

Mohammad Hossein Shahryar Through the Lens of Scholarly Analysis: A Co-Word Study of Persian Articles

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Received: December, 17, 2024; Revised: March, 13, 2025

Accepted: March, 20, 2025; Published: September, 1, 2025

Abstract

Purpose: The present study aims to identify the dimensions and conceptual network of Shahryar studies

Methodology: The applied study was conducted using co-word analysis, clustering, and network analysis techniques. The study population comprised 719 articles published from 1316 to October 1403 (1937–2024). Persian databases served as the primary sources, and scientometric software tools were employed for preprocessing and analysis.

Findings: The results identified 875 concepts within Shahryar studies. Furthermore, the knowledge in this domain was organized into 21 independent conceptual clusters. The conceptual map demonstrated that the network consists of 240 nodes, connected by 672 links. The resulting network exhibits a density score of 0.0996, indicating a fragmented structure with limited interconnectivity among concepts. Additionally, Shahryar studies were comparatively examined alongside 82 other poets across 149 shared concepts.

Conclusion: To date, Shahryar studies have addressed themes such as religious and ritualistic motifs, social themes, elements of naturalism, expressions of nationalism, mystical reflections, Persian ghazals, manifestations of resistance and endurance literature, human ethical traits, aesthetics, local and indigenous metaphors, moral advice, lyrical literature, nostalgia in poetry, stylistics, allusions, romantic themes, symbolism, mythological analysis, and semantic word studies.

Value: Shahryar's works reflect social, cultural, and mystical concerns, offering a multifaceted model that can inform the design of cultural and academic programs.

Keywords: *Mohammad Hossein Shahryar, Shahryar Studies, Co-Word Analysis, Concept Clustering, Conceptual Network Analysis*

How to Cite:

Ahmadi, H. (2025). Mohammad Hossein Shahryar Through the Lens of Scholarly Analysis: A Co-Word Study of Persian Articles. *Journal of Knowledge-Research Studies*, 4 (2): 91-110.

Doi: [10.22034/jkrs.2025.65067.1127](https://doi.org/10.22034/jkrs.2025.65067.1127)

URL: https://jkrs.tabrizu.ac.ir/article_19566.html?lang=en

Article Type: Original Article

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Publisher: University of Tabriz

E-ISSN: [2821-045X](#)

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Extended Abstract

Introduction: Mohammad Hossein Behjat Tabrizi, known as Shahryar, is a prominent contemporary Iranian poet who wrote in both Persian and Azerbaijani Turkish. Analyzing Shahryar's works and life provides insights into his intellectual framework, the dynamics of his poetry, and the conceptual networks within his scholarship. This study categorizes key themes, identifies emerging concepts, and highlights the breadth of research topics. Given the extensive body of research on Shahryar, a fresh analytical approach is essential. Exploring the conceptual domain of Shahryar studies offers researchers a clearer understanding of his literary trajectory and paves the way for future investigations into his works.

Purpose: This study aims to explore the conceptual dimensions of Shahryar studies to gain a deeper understanding of his literary and scholarly persona, identify key concepts in the critique of his works, analyze comparative literature, cluster research areas, and map the conceptual network in Shahryar research.

Methodology: : This applied study employed co-word analysis, clustering, and network analysis techniques. The study population comprised 719 articles published between 1316 to October 1403 (1937–2024). Persian databases as the primary research sources, and preprocessing and analysis were conducted using scientometric software tools.

Findings: The co-word analysis of these studies identified 873 concepts or keywords. Of these, over 72% (637 concepts) appeared only once, while approximately 70 concepts had frequencies ranging from 5 to 200 occurrences. The most frequently occurring concepts pertain to the comparative study of Shahryar's poetry, including themes such as "Ghazals," "Stylistics," "Critical analysis of the Heydar Baba Salam poem," his influence by prominent Iranian poets, "Romantic themes," "Biography," "Memoirs," "Naturalism in his poems," as well as "Romanticism," "Music," "Social themes in his poetry," "Qasidas," "Turkish poems," and "Resistance literature." These themes exhibit notably higher frequencies compared to other concepts in Shahryar research. Furthermore, intelligent clustering produced 21 primary conceptual clusters within the field of Shahryar studies.



Journal of
Knowledge-Research
Studies (JKRS)

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Serial Number 12

Table 1. The Conceptual Clusters Identified in Shahryar Studies

Cluster No.	Cluster Title
1	Comparative Literature and Religious Themes in Shahryar's Poetry
2	Manifestations of Naturalism in Shahryar's Poetry
3	Expressions of Nationalism in Shahryar's Poetry
4	Mystical Reflections in Shahryar's Poetry
5	Persian and Azerbaijani Ghazals in Shahryar's Poetry
6	Themes of Resistance and Endurance in Shahryar's Poetry
7	Human Ethical Traits in Shahryar's Poetry
8	Inner Music, Ethics, and Aesthetics in Shahryar's Poetry
9	Local and Indigenous Metaphors in Shahryar's Poetry
10	Moral Advice in Shahryar's Poetry
11	Lyrical Literature in Shahryar's Poetry
12	The Place of Contemporary Literature in Shahryar's Poetry
13	Nostalgia in Shahryar's Poetry
14	Stylistics of Shahryar's Poetry
15	Allusions and Literary Devices in <i>Divan-e Shahryar</i>
16	The Epic <i>Heydar Babaya Salam</i> by Shahryar
17	Symbolism in Shahryar's Poetry
18	Romantic Themes in Shahryar's Poetry
19	Symbolism and Mythology in Shahryar's Poetry
20	Social Themes and Approaches in Shahryar's Poetry
21	Semantic Word Studies in Shahryar's Poetry



**Journal of
Knowledge-Research
Studies (JKRS)**

Vol 4

Issue 2

Serial Number 12

The conceptual network of Shahryar studies comprises 240 nodes and 672 connections among the identified concepts. The overall network density is 0.0996, indicating a relatively sparse structure with limited interconnectivity among concepts. The analysis revealed 63 key connections with the highest co-occurrence frequencies, notably between "Poetry - Comparative Literature," "Hafez-Comparative Literature," and "Hafez-Ghazals." The concept "Poetry" exhibits the highest degree centrality (1.115), followed by "Comparative Literature" (0.505) and "Ghazals" (0.403), designating them as the most influential nodes within the conceptual network. According to the betweenness centrality index, the concepts "Poetry" (15.734), "Hafez" (4.279) and "Ghazals" (2.212) play the most pivotal roles in connecting various conceptual clusters, serving as bridges that facilitate knowledge flow across the network. Furthermore, based on the closeness centrality index, "Social themes" (51.627), "Heydar Baba Salam" (51.244), and "Nature" (50.123) demonstrate high levels of influence due to their close proximity to central nodes, highlighting their conceptual importance in the structure of Shahryar studies.

Extensive research on Shahryar has predominantly been conducted in the form of comparative literary studies, involving both Iranian and international poets and writers. Among these, the strongest intertextual connections have been identified between Shahryar's works and those of Hafez Shirazi. Additionally, comparative analyses have linked Shahryar's works with poets such as Nima Yooshij, Saadi, Rahi Moayeri, Al-Jawahiri, Ebrahim Golestan, and Nizami Ganjavi. To date, Shahryar studies have engaged in comparative research with 82 poets and writers, examining 149 shared concepts across these studies. The most frequently addressed concepts include nostalgia, influence, social themes, aesthetics, perspectives, social romanticism, ghazals, mystical literature, Imam Ali (AS), Heydar Baba Salam, stylistics, contemporary Iranian poetry, naturalism, nationalism, music, mystical literature, the one-dimensional human, translation, poems, shared themes, ethics, and resistance literature. Moreover, the highest number of comparative studies -covering

21 shared concepts- has been conducted with Hafez, followed by 13 concepts with Nima Yooshij and Al-Jawahiri, and 11 concepts with the poet Ilya Abu Madi.

Conclusion: To date, Shahryar studies have been documented in 719 scholarly articles, identifying approximately 875 distinct concepts encompassing both literary and social themes. Mohammad Hossein Shahryar, a bilingual poet (Persian and Azerbaijani Turkish), is celebrated for his mastery of classical poetic forms and his engagement with mystical, romantic, and social-religious themes. His renowned work, Heydar Babaya Salam, epitomizes a deep sense of nostalgia, cultural memory, and regional identity. This study identified 21 major thematic clusters, including religion, naturalism, nationalism, mysticism, and resistance literature. The conceptual network revealed through co-word analysis appears fragmented, with roughly 60 core concepts forming limited but meaningful interconnections (network density: 0.0996). Comparative analyses have established strong intellectual ties between Shahryar and poets such as Hafez, Rumi, Saadi, and Nima Yooshij, particularly across themes of mysticism, nationalism, and poetic innovation. His affinities with contemporary poets such as Ebtehaj, Farrokhzad, and Akhavan-Sales also underscore shared concerns with modernity and social expression. Overall, the co-word analysis employed in this study has deepened the understanding of thematic evolution within Shahryar scholarship, offering a comprehensive foundation for future research and encouraging further exploration into the interdisciplinary and conceptual dimensions of his literary legacy.

Value: Shahriyar's works reflect profound social, cultural, and mystical dimensions, offering a multifaceted model that can serve as a valuable resource for cultural and academic program development. His poetry and writings provide a rich foundation for scholarly inquiry, engaging with themes that resonate across a wide range of humanities and social science disciplines. This intellectual and thematic versatility establishes Shahryar's oeuvre as a significant reference point for both researchers and educators.

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Knowledge-Research
Studies (JKRS)**

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