

In accordance with the traditional understanding of municipal administration in the classical Ottoman Empire, municipal services were carried out by centrally appointed officials under the supervision of the kadi.⁵⁸ The assistant of the kadi in charge of municipal affairs was the *muhtesib*. In the Ottoman state, municipal affairs regarding the supervision of bazaars, markets and economic activities were completely entrusted to *muhtesib*. There was also the institution of *vakf*, the foundation, which was under the oversight of the kadi and undertook important duties pertaining to the city. According to Islamic beliefs, in Seljuk and Ottoman society, wealthy individuals were expected to create a foundation artifact, as the society in which they lived was also considered to have a right to the property they owned.⁵⁹ Thus, all municipal services, the construction of mosques, schools, hospitals, fountains and the maintenance of these facilities were carried out through the foundations. In this way, on the one hand, public services were fulfilled, and on the other hand, buildings such as inns, baths, etc. caused the Ottoman cities to become prosperous and develop. The authority for the control, appointment and dismissal of all foundation officials belonged to the kadi. These officials had to obtain permission from kadi in order to

⁵⁶ Ergenç, 1995, p. 86.

⁵⁷ Ortaylı, 2016, pp. 48-52.

⁵⁸ Ergenç, 1995, pp. 87-88.

⁵⁹ Vural, 2004, p. 181.

carry out all their transactions and expenditures including repairs and expansions. For all these reasons, kadi also appears to us as a municipal official.⁶⁰

The Ottoman Empire was unique in its use of a decentralized style of administration that lasted from the 14th to the 18th century and gave local officials great power to govern provinces. The center of a provincial administrative unit was usually a “city” or “town” where beys and kadis formed the upper administrative echelon.⁶¹ Under these officials, those in the administrative, judicial and financial organizations maintained the order of the city. In daily Ottoman urban life, the public encounters *muhtesib*, in the bazaars and markets who inspect commercial transactions for compliance with Islamic rules and morality. The *subasi*, who conducted the investigation with law enforcement officers, was responsible for maintaining public order. At night, ases guarded the bazaars and neighborhoods. In addition to the muhzır, who assisted the kadi in resolving disputes between individuals in court, a certain number of janissaries and six companies of cavalry sent from the center in almost every city were also important elements of this force. All of these were present in the provinces as representatives of a higher authority. Since provincial administrative units constituted a whole within themselves, those who came as the top administrator of the unit, regardless of their origins, had to reconcile with the inhabitants of this whole. This reconciliation formed the basis of the Ottoman classical period’s understanding of urban administration.⁶²

2.2. Change in Provincial Administration and Authority with Tanzimat

From the classical period to the Tanzimat, the Ottoman State was experiencing a series of administrative, economic and social difficulties arising from internal and external factors. The fascinating classical Ottoman system was unable to keep up with the changing dynamics from the end of the 16th century onwards, which heralded the beginning of a period of depression.⁶³ In parallel with the dissolution of

⁶⁰ Ergenç, 1995, pp. 87-88.

⁶¹ Ergenç, 2013, pp. 29-30.

⁶² Ergenç, 2013, p. 333.

⁶³ Ökmen, M., and Yılmaz, A. (2009). “Klasik Dönemden Tanzimat'a Osmanlı Kenti ve Yerel Yönetimler.” *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi*, (23). p. 10.

the *timar* system, the classical Ottoman provincial administration began to experience differentiation. One of the most significant triggers of this situation was the expansion of the *iltizam* and *malikâne* system in parallel with the liquidity needs of the treasury.⁶⁴ The *iltizam* system, which was in fact a kind of short-term domestic borrowing system, allowed the state to transfer various tax sources to private individuals in return for their fulfillment of certain duties through auctions for three-year periods called bonds, thus collecting revenues from different regions in advance. This method, which was used to fulfill public services and provide the state with cash, tended to become more widespread from the mid-16th century onwards due to the increasing expenses of the state and the necessity of converting existing tax resources into a monetary economy. As *iltizam*, which were usually held by members of the military class, began to be dominated by a group of profit-seeking capitalists, including non-Muslim *sarrafs*, the principle of justice, which ensures that the people and the tax source that sustain the *timar* system are taken care of, was undermined.⁶⁵

By the 17th century, both the central administration and the provincial government had completely departed from their classical form. In the formation of military forces, the soldiers provided by the governors and known under various names replaced the timariot among the troops of the provinces. The substantial alterations were also observed in the sanjaks, which were considered to be the basic unit of state administration from this century onwards. Besides the deterioration of the *timar* system and its replacement by *iltizam* administration, the increase in the number of people who held the rank of vizier led to the lack of positions appropriate to their titles.⁶⁶ Thus, some sanjaks were separated from the provinces to provide a source of income for such individuals. Subsequently, high-ranking administrators, who were given revenues from sanjaks as *arpalık*, began to send other people to deputize for them through trusteeship instead of attending their posts, which led to an irreversible process. In this period, as the central authority began to lose its influence in the

⁶⁴ Efe, A. (2009). “Tanzimat’ın Eyalet Reformları 1840-64: Silistre Örneği”. *Karadeniz Araştırmaları*, (22), 87-113. p. 88.

⁶⁵ For further information see: Koç, B. (2021). *Osmanlı Modernleşmesi ve Midhat Paşa: Tuna Vilayeti ve Yeniden Yapılanma Çabaları*. Türkiye İş Bankası Kültür Yayınları, vol.2

⁶⁶ Çadırcı, M. (1991). *Tanzimat Döneminde Anadolu Kentleri'nin Sosyal ve Ekonomik Yapıları* (Vol. 124). Türk Tarih Kurumu Basımevi. p. 11.

provinces, the power of provincial governors became measured by the number of mercenaries. The rise to power of local notables called *ayan* in the provinces and the subsequent emergence of governorships among them also occurred in this period. Ultimately, this process paved the way for the provinces to gain greater autonomy by the 18th century.⁶⁷

From the early 19th century onwards, precautions were considered and remedies were sought to get the Empire out of its predicament. The reforms undertaken by Selim III and Mahmud II constitute the most prominent of these efforts.⁶⁸ After Selim III ascended the throne, he did not consider the reforms made by his predecessors to be sufficient and deemed a new and more radical and comprehensive rehabilitation of all institutions necessary. First of all, he had prepared a broad and comprehensive schedule to fulfill the needs. In this improvement plan called “*Nizam-ı Cedid*”⁶⁹, the scientific and technical experience of Europe was utilized as much as possible. Although there was no provision in the *Nizam-ı Cedid* program regarding the restriction or reduction of the sultans’ absolutism and sovereignty rights, it was a reform agenda that would bring a great innovation to the Ottoman Empire in administrative, financial, economic, military, social and almost every field. These reforms, which were predominantly military in nature, seem to have made a considerable contribution to the attempts to increase the central power in the provinces.⁷⁰ However, with the end of the *Nizam-ı Cedid* reforms in 1807, these activities also came to a halt.

Beginning with the reign of Selim III’s successor, Mahmut II, it is obvious that more fundamental and decisive attitudes were pursued. In 1826, with the abolition of the

⁶⁷ Efe, 2009, p. 88.

⁶⁸ Çadırcı, 1991, pp. 13-14.

⁶⁹ *Nizam-ı Cedid* is the general name of the renewal movements of the late eighteenth century. Specifically, it is the name given to military units that were tried to be trained with modern methods. As can be seen, the name given to a newly established military organization is also given to all the innovation movements of the period. This can be considered as a sign that military structure and military events were held in the most influential position among all other issues. For detail, see: İřhan, S. (1991). "Osmanlı İmparatorluęu Askeri Yapısı İerisinde Tanzimatın Yeri." *BELLE TEN* 55.213: 563-578. p. 570.

⁷⁰ Gencer, A. (1992). “Tanzimat Fermanı’nın İlâni ve Tatbiki Meselesi”, *150. Yılında Tanzimat*. p. 10.

Janissary Corps as a result of the event called “*Vak’a-i Hayriyye*”, new regulations were made in every field, and the tasks undertaken by the janissaries were handed over to new institutions and organizations.⁷¹ In the pre-Tanzimat period, the traditional provincial administration lacked the power to fulfill all the services required by the city, and these activities were undertaken by the institution of the kadi through the foundations and guilds. With the reforms carried out during the Mahmud II period, this was brought to the agenda and the *İhtisab Nazırlığı* was established in 1826 to handle duties including ensuring the security of cities, supervising tradesmen and merchants, and collecting taxes. Thus, with the changing social structure and provincial administrative system, the authority and responsibility of the kadi, who had lost their functions, was transferred to this new institution. Moreover, after the establishment of the *Evkaf Nazırlığı* in 1836, the kadi maintained their status as a judicial body for a while by delegating the supervision of foundations; however, with the secularization of the legal system following the Tanzimat, they gradually began to cede this competence as well.⁷²

On the way to the modernization of the administration, a number of notable reforms also were carried out in the military and administrative structure of the state. With major changes such as the establishment of a central advisory body called *Meclis-i Vala-yı Ahkâm-ı Adliye*, the abolition of *ayân*, and the introduction of the *redif* organization in the provincial and sanjak centers, the empire began to gain a new structure. In order to strengthen the military organization and increase the power of the central authority, new provinces were created and governors were appointed to these regions with administrative and financial competencies in addition to their military ones.⁷³ However, all the arrangements and reform efforts undertaken by Mahmut II were not adequate to halt the downward trend.

Sultan Abdülmecid I signed the *Gülhane Hatt-ı Hümayun-u*, different from the edicts of previous sultans, became the source of movement, power and inspiration for

⁷¹ Çadırcı, 1991, p. 14.

⁷² Acar, G. (2000). *Tanzimat Dönemi Fikir ve Düşünce Hayatının Mimari Alana Yansıması*, PhD Dissertation, Mimar Sinan Fine Arts University.Institute of Social Sciences. p. 61-62.

⁷³ Çadırcı, 1991, p. 14.

modernization reforms in the Ottoman state structure and social life.⁷⁴ Tanzimat Period refers to this reform movement carried out in the Ottoman Empire throughout the 19th century, which started with the proclamation of the Edict on November 3, 1839. This significant measure is also known as the *Gülhane Hatt-ı Humayun*, as it was proclaimed at Topkapı Palace in the *Gülhane Garden*. The scholars hold differing perspectives on the temporal extent of the legal repercussions of the Tanzimat, with one consideration positing its influence until the advent of the First Constitutional Monarchy in 1876, while an alternate viewpoint suggests its enduring impact until the advent of the Second Constitutional Monarchy in 1908. In any case, Tanzimat was part of a conscious and comprehensive reform movement that had begun during the reign of Selim III, and is considered to have lasted until the end of the empire.⁷⁵

The content of the *Gülhane Hatt-ı Hümayun-u* can broadly be divided into five sections. In the initial section, it is argued that since its foundation, the Ottoman Empire experienced a rise, in state stability and the welfare of its people thanks to its commitment to Islamic principles and sharia law. The subsequent section advert that long-term non-compliance with both sharia and utilitarian laws due to various factors led to the state losing its former vitality and prosperity. The third chapter stresses the necessity of enacting new laws to govern the state justly under these circumstances. The fourth chapter delineates the basic principles of the new legislation, highlighting the security of life and property of Muslim and non-Muslim subjects, the proper and fair collection of taxes, and the regulation of military service. Eventually, chapter five describes the inclusive tenets that underlie the emerging legal framework. With the promulgation of the Tanzimat Decree, new laws were implemented and radical alterations were initiated in the administration of the state.⁷⁶

This decree was essentially a continuation of the classical tradition of justice decrees. “For three centuries, every sultan who ascended to the throne had promised a just

⁷⁴ Eryılmaz, B. (2017). *Tanzimat ve Yönetimde Modernleşme*. İşaret Yayınları. p. 99.

⁷⁵ Gencer, 1992, p. 7.

⁷⁶ Yılmaz, Ö. (2014). “Tanzimat Döneminde Osmanlı Taşra İdare Meclisleri (1840-1871).” *History Studies*, 6(6), 253-280. p. 254.

administration to his subjects". However, the people promised justice and prosperity in the decree were the subjects of the entire empire. This distinguishes the decree from its predecessors in this respect. This principle of equality, which was adopted and promulgated by the Tanzimatist statesmen for practical purposes, arose from the concern to find a solution to the crises created by the structural transformation within the empire. These concerns were the national uprisings that had been destabilizing the state, the regional revolts that had emerged with the encouragement of foreign states, and the deteriorating territorial regime since the beginning of the 19th century. For two centuries, the Empire had been unable to carry out the necessary agricultural and industrial reforms, and the changing social structure of the country had created major crises, causing the empire to fall into a state of disarray. The deteriorating land regime was causing local feudal lords, who rebelled against the center, to struggle for influence and authority. The Decree of Gülhane was a document promulgated by the enlightened bureaucrats of an empire whose economic structure and social institutions could not keep pace with the industrial age, as a result of such internal and external pressures.⁷⁷

Tanzimat Decree, recognized as a critical political brink in Ottoman history, was a significant step taken towards re-centralizing the state with new organizational tools. Each new reform realized in this period was mainly aimed at strengthening the central authority. The state aimed to be represented in every part of the country with the new practices that had been initialized in many areas including law, tax system, education and security, thus struggling to make even the remotest regions of the country accessible, auditable and more importantly manageable. Hence, the purpose of the reforms was to create a central administration that operated according to the principles of rational justice, establishing direct relations with all citizens indiscriminately. In parallel with these, new administration strategies were developed, and the bureaucratic order was restructured, so while the state acquired new qualities, the administrative organization in the provinces was inevitably transformed and shaped on new foundations.⁷⁸

⁷⁷ Ortaylı, 2010, p. 402.

⁷⁸ Avcı, Y. (2017). *Osmanlı Hükümet Konakları*. Türk Tarih Vakfı Yayınları. p. 22.

The year 1840, following the *Gülhâne Hatt-ı Hümayûnu*, was the year in which innovations began to be implemented. First, in the absence of a program on how the implementation would be carried out, a census of property and population was needed to ensure that taxes were levied according to income. However, the government lacks sufficient qualified officials. In addition, a considerable resistance was anticipated from groups whose interests would be harmed by various interpretations of the new regulations. Therefore, the financial and administrative innovations envisaged by the Tanzimat could not be implemented at the same time throughout the empire. At the beginning, the nearby provinces, which were under the strict control of the government, were subjected to property and population censuses as stipulated by the Tanzimat. Subsequently, over the years, efforts were made to gradually expand the scope of the practices and to implement them in other provinces as well.⁷⁹

The implementation of the Tanzimat reforms first emerged in the field of financial regulation and the reforms in this field prepared the ground for the change and development of the administrative structure in the provinces. As stated in the *Hatt-ı Hümayun*, *iltizam* was eliminated and the tax collection was left to civil servants appointed by the sultan, called *muhassıl*, tax collectors. The collection of all kinds of public revenues in the central treasury and their expenditures from there were accepted as a principle and the financial organization was reorganized according to this precept. For this purpose, the *muhassıl* was a public official equipped with broad powers and was not accountable to the local authorities. His duty did not only consist of collecting public revenues; he was also responsible for promoting the Tanzimat in his region. He was also to conduct population and property censuses in order to determine and collect taxes according to the wealth and power of each person. The direct appointment of tax collectors by the sultan and their accountability to the center was a means of reducing the power of the governor in the provinces. In order to assist the *muhassıl*, a grand council was established in the center of the sanjak and in the *kaza*. This council consisted of the *muhassıl* and two clerks, the kadi, the mufti, the officer, the metropolitan where non-Muslims were present, and four

⁷⁹ Çadırcı, 1991, p. 190.

members elected by the people. These administrative councils, which were established after the proclamation of the Tanzimat, were not a novel practice in the Ottoman administrative system. Previously, the councils, which were chaired by kadis and attended by local *ayan* and notables, were authorized in matters of taxation, military service and local expenditures. The difference of the local assembly introduced by the Tanzimat from the previous ones was that it was chaired by central administration officials such as governors, *muhassıl* or directors of *kaza* instead of kadi. Thus, while the power of kadi, and accordingly the *ulema*, was reduced in the provincial administration, the authority of central administration bureaucrats was increased. The aim was to bring the provincial administration under stricter control of the center.⁸⁰

The major expenditure in 1840-1841, when the *Muhassılık* organization was implemented, consisted of salary payments. As a result of the establishment of the councils in each region, the employment of more people than necessary as civil servants, the meeting of expenses such as the accommodation of military personnel coming to the region, etc., the revenues collected decreased more than expected. For this reason, this organization was unable to fulfill its intended aim of gathering most of the tax revenues at the center. Moreover, due to the efforts of local elements to regain their power and their incitement of the population in this direction, as well as the disagreements among the representatives serving in the assemblies, the *Muhassılık* organization could not deliver what was anticipated of it.⁸¹

After a short two-year experiment between 1840-1842, the *Muhassılık* Assemblies were renamed as “*Memleket Meclisleri*”, but their structure and functioning did not witness a significant change. These assemblies, which were headed by the *Muhassıl*, continued to function under the head of the governor in the provinces and the *kaymakam*, district governor, in the sanjaks. However, Tanzimat bureaucrats organized the councils as a control mechanism in contrast to the effectiveness of the governor in the provincial administration in terms of the exercise of financial,

⁸⁰ Eryılmaz, 2017, pp. 116-119.

⁸¹ Kaya, P. H. (2021). “Tanzimat Reformunun Osmanlı Devleti’nin İdari ve Mali Yapısına Etkisi: Muhassılık Teşkilatı Örneği”. *Sayıştay Dergisi*, 115-132. p. 130.

administrative and judicial authority, and the governor appointed from the center and the local notables were involved in a reciprocal administrative mechanism. The fact that the 1842 regulation maintained the powers of the council intact also shows the state's commitment to the principle of consultation in the provincial administration. In this context, the councils were to resolve disputes between officials and the public, supervise administrators, assist in the timely collection of tax income and adjudicate those who abused their duties. The councils were also responsible for the orderly transfer of revenues to the center and the audit of tax registers. Thus, between 1842 and 1849, the “*Memleket Meclisleri*” carried out prominent activities in the execution of the Tanzimat in the provinces.⁸²

The fundamental alterations in the administrative structure during the Tanzimat period were introduced with the regulation that came into force in 1849. In the nine-year period from 1840 to 1849, although considerable progress had been realized previously, a series of administrative reforms were carried out due to the issues arising from the establishment and functioning of the councils. Hence, new principles were introduced for the functioning of the councils in the provincial and sanjak centers, as well as regulations on other administrators, particularly the governor.⁸³ In addition, the heads of the councils began to be assigned directly by Istanbul from among the graduates of the newly established administrative schools of the Tanzimat.⁸⁴ In this context, the regulation clearly and precisely defines the composition of assemblies, the appointment of a chairperson, their working methods and areas of responsibility, and the procedures to which decisions are subject. This is why the regulation led to the opening of a new era in the provinces. Namely, the enactment of this regulation indicates that many of the tasks previously performed by the governor, trustees, ayan and notables would henceforth be carried out by these councils, which were official institutions. The council would also supervise those in charge at every level of administration, take the necessary measures to ensure

⁸² Yılmaz, 2014, p. 266.

⁸³ Efe, 2009, p. 99.

⁸⁴ Çadırcı, M. (1993), “Osmanlı Döneminde Yerel Meclisler”, *Çağdaş Yerel Yönetimler Dergisi*, Cilt 2, Sayı 5, 3 – 12. p. 5.

security, and deal with repair and public works. Thus, it is remarkable that the new regulation seeks to place the execution of provincial activities under the supervision of the council. Thus, the local assembly was transformed into an alternative enforcement body vis-à-vis the governor and was even given supremacy in the provincial administration.⁸⁵

With the 1849 regulation, the position of governors in the provinces became even more obscured and the institution of governorship became symbolic in a sense. However, local sovereigns, who also gained the right to representation in local assemblies, continued to originate from the privileged sections of the old period. These individuals were perceived as a more critical obstacle to the establishment of central authority and the implementation of Tanzimat reforms than the governors themselves.⁸⁶ A decree issued in 1852 placed tax officials, property managers, and members of district and village councils entirely under the control of governors, who were given the power to dismiss these officials.⁸⁷ The method of appointing council chairmen from the center was completely abandoned. This decree granted the governor complete sovereignty over the provincial officials and allowed him to concentrate a significant portion of the provincial powers in his hands.⁸⁸

By the time of the Crimean War, most provinces had started to adopt the new provincial structure instituted by the Tanzimat. Nevertheless, the war's financial consequences compelled the government to abandon the majority of its public works initiatives and withhold paying assembly members' salaries, which resulted in the resignation of the majority of them and the absolute authority of governors and other administrative officials. The assemblies continued to exist, even though participation was generally limited to government officials and the leaders of a few regions. While being far more effective than the previous one, the new structure was unable to

⁸⁵ Efe, 2009, p. 101.

⁸⁶ Reyhan, N. and Önen. C. (2009). "Osmanlı Mülkî İdaresinde Tanzimat Düzenlemeleri Üzerine Bir Değerlendirme". *KÖK Sosyal ve Stratejik Araştırmalar Dergisi*, Cilt XI, Sayı 1. p. 19.

⁸⁷ Engelhardt, E., (1999). *Tanzimat ve Türkiye*. Kaknüs Yayınları. p. 108.

⁸⁸ Kırmızı, A. (2007). *Abdülhamid'in Valileri: Osmanlı Vilayet İdaresi: 1895-1908*. Vol. 2. Klasik Yayınları. p. 24.

provide enough revenue to support the growing expenditures of the army, the palace, and the central administration. Furthermore, several provincial reforms gained new momentum in 1856 after the government published the Islahat Edict, particularly those that involved direct tax collection in areas where *iltizam* remained and participation in the administrative process. During this process, one of the most well-known bureaucrats of the time, Fuat Pasha, was assigned with resolving both financial and provincial issues. After almost two years of work, he was able to pass a new law that attempted to expand the Tanzimat reforms to every part of the empire and once again concentrated power under the governors' authority.⁸⁹

The regulation promulgated on September 22, 1858 elevated the governor to the position of the local representative of all the central government's authorized branches, so that the responsibility of all civil servants under him towards the state was carried out through the governor. With this arrangement, the governor was registered for the first time as the sole agent and main actor of the government in the provinces.⁹⁰ The administrative councils were revitalized at all levels, and still functioned as advisors to the governors and district prefects. The new arrangement functioned reasonably well, however, Fuat Pasha once again pioneered the investigation of the problems by sending a number of commissions of inquiry. This was because of the administrative tyranny and confusion in the highly structured province system. The result was the enactment of the Provincial Reform Law of 1864, ushering in a new chapter in Ottoman provincial order and remained the basis of administration beyond the capital until the end of the state. The main objective of the new law was to provide the provinces with regular, effective Tanzimat administration.⁹¹

1864 *Vilayet Nizamnâmesi*, which was based on the rules that had been in practice since 1840, attempted to eliminate the flaws and deficiencies in the provincial

⁸⁹ Shaw, S. J., and Shaw, E. K. (1977). *History of the Ottoman Empire and Modern Turkey: Volume 2, Reform, Revolution, and Republic: The Rise of Modern Turkey 1808-1975* (Vol. 11). Cambridge University Press. p. 87.

⁹⁰ Kırmızı, 2007, p. 24.

⁹¹ Shaw, 1977, p. 88.

governance and to give a new form to the administration.⁹² This regulation was implemented for the first time in the Danube Province and obtained favorable results. The 1867 *Vilâyet-i Umûmiye Nizamnâme*, on the other hand, expressed the extension of the 1864 regulation to all provinces.⁹³ The novel provincial order was a tool to expand the scope of government at all levels in order to implement entirely the Tanzimat ideals of preserving and improving the lives and property of the subjects. The education, military, public works and tax reforms were key parts of the new program. However, due to a lack of either resources or experience in the implementation of the new law, all of them could not be implemented simultaneously. Midhat Pasha and Cevdet Pasha were notably effective in the execution of the novel codes in Aleppo and Danube provinces respectively; new government bodies, were followed by land surveys, new tax and military systems, hospital, schools, roads, and so on. In the year of 1865, the exemplary provinces were fully integrated. Damascus, Tripolitania in Libya and Edirne were added the following year. In 1867, 13 new provinces were added, including Trabzon, Bursa, Izmir, Thessaloniki and Diyarbakir.⁹⁴

In accordance with the provisions of the ordinance, the empire was divided into provinces, sanjaks, kaza and villages, similar to the previous regulations. However, certain modifications were implemented in the titles and appointments of administrators. Although the name of the *eyalet* was transformed into *vilayet* and the sanjak was replaced by *liva*, governors retained their status and title as rulers.⁹⁵ The position of the governors, whose powers and responsibilities had been modified several times since the declaration of Tanzimat in order to establish centralization by the administrators of the period, was elevated to the top of the provincial administration with this new arrangement. The political affairs of the province and the execution of laws were entrusted to the governors. Furthermore, they were in

⁹² Yılmaz, 2014, p. 271

⁹³ Şimşek, M. (2017). Tanzimat Dönemi Osmanlı Taşra Teşkilatında Nahiye Yönetimi: Kireli Örneği. *Çatalhöyük Uluslararası Turizm ve Sosyal Araştırmalar Dergisi*, (2), 53-75. p. 55.

⁹⁴ Shaw, 1977, p. 90.

⁹⁵ Çadırcı, 1991, p. 252.

charge of public affairs including construction works, tax collection, education and security.⁹⁶

The natural members of the Provincial Administrative Assemblies, chaired by the governor, were the *defterdar*, *mektupçu*, *müfettiş-i hükkam-ı şeriye ve umur-ı ecnebiye*. In addition, two Muslim and two non-Muslim representatives elected by the people for two-year terms, as well as the mufti and the heads of non-Muslim communities were among the members.⁹⁷ The logic of these assemblies was to create a body that dealt with political, financial and economic issues, based on discussion and consultation. Thus, local notables were expected to assist officials appointed from the center and report their wishes and complaints. In the provincial administration, according to the structure introduced by the *nizâmnâme*, the bodies that ensured the participation of local representatives in the administration were the councils of *vilayet*, *liva* and *kaza*, and the provincial general assemblies.⁹⁸ This practice constituted the first instance of the extension principle of election and representation to the sub-units. However, this representation marked the beginning of the emergence of representational relations in form, though not in content. The establishment of the representative system had the potential to not only bring about changes in the relations between the ruler and the subject, but also in the overall structure of authority. While this tenet stresses that the people could have a stake in governance and recognize this as a legitimate practice, it also gives the appearance that politics is an element of worldly activities rather than its close relationship with the Islamic tradition.⁹⁹

This system, which had been applied in 10 provinces (44 sanjaks) in Ottoman Europe, 16 provinces (74 sanjaks) in Ottoman Asia and 1 province (5 sanjaks) in Ottoman Africa since 1864, was reformulated in 1871 and prepared and announced

⁹⁶ Yılmaz, 2014, p. 272.

⁹⁷ Yılmaz, 2014, p. 272.

⁹⁸ Ortaylı, İ. (1985). *Tanzimat ve Meşrutiyet Dönemlerinde Yerel Yönetimler. Tanzimat'tan Cumhuriyet'e Türkiye Ansiklopedisi, 1*, 231-244. p. 237.

⁹⁹ Reyhan, C. (2015). "1871 Vilayet Nizamnamelerinde İdare Meclisleri: Osmanlı Taşrasında Bir Örnek Yönetim Modeli'nin Kuruluş Sorunu, 1864 Vilayet Nizamnamesi". *Ankara, TODAİE-TİAV Ortak Yayını*, 51-68. p. 57.

under the name of the *İdare-i Umumiye-i Vilayet Nizamnamesi*.¹⁰⁰ With this ordinance, an administrative framework was established for the provincial administration of the empire, which would remain in force for forty-two years until a new law was enacted by the Committee of Union and Progress in 1913.¹⁰¹ The 1871 regulation detailed the administration of provinces, sanjaks, districts and villages, and clarified the duties and responsibilities of administrators at each level separately. It introduced the deputy governor as an innovation and established new directorates in addition to the existing ones. In the provincial center, the head of provincial treasury, the directors of foreign affairs, agriculture and commerce, education, land registry and population directorate, road commissioner, waqf and the commander of the security forces, as well as the duties of the high-level administrators of the province, set out in detail how the division of labor would be carried out. (Table 1) It also determined the organization, tasks and operation of the provincial executive council and specified the qualifications of the general assembly in detail. Likewise, it also covered the rules on the administration of *liva*, *kaza* and *nahiye*.¹⁰²

Table 1. The provincial assemblies and their members in the Tanzimat period.

(Yılmaz, 2014, p. 274.)

Muhassıllık Meclisleri Üyeleri (1840-1842)	Memleket Meclisleri Üyeleri (1842-1849)	Eyalet Meclisleri Üyeleri (1849-1864)	Vilayet İdare Meclisi Üyeleri (1864-1871)
Muhassıl (Başkan)	Vali (Başkan)	Merkezden Atanan Başkan (1852'ye kadar)	Vali (Başkan)
İki Kâtip	İki Kâtip	Vali (1852'den sonra başkan)	Defterdar
Hâkim (kadı- naib)	Hâkim (kadı- naib)	Kâtip	Mektubçu
Müftü	Müftü	Defterdar	Umur-ı Ecnebiye Memuru
Asker Zabiti	Asker Zabiti	Hâkim (kadı- naib)	Hakim (kadı- naib)
Metropolit veya kocabaşı	Metropolit veya kocabaşı	Müftü	Müftü
Vücûh-ı Memleket	Vücûh-ı Memleket	Vücûh-ı Memleket	Vücûh-ı Memleket

¹⁰⁰ Ortaylı, 1985, p. 237.

¹⁰¹ Yılmaz, 2014, p. 274.

¹⁰² Çadırcı, 1991, p. 252.

The Constitutional Monarchy I period witnessed substantial regulations in terms of legal infrastructure for the municipalities in Istanbul as well as in the provinces. Until this period, municipalities were included in a limited manner in the Provincial Regulations of 1864 and 1871, which organized the provincial system of the central government. In 1877, the Provincial Municipality Law was enacted, which was a special legislation on the municipalities. Thus, all municipalities in the Ottoman provinces were organized under the roof of the single law.¹⁰³ In this context, the 1864 Ordinance, placed certain municipal affairs including repair, maintenance and construction of roads and buildings under the responsibility of the provincial assembly.¹⁰⁴ However, the 1871 regulation specified in detail the functioning and duties of the municipalities and accordingly, this institution was responsible for zoning, maintenance, repair, cleaning and fire brigade works. In 1877, a law was enacted further expanding the service area of municipalities. Thus, along with the previous responsibilities, the municipality's duties included the repair of waterways and sewers, the sale and lease of municipal immovable property, the demolition of derelict buildings, and the control of public areas such as fairs, theaters, and baths.¹⁰⁵ In fact, the new municipal organizations were intended to unify and organize the urban services that had previously been provided by various institutions and authorities, and thus to control the city more effectively.¹⁰⁶

In the modernizing urban life of the Ottoman Empire, even though the duties of the municipal councils were separated in the regulations, in practice they were not conducted apart from each other to such an extent. In the modernizing urban life of the Ottoman Empire, even though the duties of the municipal councils were separated in the regulations, in practice they were not conducted apart from each

¹⁰³ Aslantürk, A. Y. (2018). "Tanzimat Sonrası Osmanlı Şehirlerinde Taşrada Yerel Hizmetlerin Yeniden Örgütlenmesi." *Aksaray Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 10(4), 141-150, p. 146.

¹⁰⁴ Dirihan, S. (2023). "Osmanlı Taşra Merkezlerinde Modern Belediyelerin Ortaya Çıkışı: 19. Yüzyıl Sonu ve 20. Yüzyıl Başlarında Ankara Örneği." *Haliç Üniversitesi Fen Bilimleri Dergisi*, 6(1), 1-15. p. 6.

¹⁰⁵ Bingül, Ş. (2018). "Osmanlı Devleti Döneminde Diyarbakır Belediyesi." *Osmanlı'dan Günümüze Diyarbakır, Ankara: Ensar Neşriyat*, 381-402. p. 390.

¹⁰⁶ Avcı, Y., (2016). "Tanzimat Döneminde Osmanlı Belediyeciliği Üzerine Karşılaştırmalı Analizler". *Pamukkale Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, (24), 167-180. p. 169.

other to such an extent. Due to the financial and administrative circumstances of the period, municipalities could not develop into an effective institution, especially in Anatolia, and it was not possible for this institution to undertake many of the functions stipulated in the law.¹⁰⁷ Thus, for a long time, municipalities coexisted with local government councils and were unable to exist as an independent unit. Therefore, it could be questionable for some provincial cities whether municipal activities directly belonged to the newly established municipality or the provincial council. On the other hand, being the main interlocutor in correspondence with the government and the approval authority in municipal assemblies, governors assumed an effective role in the execution of municipal affairs. Therefore, the governors' strong and decisive policies had a direct influence on municipal affairs as well as provincial administration.¹⁰⁸

In essence, the centralist tendency brought to the surface by the Tanzimat movement affected the Ottoman provincial administration in two main ways. First, a new organization was introduced in the financial sphere. Secondly, the process of local individuals and clusters influencing the state administration needed to function smoothly, quickly and equitably, which led to the modernization of the provincial administrative system and the emergence of the tradition of decentralization. As a result of these two influences, the physical organization of the provinces changed in the new administrative arrangements. The new organizational understanding that emerged not only continued until the end of the empire, but also remained as an important historical legacy to the Republican administration system.¹⁰⁹

2.3. Urban Modernization: Restructuring the Built Environment

Cities are considered to be significant structures which are both molded and influenced by political power. The existence of political power is also directly associated with the support that cities need in order to survive. However, the role of

¹⁰⁷ Aslantürk, 2018, p. 146.

¹⁰⁸ Dirihan, 2023, p. 6.

¹⁰⁹ Ortaylı, 2010, p. 496.

cities is not only limited to providing services to the government. While affecting the nature of power with its own characteristics and structure, political powers can also utilize the spaces of the city to exert their impact on people.

Nevertheless, cities can be regarded as a camp of instruments for the reproduction of power, rather than being one of the ideological apparatuses of the state. Along with all these, the notion that cities are political due to their founders and the state can be grounded in cities necessitates an approach to the 19th century Ottoman city on the axis of the relationship between political power and the city.

In the Ottoman Empire, reform movements and efforts to restructure urban space were directly interrelated. Urban areas have been both the functional and ideological field of implementation of the reforms in terms of reflecting the presence of the state. In this period, financial renewal in the modernization of the state bureaucracy was as much a driving force as regeneration of the military. Indeed, the motivating factor for a new and stronger centralization of the State was the issue of taxation. Therefore, political power almost redrew its borders and recognized its subjects anew. This meant the erasure and rewriting of the Islamic city, which was the physical reflection of the struggle between the power and the citizens.¹¹⁰ Namely, the modernizing state aimed to provide services to its people and in return maintain its legitimacy. In this regard, it will be examined how late Ottoman cities were organized through legal regulations and new institutions. Accordingly, the first section will focus on the zoning regulations that set the framework for the interventions in built environment starting with the capital, while the second section will cover the development of administrative centers in the cities, which were formed by new building types where modern bureaucracy came to life.

2.3.1. Codes and Regulations

Tanzimat's urban reforms, defined by historians and social scientists as a Westernization movement, were based on developments and contemporary practices

¹¹⁰ Kaynar, H. (2000). "Siyasal İktidar ve Şehir: 19. Yüzyıl Osmanlı Şehirlerindeki Mekansal Değişimler Üzerine", *Kebikeç: İnsan Bilimleri İçin Kaynak Araştırmaları Dergisi*, vol.10, pp.141-158. pp. 141-142

in European cities.¹¹¹ Avcı defines the European city for the Ottoman intellectuals as both a powerful rival that necessitates transformation and an ultimate model that demarcates the limits of this transformation. On the other hand, creating cities that resembled and modeled Western ones in terms of functionality and aesthetics was not the only issue that drew the attention of Tanzimat statesmen to the urban sphere. The intervention in the urban sphere should also be seen as an extension of the basic state philosophy that shaped the Tanzimat reforms. Essentially, the Tanzimat was first and foremost an attempt to impose a general order, the ultimate goal of which was to re-establish centralized state authority.¹¹²

The basis of modern urban planning in Europe was the concern to find solutions to the problems of the industrial city that emerged as a result of capitalist development. For this reason, the main issue of urban planning applications in Europe, which developed mainly in the second half of the 19th century, was to find solutions to the health problems created by the industrial city; the first urban planning rules were introduced with health laws. Although the first zoning regulations in the Ottoman Empire were at the same time as those in Europe, the underlying motives behind these arrangements were entirely divergent. The Ottomans sought to address three problems with urban improvements in the 19th century. These were the prevention of fires that caused great destruction in the city, the development of roads to provide for new means of urban transportation, and the establishment of new neighborhoods around the city to accommodate the growing population of the city. Although the Ottoman urban space-architecture order in the 19th century was influenced by European practice, it also had its own unique characteristics due to divergent concerns.¹¹³

The first official document, which is known to be the pioneer of many legal regulations regarding the organization of urban space during the Tanzimat period,

¹¹¹ Bilsel, F. C. (2015). “Geç Osmanlı Döneminden Cumhuriyet’e Çağdaş Şehir Düşüncesi ve İstanbul Planlaması”. In *Antik Çağdan XXI. Yüzyıla Büyük İstanbul Tarihi*. İstanbul Büyükşehir Belediyesi Kültür AŞ, p. 496.

¹¹² Avcı, 2017, p. 26.

¹¹³ Tekeli, İ. (1985) “Tanzimat’tan Cumhuriyet’e Kentsel Dönüşümler”, *Tanzimat’tan Cumhuriyet’e Türkiye Ansiklopedisi*, vol.4, pp.878-890. p. 884.

was published on June 8, 1839 with the title “*İlmühaber*”. In this document, which draws attention to the need for Istanbul, the center of the Ottoman sultanate and caliphate, to be arranged in a manner appropriate to the international glory and splendor of the state, the principles to be followed in the shaping of the city’s space were determined. These include rules regarding the construction of houses according to a plan, limiting the construction of wooden buildings and building masonry structures, eliminating narrow streets and dead-end alleys, organizing roads according to geometric principles and establishing a hierarchy between them, leaving squares in appropriate places and, if possible, creating them around mosques or public buildings according to a plan. The implementation of the rules stipulated in this document, in which a holistic understanding of urban planning was put forward for the first time in line with the needs of the period, was left to the “*Ebniye-i Hassa Müdürlüğü*”, a central administrative body established to carry out and organize zoning and construction activities throughout the empire, thus reflecting the centralism that formed the basis of Tanzimat reforms to urban planning. As in the case of the *İlmühaber*, the first legal sanctions that would serve as a guideline for urban space regulations and the first zoning practices in this direction focused primarily on the capital city of Istanbul, the dominant political, administrative, cultural and economic center of the Ottoman state, and did not record any interest in other cities.¹¹⁴

Following this document, a number of rules, laws and regulations that constitute the foundations of today’s zoning order and determine the shape of the cities were introduced within the Tanzimat regulations. Previously, certain rules and restrictions were introduced in the field of construction through edicts and decrees issued when necessary and mostly after fires, but it was only during the Tanzimat period that they attained the integrity of a regulation. The 1848 of the Codes and Regulations for Buildings (*Ebniye Nizamnameleri*), which was initially drawn up for Istanbul and subsequently began to be enforced in all major cities of the Empire, was the first sample of today’s building regulations. With this code, for the first time, construction works were regulated in a holistic manner, restrictions and rights were determined,

¹¹⁴ Avci, 2017, pp. 27-28.

and more crucially, legality and continuity were introduced. Instead of organizing houses, streets and neighborhoods according to social norms or religious distinctions, the new regulation promoted a professional and scientific arrangement of them. The arrangement of street width, house height, and storey ratios; organization the facade of buildings; construction of sidewalks; alignment of streets and entrances; house numbering arrangements; and construction of water pipes, primary schools, masjids, and police stations in each neighborhood were all necessary components of the new urban fabric.¹¹⁵ Hence, the site plan prepared in 1848 for the Armenian Quarter Basmane by Luigi Storari, who was commissioned by Sultan Abdülmecid to reorganize the burned areas of Izmir, and the 1/5.000 scale city plan drawn up in 1854 for the entire city of Izmir, which included only road arrangements, can be counted as the first planning experiences of the establishment process of the zoning system according to the provisions of the 1848 regulations.¹¹⁶ (Figure 3)

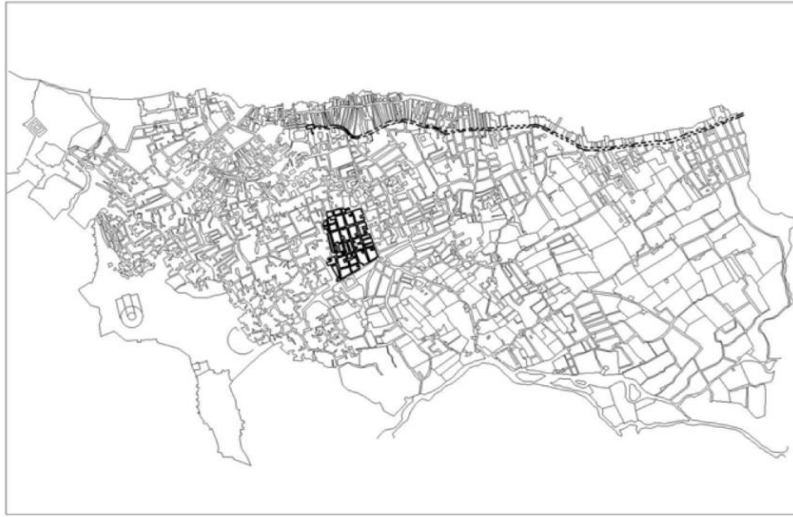


Figure 3. İzmir plan and Basmane arrangement by Storari.

(Özcan, 2006, p.161)

Even though the 1839 and the 1848 ordinances were primarily aimed at finding a solution to the fire problem, there is a common social consequence of both

¹¹⁵ Batur, A. (1985) “Batılılaşma Döneminde Osmanlı Mimarlığı”, *Tanzimat’tan Cumhuriyet’e Türkiye Ansiklopedisi*, vol.4, pp.1038-1067. p.1047; Yenişehirlioğlu, F. (2010). “Urban Texture and Architectural Styles After the Tanzimat”. *Economy and society on both shores of the Aegean. Alpha Bank Historical Archives, Athens*, 487-526. pp. 500-501.

¹¹⁶ Özcan, K. (2006). “Tanzimat’ın Kent Reformları: Türk İmar Sisteminin Kuruluş Sürecinde Erken Plânlama Deneyimleri (1839-1908). *Osmanlı Bilimi Araştırmaları*, 7(2), 149-180., p. 162.

legislations, which is that, in accordance with Tanzimat's principle of ensuring equality among nations, building heights were no longer be determined according to the nationality or religion of the owner, rather according to the width of the road on which it is located.¹¹⁷

Essentially, the intensification of the work on the provision of the surveys, maps and urban plans began after the "*Turuk ve Ebniye Nizamnamesi*", which entered into force in 1863.¹¹⁸ This new zoning legislation, which was more comprehensive than the 1848 regulation and was to be applied throughout the empire, introduced provisions on map making, expropriation, land subdivision, road widths and building heights. Moreover, it also had aesthetic concerns to improve the appearance of the city with the squares and roads it opened in the urban areas.¹¹⁹ However, the regulation of 1863, similar to the other ordinances, found their practical equivalent mostly in the reorganization of fire zones and in the areas that were opened for development.¹²⁰

On the other hand, the first spatial products of the Ordinance of Streets and Buildings in Anatolian cities appear in the immigrant neighborhoods that began to be articulated to the cities for the settlement of immigrants coming to Anatolia in masses from the Crimea or the Balkans. Thus, the grid plan and right-angled road schemes that can be easily distinguished from the other neighborhoods in the cities where immigrant neighborhoods are attached bear the traces of the provisions of this regulation. The Bosnian in Ankara, the Hamidiye in Afyon, the Rusçuk in Bursa and the Cedidiye in Konya are among the examples of immigrant neighborhoods established in this period.¹²¹ (Figure 4, 5)

¹¹⁷ Acar, 2000, pp.78-79.

¹¹⁸ Avcı, 2017.p. 29.

¹¹⁹ Acar, 2000, p. 70.

¹²⁰ Kirpi, K. (2020). *II. Abdülhamid Dönemi Ebniye Nizamnameleri*. Master's Thesis, Marmara Üniversitesi, Türkiyat Araştırmaları Enstitüsü., p. 47.

¹²¹ Özcan, 2006, p. 165.

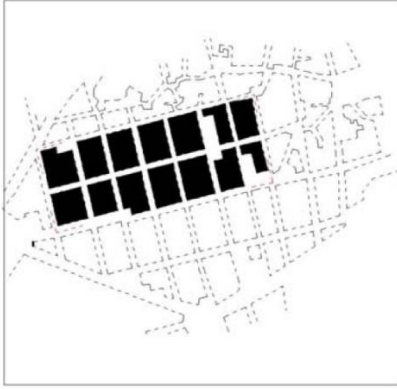


Figure 4. Cedidiye neighborhood,
Konya.
(Özcan, 2006, p. 166.)



Figure 5. Bosnian neighborhood,
Ankara.
(Özcan, 2006, p. 166.)

The period of 1879-1882 was also an influential period in terms of showing the effects of Western planning experiences on the spatial organization of Turkish cities. This time frame includes the reconstruction projects completed when Ahmet Vefik Pasha, who had observed Haussmann's practices as ambassador to Paris, assumed the governorship of Bursa. During Ahmet Vefik Pasha's period – similar to the reconstruction activities carried out by Haussmann in Paris – the urban transportation system of the city was reorganized to provide connections between monumental-public service structures and to create large squares. Turkish engineers also rebuilt the city's immigrant neighborhoods and areas destroyed by fires or earthquakes, with the grid plan and right-angled road scheme.¹²² (Figure 6)

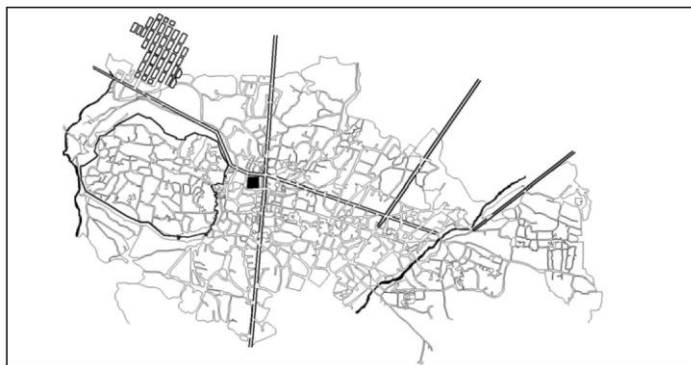


Figure 6. Ahmed Vefik Pasha's applications in Bursa.
(Özcan, 2006, p. 170.)

¹²² Özcan, 2006, p. 169.

The culmination of these experiences is the *Ebniye* Law of 1882, which will continue to have repercussions until the Republican period. The law, which obliges municipalities to prepare maps of the roads to be opened with their surroundings and to announce them to the public, stipulated that the height of buildings to be constructed should depend on the width of the roads, that dead-end streets should not be built, the conditions of possible exits and fire precautions. Moreover, the law also defined the widening conditions foreseen, divided road widths into five classes and left the determination of these to the decision of the municipal councils.¹²³ Indeed, the zoning activities carried out by Dilaver Bey, who served as the mayor of Edirne between 1898-1903 and 1907-1911, can also be attributed to interrelation of Haussmannian practices and new laws. The French engineers commissioned by Dilaver Bey developed the plan of the fire area of Edirne Kaleiçi Neighborhood according to the grid plan and right-angled road scheme within the legal framework shaped by the provisions of the *Ebniye* Law.¹²⁴ (Figure 7)

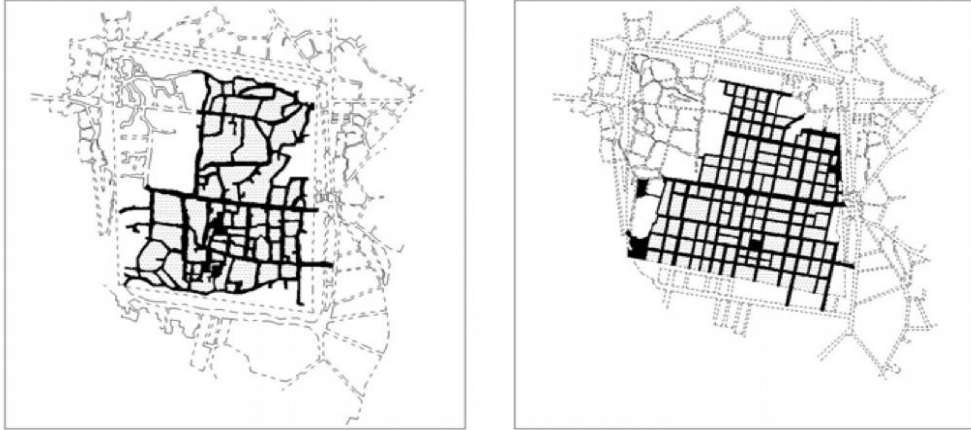


Figure 7. Kaleiçi neighborhood map and new plan, Edirne.

(Özcan, 2006 (1993), p. 173.)

These all indicate that the new urban administration, which gradually developed in the second half of the 19th century, brought with it a new understanding of zoning control and planning. Towards the end of the century, this understanding became institutionalized by creating its own staff and was implemented with modern

¹²³ Acar, 2000, p.79.

¹²⁴ Özcan, 2006, p. 173.

engineering techniques. On the other hand, the state's intervention in the urban sphere was not limited to legal regulations and new institutional organizations including municipalities. The administrative structure reorganized in the centralization process envisaged by the Tanzimat reforms is naturally reflected in the urban fabric and building types in cities.¹²⁵

2.3.2. Administrative Center

The comprehensive reforms realized during the Tanzimat introduced important alterations to the administrative and institutional structure of the Ottoman state, and these developments were directly reflected in the physical structure, the texture and the building typologies of Ottoman cities. During this period, administrative and bureaucratic affairs in the local government of cities diversified, economic potentials increased depending on the conditions of the period and commercial activities were strengthened. The provincial administration that was altered with the reforms of the Tanzimat, the reorganized education system, the emergence of new transportation means, the reconstitution of internal security and the state's incorporation of many other public service areas, provided new architectural elements to the spatial structure of the Ottoman cities. These structures included government houses, barracks, new schools such as *idadi* and *rüşdiye*, courthouses, municipal buildings, police stations, post offices and even prisons. The buildings were generally placed around the government house, creating a new administrative center called the "government square".¹²⁶ In this context, this sub-chapter will focus on the formation processes of the administrative center typology and the transformation it created in the Ottoman urban space. Subsequently, the functions and architectural features of the buildings that constituted the administrative center, especially the government house, will be evaluated.

The first instances where the shift in architecture after the Tanzimat was reflected in Ottoman architecture with new building types and new styles were based in Istanbul.

¹²⁵ Avcı, Y. (2010). *Bir Osmanlı Anadolu Kentinde Tanzimat Reformları ve Kentsel Dönüşüm: Denizli, 1839-1908*. Yeditepe. p. 202.

¹²⁶ Avcı, 2017, p. 234.

Istanbul was the center of government, representing the Ottoman administrative power, state tradition and cultural sovereignty. Therefore, the symbolism of power that reflects the political and administrative character of the Empire and all kinds of changes in this context are primarily observed in the urban space of capital. This city simultaneously served as a model for the Ottoman provincial cities in terms of spatial organization and the direction of transformation. The reformist statesmen sought to increase the efficiency of the central administration with a developed bureaucratic mechanism on the one hand, and to turn the capital into the stage of the modernizing Ottoman image on the other, which led to significant changes in the historical administrative center of the old city. The concept of public buildings, which corresponded to structures such as külliye, mosque, inn and madrasah until this period, shifted with the emergence of the first administrative buildings in the historical center in the Western model. These buildings, many of which are included in the Ottoman architectural catalog for the first time, are official buildings such as police stations, post offices, ministry buildings, and municipalities, as well as schools, hospitals, banks, and theater buildings. The most prominent building among these is undoubtedly the Bab-ı Ali complex, the center of Ottoman administrative power.¹²⁷

The *Bâb-ı Âli*, the office of *sadâret* (grand vizier) in the Ottoman Empire, refers to the complex that houses various administrative units, ministries and other institutions. This complex, which was rebuilt in the early Tanzimat period, exemplifies the use of multiple units together, and its partial plan scheme, facade design, and stylistic features were employed for the first time in an administrative building.¹²⁸ When *Bab-ı Âli* is evaluated in terms of architectural style and plan features, the building was built in masonry, the plan was organized in the form of connected compartments following each other in line with functionality, and the empire style and neo-classical understanding prevail in terms of facade formation and architectural style. (Figure 8) Within the period, the empire style reflected by the *Bab-ı Ali* constitutes the main genre of the buildings embodying the state, including

¹²⁷ Avci, 2017, p. 234.

¹²⁸ Yazıcı Metin. N., (2019). *Devlet Kapısı: Tanzimat'tan Cumhuriyet'e Hükümet Konaklarının İnşa Süreci ve Mimarisi*. Kitabevi. vol.1, p. 33.

government houses, gendarmerie and redif offices, barracks, hospitals, schools, clock towers, etc. which spread all over the Empire.¹²⁹

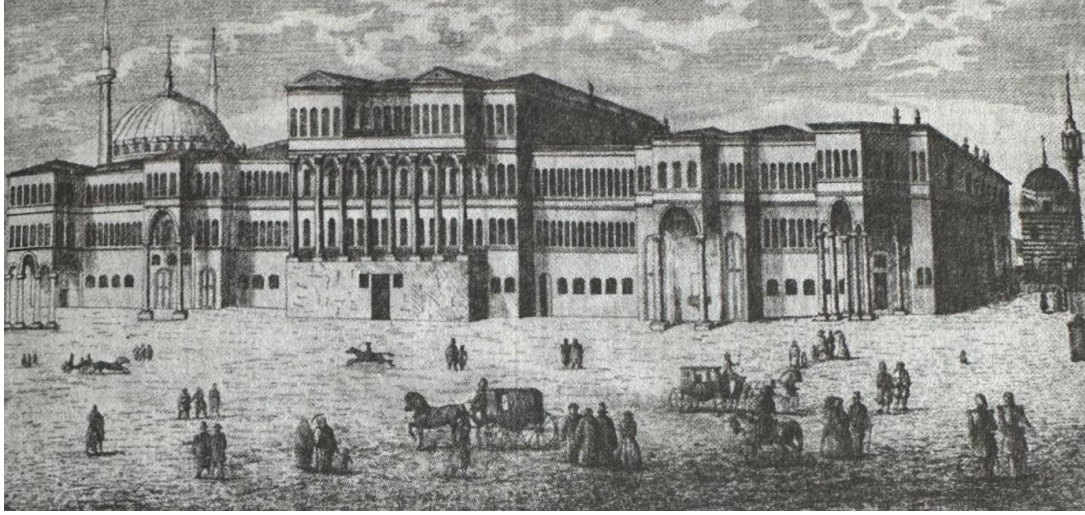


Figure 8. The complex of Bab-ı Âli, 1867.
(Avcı, 2017, p. 43.)

The *Bab-ı Âli* complex served as a model for government houses in the provinces, not only in terms of architectural style and building plan, but also in terms of function, symbolic value, and the attraction impact it had on urbanization. The government houses in provincial cities also represented Ottoman imperial power in the eyes of both the people and the state. Moreover, the new administrative center focused on *Bab-ı Âli* was a prototype for the public site typology introduced to the urban area during the Tanzimat period. In essence, similar principles were followed in the placement of state buildings housing the modern bureaucracy, the extension of the central administration, in provincial city centers in order to establish a model that would ensure a visual uniformity. Thus, in the provinces, a new public site, known as the “government square”, was created with the government house in the first place and the new structures mostly located nearby it.¹³⁰

Prior to the promulgation of the Tanzimat Decree, governmental units were not located in permanent places, as the bureaucracy in Ottoman provincial cities was not

¹²⁹ Avcı, 2017, pp.42, 47; Yazıcı Metin, 2019, p. 34.

¹³⁰ Avcı, 2017, pp. 47-48.

institutionalized and imperial officials did not work efficiently within a coherent hierarchical system.¹³¹ In the absence of administrative buildings, monumental structures in the Ottoman provinces were always built through waqfs. The main architectural elements determining the location of the city center, the direction of transportation axes and the distribution of residential areas were almost always the mosque and especially the marketplace, around it.¹³² Along with the Tanzimat, this phenomenon changed and the definition of a distinct center with urban arrangements and public buildings in provincial cities began to enter Ottoman life. Large-scale cities that were provincial and sanjak centers were clearly affected by these adjustments; large avenues with connections to the port or railway station centers were opened in the settlements; and the street arrangements were made outside the old city with connections to the historical center. These wide avenues were connected to the city square where new administrative and public buildings were constructed.¹³³

The new administrative and public buildings indicating the presence of the empire in the provincial cities, which were required with the new administrative order, were decisive in the use of urban space; the areas where these structures were built formed the new focal points. Hence, the areas where government houses, the main architectural symbol of the transition, were built or planned to be constructed shaped the new administrative centers of the cities.¹³⁴ This situation was experienced similarly in almost all cities that functioned as sanjaks and provincial centers in administrative gradation. In this process, the old center of the city was either given a more complicated function by the new administrative structures built there, or an entirely new administrative center emerged as the new public buildings gathered in another part of the city.¹³⁵ Moreover, these squares became the venue for official

¹³¹ Birkan, G., & Ortaylı, İ. (1984). Söyleşi: Osmanlı'dan Bugüne Hükûmet Konakları. *Mimarlık Dergisi*, 203(5), 3-15. p. 3.

¹³² Avcı, 2010, pp. 202-203.

¹³³ Yazıcı Metin, 2019, pp. 173-174.

¹³⁴ Yazıcı, 2008, p.946; Yazıcı Metin, 2019, p. 31.

¹³⁵ Aktüre, S. (1985) "Osmanlı Devleti'nde Taşra Kentlerindeki Değişimler", *Tanzimat'tan Cumhuriyet'e Türkiye Ansiklopedisi*, vol.4, pp.891-904. p. 896.

celebrations, inaugurations, speeches and even mass demonstrations, which were much more frequent in the following period.¹³⁶ Therefore, this new administrative center meant the emergence of a comprehensive change in the phenomenon of public space and the city center in Ottoman cities.

The formation and location of government squares during the Tanzimat period varied according to the contexts and requirements of provincial cities. The new public square could be located either in an immediate proximity to the old, bazaar-oriented city center, or sometimes even within the bazaar itself. The main determinant of this location was, of course, the desire to capitalize on the gravitational pull of the bazaar for daily life and to be easily accessible for the people of the city. For instance, the public site focused on the Konya Government House was located within the historic bazaar center. (Figure 9) This area constituted a new administrative, political and even secular urban center in its own entity. Accordingly, when the urban transportation axes and system were reorganized, the location of the center was always taken into account, and this area was regarded as a focus that determined the routes of means of transportation.¹³⁷

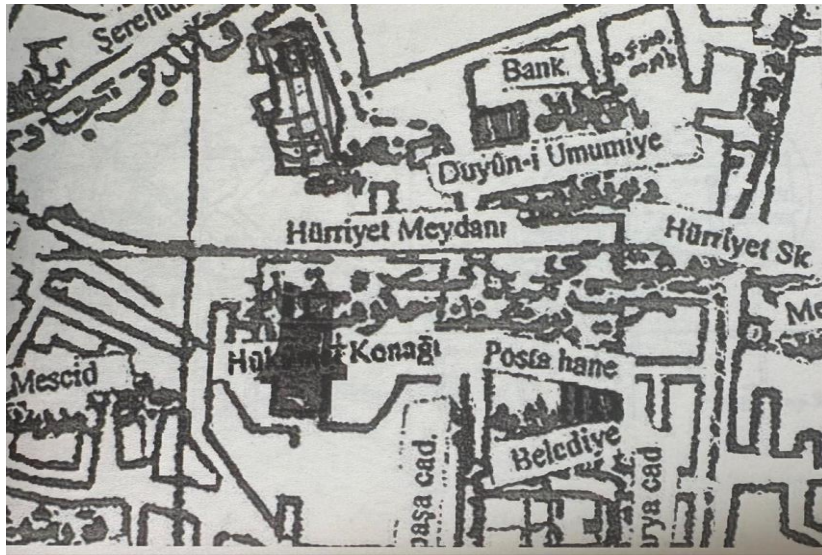


Figure 9. Early 20th century Konya Government House centered public site.
(Avcı, 2017, p. 308.)

¹³⁶ Avcı, 2010, pp. 204.

¹³⁷ Avcı, 2017, pp. 238, 168.

The use of the former location as the administrative center is also seen in Thessaloniki. There, the government house constructed in 1894 was built on the site of the previous one. Moreover, during the process of completion of the government house, the primary structure of the square, it was determined that a residence was under construction ahead of it. However, to avoid obstructing the square formation needed within the framework of the significance given to the building and the new order, the construction of the dwelling was not permitted and the area was expropriated in accordance with the law.¹³⁸

On the other hand, in line with the Tanzimat ideology, it was a prevalent application to organize a new area apart from the old urban fabric as a government square and to construct the government house in this area. At the same time, this area also defined the direction in which the city would evolve and develop.¹³⁹ For instance, during Mithat Pasha's governorship of Baghdad, it was thought appropriate to establish a new town around the Euphrates River in the Sanjak of Muntefik. In this place, a government house and its accompanying public structures, along with the houses and shops constructed by the locals, formed a small town and was called Nasiriye.¹⁴⁰ Another case where a government house was placed in a new area beyond the existing urban fabric was realized in Denizli. The location where administrative offices, especially government houses, were constructed in the Tanzimat period had a crucial role in the shaping of the urban fabric in terms of shifting the transportation axes of the city and forming the new center of the city.¹⁴¹

2.3.2.1. Government Houses

The emergence of government houses as the focal point of administrative centers seems to be directly related to the bureaucratic institutionalization brought about by the Tanzimat. The establishment of administrative bodies, which started with the

¹³⁸ Yazıcı Metin, 2019, p. 178.

¹³⁹ Yazıcı, 2008, p. 948.

¹⁴⁰ Kaynar, 2000, pp. 141-158.

¹⁴¹ Yazıcı Metin, 2019, p. 178.

centralist organizational initiatives of the Mahmud II period but developed rapidly with the Tanzimat, triggered the demand for so-called government offices in the capital and subsequently in provincial urban centers.¹⁴² Previously, the governors had been conducting state affairs in mansions rented for them in provincial centers.¹⁴³ Moreover, in the absence of institutionalized state offices, kadis were also conducting judicial and municipal affairs in the mansions allocated for them, where they also resided together with their assistants.¹⁴⁴ However, with the centralist approach of the Tanzimat period, the phenomenon of personalized local power was replaced by bureaucratic administrators appointed by the center, and the distinction between residence and workplace began to be established. From this period onwards, the state was represented by government houses where administrative units gathered.¹⁴⁵

Initially, since government houses could not be built immediately, existing mansions that were deemed capable of serving the new function were utilized; large ones that would serve the relevant purpose were rented. Occasionally, these mansions were purchased and converted into government houses.¹⁴⁶ From the second half of the 19th century onwards, the provincial bureaucracy gradually expanded with the reforms implemented. With the gradual transition to participatory governance, various councils were established in the provinces and these consultative bodies required new offices.¹⁴⁷ Nevertheless, the mansions that served as government houses were repaired and reconstructed due to fire, earthquake damage, and lack of thorough representation of the state.

According to Yazıcı Metin's findings from official correspondence, the repair or construction of these state buildings in the provinces required approval from the

¹⁴² Batur, 1985, p. 1056.

¹⁴³ Çadırcı, 1991. p. 20.

¹⁴⁴ Birkan and Ortaylı, 1984, p. 3.

¹⁴⁵ Avcı, 2017, p. 237.

¹⁴⁶ Özmen, S. T. (2021). *Osmanlı Devleti'nde Erk ve İdeolojinin Temsili olarak Hükümet Konakları: Safranbolu Hükümet Konağı*, Master's Thesis, Karabük Üniversitesi. p. 20.

¹⁴⁷ Avcı, 2017, p. 237.

center. The maps, plans, surveys and expense notes of the government house to be constructed were submitted to the center through the provincial governorate, and it was inquired whether they were in compliance with the principles of science and economy.¹⁴⁸ For instance, during the first half of the 19th century in Erzurum, one of the provincial centers of the late Ottoman period, an inn was rented as a government house and underwent extensive renovation. However, towards the end of the century, correspondence was initiated for the construction of a new mansion, considering that it was not capable of fulfilling its functions due to its narrowness and the fire it had suffered. In this regard, it was requested from the center to evaluate the suitability of the plan to the techniques of architecture, resulting in the construction of this mansion was completed in 1904.¹⁴⁹ (Figure 10) In addition, building surveys were also carried out by architects or engineers sent from the center. Thus, the bureaucratic procedure followed in the construction of these buildings ensured that government houses and other public structures in various cities were constructed in parallel schemes and architectural styles.¹⁵⁰



Figure 10. The Government House of Erzurum, n.d.
(Yazıcı Metin, 2019, p. 245.)

The government houses were constructed in the provinces, sanjaks and townships to the remotest parts of the Ottoman geography to stress the centralism of the Tanzimat

¹⁴⁸ Yazıcı Metin, 2019, pp. 35-43.

¹⁴⁹ Yazıcı Metin, 2019, p. 55.

¹⁵⁰ Avcı, 2017, p. 234.

philosophy and to indicate that the state accessed every corner of the empire.¹⁵¹ Although these buildings were attempted to be standardized with chosen models in terms of their plan schemes and facade features, they varied according to the scale and significance of the places where they were located. The structures in provincial centers or port cities are more spectacular in terms of size and facade design. The importance of the sanjak was also a determinant of the size and flamboyance of the government house. On the other hand, it was decisive whether the settlement where the buildings will be constructed is a pilgrimage route, transportation or port city, as well as being commercially prominent centers. Furthermore, in regions where it was considered politically necessary to show the image of a powerful state more intensely through architecture, government houses were more prominent architectural examples. These approaches reveal that government houses were often the most prominent and spectacular architectural examples of settlements in terms of functionality and ideology.¹⁵²

The Ottoman government house functioned as a state complex where all official affairs of the province – *sanjak* – district were carried out. Within the settlement, the courthouse, police department, public works, trade, education, foreign affairs directorates, revenue office and agricultural services were located within the government house.¹⁵³ For instance, on the first floor of the Konya Provincial Government House of the period, there were gendarmerie-police, courthouse, public works and agricultural units; on the second floor, there are domestic affairs, finance and education units.¹⁵⁴ Thus, many administrative units, which were the provincial extensions of the bureaucratic institutions of the period, initially served together in government houses. Even after the establishment of the municipal organization in provincial cities, in some settlements the municipality department was also housed in these buildings. The prisons and bank branches are also connected to the government

¹⁵¹ Avci, 2010, pp. 203-204.

¹⁵² Yazıcı Metin, 2019, p. 101.

¹⁵³ Birkan and Ortaylı, 1984, pp. 5-6.

¹⁵⁴ Aydın, Ö. (2021). “Sultan II. Abdülhamid dönemi hükümet konakları üzerine bir tipoloji denemesi: Türkiye’deki örneklerin plan-mekân özelliklerinin analizi”. *GRID-Architecture Planning and Design Journal*, 5(1), 97-128. p. 103.

house. These units, which were initially not detached buildings but located within government house, later served with separate building allocations.

The rectangular government houses, which generally developed horizontally, were constructed as two or three storeys; in addition, there are also those with a form close to square. Under the influence of the architectural trends of the period, corridor sections appeared in all of the plans instead of the traditional *sofa*. The corridor, which was a foreign word in Ottoman architectural terminology, is the determining factor in defining the architectural plan. Furthermore, the government houses with courtyards in the plan organization also emerged. In order to create a monumental influence, there were usually elevated entrances accessed by stairs, as well as buildings entered from the ground level. Thus, there is a distinct similarity between the plan schemes of the government houses. The plans of Kastamonu and Bolu Government Houses can be considered as examples in this respect.¹⁵⁵ (Figure 11, 12)

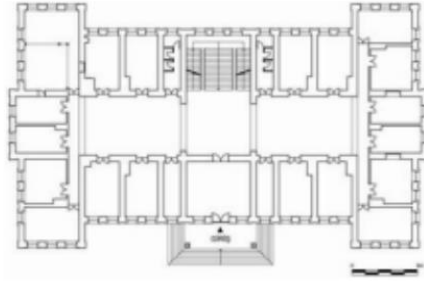


Figure 11. The architectural plan of government house, Bolu.
(Türkmen, 2023, p. 138.)

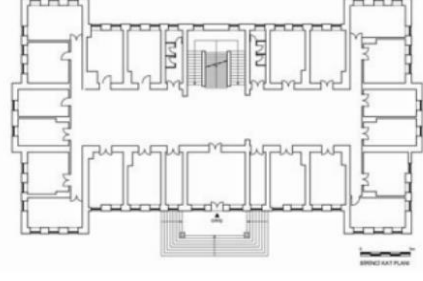


Figure 12. The architectural plan of government house, Kastamonu.
(Türkmen, 2023, p. 138.)

The facades of government houses were designed to reflect the perception and splendor of the capital as the extension of the state in the provinces. In order to grant monumentality and formality to these buildings, the long facade, where the main entrance is located, was arranged facing the square so that the emphasis was concentrated here. In the government houses, the empire style, a kind of neo-classical style, which was widely recognized in the public buildings of the period, was applied. The central axis of the main facade was brought forward and the entrance

¹⁵⁵ Türkmen, H. N. (2023). “Yedi Bölgeden Yedi Osmanlı Hükümet Konağına İlişkin Mimari Bir Analiz”. *Mimarlık ve Yaşam*, 8(1), 133-149. pp. 124-126.

landing was arranged in the form of a projection resting on pillars, and this section was terminated with a pediment. Floor divisions on the facade were emphasized with moldings. The main facade was also characterized by a frequent window arrangement with jambs, and the use of round or semicircular arched windows with rectangular openings was prevalent.¹⁵⁶ Moreover, the state coat of arms or the sultan's tughra was attached to the center of the triangular pediment on the main facade and to the round plates on both sides of the gateway. Thus, by means of this symbol, identified with the capital, the building was associated with the authority of the sultan and his patronage over the city.¹⁵⁷ (Figure 13)

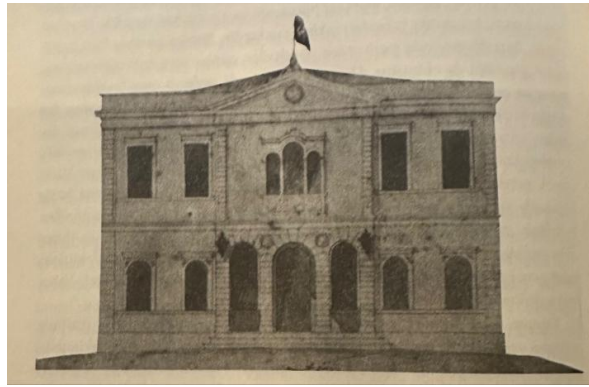


Figure 13. The sample of Government House, 1866.

(Avci, 2017, p. 236.)

2.3.2.2. Other Administrative and Public Buildings (military, educational, etc.)

The administrative centers that emerged as a result of the new bureaucratic understanding in line with the reforms in the Ottoman Empire were formed with different configurations in the provinces. Namely, the structures within the administrative center, which was formed by the government house built in the city centers and the official buildings around it, could vary. These centers, which included military buildings in some cases, also contained an educational building or a clock tower. In addition, as the location of administrative centers in the urban fabric could vary, these buildings could also be located in different areas outside the administrative centers in some Ottoman cities. Among these buildings, there were

¹⁵⁶ Yazıcı Metin, 2019, pp. 131-132.

¹⁵⁷ Avci, 2017, pp. 235-236.

those that had been in existence for centuries and were organized in accordance with European standards and shaped according to new conditions, but there were also completely new types of buildings that society had not recognized before or that emerged in line with new needs.¹⁵⁸ In this context, the general characteristics of the military barracks, educational buildings and the clock tower, which were among the other public buildings located in the new administrative center focused on the government house during the Tanzimat period, will be examined.

The clock towers were also usually placed nearby government houses, secularizing time and displacing it from religious activities to daily work-oriented activities.¹⁵⁹ They were conceived and built not only to focus the city center and show the time, but also as an indicator of political power in the urban area. Hence, thirty clock towers were built in large and small cities across the state.¹⁶⁰ These could range from simple structures to elaborate examples; the clock tower in Edessa, in present-day Greece, the clock tower in Ioannina was elaborately decorated with the imperial coat of arms of Sultan Abdülhamid II, the tughra (Figure 14); there was one in front of the government house in Amasya.¹⁶¹



Figure 14. The clock tower, Ionnina, n.d.
(Yenişehirlioğlu, 2010, p. 514.)

¹⁵⁸ Ertuğrul, A. (2009). “XIX. Yüzyılda Osmanlı'da Ortaya Çıkan Farklı Yapı Tipleri”, *Türkiye Araştırmaları Literatür Dergisi*, vol.13, pp.293-312. p. 295.

¹⁵⁹ Yenişehirlioğlu, 2010, pp. 502-503.

¹⁶⁰ Ertuğrul, 2009, p. 303.

¹⁶¹ Yenişehirlioğlu, 2010, pp. 502-503.

During this period, the military buildings also underwent significant changes. New barracks were built to emphasise the military power of the Ottoman Empire. A number of military buildings were constructed in Istanbul after 1826, and over time barracks of various sizes were built in other cities for the use of army units based in different centres of the state. These barracks were sometimes built at a point overlooking the city, while at other times they were attached to the administrative centre. Inspired by European examples, these new barracks were designed as buildings with large courtyards, rectangular or square plans, symmetrical gates and built in masonry.¹⁶²

As of the mid-19th century, the centralisation of the bureaucracy was also reflected in the organisation of the construction of educational institutions after the Tanzimat. Therefore, one of the architectural interventions of the modernisation reforms is the construction of schools, which accelerated in the third quarter of the 19th century. As a result of the reorganisation of the bureaucracy and education system after the Tanzimat, it is observed that buildings belonging to various levels of educational institutions were widely constructed in the Ottoman geography from the 1860s onwards. In terms of educational buildings, the construction activity that started with the *rüştiye* and military schools continued with the *idadi*, *iptidai* and industrial schools. In line with the decisions taken by the central units, the selection of the province where the school would be built, the size of the buildings, architectural standards and the reimbursement of construction costs were subject to rules. Aiming to establish a standard order, the state sometimes located these buildings in or near administrative centres in the provinces in order to emphasise its new image.¹⁶³

Overall, in this period, the classical Islamic city was the scene of a conflict between the government and the society in order to dominate the urban space. However, with the Tanzimat, the government prevailed in this conflict and imposed its own understanding of urban order and urban administration. However, the people of the

¹⁶² Ertuğrul, 2009, pp. 295-296.

¹⁶³ Özgüven, B. (2016). “Son Dönem Osmanlı İmparatorluğu’nda Meslek Öğrenimi: Sanayi Mektebi Binaları. Geç Osmanlı Döneminde Sanat, Mimarlık ve Kültür Karşılaştırmaları,” *Türkiye İş Bankası Kültür Yayınları*, İstanbul. pp.45-59, p. 45.

cities did not remain passive in the process of transformation of their living environment. Although the reforms were implemented in the second half of the 19th century under the management of elites, after 1869 the state gained control through governors. Whether modernization came from the state or the urban elite, however, the practical change was not fundamentally different. Thus, with the reforms, cities acquired a new face that brought them closer to the cities of Western Europe, they were surrounded by a more organized urban fabric with modern buildings fulfilling new functions, and they were more closely connected to their region through new roads. Despite all these developments, it is indisputable that the modernisation of Ottoman cities in the last period of the Empire was uneven and incomplete.¹⁶⁴

¹⁶⁴ Dumont, P., and Georgeon, F. (1999). *Modernleşme Sürecinde Osmanlı Kentleri*. Tarih Vakfı Yurt Yayınları, vol.2, pp. vii-xii.

CHAPTER 3

ADMINISTRATIVE CENTERS IN PROVINCIAL CITIES: THE CASE OF DİYARBEKİR IN THE LATE OTTOMAN PERIOD

The city of Diyarbekir, built on a hill overlooking the Tigris valley at a point connecting east and west in historical times, was a strategic center as well as a very significant commercial city of the Ottoman Empire. The city, which had highly fertile lands, was also well protected by the city walls that surrounded it. Since ancient times, the Diyarbekir region had been a center that had maintained its importance in every era, as it was located at the node of important routes connecting the Mediterranean to the Persian Gulf, the Black Sea to Mesopotamia, and reaching Azerbaijan and Iran through Bitlis and the Lake Van basin.¹⁶⁵

The Byzantine period in Diyarbekir, which had been a significant center since ancient times, was followed by the rule of Islamic states, which brought the products of Islamic civilization to the city, and the subsequent rule of Turkish states reinforced this bond.¹⁶⁶ Following the Ottoman rule, the city continued to develop, the urban area was equipped with new public buildings, especially religious ones, and new neighborhoods were established. By the late Ottoman period, the new image of the modernizing state began to manifest itself in the urban space, and new administrative buildings were constructed accordingly. In this section, the changes in Diyarbekir's city administration and urban space until the late Ottoman period will be presented as a historical context. Subsequently, the focus will be on the spatial transformation of the city of Diyarbekir through the administrative centers built, regarding the main actors, i.e. the governors, playing significant roles in the late Ottoman period.

¹⁶⁵ Yılmazçelik, İ. (2019). "Diyarbakır Eyaleti'nin Tanzimat'a Dahil Edilmesiyle Şehir ve Eyalet Yönetiminde Ortaya Çıkan Meseleler" *Tanzimat'tan Günümüze Diyarbakır*, vol.1, 21-62. p. 22.

¹⁶⁶ Gökhan Baydaş, Ö. (2007). *Diyarbakır ve Mardin'deki Tarihi Kamu Yapıları*, Phd. Dissertation, Yüzüncü Yıl Üniversitesi, pp. 15-16.

3.1. Administration and Urban Space in Diyarbekir until the Tanzimat Period

The city of Diyarbekir, which has been home to many civilizations throughout history, where people of different religious beliefs and ethnicities live together, has a rich history as it carries the artifacts of the civilizations it hosts. The city, which was one of the most important centers of Anatolia during the Ottoman rule, has a significant place in the political and economic history of the region. In this section, the history of the city's administration and the subsequent development of urban space are analyzed in order to reflect the link between administration and urban fabric in Diyarbekir. In this regard, in order to create a historical framework, the administration of the states that dominated Diyarbekir in chronological order is examined and the place and importance of Diyarbekir in the administrative structure of the Ottoman period is focused on. Subsequently, the interventions of the states, particularly the Ottoman Empire, in Diyarbekir's urban fabric and public space until the 19th century are analyzed.

3.1.1. History of City Administration

According to known history, Diyarbekir first came under the sovereignty of the Subarruids between 3000 and 1800 BC, and the first core of the city, the defensive area, was built during this period. The Hittites followed the Subarrus with a 300-year period between 1800-1500 BC, followed by the Mittani, Arameans, Assyrians, Urartians, Scythians, Medes and Persians. The city, which came under the domination of the Hellenes during the reign of Alexander the Great, which started in 330 BC, later came under the domination of the Seleucids, Parthians and Tigran the Great. The city remained under Roman rule between 30 BC and 330 AD. Diyarbekir started to become a large and important city during the Roman period, and especially reached its current borders in this period. Subsequently, the city of Diyarbekir was under Byzantine rule for 244 years between 395-639 AD.¹⁶⁷

Diyarbekir was conquered by Halid b. Velid in 639 and the Islamic period of the city began. The city, which was under the domination of the Great Seljuks until 1085,

¹⁶⁷ Kejanlı, D. T., and Dincer, I. (2011). "Diyarbakır Kale Kenti'nde Koruma ve Planlama Sorunları", *Megaron Journal*, pp.95-108. p. 96.

was respectively dominated by the Arab tribe of Bekr Bin Vail, the Umayyad, the Abbasid, the Hamdanid, the Büveyhid and the Marwanid.¹⁶⁸

The beginning of Seljuk domination in Diyarbekir increased the importance of the city even more, as a matter of fact, when it was captured in 1085 by the order of Sultan Melikşah, Turkmen principals began to be influential in the administration of the city. After this date, until the Ottoman conquest in 1515, Diyarbekir and its vicinity was ruled by the Syrian Seljuks, *İnaloğulları* and *Nisanoğulları* principalities, Artuqids, Ayyubid, Anatolian Seljuk Sultanate, Ilkhanate, *Çobanlılar*, *Sutayoğulları*, Jalayirids, Timurid Empire, *Akkoyunlu* and Safavid Empire. During Yavuz Sultan Selim's Egyptian expedition, Diyarbekir passed to Ottoman rule with the initiatives of Idris-i Bitlisi and the request of its people.¹⁶⁹

Diyarbekir came under the rule of the Ottoman Empire in 1515 and since then, as the most prominent center of the Eastern region, it became the epicenter of the expeditions to the East.¹⁷⁰ Within the framework of the classical period provincial administration approach, a *beylerbeyilik* organization was established with Amid as its center. Then, on November 4, 1515, Bıyıklı Mehmed Pasha was appointed as the first *beylerbeyi*. With this arrangement, Diyarbekir became the fifth largest province in the Ottoman administrative organization. As conquests continued in the region, Diyarbekir became the administrative center of the entire Eastern Anatolia.

In the early Ottoman period, the city served as the administrative center of a very large province. The area from Erzurum in the north to Mosul in the south, and from Lake Urmia in the east to Malatya in the west was under Diyarbekir's jurisdiction.¹⁷¹ It covered a significant part of what is today Eastern Anatolia and Southeastern Anatolia. (Table 2)

¹⁶⁸ Karaman, 1995, pp.13-14; Kejanlı, 2011, p. 96.

¹⁶⁹ Örenç, A. F. (2019). "Vilayet Düzenlemesinden I. Dünya Savaşı Başlarına Kadar Diyarbakır'da Mülki Yapı". *Tanzimat'tan Günümüze Diyarbakır*, vol.1, 77-122. pp. 78-79.

¹⁷⁰ Yılmazçelik, 2019, p. 23.

¹⁷¹ Örenç, 2019, p. 79.

Table 2. Sanjaks of Diyarbekir, 1520-21

(Ünal, 1994, pp. 2213-2214.)

1. Amid	2. Kemah	3. Harput	4. Ruha
5. Arapkir	6. Ergani	7. İspir	8. Bayburd
9. Kiğı	10. Çemişkezek	11. Palu	12. Süleymaniyan
13. Hizo	14. Atak	15. Birecik	16. Eğil
17. Çermik	18. Hısnıkeyfa	19. Cire	20. Çapakçur
21. Fusul	22. Hilvan	23. Bidlis	24. Sason
25. Cezire	26. Hizan	27. Siverek	28. Berdiç
29. Haytan	30. Zırki	31. Musul	32. Çüngüş
33. Posadı	34. Hacuk	35. Sincar	36. Aşiret-i Ulus
37. Genç			

This was due to the fact that the number of sanjaks in the province of Diyarbekir differed from the classical sanjak structure. As the Ottoman administration applied different administrative models in the countries included in the empire according to their geographical, social, economic and ethnic structure, some sanjaks in the province of Diyarbekir were among the sanjaks with special status called *yurtluk-ocaklık* and *hükümet*.¹⁷² However, with the establishment of new provinces in the following periods, provincial borders changed and the number of privileged sanjaks decreased. At the beginning of the seventeenth century, 11 classical, 8 *yurtluk-ocaklık* and 5 *hükümet* sanjaks were recorded under the province of Diyarbekir, totaling 24 sanjaks.¹⁷³

From its conquest until the early 18th century, Diyarbekir maintained the characteristics of the Ottoman provincial system. The province, which had a very large area in its first organization, started to shrink with the establishment of Erzurum, Van and Rakka provinces. In the 18th century, although some of the

¹⁷² Ünal, 1994, pp. 2211-2212.

¹⁷³ Ünal, 1994, p. 2218.

provinces were separated, Diyarbakir was still the largest province in Eastern Anatolia.¹⁷⁴

It is noteworthy that during the establishment of the *beylerbeyi* organization in Diyarbakir, qualified governors with the rank of vizier were appointed to the region. These governors played an active role in the development and administration of the province. However, especially in the 19th century, due to the changing administrative approach of the period, it is understood that the governors assigned substitute administrators to their places of duty in Diyarbakir as *mütesellim* or *mutasarrıf*.¹⁷⁵ This was also the case in other provinces at the time and occasionally led to disruptions and deficiencies in administration. When new decisions were taken regarding the provincial administration as part of the reforms of Sultan Mahmud II's reign, a number of changes were made in the city administration and Diyarbakir was turned into a *Müşirlik* during this period. In addition, significant alterations were made in the administrative organization of both the central sanjak the province of Diyarbakir.¹⁷⁶

3.1.2. The Evolution of the Urban Fabric

Anatolia, where the world's oldest civilizations flourished, has witnessed an unprecedented process of metamorphosis in terms of urban settlement history. It has a rich history, not only because urban life dates back to ancient times and is continuous, but also because it includes many stages of development. In many cities today, traces of an uninterrupted evolution from prehistoric settlement patterns to modern cities can still be witnessed. The city of Diyarbakir, too, has been the scene of uninterrupted settlement since 3000 BC and has been home to important civilizations of Anatolia. For this reason, it has undergone a rich evolution in terms of the development of its urban fabric.¹⁷⁷

¹⁷⁴ Örenç, 2019, p. 79.

¹⁷⁵ Yılmazçelik, İ. (2014). *XIX. Yüzyılın İlk Yarısında Diyarbakır (1790-1840)*. Türk Tarih Kurumu Basımevi, pp. 253-256.

¹⁷⁶ Yılmazçelik, 2014, pp. 200-201.

¹⁷⁷ Karaca, N. (2014). Diyarbakır Kent Dokusunun Osmanlı Dönemindeki Gelişimi. Dicle Üniversitesi Sosyal Bilimler Enstitüsü Dergisi, (12), 47-67. p. 49.

Diyarbakir was founded around a hill called *Fiskaya*, on a steep basalt escarpment formed by the Tigris River. This hill is known as *Amida Höyük* and is located in *İçkale*, the citadel. This place was probably chosen as the most strategic place overlooking both the Tigris Valley and the plain of Diyarbakir. The map drawn by Gabriel (1940) (Figure 15) shows the area where the city of Diyarbakir was founded, *Suriçi*, inside the city walls, and the transportation lines connecting it to the surrounding area. When the map is examined, it is seen that Diyarbakir was founded near transportation routes, flat lands with fertile agricultural soils and important water resources.

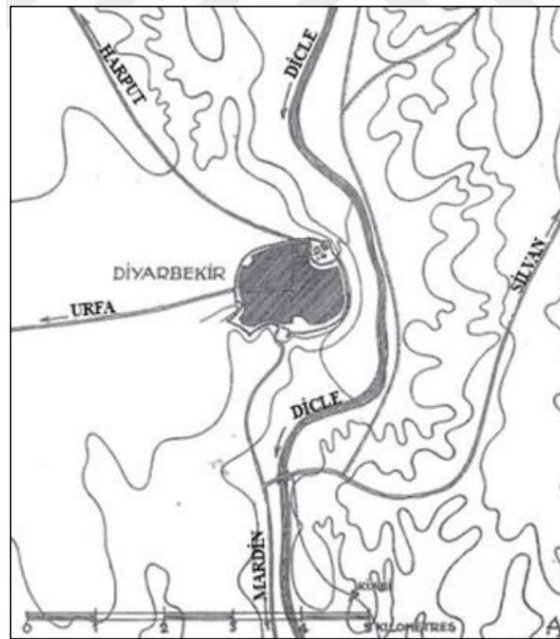


Figure 15. The place of Diyarbakir's foundation, 1940.
(Yakut, 2020, p. 74.)

Amida Höyük, also commonly called Virantepe/Viran Kale, constitutes the first nucleus of the Diyarbakir city settlement (Figure 16). Surrounded by thick city walls, this area is also the most defensible and protected part of the city.¹⁷⁸ Its topographical position made it suitable for protection and the city grew and developed from a small castle core. Over time, Diyarbakir developed and expanded by adapting the castle to the shape of the terrain, and the urban fabric continued to develop with the construction of many monuments belonging to various civilizations.

¹⁷⁸ Yakut, 2020, pp. 72-74.

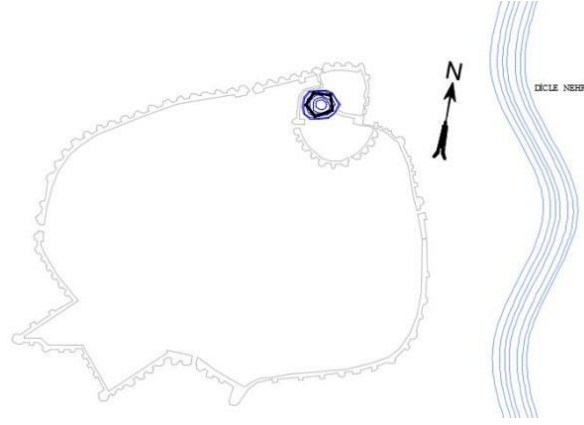


Figure 16. The mound recognized as the first settlement in Diyarbekir.

(Kakdaş Ateş, 2018, p. 51.)

According to Kejanlı and Dinçer, the city, which developed from a settlement nucleus, gained the characteristic of being a big city for the first time during the Hellenic period. The Hellenic sewerage system was located under two main streets intersecting at right angles and spread in a way that enabled the grouping of buildings towards the interior. In this period, the area surrounded by the castle contained the residences of the ruling class, as well as the library, armory and barracks, while the area outside the castle contained marketplaces.¹⁷⁹ (Figure 17)

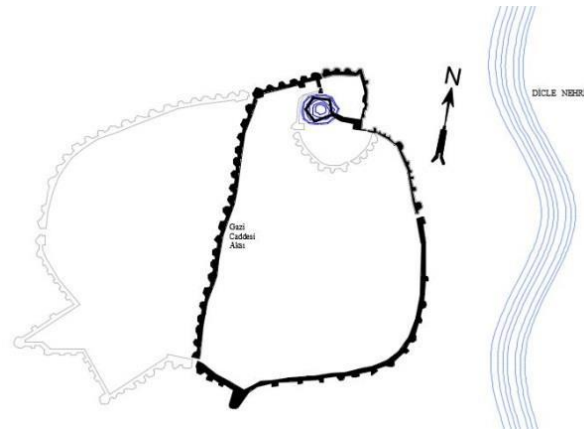


Figure 17. The city walls built during the Hellenic period.

(Kakdaş Ateş, 2018, p. 52.)

The city formation, which reached a certain order during the Hellenic period, spread over a wide area during the Roman period. The city of Diyarbekir came under

¹⁷⁹ Kejanlı, 2011, pp. 95-97.

Roman and then Byzantine rule from 69 BC onwards. The spread of Christianity in Diyarbakir also coincides with this period. Buildings such as churches, seminaries, monasteries and libraries began to be constructed in the city. During the Roman period, Christianity made Diyarbakir a major provincial center and a garrison base. These two main functions necessitated the expansion and strengthening of the city walls, as well as the expansion of the citadel and its administrative functions. The old residential area surrounded by the city walls, which constitutes the historical settlement area of Diyarbakir, reached its present form during this period.¹⁸⁰

One of the most important works carried out in terms of the development of the settlement during the Roman period is the reconstruction of the city walls in 349 by Flavius Julius Constantius (317-361) to surround the eastern part of the city. When the city was expanded with the newly built walls, the first castle became the *İçkale*.¹⁸¹ Between 367-375, the walls between *Mardin Kapı* and *Dağ Kapı*, which constituted the western border of the city, were demolished and the city walls took its general shape in historical periods.¹⁸² (Figure 18) Thus, the city walls surrounding Diyarbakir have become the most important physical structure of the urban fabric that shapes the face of the city.

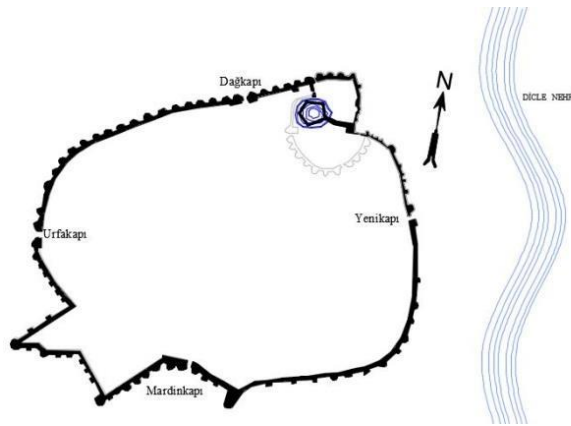


Figure 18. Suriçi with the formation of the western city walls.

(Kakdaş Ateş, 2018, p. 53.)

¹⁸⁰ Arslan, R. (1999). "Diyarbakır Kentinin Tarihi ve Bugünkü Konumu." *Diyarbakır: Müze Şehir*, Yapı Kredi Yayınları, İstanbul, 80-107, p. 85.

¹⁸¹ Beysanoğlu, Ş. (2003). *Anıtları ve Kitabeleri ile Diyarbakır Tarihi*. Diyarbakır Büyükşehir Belediyesi Kültür ve Sanat Yayınları. vol.1, p. 135.

¹⁸² Yılmazçelik, 2014, p. 36.

The monumental colonnade roads perpendicular to each other, which were shaped in the Hellenistic and Roman urbanism understanding, changed during the Byzantine period and more residential churches, monasteries, small shops were built rather than monumental buildings. (Figure 19) The dominance of Islamic states after the Byzantine period led the city to become acquainted with Islamic artifacts and these constructions began to differentiate the urban texture.



Figure 19. Diyarbekir in Roman and Byzantine periods.

(Parla, Canan, p.63)

Although the regimes and administrations in Diyarbekir from the Byzantine period to the Akkoyunlu period influenced the social order and public space after them, there was no significant change in the urban texture until the 15th century. After this century, the new neighborhoods established in the city began to house the workplaces in the center of the city, as well as the residential areas of those engaged in administration and trade. In addition to residential areas, squares, foundation institutions, marketplaces and other public buildings began to be located in the region that forms the main center of the city. The monumental buildings built in the 16th century, together with the monuments of the previous period, spread within the urban order and integrated with the residential architecture that formed the character of the Diyarbekir settlement texture at the neighborhood scale.¹⁸³ (Figure 20)

¹⁸³ Kejanlı, 2011, p. 97.

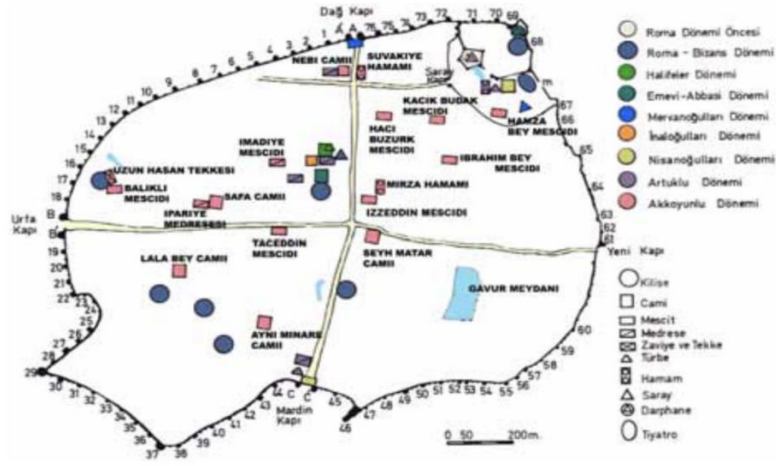


Figure 20. The city of Diyarbekir before Ottoman period.

(Parla, 2005, p. 75.)

In the past, the city walls were the first thing that attracted the attention of anyone approaching the city from afar. Therefore, travelers who visited the city began their accounts by describing it. In the past, the city walls were the first thing that attracted the attention of anyone approaching the city from afar. Therefore, travelers who visited the city began their accounts of the city by describing it.¹⁸⁴ The Iranian traveler Nâsır-ı Hüsrev, who arrived in Diyarbekir on December 10, 1046 during the Marwanid period, wrote:

*The city is built on a monolithic rock. A castle wall of black stone was built around it... I have seen many cities and castles in the four corners of the world, in Arab, Persian, Indian and Turkish countries, but I have never seen a castle like the castle of the city of Amid in any country on earth, nor have I heard anyone say that they have seen a castle like it in any other place....*¹⁸⁵

Likewise, M.D. Aramon (1555) states that “... *the castle of Diyarbekir is a solid and beautiful structure made of stone...*”¹⁸⁶

By the 16th century, the Ottomans, immediately after conquering Diyarbekir, conducted a survey of the city and embarked on a rapid reconstruction program. At

¹⁸⁴ Yılmazçelik, 2014, p. 28.

¹⁸⁵ Yıldız, İ., and Öztürk, Ş. (2016). *Diyarbakır Surları*. TC Diyarbakır Valiliği Yayınları, pp. 18-21.

¹⁸⁶ Yılmazçelik, 2014, p. 28.

this time, Diyarbekir consisted of four neighborhoods named after the gates through which the city was entered. These neighborhoods were *Urfa Kapı*, *Mardin Kapı*, *Su Kapısı* and *Dağkapı*. In 1518, there were approximately 13,000 Muslim and non-Muslim inhabitants in the city. In this period, there were a total of 2367 houses in the city, 1274 of which were Muslim and 1093 Christian.¹⁸⁷ In addition, according to the records of the number of public buildings in the city newly owned by the Ottomans, it is reported that there were 35 masjids, 6 mosques, 5 madrasahs, 4 zawiyaahs in the city in the 16th century.¹⁸⁸ In an engraving drawn by Matrakçı Nasuh in the same period, the general plan of the walled city and especially the distribution of mosques are distinguished.¹⁸⁹ (Figure 21)

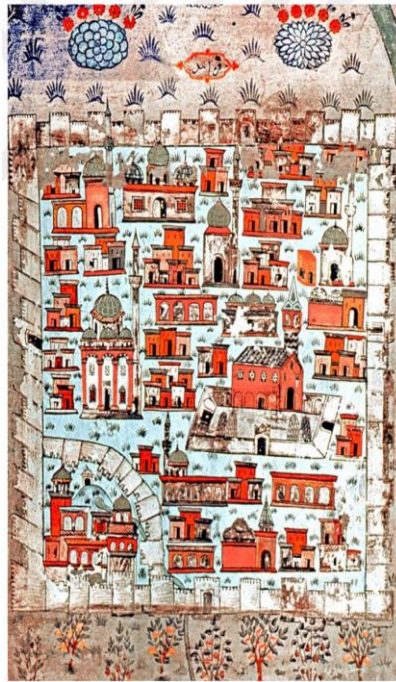


Figure 21. The engraving reflecting the city plan of Diyarbekir in the 16th Century by Matrakçı Nasuh.

(Yakut, 2020, p. 84.)

The Ottoman city was shaped and organized on the basis of Seljuk and Byzantine as well as Arab-Islamic urban culture. As a result of this synthesis, settlement patterns

¹⁸⁷ Yakut, 2020, p. 88.

¹⁸⁸ Karaca, 2014, p. 49.

¹⁸⁹ Yakut, 2020, p. 85.

with unique characteristics emerged. According to Özer Ergenç, "One aspect that characterizes Ottoman cities and makes them superior to other Islamic cities is the development of cities by establishing *imaret*, a collection of religious and social structures".¹⁹⁰ With this understanding, classical Ottoman cities continued to develop with new neighborhoods formed around a monumental collection of buildings that included a great mosque, a bazaar or inns. On the other hand, the development of administrative complexes in the pre-Ottoman Islamic world, the gradual shift of the administrative role of the central mosque to the castle, the gradual separation of the political and administrative center from the urban fabric, and later, with the Seljuks, the presence of administrative buildings both within and outside the urban fabric in castles and fortresses, reflect the formation of the historical foundations of the Ottoman city.¹⁹¹ The city of Diyarbekir shows all the characteristics of this understanding of urbanism during the Ottoman period with its inner castle, mosques, masjids, inns, baths, bazaars and neighborhoods, etc., which constitute its physical characteristics.¹⁹²

The Ottoman Empire gave particular importance to the development of Diyarbekir and the comprehensive reconstruction of the city through the governors. During the classical period, these reconstruction activities resulted in large-scale improvements that affected and enhanced the urban fabric, both in the citadel and within the city walls. The 16th century was the most peak period in terms of construction activities in Diyarbekir as well as in the Ottoman country as a whole. In this context, the first steps in public space began with the construction of the Fatih Mosque (Figure 22) in the city walls by the first Ottoman governor of the city, Bıyıklı Mehmet Pasha. Subsequently, Hüsrev Pasha, as the second governor of the city, built the Madrasa, which were named after him, and the *Deliller* Inn, and endowed the *Deva Hamam* with these buildings. Hadım Ali Pasha, Ali Pasha Mosque and Madrasa; İskender Pasha, a mosque and bath; Behram Pasha had the famous Behram Pasha Mosque built by Architect Koca Sinan. Hasan Pasha added the Jewelers' Bazaar (*Kuyumcular*

¹⁹⁰ Öz, M. (2005). "Osmanlı Klasik Döneminde Anadolu Kentleri." *TALİD (Türkiye Araştırmaları Literatür Dergisi)*, 3(6). pp. 61-62.

¹⁹¹ Öz, 2005, p. 75.

¹⁹² Palalı, 1999, p. 39.

Çarşısı) and the Inn (*Hasan Paşa Hanı*) named after him. During this period, the number of neighborhoods in the city increased from 4 to 42 due to the increase in population. It is observed that the neighborhoods formed in the vicinity of mosques and madrasas were named after these buildings. Thus, construction works in various categories continued at full speed in this century, and as a result, the city developed tremendously and maintained its importance in trade both in the region and internationally for centuries.¹⁹³



Figure 22. The Fatih Mosque, n.d.

Source: <https://www.flickr.com/photos/saltonline/24257630289>

The citadel, which housed the administrative units of the states that dominated the city in the pre-Ottoman period, maintained this characteristic in this period as well. From the first half of the 16th century onwards, governors assigned to Diyarbakir were allocated the palace in the citadel and a series of changes took place here according to the needs of the period.¹⁹⁴ Suleiman the Magnificent, returning from the conquest of Baghdad, issued orders for public works during his stay in Diyarbakir. The governor Hüsrev Pasha (1521-27), due to the citadel area being insufficient for

¹⁹³ Yakut, 2020, p. 86.

¹⁹⁴ Yılmazçelik, 2014, pp. 42-45.

the administrative class, doubled the area of the citadel by adding 16 rows of bastions and two gates (*Küpelî, Saray Kapı*), which turned eastward in an arc from the bastion starting from the northwest corner to the south.¹⁹⁵ (Figure 23) Evliya Çelebi, who visited the city in 1654-1655, gives the following information about the palace reserved for the residence of the governors of Diyarbekir in the citadel, which has been completely destroyed today.

... There is a large palace with one hundred and fifty rooms and several courthouses. Each vizier and member of the state built a room, a bath, a pool and a fountain here, and it turned into a palace with many layers of decoration. All its windows and balconies overlook the Shatt al-Arab, the Sahara and the valleys called Karatepe... Bıyıklı Mehmet Pasha built this palace. It is a very large palace. There are always guards and they are always ready...¹⁹⁶

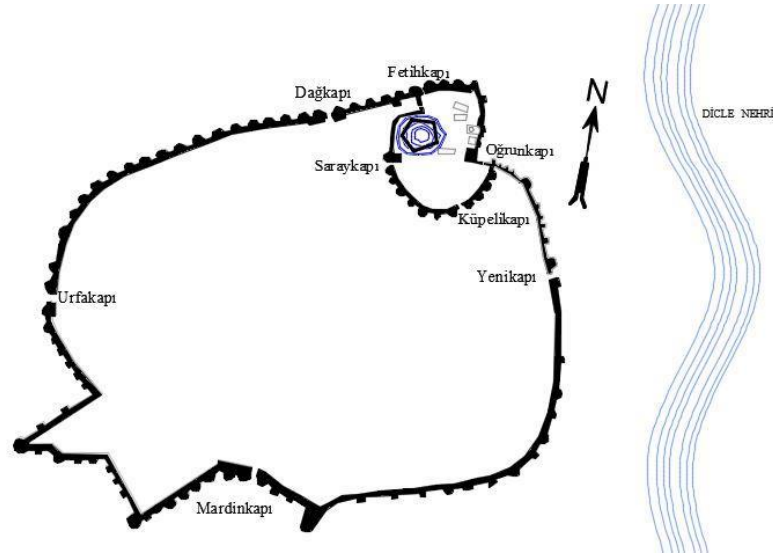


Figure 23. The wall of citadel after its expansion.

(Kakdaş Ateş, 2018, p. 54.)

Although there is not much information about Diyarbekir in the seventeenth and eighteenth centuries, the development of the city's neighborhoods continued in this period in line with the population growth. The city walls, religious and social facilities such as masjids, mosques, churches, churches, inns, bazaars, fountains,

¹⁹⁵ İş, A. (2019). *Geçmişten Günümüze Diyarbakır İçkale ve Yapıları*, Master's Thesis, Van Yüzüncü Yıl Üniversitesi, p. 14.

¹⁹⁶ Yılmazçelik, 2014, p. 45.

roads and baths were repaired and new ones were added. Thus, the number of neighborhoods in Diyarbekir reached 94 in the 18th century.¹⁹⁷ In addition, sources indicate that palaces and mansions were built and repaired for the Beylerbeyi and other rulers in the citadel during this period.¹⁹⁸

It is observed that the neighborhoods existing in the previous century continued to exist in the 19th century, and even new ones were added to them, and the development of the city maintained its vitality. In fact, it is noteworthy that the number of neighborhoods in Diyarbekir reached 115 in the first half of the 19th century.¹⁹⁹

In the 19th century, the citadel was still the location of administrative organizations. İnciciyan, who visited Diyarbekir in 1804, gave information about the Palace where the administrative organizations were located:

...There are two mansions inside the castle, called the Altın Saray and Sultan Sarayı. The council is established on the first Friday following the appointment of the pasha in a gilded lattice mansion in the Altın Saray and receives the city's notables. The decree sent for the Pashaship is read here. Sultan Sarayı is reserved for the residence of the pasha. Pasha mansion is also here. Apart from these, there is a castle called Viran Castle, where cannons are fired on holidays and ceremonies...

However, the Palace, whose existence was discovered in the 19th century, has not survived to the present day.²⁰⁰

Until the Tanzimat period, the city of Diyarbekir had to develop within the walls that surrounded it from one side to the other. Surrounding the city with city walls not only provided great security benefits, but also ensured the orderly development of Diyarbekir. In 1817, W. Heude, who visited Diyarbekir, reported that “...the city is

¹⁹⁷ Yakut, 2020, pp. 86-87.

¹⁹⁸ İş, 2019, pp. 14-15.

¹⁹⁹ Yakut, 2020, p. 87.

²⁰⁰ Yılmazçelik, 2014, p. 45.

very well built. The streets are generally paved with regular stones, quite clean and wider than those of other cities...”. Furthermore, as understood from the Provincial Expense Books, great importance was attached to keeping the city roads clean and orderly, and large amounts of money were not avoided when necessary for this work. Therefore, it can be said that the city was a well-planned and orderly city during the Ottoman period. Throughout this period, Diyarbekir developed mainly in the area between the citadel and the city walls. Although there were a few neighborhoods in the citadel, most of Diyarbekir's neighborhoods were located in this area. (Figure 24) In addition, most of the religious and social buildings, bazaars, marketplaces and other structures were located here.²⁰¹



Figure 24. The map of Diyarbekir, 1940.

(Karaca, 2014, p. 65.)

3.2. Modernization of Urban Space in Diyarbakir

By the early 19th century, Diyarbakir was a major center of both traditional industry and commerce, with a provincial population reaching a quarter of a million. As the

²⁰¹ Yılmazçelik, İ. (2021). “Osmanlı Döneminde XVI. ve XIX. Yüzyıllar Arasında Diyarbakır Esnafı” *Tarih ve Gelecek Dergisi*, 7(1), 465-488. p. 472.

administrative center of the empire in the region, Diyarbekir was a city significantly marked by the urban culture of Istanbul. As the focal point of trade crossroads that had been on the borders of various empires for thousands of years, it was highly ethnically and religiously mixed, with Turks, Kurds, Zazas, Arabs, Armenians, Armenians, Assyrians, Jews and Greek Orthodox living together. The combination of a vivid environment and multi-ethnicity, combined with the cultural influence of Istanbul, undoubtedly gave the city a cosmopolitan atmosphere.²⁰²

When it comes to the urban fabric, until the Tanzimat period, the city had been located and developed entirely within the city walls. The increase in population and settlement within the city walls, under the influence of climate and moral values, created a settlement structure with narrow, winding and dead-end streets, reflecting the characteristics of the Ottoman Turkish city, which is expressed in a distorted form.²⁰³

With the proclamation of the Tanzimat, when the institutions under the Ottoman administration started to be formed with new rules, the effects of the regulations were also observed in the urban fabric of Diyarbekir, which was the administrative center of a wide region in the 19th century. However, the lack of a comprehensive programme demonstrating how the innovations introduced by the Tanzimat would be implemented resulted in a variety of reactions across the country, with Diyarbekir being a notable example. Therefore, the administrative, military, legal and economic reforms introduced by the Tanzimat could not be implemented immediately throughout the country. The disruption of public order in the Diyarbekir region during the Tanzimat period resulted in the inability to implement these innovations until 1845.²⁰⁴ The innovations that were first initiated in line with reforms in administrative and bureaucratic areas began to show their effects in the urban fabric over time.

²⁰² Verheij, J. and Aydın, S. (2015). “Diyarbekir Vilayetinde Etnik-Dini Gruplar, Yerel Güçler ve Osmanlı Devleti Üzerine Birkaç Not (1800-1870)”, *Diyarbekir’de Toplumsal İlişkiler*, İstanbul Bilgi Üniversitesi Yayınları, pp.15-48. pp. 20-21.

²⁰³ Yakut, 2020, p. 87.

²⁰⁴ Alakaş, A. (2012). *593 Numaralı Şer’iye Siciline Göre Diyarbakır’ın Sosyal ve Ekonomik Yapısı (1893–1894)*. Master's Thesis, Afyon Kocatepe Üniversitesi, p. 19.

In Diyarbekir, the change in the urban fabric as a reflection of the Tanzimat reforms could only begin in 1868 with Hatunoğlu Kurt İsmail Hakkı Pasha, the governor of the city from 1868 to 1875.²⁰⁵ With this period, reconstruction activities were initiated, new roads were opened, and in order to fulfill the requirements of the bureaucratic and administrative system, many buildings, especially public buildings, which aimed to create order in the cities and symbolized the power of the state, were built.²⁰⁶

In 1839, as the institutions in the Ottoman administration began to be formed with new rules, the influence of rules with a modernization tendency began to be seen in the urban fabric of Diyarbekir, and a pressure of change and transformation began to be experienced in the urban order. The first post-Tanzimat reconstruction activity in Diyarbekir is encountered during the reign of governor Kurt İsmail Pasha. During his period, a new administrative center consisting of a government house, barracks and a mosque was established on the Elazığ road outside the city walls with the opening of a new road.²⁰⁷

However, in the following periods, as a result of the complaints of the people and the applications made afterwards, the government house was moved to the city center in 1879. Upon the completion of the construction of the government house in citadel, the administrative units were moved here in 1889 and it is understood that a new administrative center was established here with the new structures added in the following periods.²⁰⁸

²⁰⁵ “Kurt İsmail Hakkı Pasha was born in Kars in 1818. He began his first career as a senator (ayan) in Şüregel district of Kars Sanjak in 1833. He joined the wars in Iran in 1841 and in Crimea in 1853. He got his reputation at Fırka-i Islahiyye, where the place was founded for the tribes to settle down. He cended his service at the governorship of Diyarbekir between 1868-75. After completing his dutf as a governor in Diyarbekir, he went to Erzurum in 1876. He joined the Ottoman-Russian war between 1877-78. After the war, he was summored to Istanbul and there, he had important duties. Ismail Hakkı Pasha died in Üsküdar, Istanbul on 22 February 1897.” For details, see: Karaman, 1995, pp. 1-12.

²⁰⁶ Kejanlı, 2011, pp. 95-108.

²⁰⁷ Kejanlı, T. (2010). “Diyarbakır Suriçi’nin Tarihi Gelişim Evreleri.” *Nebiler, Sahabiler, Azizler ve Krallar Kenti Diyarbakır*, 349-362, p. 359.

²⁰⁸ Beysanoğlu, Ş. (2003). *Anıtları ve Kitabeleri ile Diyarbakır Tarihi*. Diyarbakır Büyükşehir Belediyesi Kültür ve Sanat Yayınları. vol.2, p. 719.

3.2.1. First Administrative Center beyond the City Walls (until 1875)

The city of Diyarbekir, which had previously served as a provincial centre, was renamed the province of Diyarbekir following the introduction of the province system in 1867. As a consequence of the latest regulations enacted during this period, the governors were responsible for the administration of the province, and the central province was also held primarily responsible for the administration of the city. Given the significance of the province of Diyarbekir, the central government endeavoured to appoint governors who were experienced, authoritative, diligent and skillful in the administration of the country.²⁰⁹ After the enactment of the Regulation on the Organization of Provinces in 1868, there was a need for buildings in the centers of provinces and districts where governors, *mutasarrıf* and civil servants would carry out their official duties. In this framework, government buildings and administrative structures were started to be constructed for the modernizing state administration and the appointed officials.

The implementation of the new laws and regulations in the province of Diyarbekir began with the appointment of Kurt İsmail Pasha as governor.²¹⁰ Kurt İsmail Pasha took office on May 28, 1868²¹¹ and served Diyarbekir for 7 years and 9 months. Ziya Gökalp also appreciated Kurt İsmail Pasha's services and expressed his opinion on the nickname "*Kurt*" as follows: *"In our city, people give nicknames to those they like. It is the people who gave İsmail Pasha the nickname Kurt (wolf). In fact, most of the governors who came and went in Diyarbekir were unknown to the people. There is only one person whom the people know very well and have not been able to forget him even though many generations have passed. The figure is Kurt İsmail Pasha."*²¹² He, who undertook remarkable work in Diyarbekir in this regard, expressed his gratitude to the centre for the assignment of this duty upon his arrival in Diyarbekir. This is evidenced by his request to the centre dated 21 June 1868.

²⁰⁹ Palalı, 1999, pp. 129-130.

²¹⁰ Verheij, 2015, p. 44.

²¹¹ Beysanoğlu, 2003, p. 715: indicating May 28, 1868; Karaman, 1995, p.17: He states this date as April 28, 1868,

²¹² Beysanoğlu, 2003, p. 715. Although his name is also used as "Kürt İsmail Pasha" in some sources with the argument that he was Kurdish, there is not any documents to support this identification.

Kurt İsmail Pasha's selection as governor of Diyarbekir was because of his characteristics as a competent and successful statesman and particular circumstances of the area at the time that the state believed his ability to handle. The presence of a large number of non-resident migrant tribes in Diyarbekir led to tensions with the resident population and a lack of state recognition. This contributed to a sense of dissatisfaction with the state among the population. Furthermore, Arab tribes from the south were causing unrest in Diyarbekir. In light of these circumstances, it was necessary to appoint a statesman who could address the challenges posed by these nomadic tribes and facilitate their rehabilitation and resettlement.²¹³ However, Kurt İsmail Pasha was not only interested in the rehabilitation and settlement of the tribes in Diyarbekir, which was his main area of interest, but he also worked for the construction of Diyarbekir, created unforgettable works that have survived to the present day, and raised Diyarbekir to the level of a developed city in the conditions of that time. As a matter of fact, he was active in the fields of transportation, communication, education, culture, trade and agriculture, and worked for the development of Diyarbekir in every aspect.²¹⁴

In Diyarbekir, where he served as governor between 1868 and 1875, Kurt İsmail Pasha implemented significant reconstruction projects that affected both the city and the entire province. These projects are still in use today. In particular, Kurt İsmail Pasha's endeavours and resolve to extend the city beyond the city walls through the establishment of a new administrative centre represent the most significant urban development of the Tanzimat period. In this context, from 1870 onwards, Kurt İsmail Pasha convened a general assembly in Diyarbekir on an annual basis. The purpose of this assembly was to evaluate the status of the construction activities that had commenced in the previous year, to ascertain the progress of those that had been completed, and to determine which construction activities would be carried out in the coming year.²¹⁵

²¹³ Karaman, 1995, pp. 17-18.

²¹⁴ Karaman, 1995, p. 20.

²¹⁵ Karaman, 1995, p. 49.

When Kurt Ismail Pasha began his duty in Diyarbekir, he found that the locals had always settled within the city walls, while there were no settlements outside the city walls. In fact, the land outside the city walls was more suitable for settlement. There were examples in this period where a new area was organized as a government square in accordance with the Tanzimat ideology and directly affected the development of the city. However, the formation and positioning of government squares varied according to the contexts and needs of provincial cities. The driving force here was not only the state's search for a new identity with the Tanzimat, but also the saturation point of the construction in the city walls during this period.²¹⁶

At the same time, Garden, who visited Diyarbekir in 1867, mentions that the administrative structure in citadel was a simple-looking building and that it was in a ruined state. The former palace, on the other hand, had nothing left but the foundation walls.²¹⁷ From this point of view, it can be assumed that there was a need for a new and magnificent government house in accordance with the image of the state in line with the Tanzimat policies in this period.

Accordingly, Kurt Ismail Pasha set out to eliminate this situation and to establish a settlement outside the city walls.²¹⁸ The first step in this regard was to increase road constructions in the region and to open the Diyarbekir-Elazığ highway.²¹⁹ Şevket Beysanoğlu gives the following information about this new city that Kurt İsmail Pasha wanted to establish:

Kurt Ismail Pasha, in order to pave the way for the establishment of a new city similar to the one he had started on the plain called "Mezra" of Harput, which was a sanjak center of Diyarbekir at that time (the area where Elazığ is now located), outside the city walls in Diyarbekir, built a government house, a barracks, a mosque and a governor's mansion in a beautiful location half an hour from the city. (Figure 25) He provided land very cheaply for

²¹⁶ Karaca, 2014, p. 59.

²¹⁷ Ateş, 2018, p. 60.

²¹⁸ Karaman, 1995, p. 60.

²¹⁹ Beysanoğlu, 2003, p. 722.

those who would build houses here. Two carriages waiting at the Dağ Kapı brought the officials to and from their duties morning and evening.²²⁰

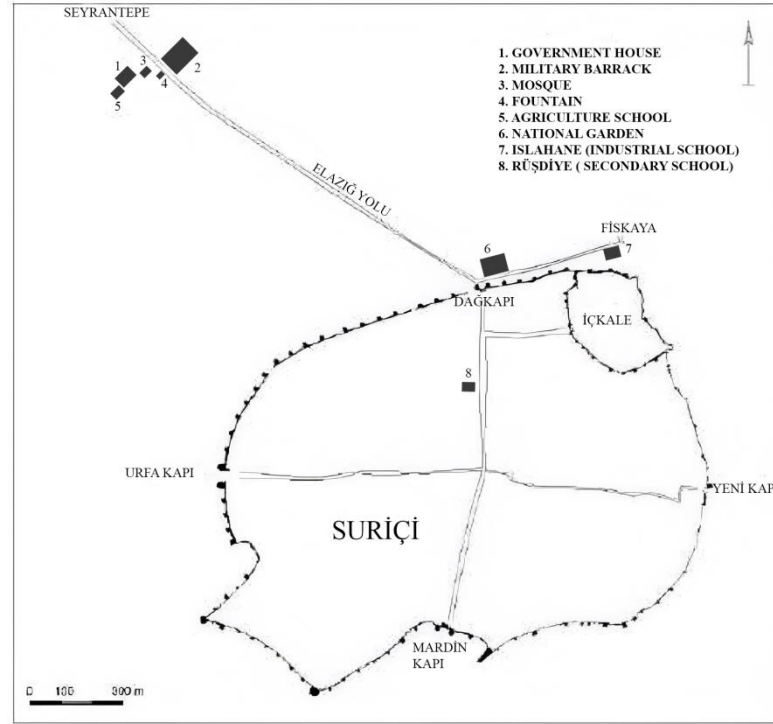


Figure 25. The location of the public buildings constructed during the governorship of Kurt İsmail Pasha.

(Modified from Payaslı Oğuz and Halifeoğlu, 2019, p. 477)

According to the 1869/1870 Diyarbakir provincial yearbook, there were two administrative buildings: the provincial government house, and the government house of the *liva*. The provincial one was located outside the city walls, half an hour away from the city, while the other was located in the citadel.²²¹ The new government house, which constitutes the new focal point outside the city walls, was built by the governor Kurt İsmail Pasha. The old government house had become ruined and unusable. By order of Pasha, the construction of the new government house was started in May 1869 as a masonry building with 36 rooms, fifteen minutes away from the Dağ Kapı of the city wall. For the expenses, it was decided to save money from the salaries of the provincial officials. As a result of these savings, the

²²⁰ Beysanoğlu, 2003, p. 718.

²²¹ Payaslı Oğuz, G. and Halifeoğlu, F. M. (2019). “Vali Kurt İsmail Paşa ve Diyarbakır’daki İmar Faaliyetleri”, *Tanzimattan Günümüze Diyarbakır*, vol.3, p. 469.

government house was completed in a short time and on January 8, 1870, the provincial officials were transferred to the new government house and the old one was left to the district officials.²²² (Figure 26)



Figure 26. The Government House and Mosque built by Kurt Ismail Pasha outside the city walls, 1940.

(Payashlı Oğuz and Halifeoğlu, 2019, p. 470)

The 1915 book "Christians under the crescent in Asia" describes the visit to the building outside the city walls:

*Mr. Boyacıyan accompanied me to pay my respects to the Pasha of Diyarbekir, the chief officer of the entire province. The visit had some interesting points. The palace was half a mile outside of the north gate. We walked to the gate and waited there for a few minutes for the carriage that ran regularly between the city and the palace for the benefit of officials and those who had business in the palace. The carriage was an uncomfortable two-wheeled wooden cart drawn by horses. At the corners there was a cheap curtain to protect the passengers from the sun. As we approached, we saw the white tents of the troops camped in front of the palace. When we reached the palace, a servant at the foot of the stairs wiped the dust from our shiny boots and apologized for keeping us waiting at the door of the pasha's room. At the top of the stairs we passed through an anteroom filled with guards and servants and entered a circle of spectators. The pasha was sitting on a distant armchair in the corner of the room. He was past middle age, dressed in modern Turkish clothes, that is, in European fashion, and wearing a fez, a pleasant, gentlemanly, polite man. He said only a few words to me and then he started talking to my friend in a very intimate way...*²²³

²²² Karaman, 1995, pp. 60-61.

²²³ Payashlı Oğuz and Halifeoğlu, 2019, pp. 469-470.

The old government mansion within the city walls was repaired, 16 police rooms were built on the lower floor, and two wards were built on the upper floor, one for the treatment of students of the reformatory and the other for the treatment of the poor people in Diyarbekir. In these repairs and the construction of the wards, the donations collected were utilized and the treasury was not burdened.²²⁴

Another building built by Kurt Ismail Pasha outside the city walls was the military barrack. The construction of this barrack started in 1869 and was completed in 1872 with the deductions made from the salaries of the provincial civil servants and the aid collected, without utilizing the treasury. (Figure 27)

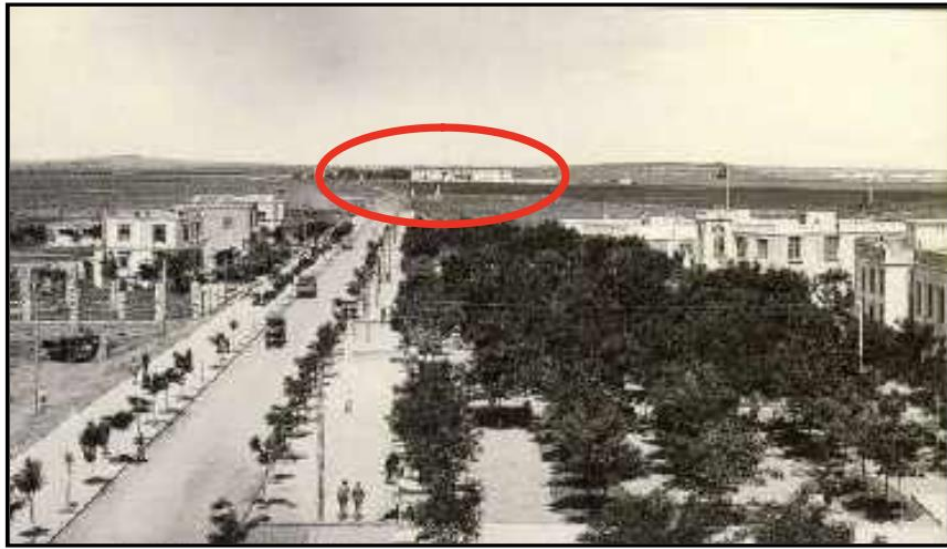


Figure 27. Elazığ Street from inside the city walls and barrack building, 1930s.
(Payaslı Oğuz and Halifeoğlu, 2019, p. 471)

The telegram sent by Kurt Ismail Pasha to the office of the *Serasker* regarding the completion of the construction of the barracks is as follows:

Almighty Seraskeriye, since the army regulars stationed in Diyarbekir reside in a humid and inhospitable environment and there are no suitable places in the country, they suffer from diseases in most seasons, and they have to pay 30.000 kuruş per year, and in order to keep the treasury untouched, the construction of a barracks in the vicinity of the Province Office was started 3 years ago, some parts of it were built and completed this year, and since this barracks was masonry and sufficient for one and a half battalions, one and a half battalions of regulars in Diyarbekir were transferred to the aforementioned barracks on the same day, and the ceremony was performed

²²⁴ Karaman, 1995, p. 61.

*by His Holiness the Sultan. The form of its construction will be presented later, March 19, 1872.*²²⁵

The traveler Amand von Schweiger-Lerchenfeld, who visited Diyarbakir in 1881, mentions the barracks in his impressions as follows: “*The pasha and the commander of the city reside in a simple mansion outside the city; the soldiers have an orderly barracks.*”²²⁶ (Figure 28)

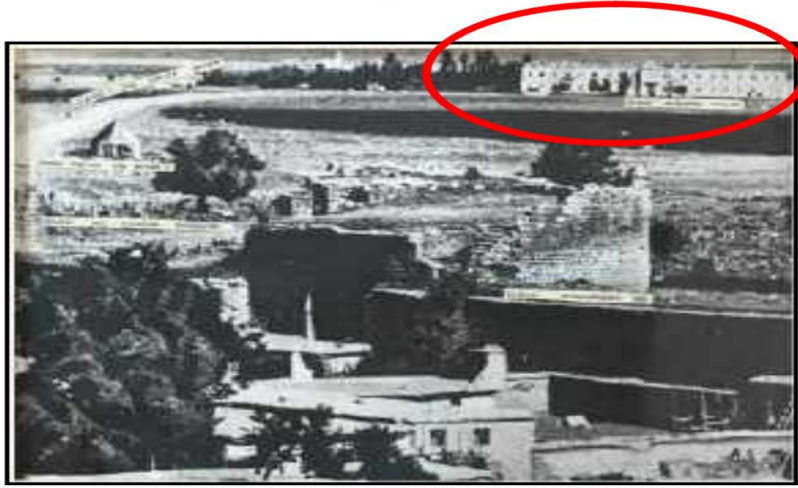


Figure 28. The view of the barracks from inside the city walls, 1930s.
(Payaslı Oğuz and Halifeoğlu, 2019, p. 471)

The building was constructed with two floors in a symmetrical plan surrounding a rectangular courtyard. The four-axis building layout around the courtyard is characterized by wider sections with projections to the exterior and courtyard in the central part of each arm and octagonal tower projections at the corners. The projecting sections on each of the four arms provide passage connections to the courtyard and the outside area. (Figure 29) The central sections project in both directions. These sections, where the entrance foyer, stairs and watchtowers are located, provide a balanced accessibility throughout the building area. The symmetry order is maintained with the two-storey extension spaces built later on the inner corners of the courtyard.²²⁷

²²⁵ Karaman, 1995, p. 62.

²²⁶ Payaslı Oğuz and Halifeoğlu, 2019, p. 471.

²²⁷ Payaslı Oğuz, G. and Halifeoğlu, F. M. (2019). “Vali Kurt İsmail Paşa Tarafından Diyarbakır’da Yapıtılan Eserlerden Günümüze Ulaşanların Mimari ve Yapısal Değerlendirmesi”, *Tanzimattan Günümüze Diyarbakır*, vol.3, p. 484

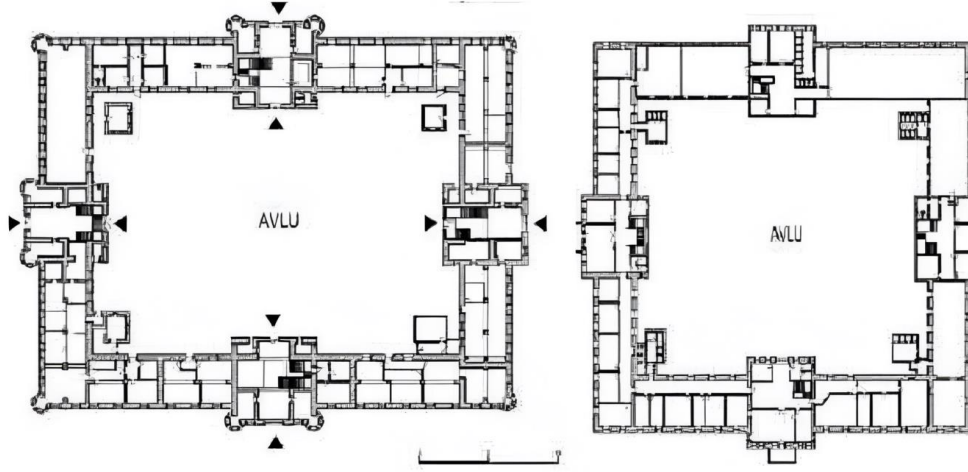


Figure 29. The ground and first floor plan of the barrack building.
(Payaslı Oğuz and Halifeoğlu, 2019, p. 484)

The main entrance of the building is located in the projected section on the western facade, which is emphasized by two columns and designed as an address balcony. The main entrance door consists of two arches, one internal and one external, with an external profiled arch made of limestone. There are two windows with brick arches on each side of the door. Above the entrance door on the east facade, there is a marble inscription.²²⁸ (Figure 30)



Figure 30. The west and east entrance facades of the barracks building, n.d.
(Payaslı Oğuz and Halifeoğlu, 2019, p. 485)

Kurt Ismail Pasha also built a mosque on behalf of his brother Meded Bey outside the city walls. This mosque is located among the other buildings outside the city wall and is stated to have been built between 1869-1875. (Figure 31) The plan of the Kurt

²²⁸ Payaslı Oğuz and Halifeoğlu, 2019, pp. 484-485.

Ismail Pasha Mosque is different from the plans applied in mosques in Diyarbekir.

229



Figure 31. Kurt Ismail Pasha Mosque and the Government House, n.d.
(Payaslı Oğuz and Halifeoğlu, 2019, p. 471)

The plan of the building consists of an octagonal main space and an octagonal portico surrounding it. The octagonal portico was raised considerably from the ground and two columns with plain capitals were added close to each other at the corners. Thus, the columns are connected by sixteen arches, eight wide and eight narrow. In the mosque, which lacks decoration in terms of facade, all the attention comes from the octagonal plan.²³⁰ (Figure 32)

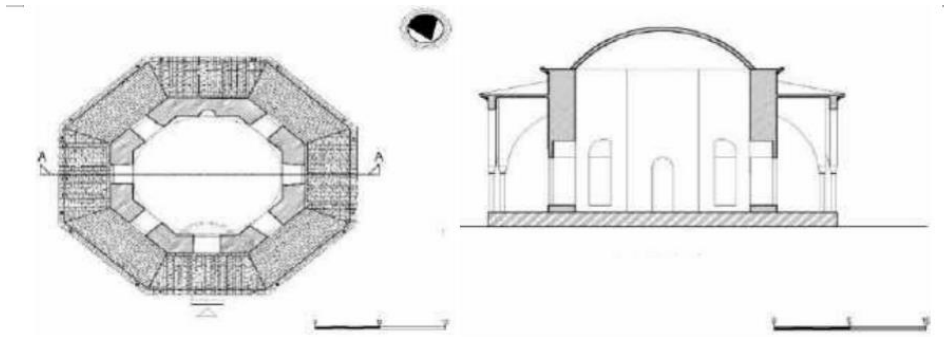


Figure 32. The plan and section of Kurt Ismail Pasha Mosque.
(Payaslı Oğuz and Halifeoğlu, 2019, p. 486)

²²⁹ Boran, A. and Erdal, Z. (2011). "Diyarbakır'daki Osmanlı Dönemi Cami ve Mescidleri." *Medeniyetler Mirası Diyarbakır Mimarisi*. p. 306.

²³⁰ Beysanoğlu, 2003, p. 716.

According to the Diyarbekir's provincial yearbook, *salname*, during his tenure, Governor Kurt İsmail Pasha had a total of 10 fountains built in the city center. In addition to the government house, mosque and barracks buildings constructed outside the city walls, there was also a fountain in the administrative center, dated 1875.²³¹ However, this fountain was relocated over time. (Figure 33)

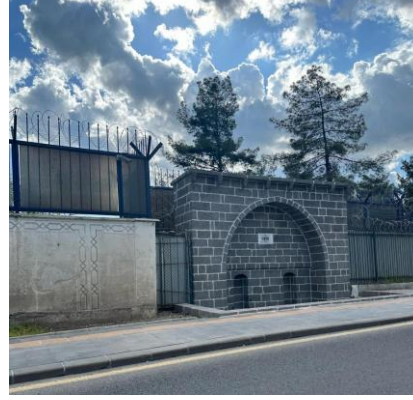


Figure 33 The fountain, 2024.

(Photo by the Author)

In response to the unconscious agricultural activities in Diyarbekir and the lack of knowledge of the people on this subject, İsmail Pasha attempted to open an agricultural school in the city. With a capacity of 150 students and to be built of adobe, the school was planned to be accompanied by an agricultural warehouse, a cellar and stables. With the letter dated October 9, 1870, this activity was accepted and started to serve (Figure 34).²³²

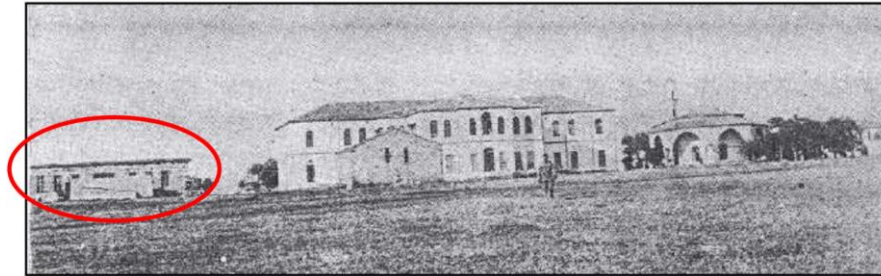


Figure 34. The agricultural school near the Government House, n.d.

(Payaslı Oğuz and Halifeoğlu, 2019, p. 474)

²³¹ Payaslı Oğuz and Halifeoğlu, 2019, p. 472

²³² Payaslı Oğuz and Halifeoğlu, 2019, p. 474

In addition to these buildings, which constituted the administrative center needed with the new order, a new structure was constructed outside the city walls by Governor Kurt İsmail Pasha in 1870 in the area close to *Fiskaya* to be used as a reformatory.²³³ Following a period of time, this reformatory was transformed into the Diyarbekir Industrial School, with some of the educators and instructors hired from Europe. The graduate students of the school who demonstrated academic excellence and entered the business world were provided with financial resources and guidance to establish their own businesses. During the tenure of Governor Ahmet Tefrik Pasha (1875-1877), who succeeded Kurt İsmail Pasha, the school was neglected, the students dispersed, and the building fell into disrepair.²³⁴ (Figure 35)



Figure 35. The damaged condition of Industrial School, n.d.

(Işık, 2019, p. 505.)

In 1871, Kurt İsmail Pasha constructed a park, known as *Millet Bahçesi* (Garden of the Nation), in an open area extending from *Dağ Kapı* to *Fiskaya* outside the city walls. (Figure 36) This was an effort to create not only construction but also landscaping and social spaces for the people of Diyarbekir. As part of a conscious

²³³ Işık, N. (2019), “ Hamidiye Sanayi Mektebi Binasının Geçmişten Günümüze Mimari Gelişimi ve Kullanım Sorunları”, *Tanzimattan Günümüze Diyarbakır*, vol.3, p. 505.

²³⁴ Beysanoğlu, 2003, p. 721; Karaman, 1995, pp. 28-32.

urban reforms, this was intended to make it attractive for people to go outside the city walls.²³⁵

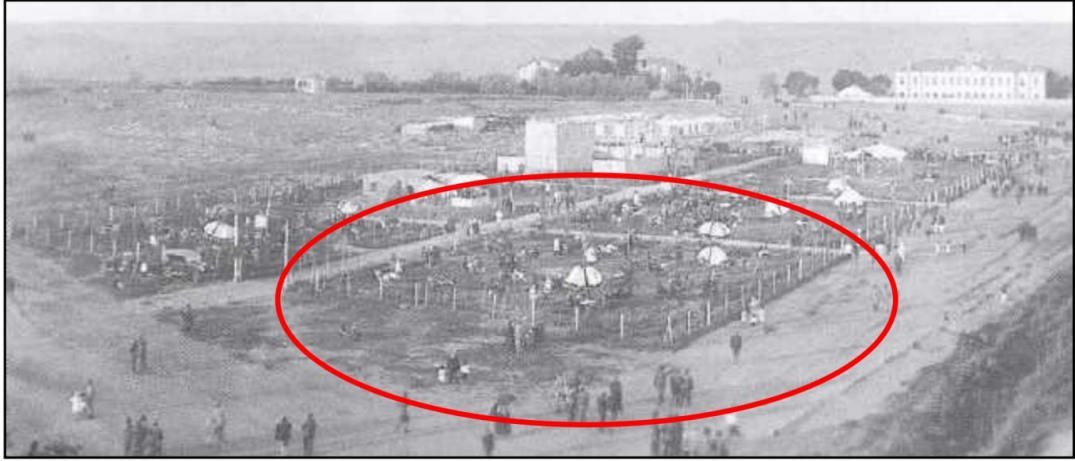


Figure 36. The national garden outside the city walls, 1932.

(Payaslı Oğuz and Halifeoğlu, 2019, p. 475)

During this period, in addition to the administrative centre constituted by the new administrative structures situated outside the city walls, new public buildings required by the Tanzimat were also constructed within the city walls. Within the scope of his educational activities, Kurt İsmail Pasha opened the first Secondary Schools (*Rüşdiye*) in Diyarbakir and expanded the them to Diyarbakir's districts.²³⁶ He reorganised the existing Primary Schools (*Sıbyan*) and increased their number. The first Secondary Schools (*Rüşdiye*) in Diyarbakir is recorded in the 1869 provincial yearbook and this building was opened on the Grand Mosque Bazaar gate.²³⁷ Furthermore, one of Kurt İsmail Pasha's important actions in the field of health was the opening of the Gureba Hospital in Diyarbakir. The hospital was constructed in close proximity to the provincial government house and opened on 27 January 1871 with a ceremony attended by Kurt İsmail Pasha.²³⁸

²³⁵ Payaslı Oğuz and Halifeoğlu, 2019, pp. 474-475, For more information see: Sert, Ş. (2023) "Diyarbakir Gazetesine Göre İslahhanenin Kuruluşu ve Ekonomik Anlamda Vilayete Yansımaları (1869-1870)". *Medeniyet Kültürel Araştırmalar Belleteni*, 3(5), 147-159.

²³⁶ Karaman, 1995, p. 28; Beysanoğlu, 2003, p. 721.

²³⁷ Payaslı Oğuz and Halifeoğlu, 2019, p. 473; Karaman, 1995, p. 33.

²³⁸ Karaman, 1995, p. 65.

The construction activities of Kurt İsmail Pasha in the province of Diyarbekir between 1868 and 1875 are listed at the end of each year's *salnames*. In the 1875 Yearbook, the following list is given: Mosque 5, *Rüşdiye* 21, Provincial Mansion 1, Document Storage 1, Madrasah 7, Government Houses in Provinces 5, Gureba Hospital 1, National Garden 5, Fountain 10, Tannery 1, Inn 5, Church 1 and others. In addition, hundreds of meters of infrastructure such as waterways, sidewalks and roads were repaired and constructed.²³⁹

Overall, in line with the Tanzimat ideology, the concept of organizing a new area outside the old urban fabric as an administrative center was put into practice when Kurt İsmail Pasha had new public buildings including the government house, barracks, mosque, and agricultural school constructed outside the city walls in Diyarbekir. Thus, the intensely urbanized city was extended outside the city walls by means of the new administrative and public buildings. Accordingly, the nation garden and the industrial school built outside the city walls also contributed to this purpose. In addition to his reconstruction activities, Kurt İsmail Pasha's governorship of Diyarbekir contributed to the city's development in a number of areas, including transportation, communication, education, culture, trade and agriculture. Consequently, during his tenure, Pasha left unforgettable artifacts for Diyarbekir. Furthermore, Talip Efendi, a prominent poet and notable figure in the city, composed a poem in praise of Pasha's contributions and accomplishments.²⁴⁰

3.2.2. Second Administrative Center in the Citadel (after 1875)

Following Kurt İsmail Pasha's tenure of approximately 7 years and 9 months, many governors were appointed to Diyarbekir, whose duties could not be carried out in a stable manner due to the conjuncture the state was in. According to yearbook records and archives, 15 governors were appointed to the governorship of Diyarbekir between 1875 and 1905, some of whom could only serve for a short period of time. Thus, the urban space of Diyarbekir experienced interventions on different scales in parallel with the terms of office of the governors. These interventions were

²³⁹ Karaman, 1995, pp. 67-68.

²⁴⁰ Karaman, 1995, p. 66.

sometimes carried out in a limited manner, while at other periods extensive activities were observed in the urban area. Accordingly, a more collective approach replaced the single-handed reconstruction activities carried out during the reign of Kurt Ismail Pasha of Diyarbekir. A new administrative center emerged in the citadel, which housed the administrative units of the city throughout history, in a way that the reconstruction activities carried out by the governors who took office in these periods continued the work of the previous one.²⁴¹ (Figure 37)

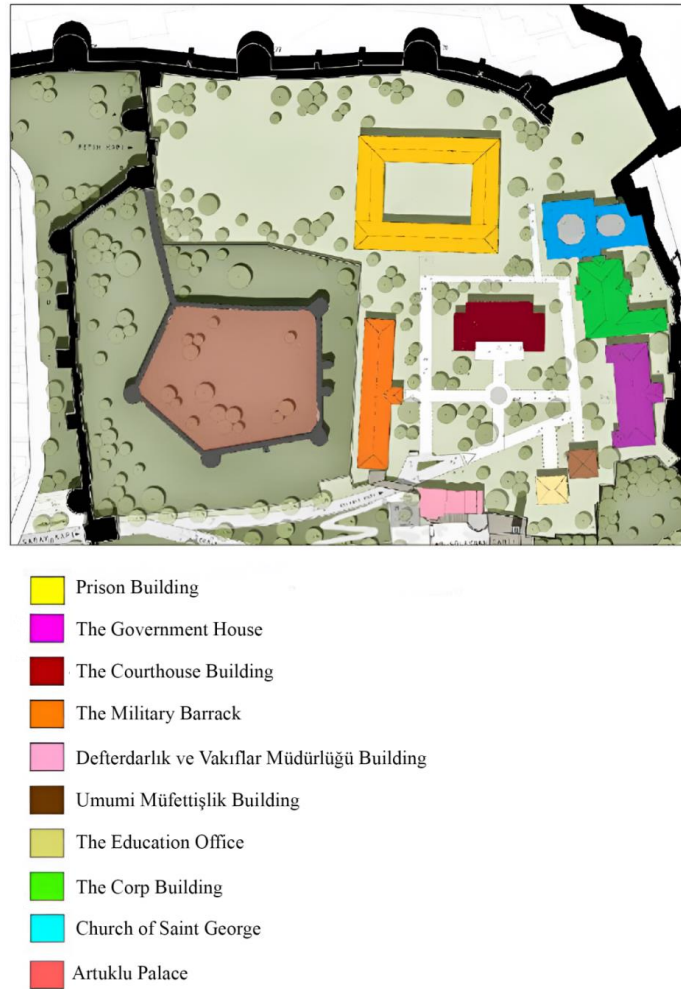


Figure 37. The map of administrative center in the citadel.

(Modified from Kakdaş Ateş, 2018, p. 77.)

During the reign of Ahmed Tevfik Pasha, who took office after Kurt Ismail Pasha, the affairs of the province did not progress at the desired level and the province could

²⁴¹ Palalı, 1999, pp. 129-145.

not be administered adequately. In 1877, Ahmed Rasim Pasha was appointed as the governor of Diyarbekir as the province had not been managed effectively for a while. However, he resigned within a short period of time due to health problems. In response, Devletlu Abdurrahman Pasha, was appointed to Diyarbekir in the same year.²⁴² However, in this period, the province of Diyarbekir was adversely affected by the political, social and economic problems caused by the Ottoman-Russian War. In this environment, the lack of regular forces and facilities in the province led to serious public order issues in the province, which in turn slowed down reconstruction activities.²⁴³

Mehmed İzzet Pasha, who took office in 1879, took the initiative to bring the government house, which was serving outside the city walls, inside the city walls. İzzet Pasha's letter to the Internal Affairs in this period mentions that the government house, which was located outside the city, was inconvenient for the public to reach due to its distance from the city center.²⁴⁴ This situation was also reported by Ali Bey, who came to Diyarbekir in 1881-1885 during the reign of Governor Semih Pasha. Ali Bey states that Kurt İsmail Pasha had established a government house and barracks outside the city walls, but the public and workers were constantly complaining about the distance. Therefore, the government house built by Kurt İsmail Pasha was left and administrative units were moved inside the citadel in 1879. Until 1887, the services could be provided in rented buildings. In 1886, Governor Arif Pasha extensively repaired the old government house and the municipality office. During the reign of Sırrı Pasha, 1877, the construction of the new government house in the citadel was initiated,²⁴⁵ the street starting from the gate of citadel and ending at the government house and the fountains in this vicinity were repaired and the roads in the city were organized.²⁴⁶

²⁴² Palalı, 1999, p. 130.

²⁴³ For more information see: Bozan, O. (2015). "Osmanlı Rus Savaşı'nın Diyarbakır Vilayetine Etkileri ve İslahat Komisyonun Faaliyetleri." *Electronic Turkish Studies*, 10(13), 263-268

²⁴⁴ Beysanoğlu, 2003, pp. 718-719.

²⁴⁵ Günkut, 1939, p. 128.

²⁴⁶ Palalı, 1999, p. 137.

In 1889, during the governorship of Hacı Hasan Pasha (1887-1890), construction activities began to gather pace. During this period, various bridges and roads were reconstructed and educational buildings in the city were repaired. Moreover, Hasan Pasha also constructed the public buildings required by the new administrative approach. In this context, the construction of the government house in the citadel was completed and the administrative units were relocated here. Moreover, a prison and barracks were also constructed in the citadel during this period, and thus the first steps of the administrative center were taken. (Figure 38,39) Furthermore, the construction of the high school was also completed in the Fiskaya district outside the city walls.²⁴⁷



Figure 38. The citadel of Diyarbekir, 1909-11.

(İş, 2019, p. 180.)



Figure 39. The current state of the administrative center in the citadel.

(İş, 2019, p. 181.)

²⁴⁷ Palalı,1999, p. 138.

The Government House, one of the buildings whose construction was completed in 1889 during the reign of Hasan Pasha, is located on the eastern side of the citadel in a position overlooking the Tigris. Since the citadel served as a continuous administrative center in historical periods, the Government House was also built here. (Figure 40) It contained administrative units such as justice, police, trade and agriculture.²⁴⁸ It is also thought that the building may be a continuation of the palace built during the time of Bıyıklı Mehmet Pasha, the first *beylerbeyi* of Diyarbekir.²⁴⁹

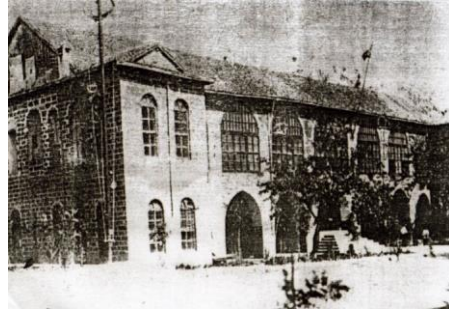


Figure 40. The west facade of Government House, n.d.

(Gökhan Baydaş, 2007, p. 345.)

The Government House was built as a masonry building in a sharp rectangular plan scheme in the north-south direction. The west facade of the two-storeyed building protrudes 5.30 m from the north and south ends after a length of approximately 30 m, forming a winged plan type from the sides. After the entrance, a wide hall extending in the north-south direction and nine rectangular rooms arranged side by side opening to the hall determine the main scheme of the plan.²⁵⁰ (Figure 41)



Figure 41. The east facade of Government House from the Tigris Valley before restoration, n.d.

(Gökhan Baydaş, 2007, p. 345.)

²⁴⁸ Ateş, 2018, p. 65.

²⁴⁹ İş, 2019, p. 65.

²⁵⁰ Gökhan Baydaş, 2007, p. 97.

The entrance of the building is in the centre of the west facade. In order to give monumentality to the building, the main entrance was positioned on the long facade facing the square and the emphasis was concentrated here. The entrance door is wider than the pointed arches on the front facade of the building. On the west facade, there are seven arch openings on the lower and upper floors. The wings on the north and south sides of the west facade have a total of four window openings on two floors.²⁵¹ (Figure 42)



Figure 42. The west facade of Government House, 2019.

(İş, 2019, p. 275.)

On the first floor of the north facade, there is a small window in the center and three large windows on each side. On the second floor, there are seven round-arched windows with a slightly larger window in the centre. The south facade is also arranged in this way. (Figure 43) In the initial construction of the building, the roof parts of the north and south facades were made in the form of a triangular pediment and a small window was placed in the middle. The structure was enriched with arched wide openings on the west facade and window openings on the other facades and the building was built of smooth cut basalt stone.²⁵²

²⁵¹ Yariş, S. (2019). “Diyarbakır İçkale’de Bulunan 19.- 20. Yüzyıl Yapılarının Giriş Cephe Düzenlemeleri Üzerine Bir Ddeğerlendirme”. *Sanat Dergisi*, (33), 25-38. p. 27.; İş, 2019, pp. 65-66.

²⁵² Gökhan Baydaş, 2007, p. 99; İş, 2019, pp. 65-66.



Figure 43. The south facade of the Government House, during the restoration.
(Gökhan Baydaş, 2007, p. 352.)

The prison, one of the first buildings of the administrative center, is located at the northern part of the citadel. It is thought that this building was built in connection with the palace built on the hill during the Artuqid period. There are inscriptions belonging to different periods on the entrance door of the building. The most recent of these inscriptions indicates that the building was repaired and put into service as a prison during the reign of Hasan Pasha. In fact, although a new prison was ordered to be built in 1880, it was only in 1887, that the prison building was restored to its proper function.²⁵³ (Figure 44)

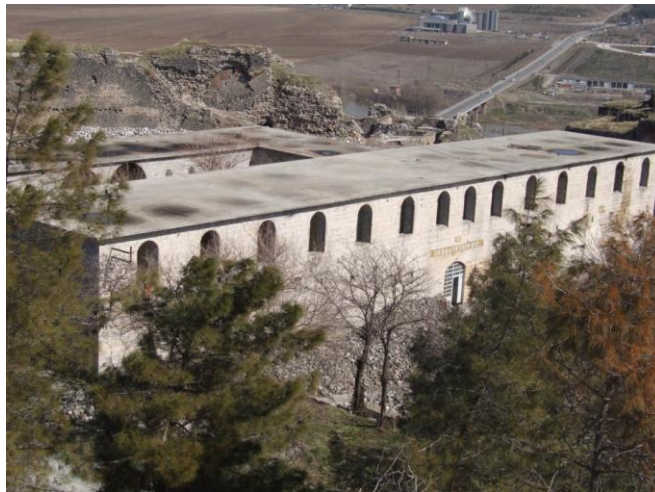


Figure 44. The general view of the Prison building, before restoration.
(Gökhan Baydaş, 2007, p. 321.)

²⁵³ İş, 2019, p. 62.

The building is located behind the courthouse, which will be built in the following period, behind the area where the official buildings are located in the citadel. There are city walls to the north and St. George Church to the east. The prison building has a rectangular plan close to the square. The closed units around the open courtyard in the center constitute the main scheme of the plan. The part facing south of the rectangular courtyard has two floors. Behind this two-storeyed section, there is a courtyard, prisoner rooms and other necessities. On the other hand, the east, west and north sections were built as single storey.²⁵⁴ (Figure 45)



Figure 45. The view from the courtyard of Prison building, 2019.
(İş, 2019, p. 274.)

The entrance of the building is located in the centre of the south facade. There is a rectangular height of three steps in front of the entrance door. On the facade, there are inscriptions just above the flat arched entrance section. There are 8 small openings on the first floor of the south facade. On the upper floor, there are a total of 14 equally spaced windows. (Figure 46) There are 5 small window openings on the east and west facades and 7 small window openings on the north facade. The building was built with smooth cut basalt and rubble stone and no ornamentation elements were found except the inscriptions on the entrance door.²⁵⁵

²⁵⁴ Gökhan Baydaş, 2007, pp. 85-88.

²⁵⁵ İş, 2019, pp. 63-64.



Figure 46. The Prison building from the southeast side, 2019.

(İş, 2019, p. 273.)

Another building that was started and completed during the reign of Hacı Hasan Pasha is the military barracks located in the citadel. The building is located to the west of the citadel, directly opposite the government house.²⁵⁶ (Figure 47) The military barracks building has a north-south oriented plan type and is symmetrically designed by taking the short side of the rectangle as the axis compared to the other buildings in the citadel. There is a high retaining wall on the west facade of the building built on an inclined area. There are stairs leading to the retaining wall on the north and south facades. (Figure 48,49) The upper floor plan is a repetition of the ground floor plan.



Figure 47. The east facade of the Military Barracks, before restoration.

(Gökhan Baydaş, 2007, p. 354.)

²⁵⁶ Gökhan Baydaş, 2007, p. 100.

The entrance to the building is given from the eastern facade towards the square, as in other administrative buildings. The entrance landing with a flat arched design is arranged as a projection sitting on columns. There are round arched window openings on the east and west facades. (Figure 50) The building is simple in terms of ornamentation.²⁵⁷ The ornaments, moldings between floors and windows with jambs seen in Tanzimat period buildings are not observed here.



Figure 48. The south facade of the Military Barracks, before restoration.
(Gökhan Baydaş, 2007, p. 354.)



Figure 49. The west facade of the Military Barracks, before restoration.
(Gökhan Baydaş, 2007, p. 362.)

²⁵⁷Ateş, 2018, pp. 67-68; Gökhan Baydaş, 2007, pp. 101-103.



Figure 50. The east facade of Military Barracks, 2019.

(İş, 2019, p. 284.)

During Hasan Pasha's term as governor, in addition to the administrative buildings constructed in the citadel, educational buildings were also built in Diyarbakir, one of the new structures introduced by the Tanzimat. In this period, the construction of high school, *idadi*, was commenced in 1888 in the district called Fiskaya outside the city walls, opposite the art school built by Kurt İsmail Pasha, and was completed in 1890 with all expenses covered by the state. (Figure 51) These two schools were connected to the city by a road opened outside the city walls.²⁵⁸



Figure 51. The *İdadi* building from the Tigris Valley, 2007.

(Gökhan Baydaş, 2007, p. 332.)

²⁵⁸ Kejanlı, 2010, p. 360.

The building has a symmetrical north-south rectangular plan. The east and west facades of the building are 25 metres long, and are then recessed inwards by 1.00 metre from the north and south corners, and after this recess the rectangular plan scheme is completed by continuing 8.30 metres further. As in other public buildings, the main entrance door is on the long facade. (Figure 52,53) The units, arranged around two halls that cross diagonally in the middle of the interior, form the main scheme of the plan.



Figure 52. The left side of the eastern facade of *İdadi*, 2007.
(Gökhan Baydaş, 2007, p. 335.)



Figure 53. The right side of the eastern facade of *İdadi*, 2007.
(Gökhan Baydaş, 2007, p. 335.)

The most prominent facade of the building is the east facade where the entrance is located. The section including the door, the two windows next to it and the stairs in the area where the entrance is located is made of black basalt stone for two floors.

The entrance is raised by stairs as seen in the buildings of the period. The decorative columns on the entrance facade protrude from the wall in a semicircular shape and the capitals of the columns are arranged in a gradual manner. A pediment was also placed above the door. The inter-storeys were also determined by moldings protruding from the facade.²⁵⁹ (Figure 54)



Figure 54. The main entrance and the pool in front of *İdadi*, n.d.

(Gökhan Baydaş, 2007, p. 343.)

Following the end of Hacı Hasan Pasha's term of office in 1891, Sırrı Pasha's second term as governor of Diyarbekir began during the reign of Abdulhamid II and lasted until 1895. However, according to Günkut, Sırrı Pasha returned to office in 1890.²⁶⁰ Nevertheless, during this period, the construction of the courthouse building was begun in the new administrative center that emerged in the citadel. According to the provincial yearbooks, the construction of the building was completed in 1893.²⁶¹ However, the inscription of the building states that it was brought into service in 1894 on the occasion of the 18th anniversary of Abdülhamid II's accession to the throne. Thus, the courthouse was added to the administrative center formed by the public buildings constructed in the citadel, namely the prison, the government house and the military barracks. (Figure 55)

²⁵⁹ Gökhan Baydaş, 2007, pp. 89-95.

²⁶⁰ Günkut, 1939, p. 129.

²⁶¹ Palalı, 1999, p. 139; Kejanlı, 2010, p. 360.



Figure 55. The Courthouse in the citadel, 1933.

(İş, 2019, p. 281.)

The courthouse is located between the military barracks and the government house, in the north part of the citadel. The building has a rectangular plan in the east-west direction and was built as a two-storey.²⁶² (Figure 56) The plan type of the building, as in the government house, has taken a flattened "U" form with the addition of protruding parts at both ends of the south facade. The exterior dimensions are approximately 13.33 m. east-west length and 35.71 m. north and south length. Passing through the entrance door in the south, a small hall is reached in the interior. From here, there is an elongated hall extending in the east-west direction. The rooms of different sizes lined around the central hall determine the main scheme of the plan.²⁶³



Figure 56. The south facade of Courthouse, 2019.

(İş, 2019, p. 281.)

²⁶² İş, 2019, pp. 68-69.

²⁶³ Gökhan Baydaş, 2007, pp. 105-106.

The main entrance of the building is located on the south facade facing the square formed by the administrative units. The entrance became a platform with the stone-covered ground floor pavement. The entrance landing is supported by columns that continue along two floors and a monumental entrance is achieved.²⁶⁴ Each of the columns is delimited by column capitals. (Figure 57,58) On the south facade, 12 round arched window openings are placed on the lower and upper floors, enriching the facade layout. The east and west facades of the building are symmetrically repetitive and have 4 window openings.²⁶⁵



Figure 57. The entrance of Courthouse, before restoration.

(Gökhan Baydaş, 2007, p. 374.)

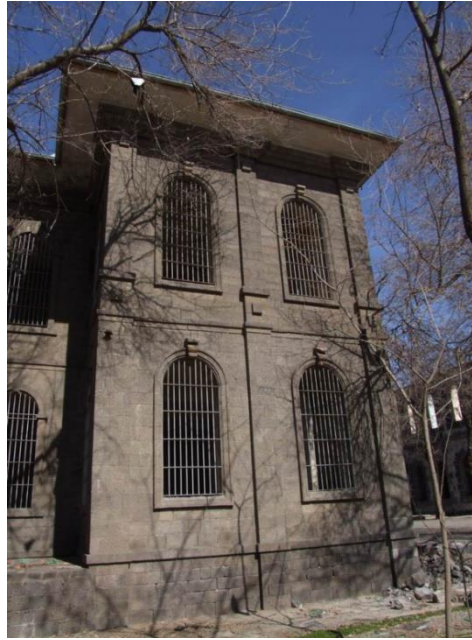


Figure 58. The protruding corners on the south facade, before restoration.

(Gökhan Baydaş, 2007, p. 373.)

During the reign of Governor Sırrı Pasha, apart from the courthouse, various infrastructural and superstructural development activities were conducted for Diyarbakir. In this regard, waterways in the city were repaired and educational buildings were constructed. Moreover, the construction of a *Gureba Hospital*, consisting of two apartments with a total of 80 beds, was undertaken in the

²⁶⁴ Ateş, 2018, pp. 66.

²⁶⁵ İş, 2019, p. 69.

convenient location in Diyarbekir. Every effort was taken to ensure that the hospital's construction was completed, and some of the city's municipal revenues were used for this purpose.²⁶⁶

In 1897, when Mehmed Halid Bey was appointed governor of Diyarbekir, the city was in a state of ruin. Many inns, shops, mosques, madrasahs, schools, educational institutions, and historical monuments in the city center had been severely damaged by fire caused by the recent internal disturbances and turmoil. The governor, Halid Bey, after establishing order in the province, repaired the ruined buildings in a short period of time and started to build new structures through public donations and foundation revenues. Until 1902, he took significant steps in the fields of education, communication, transportation, agriculture and industry. In this context, the Grand Bazaar, *Çarşı-yı Kebir*, which contained 800 shops in the center of the city, was rebuilt in line with the project prepared. Throughout Diyarbekir, 61 mosques, 1 masjids and tombs, 1 prayer hall, 2 fountains, 1 minaret, 1 clock tower and around 550 foundation buildings (houses, inns, shops, baths, etc.) were rebuilt.²⁶⁷ In general, during this period, the governor had to reconstruct and repair the damaged buildings rather than adding new buildings to the city, and therefore no new buildings were added to the administrative center in the citadel.

One of the buildings constructed within the scope of the reconstruction activities carried out in this period was the Industrial School built in the Fiskaya area outside the city walls. The industrial school, which was built by Kurt İsmail Pasha in 1870 as a reformatory, was damaged due to neglect in the following periods. The school was rebuilt by Governor Halid Bey, and the building was named *Hamidiye Sanayi Mektebi*, Hamidiye Industrial School, since the period it was built coincided with the 25th year of Sultan Abdulhamid II's accession to the throne. The demolished clock tower next to the building during this period may have been caused by the fire and

²⁶⁶ Palalı, 1999, p. 139.

²⁶⁷ Yıldız, H. (2008). "Diyarbakır Valisi Mehmed Hâlid Bey'in Beş Yıllık İcraatı ve Hazırladığı Rapor." *Osmanlı'dan Cumhuriyet'e Diyarbakır, C, 1*, 387-401. pp. 389-397; Palalı, 1999, pp. 142-145.

destruction caused by the internal disturbances in the city in 1895.²⁶⁸ (Figure 59). Subsequently, the industrial school was moved to another building in *Urfa Kapı* and this building started to provide education as *Darülmualimin*.²⁶⁹

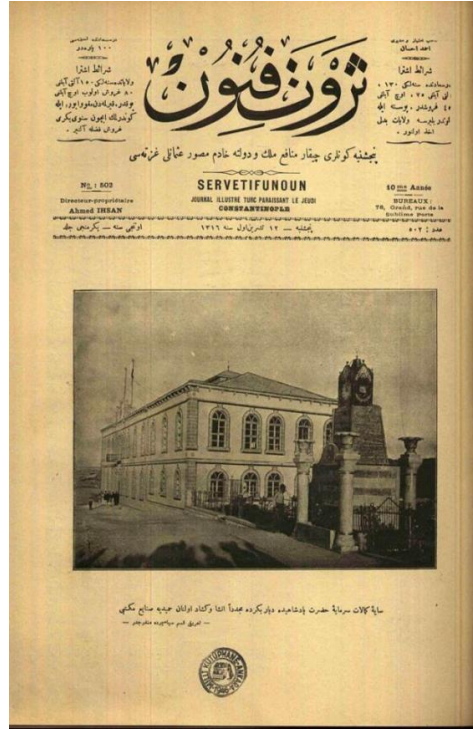


Figure 59. The Hamidiye Industrial School with the demolished clock tower and fountain, 1900.

(*Servet-i, Fünun*, 25 October 1900)

Darülmualimin was built with a square plan extending in the east-west direction. In the two-storey building, the rooms are symmetrically placed in the corners of the two halls that cut each other perpendicularly in the middle. The main entrance of the building corresponds to the long facade in the north. The entrance door in the middle section arranged by two columns on the north facade has a round arch and is larger than the windows next to it. In addition, the horizontal molding, vertical columns and basalt window jambs create movement on the facade.²⁷⁰ (Figure 60)

²⁶⁸ For further information see: Bozan, O. (2014). “Diyarbakir Vilayeti’nde 1895 Ermeni Olayları.” *Tehcirin 100. Yılında Osmanlı’nın Son Dönemindeki İsyancılar Uluslararası Sempozyumu*, 10(13), 155-170

²⁶⁹ Işık. 2019, p. 1.

²⁷⁰ Gökhan Baydaş, 2007, pp. 72-76.



Figure 60. The photograph from the opening day of the Darülmüallimin, n.d.
(Gökhan Baydaş, 2007, p. 293.)

In 1902, Governor Halid Bey's term of office expired and Hacı Asaf Pasha was appointed as the deputy governor of Diyarbekir for two months. Faik Pasha was then appointed in the same year and remained in office until 1905.²⁷¹ During this period, a new administrative structure was added to the citadel. In 1902, with the efforts of the commander Ferik Mehmet Kamil Pasha, a military apartment was built in the citadel.²⁷² (Figure 61) The building known as the *Kolordu Binası* is located between the Government House and the Saint George Church, and is surrounded by the walls of the citadel to the east.



Figure 61. Newly built military office in Diyarbekir, 1902.
(*Servet-i Fünun*, 23 October 1902)

²⁷¹ Palalı, 1999, p. 135.

²⁷² Günkut, 1939, p. 130.

The Corps Building is a two-storey building with a rectangular plan measuring 22.80 m × 17.15 m. The plan scheme of the building, which is similar on both floors, has a symmetrical layout according to the main entrance axis in the west. It consists of a corridor extending in the north-south direction and rooms aligned on both sides. The portico with six columns and arches built in front of the entrance, two at the back and four in front, was designed to complement the facade composition. The building is in neo-classical style and symmetrical according to the entrance on the west facade. The two entrance porticoes on the east-west symmetry axis constitute the most dominant elements of the facade layout.²⁷³ (Figure 62, 63)



Figure 62. The west facade of Corps Building, 2019.
(İş, 2019, p. 289.)



Figure 63. The southwest side of Corps Building, 2019.
(İş, 2019, p. 290.)

In addition to these buildings, which form the administrative center of the citadel, there were also buildings containing administrative units, the date of which is unknown, but which were probably built between 1900 and 1907. These buildings, which are arranged on the south side of the citadel facing the government square, are *Umumi Müfettişlik*, *Maarif Dairesi*, *Vakıflar Binası* and the adjacent *Defterdarlık*.

In 1906, construction activities commenced once more, and it is believed that the *Umumi Müfettişlik* Building, which is currently known as the Atatürk Museum,²⁷⁴

²⁷³ Dağtekin, E. and Aslan, E., (2019), “Diyarbakır’da Osmanlı Son Dönemi Yapılarından İç Kale Eski Kolordu Binası, *Tanzimattan Günümüze Diyarbakır*, vol.3, pp. 450-452.

²⁷⁴ Mustafa Kemal Pasha was in Diyarbakır in 1917, when he commanded the Second Army for about 4 months during the First World War, and worked in this building. After Atatürk's stay, this building was used for various military purposes, and in 1939 it was decided to be put into service as the Atatürk Museum and Library, see: İş, 2019, p. 75.

was constructed at this time in the citadel.²⁷⁵ The building is located on the south side of the citadel, adjacent to the government house. According to the archive visuals, it was originally constructed with a single storey and the upper floor was added afterward. (Figure 64) The building has a square plan and consists of 3 sections: basement, ground floor and first floor. The entrance is located on the north facade facing the government square. It has a flat arch and a keystone made of marble. A column was placed on either side to emphasize the entrance door. (Figure 65) The basement and ground floor of the building are made of cut basalt and the upper floor is made of reinforced concrete.²⁷⁶

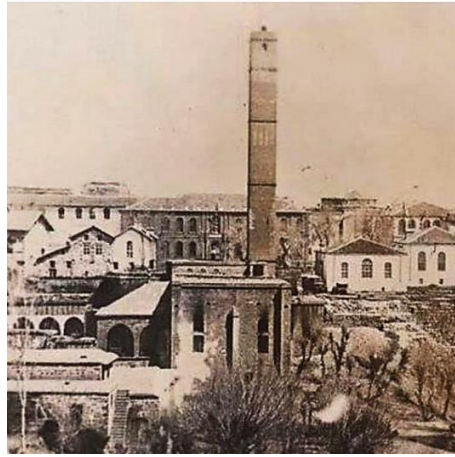


Figure 64. The *Umumi Müfettişlik* and *Maarif* Buildings in the right side, 1900s.
(İş, 2019, p. 295.)



Figure 65. The *Umumi Müfettişlik* Building, 2019.
(İş, 2019, p. 297.)

²⁷⁵ Günkut, 1939, p. 130.

²⁷⁶ İş, 2019, pp. 75-76; Gökhan Baydaş, 2007, pp. 116-119.

Another building in the administrative center of the citadel, whose date of construction is uncertain, was the Education Office, *Maarif Dairesi*. According to sources, it was constructed in the early 20th century. The building is located next to and slightly behind the structure of the *Umumi Müfettişlik* in the citadel. Moreover, it is indicated that this building was also used as the Ziraat Bank, which was established in Diyarbakir after 1908. It has a square plan, consisting of 3 sections as basement, ground floor and first floor and the entrance is located on the north facade. Originally a single-story structure, an additional floor was added at a later date. This is evident from both the materials and the window forms on the floors. The building is also similar to the structure of the *Umumi Müfettişlik* to the east in terms of both plan and facade features.²⁷⁷ (Figure 66, 67)



Figure 66. The Educational Office, before renovation.
(Gökhan Baydaş, 2007, p. 295.)

²⁷⁷ İş, 2019, pp. 77-79.



Figure 67. The north facade of Educational Office, 2019.

(İş, 2019, p. 301.)

Although there is no information in the records about the construction date of the *Defterdarlık*, and the adjacent *Vakıflar Müdürlüğü*, it is considered that these buildings were constructed at the same time. The buildings are arranged as a continuation of the walls on the south side of the citadel and positioned in the same direction as the education office. The photograph, taken in 1881, in the area where the building of *Defterdarlık* is located, shows a rectangular building with a protruding front part, which does not resemble the existing building. (Figure 68) Therefore, it is stated that the building in question was repaired and replaced in 1900-1907 and rebuilt with new functions together with the adjacent building.

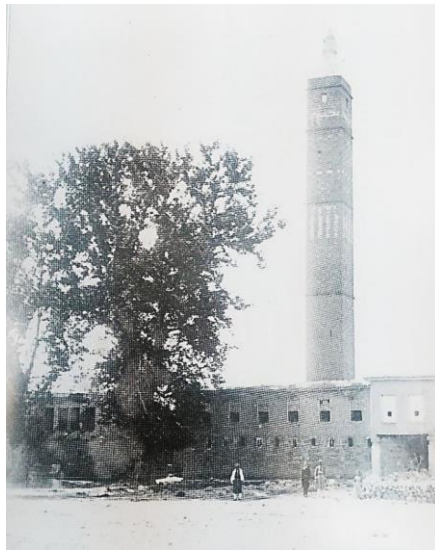


Figure 68. The site of the *Defterdarlık* and *Vakıflar* buildings, 1881.

(İş, 2019, p. 303.)

The building of *Defterdarlık* has a rectangular plan in the east-west direction and is designed as a two-storey building. Although the south facade is adjacent to the mosque, it has a prominent north facade. There are three symmetrically repeating entrance doors on the north facade of the building, and a balcony just above the entrance. (Figure 69) The building of *Vakıflar Müdürlüğü* was arranged adjacent to the *Defterdarlık* to the east, has a square plan and two floors. (Figure 70) The south facade is adjacent to the walls and the ground floor is blind. There are two entrance doors on the north facade of the building, which are both symmetrical and repetitive in terms of features.²⁷⁸ (Figure 71)



Figure 69. *Defterdarlık ve Vakıflar* buildings, n.d.

(Gökhan Baydaş, 2007, p. 399.)



Figure 70. *Defterdarlık ve Vakıflar* buildings before renovation, n.d.

(İş, 2019, p. 303.)



Figure 71. The north facade of *Defterdarlık ve Vakıflar* buildings, 2019.

(İş, 2019, p. 308.)

²⁷⁸ İş, 2019, pp. 80-83.

Consequently, the administrative center established by Kurt Ismail Pasha outside the city walls was replaced by a second administrative center in the citadel as a result of the construction activities carried out in the following periods. Unlike the first administrative center, the second administrative center was made possible by the construction activities conducted by more than one governor. At the same time, the administrative center in the citadel had a more complex structure as it housed more units than the one outside the city walls. The administrative units consisted of nine buildings: Prison, Government House, Military Barracks, Courthouse, Corps Building, *Umumi Müfettişlik*, *Maarif*, *Defterdarlık* and *Vakıflar Müdürlüğü*. During this period, the educational buildings in Diyarbekir, the *Idadi* and the Hamidiye Industrial School, were generally built outside the city walls. In general, the symmetry and facade of these public buildings have a simple appearance, using the forms of neo-classical style. In terms of material, all of the buildings are constructed from smooth-cut basalt stone, which is abundant in the region. Consequently, the administrative center, which is one of the Tanzimat ideals, was established in conjunction with these buildings within the citadel. (Figure 72)

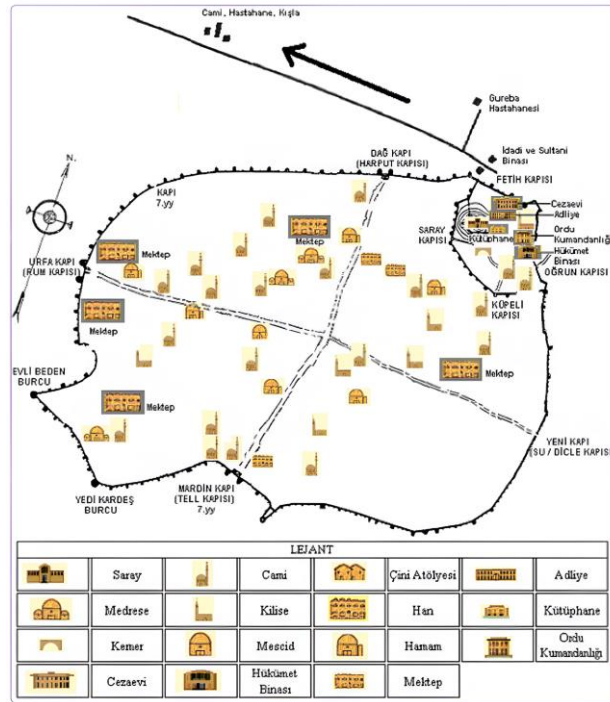


Figure 72. The new administrative buildings constructed in the citadel and outside the city walls after 1839.

(Kejanlı and Dinçer, 2011, p. 98.)

CHAPTER 4

CONCLUSION

This study evaluates the effects of the modernization process after Tanzimat on the public sphere through the formation, and transformation of the administrative centers in the Ottoman provincial city Diyarbekir.

The political power uses space as a tool to consolidate its power in the eyes of the society, and therefore develops direct or indirect policies to determine the spatial organization of cities. This issue, which was valid throughout all historical periods in Ottoman geography, gained a much more remarkable dimension in the late Ottoman period. The period following Tanzimat, which is considered as the political milestone in Ottoman history, is characterized by the steps taken to centralize the state with new organizational tools and simultaneously modernize it. In this period, the state developed new practices in many areas of authority and institutions were transformed in order to be represented everywhere in the country. It is possible to evaluate the interventions in urban space during the late Ottoman period in the context of administrative strategies. Thus, urban spaces were perceived as concrete indicators of modernization and utilized to create a new image. In line with this approach, many legal arrangements were made to regulate the urban space, new institutions were established, and entirely new practices were developed for the use of urban space.

The changing provincial administration and reorganized institutions with the Tanzimat reforms and the direct incorporation of many public service areas, which had previously been considered outside the functions of the state, created an effective transformation of the urban space. In this process, new architectural elements that had not been present in the spatial structure of Ottoman cities until then emerged. These public buildings were mainly government houses, but also associated military

barracks, prisons, courthouses and educational buildings, together with newly formed public open spaces called as “national gardens”. These buildings gathered together to form a new public site known as the administrative center. Thus, these structures reveal a significant change in the ways in which political power exhibited its legitimacy and the state embodied itself. From this period onwards, Ottoman rulers were represented through official public buildings rather than the monumental mosques they built in the name of their legitimacy.²⁷⁹

The city of Diyarbekir, which was a provincial center during the Ottoman rule, also experienced administrative and spatial changes in line with the Tanzimat reforms. Throughout history, the development of Diyarbekir's urban area has been characterized by the administrative function of the citadel and settlements in the area surrounded by the city walls. In the early period of Ottoman rule, the city maintained its development with neighborhoods around mosques and bazaars built by governors. With the Tanzima Decree, the construction of public buildings required in accordance with the changing institutional structure began to appear in Diyarbekir as in other Ottoman cities. As in earlier periods, the state began to appear in the public sphere through the governors it appointed to the city, but with new instruments. In this era, the governors, equipped with various powers, began to change and transform the cities in accordance with the new image.

The first of these activities in the city of Diyarbekir began in 1868 with the construction of the Government House outside the city walls after Kurt İsmail Pasha was appointed. Subsequently, a barracks, mosque, agricultural school and fountain were built in the same area and formed the new administrative center of the city. This center actually aimed to determine the direction in which the city would evolve and develop in line with the Tanzimat ideology. As a reflection of the 19th century urban planning practice of opening wide roads between the focal points of the city, Elazığ Street was organized here to connect the old urban fabric to the new center. However, since the area surrounded by the city walls was densely built up during this period, new urban planning practices could not be implemented here and the main

²⁷⁹ Avci, 2007, pp. 233-240.

focus was directed outside the city walls. In addition, within the scope of Kurt İsmail Pasha's reconstruction activities until 1875, a national garden and an industrial school were built outside the city walls, encouraging the city to develop in this direction. Thus, the densely populated city was expanded outside the city walls with new administrative and public buildings.

From 1875 on, following the completion of Kurt İsmail Pasha's 7-year and 9-month term of office, the governors appointed were unable to perform their duties in a stable manner due to the turmoil in the state. In terms of the close relationship between reconstruction activities and governors, the activities carried out during this period were also not stable. Moreover, the government house, which meant the meeting of the state and the people in a new space, was moved inside the city walls in 1879 in line with the complaints of the people. Due to its distance from the center, the public did not embrace the administrative center built outside the city walls, and the governors of the period concurred with this view due to its distance from other administrative units. Therefore, the administrative services were provided in rented mansions for about 10 years as a new building could not be constructed. The first step in this direction was taken when Hasan Pasha took office in 1889 and completed the government mansion under construction in the citadel. With the addition of a prison and a military building during this period, the citadel regained its historical administrative function. The governors who took office in the following periods preserved and developed the value of the new administrative center in the citadel. In this regard, following the construction activities maintained by the governors with a collective approach until the beginning of the 20th century, the buildings of the courthouse, corps building, *umumi müfettişlik*, *maarif*, *defterdarlık* and *vakıflar müdürlüğü* were added to the administrative center. This administrative center and the structures located within it continued to be used with different functions during the Early Republican Period.

It was only in the second quarter of the 20th century that new streets were opened within the city walls as part of urban planning practices. In this period, population growth and the transformation of the city center, including residential areas, led to pressure for transformation. This pressure led to a reconstruction operation within the

historic urban fabric, which resulted in the opening of a new street from Dağkapı and İçkale to Urfakapı in 1916 and the demolition of the city entrance gate and part of the city walls in the north, resulting in a wide opening towards new development areas. These arrangements led to the opening of a street running parallel to the city walls internally between the north and west gates as a transportation axis within the city walls. In addition, the traditional trade axis on the north-south road axis shifted towards the new streets.²⁸⁰

The public buildings in the citadel of Diyarbekir were mostly in a ruined condition until recent years. In addition to the restoration works started in 2005, the dilapidated buildings were re-functionalized in 2014 as a result of the arrangements and landscaping works carried out in the area within the scope of the Attraction Centers Support Program. This historical site, which was the first settlement and administrative center of Diyarbekir, was opened to visitors as the İçkale Museum Complex in 2015, and the public buildings have distanced from their original context in terms of function and use. Today, excavations are still being carried out in the area and the historical texture is being unearthed.²⁸¹

²⁸⁰ Kejanlı and Dinçer, 2011, p. 99.

²⁸¹ İş, 2019, p. 116.

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APPENDICES

A. TURKISH SUMMARY / TÜRKÇE ÖZET

Bu çalışma, geç Osmanlı taşra yönetimindeki modernleşme sürecinin kentsel alan üzerindeki etkilerini, Diyarbakir'deki idari merkezler üzerinden değerlendirmektedir. Diyarbakir'de 19. yüzyılın ikinci yarısında valiler aracılığıyla inşa edilmeye başlanan hükümet konakları ve yeni kamu binalarının bir araya gelerek oluşturduğu idari merkezler ile kamusal mekanda yaşanan dönüşüm çalışmanın odağını oluşturmaktadır. Böylece çalışma, Diyarbakir'de idari merkezlerin oluşumu ve dönüşümü üzerinden devletin kentsel mekânın yeniden şekillenmesine müdahalesini ortaya koymayı amaçlamaktadır.

Tarih boyunca siyasi iktidarlar toplum nezdindeki gücünü pekiştirmek için mekânı bir araç olarak kullanmakta ve bu nedenle kentlerin mekânsal organizasyonunu belirlemeye yönelik doğrudan ya da dolaylı politikalar geliştirmektedir. Osmanlı devletinde tüm tarihsel dönemler boyunca geçerli olan bu durum, 19. yüzyıla gelindiğinde çok daha dikkat çekici bir boyut kazanmıştır.²⁸²

Osmanlı İmparatorluğu 14. yüzyıldan 18. yüzyıla kadar benzersiz bir adem-i merkezîyetçi yönetim tarzı uygulamış ve vilayetlerin yönetiminde yerel görevlilere önemli yetkiler vermiştir. Tımar sistemi tarafından işlevselleştirilen taşra idari sistemi askeri ve adli alanlara bölünmüştür. Bey'ler eyaletleri, sancakları ve tımarları yönetirken, kadılar kazaların ve nahiyelerin yönetimini denetlemiştir. Böylece kadılar şehirlerdeki adli, idari ve belediye işlerinden sorumlu olarak taşra yönetiminin önemli figürler haline gelmişlerdir. Kadılara bağlı olan vakıflar, belediye hizmetlerini yönetmek, camiler başta olmak üzere, okullar, hastaneler inşa etmek ve bu tesislerin bakımını yapmak suretiyle kamusal alan düzenlemelerinde önemli roller oynamışlardır.

²⁸² Avcı, 2007, p.233

Osmanlı tarihinde siyasi milat olarak kabul edilen Tanzimat sonrası dönem, devletin yeni örgütsel araçlarla merkezileşmesi ve aynı zamanda modernleşmesine tanıklık etmiştir. Ortaya çıkan yeni kurumlar ile daha önce devletin işlevleri dışında görülen birçok kamu hizmet alanının doğrudan devlet bünyesine katılımı sağlanmıştır. Böylece, bir zamanlar kadıların sahip olduğu yetkiler yerini yapılan düzenlemeler ile taşra kentlerindeki yeni meclislere ve kurumlara bırakmıştı. Tanzimat'ın ilanının ardından vilayetlerde reformlar kademeli olarak uygulanmaya başlandı. Yapılan düzenlemelerle vilayetlerde yeni meclisler kuruldu. Başlangıçta yerel seçkinlere ve merkezden atanan memurlara ağırlık verilse de sonunda valilerin konumları kent yönetiminin zirvesine taşındı. Valiler, siyasi işleri, kolluk kuvvetlerini, bayındırlık işlerini, vergi toplamayı, eğitimi ve güvenliği denetlediler. Sonuç olarak, bu yeni idari düzenlemeler altında taşra yönetim organizasyonu değişti ve bu duruma paralel olarak modernleşen yönetim tarzı kentsel alanların değişimini de gerekli kıldı.

Osmanlı İmparatorluğu'ndaki reform hareketleri ve kentsel yeniden yapılanma çabaları, kentsel alanların uygulama için hem işlevsel hem de ideolojik alanlar olarak hizmet etmesiyle derin bir şekilde bütünleşmiştir. Geç dönem Osmanlı şehirleri, devletin modernleşme girişimlerini yansıtan düzenlemeler ve yeni kurumlar aracılığıyla organize edilmiş ve geliştirilmişti. Bu dönemde yayımlanan bir dizi imar düzenlemeleri ve kanunlar ile Osmanlı kentleri yeni yollar, akslar, plan düzenleri ve bina kodlarının oluşturulması da dahil olmak üzere sayısız dönüşümler geçirdi. Ancak mevcut kent dokusu içindeki uygulamalar sınırlı kalmış, öncelikle yangın ve deprem bölgeleri ile kamusal alanlardaki ulaşım akslarının yeniden düzenlenmesine odaklanılmıştı. Öte yandan devletin kentsel alana müdahalesi yasal düzenlemeler ve belediyeleri de içeren yeni kurumsal örgütlenmelerle sınırlı kalmadı. Tanzimat reformlarının öngördüğü merkezileşme sürecinde yeniden örgütlenen idari yapı, doğal olarak kent dokusuna ve kentlerdeki yapı tiplerine de yansımıştır.²⁸³

Bu süreçte Osmanlı kentlerinin mekânsal yapısında o zamana kadar bulunmayan yeni mimari öğeler ortaya çıkmış ve kamu binaları kavramı dini yapılardan idari yapılara doğru değişim geçirmekteydi. Bu dönemde öncelikle başkentte ortaya çıkan

²⁸³ Avcı, 2010, p. 202.

ve ilerleyen süreçlerde taşrada inşa edilen kamu binaları çoğunlukla hükümet konakları olmakla birlikte, askeri kışlalar, hapishaneler, adliyeler, eğitim yapıları ve saat kulelerinden oluşuyordu. Bu binalar bir araya gelerek idari merkez olarak bilinen yeni bir kamusal alan oluşturdu. Bu süreçte kentin eski merkezine ya orada inşa edilen yeni idari yapılarla daha karmaşık bir işlev yüklendi ya da yeni idari binaların kentin başka bir bölgesinde toplanmasıyla yepyeni bir yönetim merkezleri ortaya çıktı.²⁸⁴ Dolayısıyla yeni idari merkezler, Osmanlı kentlerindeki kamusal alan olgusunda kapsamlı bir değişimin ortaya çıkması anlamına geliyordu. Aynı zamanda, siyasi iktidarın meşruiyetini sergileme ve devletin kendisini somutlaştırma biçimlerinde önemli bir değişimi ortaya koymaktaydı. Bu dönemden itibaren Osmanlı hükümdarları meşruiyetleri inşa ettirdikleri anıtsal camiler yerine resmi kamu binaları aracılığıyla temsil edilmişlerdir.²⁸⁵

Tanzimat döneminin merkezîyetçi yaklaşımıyla birlikte kişiselleşmiş yerel iktidar olgusu yerini merkezden atanan bürokratik yöneticilere bırakmış, konut ve işyeri ayrımı yerleşmeye başlamıştır. Devlet, idari birimlerin toplandığı hükümet konakları ile sembolleşmiştir. Hükümet konakları, vilayet, sancak ve kazaların tüm resmi işlerinin yürütüldüğü devlet kompleksleri olarak hizmet vermekteydi. Başlangıçta hükümet konakları içinde bütünleşen bu birimler zamanla ayrı binalara kavuşmuşlardır. Genellikle yatay olarak gelişen dikdörtgen planlı hükümet konakları iki ya da üç katlı olarak inşa edilmişlerdir. Dönemin mimari akımlarının etkisiyle, dönemin kamu yapılarında yaygın olarak tanınan bir tür neo-klasik üslup olan imparatorluk üslubu uygulanmıştır. Böylece yapı, sultanın otoritesi ve şehir üzerindeki himayesi ile ilişkilendirilmiştir.

Araştırmanın örneklem alanını teşkil eden Diyarbakir, antik çağlardan beri Helen, Roma, Bizans, İslam medeniyetlerinin etkilerine tanıklık eden önemli bir merkez olmuştur. 16. yüzyıldan itibaren Osmanlı egemenliğine girerek Doğu Anadolu'nun yönetim merkezi haline gelmiştir. Osmanlılar, Klasik dönem boyunca şehrin kapsamlı bir şekilde yeniden inşasına özel önem verdiler. Bu dönemde suriçinde

²⁸⁴ Aktüre, 1985, p. 896.

²⁸⁵ Avcı, 2007, p. 240.

camiler, hanlar, hamamlar ve pazar yerleri inşa edildi. Böylece, Diyarbakir'in kentsel dokusu bu kamu yapılarının etrafında gelişen mahallelerle yoğunlaşmaya başladı. Tarihi yönetim merkezi olan içkalede ise yöneticilerin konak ve sarayları da bulunuyordu. Tanzimat dönemine kadar Diyarbakir şehri, kendisini bir baştan bir başa çevreleyen surların içinde gelişmek zorundaydı. Şehrin surlarla çevrilmesi hem güvenlik açısından büyük fayda sağlamış hem de Diyarbakir'in düzenli bir şekilde gelişmesini sağlamıştır.

Tanzimat'la birlikte değişen kurumsal yapıya uygun olarak ihtiyaç duyulan kamu binalarının inşası diğer Osmanlı şehirlerinde olduğu gibi Diyarbakir'de de kendini göstermeye başladı. Bu dönemde çeşitli yetkilerle donatılan valiler, şehirleri yeni imaja uygun olarak değiştirmeye ve dönüştürmeye başladılar. Diyarbakir kentindeki bu faaliyetlerin ilki 1868 yılında Kurt İsmail Paşa'nın vali olarak atanmasının ardından surların dışında Hükümet Konağı'nın inşa edilmesiyle başladı. Ardından aynı alanda bir kışla, cami, ziraat mektebi ve çeşme inşa edilerek şehrin yeni idari merkezi oluşturuldu. Bu merkez aslında Tanzimat ideolojisi doğrultusunda şehrin evrileceği ve gelişeceği yönü belirlemeyi amaçlıyordu. Kentin odak noktaları arasında geniş yollar açma şeklindeki 19. yüzyıl kent planlama pratiğinin bir yansıması olarak, eski kent dokusunu yeni merkeze bağlamak üzere Elazığ Caddesi açıldı. Ayrıca Kurt İsmail Paşa'nın 1875 yılına kadar sürdürdüğü imar faaliyetleri kapsamında sur dışında bir millet bahçesi ve bir sanayi mektebi inşa edilerek şehrin bu yönde gelişmesi teşvik edilmişti. Böylece yoğun nüfuslu şehir, yeni kamu binaları ile surların dışına doğru genişletilmeye başlamıştı. Üstelik, Kurt İsmail Paşa'nın Diyarbakir valiliği, imar faaliyetlerinin yanı sıra şehrin ulaşım, haberleşme, eğitim, kültür, ticaret ve tarım gibi birçok alanda gelişmesine katkıda bulundu.

Kurt İsmail Paşa'nın 7 yıl 9 aylık görev süresini tamamladığı 1875'ten itibaren atanan valiler, devletin içinde bulunduğu iç ve dış çalkantılar nedeniyle görevlerini istikrarlı bir şekilde yerine getirememişlerdir. İmar faaliyetleri ile valiler arasındaki yakın ilişki açısından bu dönemde yürütülen faaliyetler de istikrarlı olamamıştır. Üstelik Kurt İsmail Paşa'nın valiliği döneminde inşa edilen, devlet ile halkın yeni bir mekânda buluşması anlamına gelen, hükümet konağı, halkın şikâyetleri doğrultusunda 1879 yılında suriçine taşınmıştır. Merkeze uzaklığı nedeniyle halk sur

dışında inşa edilen yönetim merkezini benimsememiş, dönemin valileri de diğer idari birimlere uzaklığı nedeniyle bu görüşe katılmışlardır. Bu nedenle yeni bir bina inşa edilemediği için idari hizmetler yaklaşık 10 yıl boyunca kiralanan konaklarda verilmiştir. Bu yöndeki ilk adım 1889 yılında Hasan Paşa'nın göreve gelmesi ve kale içinde inşa edilmekte olan hükümet konağını tamamlamasıyla atılmıştır. Bu dönemde bir hapishane ve bir askeri binanın da eklenmesiyle kale tarihi idari işlevine yeniden kavuşmuştur. Sonraki dönemlerde göreve gelen valiler de kaledeki yeni idari merkezin değerini korumuş ve geliştirmişlerdir. Bu bağlamda, 20. yüzyılın başlarına kadar valiler tarafından kolektif bir yaklaşımla sürdürülen inşa faaliyetlerinin ardından adliye, kolordu binası, umumi müfettişlik, maarif, defterdarlık ve vakıflar müdürlüğü binaları idari merkeze eklenmiştir. Bu idari merkez ve içinde yer alan yapılar Erken Cumhuriyet Dönemi'nde de farklı işlevlerle kullanılmaya devam etmiştir.

Diyarbakir içkale'de bulunan kamu binaları son yıllara kadar çoğunlukla harap durumdaydı. 2005 yılında başlatılan restorasyon çalışmalarına ek olarak 2014 yılında alanda yapılan düzenleme ve peyzaj çalışmaları sonucunda kimi yıkılmış kimi de bakımsız durumdaki bu binalar yeniden işlevlendirildi. Diyarbakir'in ilk yerleşim ve yönetim merkezi olan bu tarihi alan 2015 yılında İçkale Müze Kompleksi olarak ziyarete açılmış, kamu binaları işlev ve kullanım açısından özgün bağlamından uzaklaşmıştır. Günümüzde bu alanda halen kazı çalışmaları yapılmakta ve tarihi doku gün yüzüne çıkarılmaya çalışılmaktadır.²⁸⁶

²⁸⁶ İş, 2019, p. 116.

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Bölümü / Department : Mimarlık Tarihi / History of Architecture

TEZİN ADI / TITLE OF THE THESIS (İngilizce / English): MODERNIZATION OF ADMINISTRATION AND URBAN SPACE IN LATE OTTOMAN PROVINCIAL CITIES: ADMINISTRATIVE CENTERS OF DİYARBEKİR

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