



HAMZA NĪGARĪ

HAMZA NĪGARĪ (Ḥamza Negāri) **Ḥāji Mir Ḥamza Efendi b. Mir Pāšā**, Sufi and poet from Azarbaijan, who wrote in both Persian and Turkish (1220 or 1230-1304/1805 or 1815-1886). The sources differ concerning Negāri's date and place of birth. After completing his education in the towns of Šaki and Šamāki in Širvān, Negāri set out for Harput in order to join the Kāledi branch of the Naqšbandi Sufi order, which was then spreading rapidly in the Caucasus. From Harput he proceeded to Sivās, then returned to Qarābāg with Esmā'il Širvāni, a successor of Mawlānā Kāled Baġdādi, eponym of the Naqšbandiya-Kālediya. When the Russians invaded Dāġestān, Negāri returned to Sivās together with Esmā'il Širvāni, and then accompanied him to Amasya. After visiting Rumi's tomb in Konya and performing the pilgrimage to Mecca, he returned to Qarābāg to propagate Naqšbandiya-Kālediya Sufism on behalf of Esmā'il Širvāni. At the outbreak of war between the Ottomans and the Russians, Negāri led his followers to Kars (Qārş) to fight on the side of the Ottomans. After the war, he lived in turn in Erzurum, Istanbul, and Amasya, teaching at Amasya, until a difference of opinion with the local mufti compelled him to leave for Harput, where he died. He was buried in Amasya next to the mosque that his followers had been building for him.

Negāri's penname derives from an ideal beloved (*negār*) of whom he once dreamed, but it was only after his initiation into Sufism that he began to write poetry. His Persian poetry (*Divān*, Istanbul, 1301/1884 and 1329/1911), which is strongly influenced by the works of Rumi, Jāmi and Ḥāfez, is of mediocre quality, while his Turkish verse is influenced by the poetry of Fożūli. He wrote



two *matnawisin* Turkish, the *Negār-nāma* (Istanbul, 1305/1887), a didactic Sufi work, and the *Āy-nāma* (Istanbul, n.d.), which is a celebration of the qualities of tea, modeled on Fozūli's *Bang-o bāda* (Hashish and Wine).

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