

TWENTY-EIGHT

SHAYKH NIẒĀM AL-DĪN THĀNĪSARĪ ؒ



DATE OF DEATH: 8th or 24th Rajab 1035 AH, 1036 AH or 1024 AH  
PLACE OF BURIAL: Balkh

Shaykh NiẒām al-Dīn Thānīsārī ؒ was the nephew and son-in-law of Shaykh Jalāl al-Dīn Thānīsārī ؒ and also received *khilāfa* from him in his order. His father, Shāh ‘Abd al-Shakūr ؒ, was also a *khalīfa* of Shaykh Jalāl al-Dīn Thānīsārī ؒ.

Shaykh NiẒām al-Dīn Thānīsārī ؒ was an epitome of both exoteric and esoteric knowledge. Apart from the knowledge of divine recognition and enigmas, he was a bearer of alchemic knowledge. It was for this reason that those jealous of him were more malicious and spiteful towards him. He was banished from India on two occasions, based on the complaints forwarded to King Akbar regarding him. The first time he stayed in Ḥaramayn in exile and the second was in Transoxiana.

When his people complained to the governor of Balkh, he too intended to banish him, but the Noble Prophet ﷺ stopped him from doing so, in a dream. Owing to this dream, the governor of Balkh became a firm believer in him and also pledged allegiance to him.

Shaykh Jalāl al-Dīn Thānīsārī ؒ passed all his authorised disciples and seekers to Shaykh NiẒām al-Dīn Thānīsārī ؒ, during his own lifetime. The learned gave him the title ‘Saint Fashioner’, for a single sight of his was sufficient to make someone a man of

spiritual presence and a saint endowed with visions (*kashf*). The practice of Shaykh Niẓām al-Dīn Thānīsārī ؒ was to recite Allāh three to four hundred times in one breath. Exclusive illuminations would appear to him, to the extent that [he would witness] angels participating in ṣalāh in human form and he would lead them in ṣalāh.

He also wrote books. He wrote *Sharḥ Sawāniḥ al-Ghazālī*, two commentaries on *Lama'āt* (one in Makka and one in Madīna), *Riyāḍ Qudsī*, *Tafsīr Niẓāmī*, *Risāla Ḥaqīqat* and *Risāla Balkhiyya*.