



AWLIĀ'ALLĀH ĀMOLĪ

AWLIĀ'ALLĀH ĀMOLĪ, the author of the history of Rūyān, *Tārīk-eRūyān*, written about 760/1359. Nothing is known about his life except for a few data mentioned in his book. He was born and lived in Āmol in Māzandarān until 750/1349 when he fled because of the upheaval in the town following the murder of the last Bavandid king of Māzandarān, Faḡr-al-dawla Ḥasan, by the sons of Kīā Afrāsīāb Čalābī. Awliā'allāh had evidently been a partisan of the Bavandid and now sought refuge in Rūyān with the Ostandār Jalāl-al-dawla Eskandar (734/1334-761/1360) who was an active champion of a Bavandid restoration. He became closely attached to Eskandar's brother and later successor, Faḡal-dawla Šāh-Ġāzī (ruled 761/1360-781/1379), who at this time governed Nātelrostāq. The latter suggested to him writing his history of Rūyān. Awliā'allāh was evidently an Imami Shi'ite and mentions that he visited the tombs of the imams in Najaf, Karbalā', and Baghdad. Nothing is known about his life after the completion of his book.

The *Tārīk-eRūyān* is preserved in a single manuscript and has been edited twice, by 'Abbās Ḳalīlī (Tehran, 1313 Š./1934) and by Manūčehr Sotūda (Tehran, 1338 Š./1969). The text of the manuscript appears to be in some places in disorder and perhaps incomplete. The book was evidently composed under the reign of the Ostandār Eskandar whose name is regularly followed by formulas indicating that he was alive. There is no account of his death and of the succession of Šāh-Ġāzī, Awliā'allāh's patron. The last date mentioned in the main text is 759/1358. It is commonly assumed that the date of writing, 1 Moḡarram 764/21 October 1362, given at the end of the manuscript together



with some appended notes on much later events, marks the author's completion of his book, but this assumption must be questioned. For the early history of Rūyān, the author relied on various literary sources, most extensively on Ebn Esfandiār's *Tārīk-eṬabarestān*. For the history after the end of the latter work (ca. 613/1216), he provides a virtually unique account. It is, however, summary and inadequate, especially for the time before the author's life. The reliability even of the dates of reigns during that period must be considered doubtful.

The unpublished continuation of Ebn Esfandiār's *Tārīk-eṬabarestān* contained in most manuscripts of that book is known to be largely taken from Awliā'allāh's *Tārīk-eRūyān*. It has been suggested that Awliā'allāh himself composed and added it to the work of his predecessor. A close comparison, however, has not yet been made.

BIBLIOGRAPHY

Storey, I, p. 361.

Storey-Bregel, pp. 1070, 1072-73.

M. Sotūda, introd. to his edition of *Tārīk-eRūyān*. Ṣafā, *Adabīyāt* III/2, pp. 1303-04.

Search terms:

awlia allah amoli oliaa allah aamoli oulia allaah amoly