

Edirne whilst the fleet attacked and plundered Cephalonia (see Peçewî, *Ta'rikkh*, Istanbul 1283/1866-7, i, 194-200; Hâdîdjî Khalîfa, *Tuhfat al-kibâr*, tr. J. Mitchell, *History of the maritime wars of the Turks*, London 1831, 55-8, drawing on the *Ghazawâl-nâma* of Sayyid Murâd, see Bibl. to KHAYR AL-DİN PASHA, BARBAROSSA). The second and last attempt took place in 1128/1716 under Ahmed III, towards the end of the Ottoman reconquest of the Morea [q.v.] from Venice, when the attack was led from the land by the Ser'asker Çara Muştafâ Paşa and from the sea by the Kapudan-i Deryâ Mehmed Paşa, and was again unsuccessful (Râshid, *Ta'rikkh*, Istanbul 1282/1865-6, iv, 186, 189, 246).

*Bibliography*: given in the article; for a good general account of Corfu's history, see *Enciclopedia Italiana*, art. *Corfû*, and for the two Ottoman campaigns, Danişmend, *İzahlı osmanlı tarihi kronolojisi*, ii, 195-6, iv, 9. (Ed.)

KORITZA [see KORÇA].

**KORKUD B. BAYAZİD**, ABU 'L-KHAYR MUHAMMAD (874-919/1470-1513), Ottoman prince and eldest of the eight sons of Sultan Bayazid II [q.v.]. He was born in Amasya where his father was governor (Latîfi, *Tadhkîra*, 66; Nishândjî Mehmed Paşa, *Ta'rikkh*, 181; Cf. Kemâl-paşa-zâde, *Tawârikkh-i âl-i 'Othmân*, Millet ms. 32, f. 23 etc., and Hüseyin Hüsameddin, *Amasya tarihi*, iii, 226). He spent his childhood and had his early education in the Old Palace at Istanbul in the care of his grandfather Mehmed II, after whose death in 886/1481 he was briefly placed on the throne, for some 17 days, by the Janissaries until his father returned from Amasya to assume power. Later, Korkud returned to Amasya and in 896/1491 was appointed governor of Sarukhân. His request to have the governorship of Bergama instead of Manisa was refused by his father, and perhaps upon the suggestion of his brother Ahmad, governor of Amasya now, he was transferred to the governorship of Tekke and Antalya in 907/1502. Shortly afterwards, the *sandjak* of Hamîd with a *khâşş* of 843,363 *akçes* and the *ze'âmet* of Lâzkiyye, amounting to 100, 721 *akçes*, were added to his personal *khâşş* of 837,091 *akçes* (see the *fermân* of Dhu 'l-Ka'da 908/May 1503 in Topkapu Saray arşivi E. 6356).

The fact that his father and the leading state dignitaries, headed by the Grand Vizier Khâdim 'Alî Paşa, favoured Ahmad as heir to the throne offended Korkud, and cause him to withdraw into seclusion on Antalyan coast (Muharram 914/May 1508; see 'Alî, *Kunh al-akhbâr*, Istanbul Univ. Libr., Tkish. ms. 5959, ii, f. 152), despite his *khâşş* being increased to 2,502,755 *akçes* (for the *fermân* dated 5 Sha'bân 914/29 November 1508 and sent to Korkud, see TKSA E. 6357). He obtained permission to go on the Pilgrimage, and left for Egypt with 50 men and 87 slaves in Muharram 915/May 1509, sailing with five ships under the Ra'îs Ak-bash. He landed at Damietta after five days and arrived in Cairo on 9 Safar/29 May (for details, see 'Alî, f. 153), but did not feel that he was wholly welcome (details in TKSA, various letters in dossier No. 6684). However, it is clear from the Mamluk sultan's letters to Bayazid II that he was pleased to welcome Korkud, but after a month was able to convince the latter to return, in the light of "a son's obedience due to his father". Korkud received the promise of restoration to his governorship, and set sail back to Turkey.

Despite an attack by the Knights of Rhodes on his Egyptian escort off the shores of Tekke at the end of 916/beginning of 511, Korkud was able to get

through to Antalya and to send a warning letter to Sayyid Yûnus, who was coming on later from Egypt with baggage, to postpone sailing in order to avoid attacks by the Knights (TKSA, letter in dossier No. 6684). It is recorded that his health deteriorated on his return and that he asked for treatment from the physician 'Alâ' al-Dîn (letter to the Viziers in *ibid.*). Meanwhile, he was dismayed to hear of the appointment of his younger full brother Selim to Sarukhân (TKSA E 5587 in *ibid.*), and he immediately left Antalya for that province (Dhu 'l-Hidjja 916/March 1511). His sudden departure from Tekke brought about the outbreak of a Shi'î-inspired rising under Shâh Kûlî in that province, and the Grand Vizier Khâdim 'Alî Paşa had to be sent to suppress it.

Meanwhile, Korkud was being informed of Selim's movements, and sent a letter to the latter adjuring him not to act precipitately (TKSA dossier 6684). At the same time, he was aware of Ahmad's ambitions for the throne. Certain of the court officials, aware of Bayazid's intention to proclaim Selim the heir, invited Korkud to the capital. He travelled to Istanbul in disguise and went to the mosque of the Janissaries, seeking their support in a bid for the throne. Although they held him in respect, they considered him less capable as a potential ruler than Selim. Selim arrived at Istanbul on 22 Muharram 918/19 April 1512 in order to forestall Ahmad [for details, see BAYAZİD II], and ascended the throne on the abdication of his father. He then gave Korkud the governorship of the island of Midilli, together with Sarukhân again (Sa'd al-Dîn, *Tâdj al-tawârikkh*, ii 204). But Korkud also demanded the *sandjaks* of Aydın, Manisa and Tekke, so that Selim, considering him a threat to the throne's stability, marched secretly to Manisa and surrounded Korkud's palace there. Korkud managed to escape with his confidant Piyâle, disguised, but was betrayed by the governor of Tekke Kâsim Beg and caught near Antalya. He was strangled in his sleep by the *Kapîdjî-bashi* Sinân Beg's men at Egrigöz on the way back to Bursa, and was buried near Orkhân Ghâzi's tomb in Bursa (Muharram 919/March 1513; Sa'd al-Dîn, ii, 230 ff.).

Korkud was highly educated, and skilled as a poet and musician, being able to play many types of musical instrument (Sehî, *Tadhkîra*, 18). His verses, written under the pen-name or *takhalluṣ* of Ḥarîmî, were collected into a *diwân*. He wrote several works in Arabic, including commentaries and *hâshiyas*. His extant works include: (1) *Waṣîlat al-ahbâb* (dated 15 Safar 915/4 June 1509, autograph in Aya Sofya 3529); (2) *Hall ishkal al-afkar fi hill amwâl al-kuffâr* (Aya Sofya 1142); (3) *Da'wat al-naṣf al-ḥâlîha ıla 'l-a'mâl al-ṣâlîha* or *Kitâb al-Ḥarîmî fi 'l-taṣawwuf* (thus in the ms. copy of R. Yelkenci; in Aya Sofya 1763, this is simply called *Kitâb fi 'l-taṣawwuf*); (4) *Sharḥ alfâz kufr* or *Hâfiz al-insân 'an lâfîz al-aymân* (Aya Sofya 2289); (5) *Korkudîyya* or *Fatâwâ-yi Korkudkhâniyya* (see *Kashf al-zunun*, ii, 1228); and (6) *Diwân* (Millet 104).

*Bibliography*: Apart from references already given in the article, see Luṭfi Paşa, *Tawârikkh-i âl-i 'Othmân*, Istanbul 1341; Mehmed b. Mehmed, *Nukhbat al-tawârikkh wa 'l-akhbâr*, Istanbul 1276; Bursalî Belîgh, *Güldeste-yi riyâd-i 'irfân*, Bursa 1302; Bursalî Mehmed Tâhir, 'OM, ii, 382-3; Von Hammer, *Histoire*, iv, 95 ff., 118 ff., 150 ff.; idem, *Gesch. der osmanischen Dichtkunst*, i, 158; E. J. W. Gibb, *Hist. of Ottoman poetry*, iii, 37; M. Tayyid Gökbilgin, *IA* art. *Korkut*, of which the present article is a shortened adaptation.

(M. TAYYIB GÖKBILGIN)