



ḤASAN II

ḤASAN II, 'ALĀ DEKREHE'L-SALĀM, Nezāri Isma'ili Imam and the fourth ruler of Alamut (557-61/1162-66). Born in 520/1126, Ḥasan II, whom the Nezāris call 'alā Dekrehe'l-salām (on his mention be peace), succeeded to the leadership of the Nezāri Isma'ili *da'wa* and state on the death of the third ruler of Alamut, Moḥammad b. Bozorg-Omid on 4 Rabi' I 557/21 February 1162. Ḥasan is said to have developed an early interest in learning Isma'ili doctrines as well as studying philosophical and Sufi writings. In particular, he became well-versed in *ta'wil*, or esoteric exegesis, which had been applied by the Isma'ilis to Koranic passages as well as the commandments and prohibitions of the *šari'a* (Islamic law). Already in the time of Moḥammad b. Bozorg-Omid (532-57/1138-62), Ḥasan II had acquired followers who regarded him as the Imam promised by Ḥasan-e Šabbāḥ (q.v.), the first ruler of Alamut. Left without a manifest Imam since Nezār b. al-Mostaṣer's death in 488/1095, the Nezāris had acknowledged Moḥammad b. Bozorg-Omid and his predecessors at Alamut merely as *dā'is* and *hojjas*, or chief representatives, of their hidden Imams.

The most important event of Ḥasan II's brief reign was his declaration of the *qiāma* (the Resurrection), which initiated a new phase in the history of the Nezāris of the Alamut period (483-654/1090-1256). After making careful preparations, in a solemn ceremony at Alamut on 17 Ramaẓān 559/8 August 1164 in the presence of representatives from different Nezāri territories who had been summoned there, Ḥasan II delivered a *koṭba* and passed on new instructions from the hidden Nezāri Imam; according to these instructions the



Nezāris had now been brought to the *qiāma*—the Resurrection was upon them. Soon afterwards, on 28 Du'l-qa'da 559/18 October 1164, a similar ceremony was held at the castle of Mo'menā-bād to the east of Birjand, the local headquarters of the Nezāris in Qohestān. On that occasion Ḥasan II's new declarations were read out to the representatives of the Nezāris of that region by Ra'is Moẓaffar, the *moḥtašam*, or chief, of the Qohestāni Nezāris. The ruler of Alamut had now also announced that, just as previously the Fatimid al-Mostaṣfer had been God's *kalifa* on earth, so now Ḥasan II himself was that *kalifa*. In other words, Ḥasan II had now also claimed the Nezāri Imamate for himself, at least implicitly. Subsequently Ḥasan II in his epistles (*foṣul*) implied more clearly that he was the Imam, the son of an Imam from the progeny of Nezār b. al-Mostaṣfer, even though he had been considered to be the son of Moḥammad b. Bozorg-Omid. The contemporary Nezāris accepted this claim, which was reiterated more explicitly by Ḥasan II's son and successor Nur-al-Din Moḥammad. It fell to Rāšed-al-Din Senān (d. 589/1193), the most famous of the Nezāri *dā'is* in Syria and the original "Old Man of the Mountain" of the Crusaders, to declare the *qiāma* to the Syrian Nezāris soon after 559/1164.

By declaring the *qiāma* Ḥasan II had in effect announced the Last Day, when mankind would be judged and committed forever to either Paradise or Hell. Relying heavily on Isma'ili *ta'wil*, however, the *qiāma* and the end of the world as well as Paradise and Hell came to be interpreted symbolically in a spiritual sense: thus, it was eventually interpreted to mean the manifestation of the unveiled truth (*ḥaqiqa*) which had hitherto been hidden in the *bāṭen* or esoteric dimension of the Islamic message. This was made manifest in the person of the Nezāri Imam, who, as the enunciator of the *qiāma*, the "*qā'em al-qiāma*," held a rank even higher than that of an ordinary Imam. As a result, the members of the Ne-zāri community who acknowledged the Nezāri Imam were now capable of understanding the true esoteric meaning of the religious laws, and as such, Paradise was actualized for them in this world. At the same time, the non-Nezāris were henceforth cast into Hell, which was tantamount to spiritual non-existence. Joveyni, Rašid-al-Din, and Kāšāni, who are the main authorities on the history of the Persian Nezāri state, relate that, in line with the circumstances expected in the *qiāma*, the final eschatological *dawr* (q.v.; era of human history), Ḥasan II also announced the abrogation of the *šari'a*, which had been enforced rigorously by his predecessors at Alamut.

In view of the absence of contemporary Nezāri sources from the *qiāma* times and the negative bias of the non-Isma'ili sources on the subject it is difficult to



know for certain how the declaration of the *qiāma* was actually perceived by the Nezāris, who continued to regard themselves as Isma‘īli Shi‘ites. At any rate, Joveyni and other anti-Isma‘īli authorities, despite their hostile stances, do not report any instances of libertine and permissivist behavior amongst the Persian Nezāris immediately after the *qiāma*, even though the Nezāri leadership had now begun to stress the spiritual inner-interpretation of the law in preference to the blind observance of its literal meaning.

On Sunday 6 Rabi‘ I 561/9 January 1166, Ḥasan II ‘*alā Dekrehe*’-*l-salām* was stabbed to death in the castle of Lammasar (Lanbasar; west of Alamut) by Ḥasan b. Nā-māvar, a brother-in-law who opposed his new policies. Ḥasan’s son and successor, Nur-al-Din Moḥammad, devoted his own long reign (561-607/1166-1210) to a systematic elaboration of the doctrine of the *qiāma*.

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