



## NUR-AL-DIN MOḤAMMAD II B. ḤASAN

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**NUR-AL-DIN MOḤAMMAD II B. ḤASAN** (b. Šawwāl 542/March 1148; d. 10 Rabi' I 607/1 September 1210), Nezāri Isma'ili imam and the fifth lord of *Alamut*. He succeeded to the leadership of the Nezāri Isma'ili state (see *ISMA'ILISM* iii. *ISMA'ILI HISTORY*) and *da'wa* (see *DA'W*) at the age of seventeen, on 6 Rabi' I 561/10 January 1166, immediately upon the death of his father, *Ḥasan II*, to whom the Nezāris referred with the expression *'alā dekrehe'l-salām* (on his mention be peace). As was then customary for the lords of Alamut, Moḥammad II carried the honorific title of "Nur-al-Din." He reigned for forty-four years, longer than any other lord (*koḏāvand*) of Alamut, managing the affairs of the Nezāris, especially in Persia, from the central headquarters of the Nezāri state at the mountain fortress of Alamut.

Moḥammad II, who is reported to have been a scholar and prolific writer, reaffirmed his father's religious policies and devoted his long reign to a systematic articulation of the teachings related to the declaration of the *qiāma* (the Resurrection). The proclamation of the *qiāma* in 559/1164 had, indeed, initiated a new phase in the history of the Nezāris of the Alamut period (483-654/1090-1256). Nur-al-Din Moḥammad placed the current (*ḥāẓer*) Nezāri imam at the very center of the doctrine of the *qiāma*. The exaltation of the autonomous teaching authority of the present imam over that of any preceding imams now became the outstanding feature of Nezāri thought (see *Haft bāb*, pp. 4-42; tr. in Hodgson, pp. 279-324; Ṭusi, text pp. 81-83, 109-10,



134-36, 169-98; tr. pp. 70-72, 92, 109-11, 136-59; Daftary, 2007, pp. 358-62).

Furthermore, Moḥammad II explicitly claimed a Fatimid genealogy, as well as the Nezāri imamate, for his father and himself. He claimed that his father, Ḥasan II, was the son of a descendant of Nezār b. al-Mostaṣer, who had secretly found refuge in a village near Alamut. Thus, after a period of some seventy years following Nezār's death in 488/1095 in Cairo, the line of the Nezāri imams emerged openly, and the Nezāri Isma'īlis henceforth recognized the lords of Alamut, beginning with Ḥasan II, as their imams (Daftary, 2007, pp. 363-64, 630, n. 138).

Politically, the first three decades of Moḥammad II's reign were rather uneventful. Outside Syria, the Nezāris of the *qiāma* times generally ignored the Sunni world and did not have any encounters with their enemies. During the last fourteen years of his reign, however, the Persian Nezāris were once again engaged in petty warfare with their neighbors in Ṭabarestān, Qazvin, and Sistān. Rašid-al-Din (see [JĀME' AL-TAWĀRIK](#)) and other Persian historians also relate a story about how the Nezāris successfully persuaded the famous Sunni theologian Fakr-al-Din Rāzi (d. 606/1209) to refrain from condemning the Isma'īlis in public (Rašid-al-Din, ed. Dānešpažuh and Modarresi, pp. 170-73; ed. Rowšan, pp. 167-70; Kāšāni, pp. 208-10). The Nezāri Isma'īlis of Syria were more active at this time in terms of their own regional alliances and conflicts. There are also indications that a serious rift had then developed between Moḥammad II and Rāšed-al-Din Senān (d. 589/1193), the contemporary leader of the Syrian Nezāris (Lewis, pp. 231, 248-49, 262). Nur-al-Din Moḥammad II died, possibly of poison, on 10 Rabi' I 607/1 September 1210 and was succeeded at Alamut by his eldest son [Jalāl-al-Din Ḥasan](#).

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