

The Structure and Composition of Mu‘jam Al-Udabā’

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Abstract: This study offers a statistical analysis of the structure and composition of Mu‘jam al-udabā’, a philologically rich work in the biographical (tarājim) genre authored by the renowned Arab traveler, geographer, and historian Yāqūt al-Ḥamawī. The research examines the organizational framework of the work, including its chapters, the total number of biographies (tarājim), and the number of biographical entries devoted to each individual. These elements are systematically compiled and analytically evaluated.

Keywords: Yāqūt al-Ḥamawī, Mu‘jam al-udabā’, volume, fihrist, grammarians, litterateurs.

Introduction: The scholarly dimensions of Yāqūt al-Ḥamawī’s Mu‘jam al-udabā’, particularly the author’s contributions as a litterateur and philologist, remain insufficiently explored in comprehensive academic research. Among the existing studies, Sh. Ahmad examined the fihrists (indices) of Mu‘jam al-udabā’, while I. Elmurodov investigated the significance of the work for the study of the history and literature of Khwārazm in the tenth–twelfth centuries. M. Javad authored a monographic study concerning omitted biographical entries (tarājim) from Mu‘jam al-udabā’.

In addition, scholars such as I. Nashshoshī and M. Javad published a series of academic articles on Mu‘jam al-udabā’ in Egyptian and Iraqi journals. Information concerning Ḥamawī and his Mu‘jam al-udabā’ is also found in Wafayāt al-a‘yān by Ibn Khallikān. In his account of Yāqūt al-Ḥamawī’s biography, Ibn Khallikān recorded that the author composed a four-volume work entitled “إرشاد الألباء إلى معرفة الأديب”.

Although in the editions prepared by D. S. Margoliouth and Iḥsān ‘Abbās the title appears as “إرشاد الأريب إلى معرفة الأديب”, this variation in naming, along with the fact that their published editions consist of two fewer volumes than those mentioned in earlier sources, constitutes an intriguing bibliographical detail

regarding the transmission history of the work.

In the introduction to his Mu‘jam al-udabā’, Yāqūt al-Ḥamawī writes: “إلا أنني قصدت صغر الحجم وكبر النفع” – Indeed, I intended it to be small in size yet great in benefit”. Despite this stated aim, Mu‘jam al-udabā’ represents the second largest work in the author’s corpus in terms of volume, following Mu‘jam al-buldān.

The most recent edition prepared by Iḥsān ‘Abbās, published in 1993 by Dār al-Gharb al-Islāmī, comprises seven volumes. The final volume does not contain the main text of the work; rather, the remaining six volumes constitute the edited and supplemented text of Mu‘jam al-udabā’ as established by Iḥsān ‘Abbās.

The text opens with a muqaddima (introduction). In accordance with the conventions of Muslim scholarly tradition, Yāqūt al-Ḥamawī begins with a concise ḥamd (praise of God) and na‘t (praise of the Prophet). He then explains his purpose in composing the book, expressing his deep devotion to literature and scholarship. He states that prior to his undertaking, he had not encountered a satisfactory work providing comprehensive information on the lives and intellectual contributions of litterateurs and scholars. He subsequently mentions earlier authors who had written in this field, listing their works and evaluating

both their merits and shortcomings.

Thereafter, he clarifies the categories of individuals included in his work, stating:

“وجمعت في هذا الكتاب ما وقع إلي من أخبار النحويين واللغويين ، والنسابين ، والقراء المشهورين ، والأخباريين ، والمؤرخين ، والوراقين المعروفين ، والكتاب المشهورين ، وأصحاب الرسائل المدونة ، وأرباب الخطوط المنسوبة والمعينة ، وكل من صنف في الأدب تصنيفاً ، أو جمع . في فنه تأليفاً ، مع إيتار الاختصار ، والإعجاز في نهاية الإعجاز .”

In this passage, he declares that he compiled in the book all the information available to him concerning grammarians, linguists, genealogists, renowned Qurʾān reciters, akhbārīs (transmitters of historical reports), historians, well-known warrāqs (scribes and copyists), celebrated secretaries and prose writers, authors of epistles, distinguished calligraphers, and all those who produced classificatory or authored works in the field of adab—while deliberately favoring brevity and conciseness in its most refined form .

Thereafter, Yāqūt al-Ḥamawī explains the methodological principles upon which he relied in composing Muʿjam al-udabāʾ. According to his own account, he organized the work alphabetically. He began with alif (ا), followed by bāʾ (ب), tāʾ (ت), and continued in this manner through the remainder of the Arabic alphabet.

For each litterateur, the author records the individual's name, patronymic (father's name), and kunya in full. When multiple entries share the same initial letter, priority is determined by the alphabetical order of the second letter. If the names are identical, the order follows the letters of the father's name. If this too is identical, precedence is given to the individual who died earlier. In Muʿjam al-udabāʾ, the alphabetical system is applied consistently and without observable deviation, thereby facilitating the retrieval of specific biographical and literary information.

At the end of each alphabetical section, a separate faṣl (subsection) is devoted to authors who were widely known by their laqab, nasab, or kunya, while their personal names were less commonly recognized. In these cases, Yāqūt begins the entry with the laqab, nasab, or kunya by which the individual was famous, while also providing the personal name and patronymic to ensure clarity and ease of identification for the reader.

The scope of the work is not confined to scholars of a

single polity or historical period. Rather, Yāqūt includes figures from major intellectual centers such as Basra, Kufa, Baghdad, the Hijaz, Yemen, Egypt, al-Shām, the Maghrib, Isfahan, Khurasan, and Transoxiana, among other regions. Notably, the work contains substantial material on numerous scholars from Transoxiana, some of whom Yāqūt met personally and from whose scholarship he directly benefited.

With regard to chronology, the arrangement of entries does not privilege scholars on the basis of fame or scholarly merit. Instead, the alphabetical structure remains the governing organizational principle throughout, serving primarily to facilitate efficient access to information.

Yāqūt also notes that he commenced the work with a section devoted to earlier grammarians (naḥwīs) and lesser-known intellectual figures, thereby establishing a comprehensive scholarly foundation at the outset of the compilation.

Muʿjam al-udabāʾ begins with a section devoted to grammarians (naḥwīs). In reference to the material he derived from this group, Yāqūt al-Ḥamawī writes:

“فقد جمعت من أخبار هذه الطائفة بين حكم وأمثال وأخبار وأشعار ونثر وآثار،

”وهزل وجد ، وخلاعة وزهد ، ومبك ومضحك ، وموعظة ونسك

“I have compiled from the reports of this group wisdom sayings, proverbs, historical accounts, poetry and prose, transmitted traditions; both humorous and serious discourse; both libertine and ascetic expressions; that which provokes tears and that which elicits laughter; as well as exhortations and materials pertaining to piety”.

From this statement, it becomes evident that the author presents, for each grammarian or intellectual, distinctive materials reflecting their intellectual character and literary production.

The first section of the work devoted to grammarians and thinkers is entitled:

“في فضل الأدب وأهله وذم الجهل وحمله”

(“On the Virtue of Adab and Its People, and the Blameworthiness of Ignorance and Bearing It”).

The author opens this section with a statement attributed to ʿAlī ibn Abī Ṭālib and proceeds to cite Prophetic ḥadīths concerning the virtue of knowledge and the reprehensibility of ignorance, as well as

transmitted reports from the Companions. He further substantiates the importance of *naḥw* (grammar) within the sciences by citing poets and scholars, providing illustrative examples that underscore its intellectual significance.

The second section of *Muʿjam al-udabāʾ* is entitled:

“في فضيلة علم الأخبار”

(“On the Excellence of the Science of Reports”).

In this section, the author begins by quoting *Abū al-Ḥasan ʿAlī ibn al-Ḥusayn* and includes several citations concerning the merits of *ʿilm al-akhbār* (the science of transmitted reports). He also adduces Qurʾānic verses to demonstrate the instructive and exemplary nature of historical knowledge.

Following the *muqaddima* and the initial two sections, the chapter of “Alif” (الألف) commences. The first volume of the work consists entirely of the “Alif” (الألف) chapter, which continues into the second volume. In accordance with alphabetical order, the chapter begins with the biography of *Ādam ibn Aḥmad ibn Asad al-Harawī* (أدم بن أحمد بن أسد الهروي).

The first volume contains 168 litterateurs and scholars. Of these, one bears the name *Ādam* (أدم), two are named *Abān* (أبان), forty bear the name *Ibrāhīm* (إبراهيم), one is *al-Athram* (الأثرم), and 124 are scholars whose names begin with *Aḥmad* (أحمد).

The second volume of *Muʿjam al-udabāʾ* begins with the continuation of the chapter “Alif” (الألف). The first biography presented therein is that of *Aḥmad ibn Muḥammad ibn al-Faḍl ibn Jaʿfar ibn Muḥammad al-Khazzāz* (أحمد بن محمد بن الفضل الخزاز). The number of scholars whose biographies appear in the second volume likewise amounts to 168, corresponding to the number recorded in the first volume.

Unlike the first volume, however, the second includes—besides the continuation of the “Alif” (الألف) chapter—the chapters “Bā” (الباء), “Tā” (التاء), “Thā” (ثابت), “Jīm” (الجيم), and “Ḥā” (الحاء).

Within the “Alif” (الألف) chapter of the second volume, 92 scholars are documented. This indicates that the “Alif” (الألف) chapter of *Muʿjam al-udabāʾ* contains a total of 260 biographical entries. Of the scholars listed under “Alif” in the second volume, 47 bear the name *Aḥmad* (أحمد). Consequently, the total number of scholars named *Aḥmad* in the work reaches 171.

Following *Aḥmad*, the entries include one scholar named *Akhthāʾ* (أختاء), two named *Usāma* (أثامة), ten named *Ishāq* (إسحاق), five named *Asʿad* (أسعد), one named *Aslam* (أسلم), twenty-three named *Ismāʿīl* (إسماعيل), one named *al-Aghar* (الأغر), one named *Amān* (أمان), and one named *Umayya* (أمية).

The chapter “Bā” (الباء) contains biographical entries for eight scholars: one named *Bazraj* (بزرج), one *Bishr* (بشر), one *Baqī* (بقي), two named *Bakr* (بكر), one *Abū Bakr* (أبو بكر), one *Bindār* (بندار), and one *Behzād* (بهزاد).

The chapter “Tā” (التاء) includes the biographies of two litterateurs: *Tammām ibn Ghālib* (تمام بن غالب) and *Tawfīq ibn Muḥammad* (توفيق بن محمد).

In the chapter “Thā” (الثاء), *Yāqūt* records eight scholars, seven of whom bear the name *Thābit* (ثابت), and one *Abū Tharwān* (أبو ثروان).

The chapter “Jīm” (الجيم) of *Muʿjam al-udabāʾ* comprises information on the lives and works of eighteen scholars. Among them are one *Jabr* (جبر), twelve named *Jaʿfar* (جعفر), one *Jald* (جلد), one *Junād* (جناد), one *Junāda* (جنادة), one *Jahm* (جهم), and one *Jawdī* (جودي).

In the chapter “Ḥā” (الحاء), the total number of scholars documented amounts to forty, while the number of biographical entries reaches forty-one. This discrepancy is due to the inclusion of two separate biographies for *al-Ḥasan ibn Aḥmad al-Hamadānī*. Of the forty scholars listed in this chapter, one is *al-Ḥārith* (الحارث), one *Ḥabashī* (حبشي), two *Ḥubaysh* (حبيش), one *Ḥassān* (حسان), thirty-five *al-Ḥasan* (الحسن), and one *Abū al-Ḥasan* (أبو الحسن).

The third volume of *Muʿjam al-udabāʾ* begins with the continuation of the “Ḥā” (الحاء) chapter. This volume contains a total of 257 biographical entries. The first biography presented therein is that of *al-Ḥasan ibn ʿAlī ibn al-Muʿammar al-Iskāfī* (الحسن بن علي بن المعمر الإسكافي). Within the continuation of the “Ḥā” (الحاء) chapter in this volume, 107 additional biographies are recorded. Thus, the “Ḥā” (الحاء) chapter of the work as a whole comprises 147 scholars.

In the third volume, twenty-six scholars bear the name *al-Ḥasan* (الحسن), while within the “Ḥā” (الحاء) chapter overall, the total number of *al-Ḥasans* (الحسن) reaches sixty-one. The name *Abū al-Ḥasan* (أبو الحسن) appears once in the third volume and twice in the “Ḥā” (الحاء) chapter as a whole.

In addition, the third volume includes forty-four scholars named al-Ḥusayn (الحسين), one Ḥurmala (حرملة), one Ḥasnūn (حسنون), one Ḥiṣn (حصن), five Ḥafṣ (حفص), one Abū Ḥafṣ (أبو حفص), one Ḥafṣa (حفصة), one Ḥafṣawayh (حفصويه), three al-Ḥakam (الحكم), one Abū al-Ḥakam (أبو الحكم), one Ḥakīm (حكيم), four Ḥammād (حماد), one Ḥimās (حماس), two Ḥamad (حمد), one Ḥamdān (حمدان), one Ḥamda (حمدة), one Ḥamrān (حمران), five Ḥamza (حمزة), three Ḥamīd (حميد), one Ḥamīda (حميدة), one Ḥayyān (حيان), and one Ḥaydara (حيدرة).

The chapter “Khā” (الخاء) contains information on twenty-six scholars of learning and literature: nine named Khālid (خالد), two Khaddāsh (خداش), one Kharrāsh (خراش), one Khirqa (خرقة), one Khuzayma (خزيمة), two al-Khidr (الخصر), one Khallād (خلاد), five Khalaf (خلف), two al-Khalīl (الخليل), one al-Khamīs (الخميس), one Khuwaylid (خويلد), and one Khayyār (خييار).

In the chapter “Dāl” (الدال), eleven biographies are compiled. This chapter includes five Dāwūd (داود), one Dī‘bil (دعبل), one Daghfal (دغفل), one Da‘wān (دعوان), one Abū al-Daḡīs (أبو الدقيس), and two Dukkayn (دكين), whose lives and literary contributions are presented therein.

The chapter “Dhāl” (الذال) is distinguished from the other chapters by containing only a single biography, namely that of Dhū al-Qarnayn ibn Nāṣir al-Dawla al-Ḥamadānī (ذو القرنين بن ناصر الدولة الحمداني). It is thus one of the chapters with the fewest biographical entries in the work.

The chapter “Rā” (الراء) includes twelve biographical entries. Among them are one Rāshid (راشد), three Rabī‘a (ربيعة), one Rizq Allāh (رزق الله), one Razīn (رزين), one Rusta (رستة), one Rafī‘ (رفيع), one Ramaḍān (رمضان), one al-Rammāh (الرماح), one Ru‘ba (رؤية), and one Rūh (روح).

In the chapter “Zāy” (الزاي), eighteen biographies are compiled. This chapter contains one Zākī (زاكي), one Zā‘ida (زائدة), one Zabān (زبان), one al-Zubayr (الزبير), two Zakariyyā (زكريا), one Zand (زند), one Zuhayr (زهير), one Ziyād (زياد), and eight Zayd (زيد).

The chapter “Sīn” (السين) comprises sixty-nine scholars, litterateurs, linguists, and other men of learning. Among them are one Sātkin (ساتكين), two Sālim (سالم), one al-Sā‘ib (السانب), one Suḥaym (سحيم), one Sirāj (سراج), one al-Sarī (السري), seven Sa‘d (سعد), one Sa‘dān (سعدان), twenty-three Sa‘īd (سعيد), two Abū Sa‘īd (أبو سعيد), one Sakan (سكن), one Abū Sufyān (أبو سفيان), three Salāma (سلامة), one Salmān (سلمان), one Silm (سلم), one

Salmawayh (سلمويه), three Salama (سلمة), thirteen Sulaymān (سليمان), one Sinān (سنان), four Sahl (سهل), and one Sahm (سهم).

In the third volume of Mu‘jam al-udabā’, Iḥsān ‘Abbās includes, under the chapter “Shīn” (الشرين), thirteen biographical entries. These comprise one Shāhfur (شاهفور), one Shibl (شبل), two Shubayb (شبيب), one Shubayl (شبييل), one Shaddād (شداد), one al-Sharqī (الشرقي), one Shāhfirūz (شهفروز), one Shimr (شمر), one Shahīd (شهيد), one Shahda (شهدة), one Shaybān (شيبان), and one Shīth (شيث).

The fourth volume of Mu‘jam al-udabā’ begins with the chapter “Ṣād” (الصاد). The first scholar mentioned therein is Ṣā‘id ibn al-Ḥasan ibn ‘Īsā al-Rubā‘ī (صاعد بن الحسن بن عيسى الربيعي). This volume contains a total of 197 biographical entries and includes the chapters “Ṣād” (الصاد), “Ḍād” (الضاد), “Ṭā” (الطاء), “Ẓā” (الظاء), and part of the chapter “‘Ayn” (العين).

Within the chapter “Ṣād” (الصاد), ten biographies are recorded: one Ṣā‘id (صاعد), six Ṣāliḥ (صالح), one Ṣaḥḥār (صاحار), one Ṣadaqa (صدقة), and one Ṣafwān (صفوان).

In the chapter “Ḍād” (الضاد), the lives of four scholars are presented, three of whom bear the name al-Ḍaḥḥāk (ضحاك), while one is Abū Ḍamḍam (أبو ضمضم).

The chapter “Ṭā” (الطاء) contains information on nine litterateurs. Among them are two Ṭālib (طالب), three Ṭāhir (طاهر), one Ṭirād (طراد), one Ṭarīḥ (طريح), and two Ṭalḥa (طلحة).

The chapter “Ẓā” (الظاء) consists solely of two biographies: one Zāfir (ظافر) and one Zālim (ظالم).

The chapter “‘Ayn” (العين) is among the most extensive sections of the work. In the fourth volume alone, it contains 172 biographical entries. These include one ‘Aṣim (عاصم), one ‘Ālī (علي), three ‘Āmir (عامر), one ‘Ibāda (عبادة), six al-‘Abbās (العباس), forty-five ‘Abd Allāh (عبدالله), one ‘Abd al-Jabbār (عبد الجبار), two ‘Abd al-Ḥamīd (عبد الحميد), one ‘Abd al-Raḥīm (عبد الرحيم), one ‘Abd al-Salām (عبد السلام), two ‘Abd al-‘Azīz (عبد العزيز), one ‘Abd al-Ghāfir (عبد الغافر), one ‘Abd al-Kāfi (عبد الكافي), one ‘Abd al-Karīm (عبد الكريم), one ‘Abd al-Laṭīf (عبد اللطيف), one ‘Abd al-Wāḥid (عبد الواحد), eight ‘Ubayd Allāh (عبيد الله), two ‘Ubayd (عبيد), one ‘Itāb (عتاب), nine ‘Uthmān (عثمان), one ‘Arīb (عريب), one ‘Azīz (عزيز), one ‘Asal (عسل), one ‘Aṭā’ (عطاء), one ‘Ikrima (عكرمة), one ‘Allāqa (علاقة), one ‘Allān (علان), one al-‘Alā’ (العلاء), one Abū ‘Alqama (أبو علقمة), and eighty-two scholars and litterateurs named ‘Alī

(علي).

The fifth volume contains a total of 174 biographical entries. It comprises the continuation of the chapter “‘Ayn” (العين), as well as the chapters “Ghayn” (الغين), “Fā” (الفاء), “Qāf” (القاف), “Kāf” (الكاف), “Lām” (اللام), and part of the chapter “Mīm” (الميم).

Within the fifth volume, seventy-two biographies appear under the chapter “‘Ayn” (العين). The combined total of biographies in the “‘Ayn” (العين) chapter across the fourth and fifth volumes thus amounts to 244. In the fifth volume, the entries continue with scholars named ‘Alī (علي), of whom forty-two are recorded in this section. The overall number of biographies of individuals named ‘Alī (علي) in the “‘Ayn” (العين) chapter reaches 124.

In addition, the “‘Ayn” (العين) chapter includes one Abū ‘Alī (أبو علي), one ‘Ammāra (عمارة), twelve ‘Umar (عمر), five ‘Amr (عمرو), one ‘Anbasa (عنيسة), one ‘Awāna (عوانة), one ‘Awf (عوف), one ‘Awn (عون), six ‘Īsā (عيسى), and one ‘Uyayna (عيينة).

The chapter “Ghayn” (الغين) contains only the biography of Ghanim bin Walīd al-Māliqī (غانم بن وليد المالقي). This chapter is the second with the fewest biographical entries.

The chapter “Fā” (الفاء) comprises twelve biographies of scholars. These include two Fāṭima (فاطمة), two al-Faḥ (الفتح) (in one of them, the “tā” (ت) appears in the “thā” (ث) form), and nine al-Faḍl (الفضل). A distinctive feature of this chapter is that it includes two biographies of a female scholar named Fāṭima.

The chapter “Qāf” (القاف) contains information on twenty scholars: one Qābūs (قابوس), two Qāsīm (قاسم), twelve al-Qāsīm (القاسم), one Qaṭāda (قتادة), one Qusam (قثم), one Qadāma (قدامة), one Qa‘nab (قعناب), and one Qanbal (قنبل).

The chapter “Kāf” (الكاف) presents six biographies. These are Komil (كامل), Kilūb (كلاب), Bintu-l-Kinīrī (بنت الكنيري), Kulthūm (كلثوم), Kīyṣūn (كيسان), and al-Kīyṣī (الكيسي).

The chapter “Lām” (اللام) includes three scholars: Luqayt bin Bakīr al-Mahāribī (لقيط بن بكير المحاربي), Lūt bin Mukhannaf al-Azdī (لوط بن مخنف الأزدي), and al-Lays bin al-Muzaffar (الليث بن مظفر).

In the fifth volume, the chapter “Mīm” (الميم) contains biographies of sixty-one litterateurs. Among them are

six al-Mubārak (المبارك), one Mubashshir (مبشر), one Mujālid (مجالد), one Mujāhid (مجاهد), three al-Muḥsin (المحسن), and forty-eight Muḥammad (محمد).

In the sixth volume of Mu‘jamu-l-udabā’, 276 scholars are documented. Additionally, after all chapters, there is a supplementary section (Mulḥaq, ملحق) that provides brief information on seven more literati. This volume begins with the continuation of the chapter “Mīm” (الميم). The first scholar in this section is Muḥammad bin Aḥmad bin Jawāmard al-Shīrāzī (محمد بن أحمد بن جوامرد الشيرازي).

In the “Mīm” (الميم) chapter of the sixth volume, 149 scholars named Muḥammad (محمد) are listed. Combined with the 48 Muḥammad entries from the fifth volume, the total number of scholars named Muḥammad in the “Mīm” chapter reaches 197. Other scholars documented in this chapter include: one Abū Muḥammad (أبو محمد), five Maḥmūd (محمود), one Mudrik (مدرك), one Murajjī (مرجي), one Marwān (مروان), one Mas‘ūd (مسعود), one Muṣaddiq (مصندق), one Muzaffar (مظفر), one al-Ma‘āfi (المعافي), one Mu‘āwiyah (معاوية), one Mu‘ammar (معمار), three al-Mufaḍḍal (المفضل), two Makkī (مكي), one Mamviyih (ممويه), one Mundūd (منداد), one Manẓar (منذر), four Manṣūr (منصور), one Manūchehr (منوچهر), one Mu‘rij (مورج), one Mūsā (موسى), one al-Mu‘mal (مؤمل), one Māwhūb (موهوب), one al-Mu‘yid (المؤيد), and two Maymūn (ميمون).

The chapter “Nūn” (النون) contains eighteen biographies: two Nāṣir (ناصر), one Nabū (نبا), one Najm (نجم), one Nushwān (نشوان), six Naṣr (نصر), two Naṣrullāh (نصرالله), two Naṣīb (نصيب), two an-Naḍr (النضر), and one Nahshal (نهشل).

In the chapter “Hā” (الهاء), twenty-three scholars are documented, including four Hārūn (هارون), one Hāshim (هاشم), nine Hibātullāh (هبة الله), five Hishām (هشام), two Hilāl (هلال), one Ḥamām (همام), and one al-Haysam (الهيثم).

The chapter “Wāw” (الواو) provides information on five scholars: one Wāṣil (واصل), one Wasīmah (وثيمة), one al-Walīd (الوليد), and two Wahb (وهب).

Finally, the chapter “Yā” (الياء) includes forty-six scholars and literati: two Yāqūt (ياقوت), twenty-six Yaḥyā (يحيى), two Yazīd (يزيد), four Ya‘qūb (يعقوب), one al-Yāmūn (اليمان), one Yamut (يموت), seven Yūsuf (يوسف), and three Yūnus (يونس).

At the end of the 6th volume, there is also the

“Mulhaq” (ملحق) – an additional appendix section, which contains supplementary information on 7 scholars. Among these scholars, 1 is Hamza (حمزة), 1 is Salama (سلمة), 1 is Soid (صاعد), 1 is Abduljabbor (عبدالجبّار), 1 is Abdussalom (عبدالحميد), 1 is Abdulhamid (عبدالسلام), and 1 is Abdulmalik (عبدالملك).

Analyses based on the text of Mu’jamu-l-udabā indicate that the chapters containing the largest number of biographical entries are Alif (الألف) (with 260 scholar biographies) and A’yn (العين) (with 244 scholar biographies). Conversely, the chapters with the fewest biographies are Zal (الذال) and Ghayn (الغين), each containing only a single scholar’s biography. Furthermore, regarding the frequency of scholars’ names in the work, those named Muhammad (محمد) number 197, those named Ahmad (أحمد) number 171, and those named Ali (علي) number 124.

The seventh volume of the publication of Mu’jamu-l-udabā does not include the text of the work itself. This volume is titled *Dirāsah fī Yāqūt wa Kitābihi Mu’jamu-l-udabā* – “A Study on Yāqūt and his Book Mu’jamu-l-udabā.” Under the title is the phrase *wa Yalīhā al-Fahāris al-Tafsīliyah* (و يليها الفهارس التفصيلية) – “followed by detailed indexes.” In this book, information is first provided on Yāqūt’s sources and literary references, followed by the detailed indexes of the work.

These indexes include: Qur’anic verses; Hadith sharīf; proverbs and narratives; letters, decrees, sermons, and wills; Qāriyaz (a classical poetic form in strict meter), qaṣīdas, and muṣawwaḥāt; rhyme schemes; Arjūz; names; peoples, tribes, and social classes; places; books; authorial references; cultures and ideas; literature and sources; and introductory notes in English – totaling 15 different index categories. These indexes serve to facilitate the reading of the work and expedite the retrieval of information within it.

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