



"Having a deep knowledge, a critical look at Western culture, which was the origin of his education, and a slew of trained students were among the characteristics of this occidental philosopher."

— Iran's Leader of Islamic Revolution



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## A Man Who Wished His Books Would Be Read After His Death

In memory of Professor Karim Mojtabehi, the Iranian Philosopher (1930–2024)

Karim Mojtabehi was an Iranian philosophy professor at Tehran University. Mojtabehi passed his undergraduate, master's, and doctorate courses at the Sorbonne University in France. He wrote his master's thesis, entitled "Examination of Kant's Transcendental Analysis," under the supervision of one of the greatest philosophers of the 20th century, Jean Wall, and his doctoral thesis with the advice of Henry Corbin. He published over 20 books on philosophy. He was awarded UNESCO's Avicenna Prize for Ethics in Science at the 4th International Farabi Festival and received a plaque of honor from Iran's Cultural Luminaries Association. In the following pages, on the occasion of the death of this philosopher (January 15), parts of his works and thoughts are honored.



# The great Iranian culture is being born

## Unpublished interview with Professor Karim Mojtahedi

By Jafar Hassankhani  
& Peyman Farahani  
Journalists



**As you mentioned, prior to the interview, we reviewed your works and consulted with your associates about where to begin the interview with Dr. Karim Mojtahedi and what topic to focus on. However, please elaborate on the reason for emphasizing this particular topic.**

To provide some clarity, I would like to express that, in this interview, I prefer to discuss more about my works and books. I have dedicated my entire life to philosophical pursuits, and the culmination of these endeavors is the books that are available to you today. I wish for the perception of me in people's minds to be associated not with myself but with my works. This is not driven by a desire for commercial success but rather a genuine interest in having my books read and evaluated, revealing their strengths and weaknesses for my own understanding. This, to me, is more important than anything else.

Given your suggestion to focus more on philosophy and your books, if you permit, I propose dividing the interview into two sections. In the first part, we can briefly discuss your background and biography, and then transition to the main topic of interest, which is your preferred discussion. Please provide a concise overview of your life before going to France.

I was born in Tabriz, but I mostly grew up in Tehran from childhood, even completing my elementary education there. My family was relatively well-known; my grandfather, Mirza Javad Mojtahedi, is mentioned in history books and even in high school textbooks. He was a clergyman who played a significant role in the tobacco boycott in Azerbaijan. In a letter written by Seyed Jamal al-Din Asadabadi to Mirza Shirazi, his name is mentioned second after Mirza Shirazi.

At the age of eighteen, I completed my secondary education at Firouzabrahman and Alborz College, then went to Paris for further studies. I spent my entire university education there, from the beginning to the end. I won't claim it was easy; on the contrary, I was a typical wandering Iranian student who hadn't acquired the necessary skills to attend French classes yet chose philosophy from the outset. You are quite young, and perhaps you are unaware that after World War II, there was a prevalent atmosphere of political and cultural discussions in Tehran, with various political parties present, and numerous books were being written. Looking back, those writings lack substantial content, but they created a certain atmosphere of debate and criticism in Tehran, giving rise to individuals like me. During that period, influenced by this debate atmosphere, most young people inclined towards technical fields for their studies.

**Anyone aspiring for academic advancement would pursue medicine or engineering, and if not, they would lean towards law. What led you to deviate from this trend?**

I pursued my academic field based on my personal choice, despite my family's disapproval. I believed we didn't all have to conform and follow the same path, becoming engineers, doctors, or lawyers in the conventional sense of that time. I constantly questioned what significance these intellectual debates and diverse opinions held, and what the political parties

really had to say. I thought philosophy might offer suitable answers to these questions, which is why I was already an avid reader. I remember reading twelve books during a ten-day pilgrimage trip to Mashhad.

The high school environment also nudged me in this direction. Admittedly, there was an element of idealism, and I won't deny it. I thought studying philosophy would lead me to find a path distinct from others, one with greater authenticity. However, when I went to France and began studying philosophy, I realized how naive I had been. I thought philosophy would be an easy discipline, but it turned out to be the opposite. For an Iranian at that time, any field other than philosophy seemed easier because they all had established curricula to follow, whereas in philosophy, there was no plan in the first year, and one had to have an innate aptitude for the subject.

Nevertheless, I passed the first-year general exam "propedeutique" at Sorbonne University, which was not competitive but necessary for admission. At that time, I was the only Iranian who had passed this exam. Perhaps, the reason for my acceptance was that I was a methodical person, always contemplating how to study to get the highest grades. For instance, in an English written exam, I memorized words with incorrect pronunciation so that I could write them correctly in the written exam.

**How were the living conditions during that time?**

Those two years were quite challenging for me, especially as it was during the Mossadegh era, and we didn't receive foreign currency. Most of us were financially strapped, facing various issues, but fortunately, there were ample facilities for students at that time. It wasn't complete luxury, but there were at least basic amenities available. We would get coupons and have a low-cost meal at university restaurants, but with the same amount of money, we couldn't even afford a cup of tea outside.

Of course, in some cases, facilities were nonexistent. For example, there was no heater in my room throughout the winter. I remember in the winter, while reading a book, I would place a small part of my hand outside just to be able to hold the book. After those two difficult years, I had a better understanding. I became more familiar with the situation and knew what to do. In the first two years, I was impulsive, like someone who didn't know what career path they wanted to pursue.

To complete the philosophy bachelor's degree, we had to take written exams in psychology, social logic, ethics, history of philosophy, and philosophy of science. These were our main courses, and

none of them were taught directly. The teaching method involved a professor coming to class and, for example, discussing only Descartes regarding the history of philosophy. This was challenging for me as an Iranian who wasn't accustomed to this teaching style. The Sorbonne library was open until 10 PM. If I didn't have a heater at home, the library was a warm and comfortable alternative. We would stay in the library until 10 PM, and the necessary books were accessible. Reference books were free to use within the library, and there was no need to ask for permission. Everyone was focused on learning, and the eagerness to learn was palpable. Despite the large hall, sometimes it was challenging to find a seat. People would queue in front of the library, waiting for a spot.

**In your opinion, how did this atmosphere affect the quality of education and the elevation of individuals?**

This atmosphere is influential in itself. In an environment where there is eagerness to learn, the individual becomes eager as well, similar to a wolf that is seated and eating. Most students were eager for knowledge. It wasn't easy to ask someone a question because everyone was busy learning. This atmosphere had an impact on my Iranian identity. I learned the eagerness for learning from that university. Even now, with not being in good physical condition, I read as much as I can. I live my life through work and philosophical thinking.

In Europe, I had the mentality that I am Iranian and must serve Iran, considering learning as my duty. The drive to learn came from within. This sense itself created a duty towards compatriots, the homeland, and the family. Alongside these, you also find a duty towards yourself, not in a prideful sense, saying that I am superior, but acknowledging that I am inferior and must address my intellectual deficiencies.

You must tell yourself that I am learning so that I stay away from ignorance because if I remain ignorant, I have done injustice to myself. To be just, I must stay away from ignorance. This duty an individual feels towards themselves in philosophy should be a foundation for creating a personality with intellectual and spiritual independence. A philosopher must be self-reliant and have confidence in their own thinking.

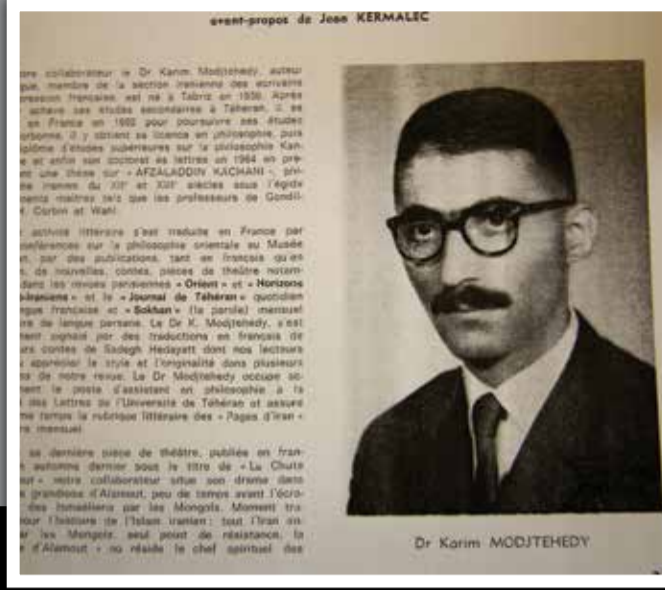
**During this time, who were your renowned professors?**

My professors were significant figures such as Jean Wahl, Georges Gurvitch, Jean Piaget, and many others.

**During this period, you had interactions with H. Henry Corbin, is that correct?**

I became more acquainted with





Henry Corbin mostly in the later years of my studies, but this acquaintance continued for a very long time.

**Apparently, Mr. Corbin was initially strict with you. What was the reason for this?**

Yes, initially, they were strict with me, but later, a kind of friendship and collaboration developed between us. Corbin was more informed than one could imagine. He had a vast amount of knowledge about Suhrawardi, Mulla Sadra, and Avicenna, and his mastery of our culture astonished me. Whether it was to our advantage or disadvantage, I don't care because I am not optimistic about the intentions of the West, but in terms of the information they possess, it is incomparable to what we think. Their knowledge about art, philosophy, mysticism, and more is far greater than what we imagine.

**What is our problem? Why don't we reach this level of understanding?**

We lack a method, and we have made ourselves prisoners of the West. One of the factors of our decline is language.

**Is there self-awareness regarding this captivity?**

Our society is not aware of this captivity. Some of our professors believe that using foreign terminology will enhance their credibility. I reiterate, we are not a colony; we are learning a language to gain knowledge, and we must learn, read, and preserve ourselves. We need to be determined in this path; if we genuinely commit to it, we will succeed.

**What relationship should we establish between this past and modernity?**

We must consciously recognize its positive and negative aspects. In this path, awareness is essential, and we need to take steps. We have a rich past in literature, poetry, art, etc., and in defending this, we must have complete unity with each other.

**Returning to the previous discussion; how was the situation during the subsequent periods, namely, postgraduate and doctoral studies?**

During my master's, I worked on Kant. I insisted on working on a great philosopher to know him thoroughly so that when I returned to Iran, I wouldn't be at a disadvantage. My thesis wasn't exceptionally brilliant but rather an ordinary one written by a young foreigner who genuinely wanted to learn, and indeed, I wanted to learn. Eventually, I completed the thesis.

After completing my master's, I returned to Iran and, after some time teaching at the then Higher Education Institute, returned to Paris for a Ph.D. My doctoral thesis had a comparative nature. Although it wasn't compulsory, they suggested choosing a topic related to Iranian tradition and somewhat comparable to the West. I chose "Afzal al-Din Kashani" and compared it with some Western Illuminationists. You taught Kant in Iran for about 50 years. How beneficial do you find attending these classes and revisiting the topics for yourself? I mostly taught during my master's.

Sometimes I would also teach French texts during the master's program. Perhaps, in terms of expanding philosophical knowledge, it wasn't initially very impactful, but in teaching, I gained self-confidence. Teaching itself is a skill that relies on more than just the teacher's knowledge. This skill comes only through practice and experience.

The benefit of teaching is that you gain mastery, and you also address your own shortcomings. Identifying shortcomings prompts you to read more. In my opinion, a philosopher must primarily be a researcher. A philosopher only finds themselves in the university and the class; they discover their personality. Even one can say that a philosopher is a student and not a teacher. As I mentioned, if our universities are not as they should be, one of the reasons is the neglect of philosophy. If physics, chemistry, etc., have problems, it's because philosophy is not considered. Philosophy teaches the same education. Philosophy is the spirit of education. Philosophy is the fundamental license for establishing universities. If you neglect this aspect, maintain the form but lose the content.

If universities allow students to work on philosophy as I suggest from the beginning of entering university, progress in scientific centers will truly be realized. Individuals can learn to become students from philosophy. If someone asks you why you study philosophy, you should say it's because we want to become students. Philosophy awakens the love for learning. In my opinion, this is the only way. So, if someone speaks against this meaning, betrays it, or doesn't understand it, at the same time, we shouldn't forget to diagnose the damages of this field.

**When did you start writing your books?**

I wrote articles, travelogues, etc., in French in Iran for a period, some of which were also published in France. However, these writings had more of a literary inclination and were in line with my personal taste. But my main work began when I published my philosophical books, notes, and research in Persian. With this work, my Persian writing improved, and I could edit my work. Proper learning leads to progress, but practice is necessary. Always writing and repeating allowed me to master myself, and from then on, I went ahead with a plan and knew what I wanted to say, resulting in a series of my books.

**From your perspective, what book has contributed to your popularity among university students and intellectuals?**

The book that made me popular is "Critical Philosophy of Kant," which, in fact, was part of my master's degree syllabus. This small book has now reached its seventh edition. Anyone starting to read Kant usually begins with this book. It has its flaws, is incomplete, and only focuses on Kant's theoretical and ethical philosophy. It does not delve into Kant's views on art. However, it has a merit, as I've learned through my students, that readers find a connection with Kant after reading this book. Apart from Kant, I've worked on several

other Western philosophers, including Hegel; many articles and books about him have been published by me. I also wrote a book about Descartes. If you study philosophy in Paris, you can't ignore Descartes, the national philosopher of the French. Although Descartes lacks the depth of Hegel or even Leibniz, he holds great importance for entering the thought of the new Western era.

I have worked on these philosophers and have other books, mostly collections of articles, with the best being "Philosophy and the West." During a time when there was no one to teach the history of philosophy at the University of Tehran, I was compelled to teach it. The class notes evolved into the book "Philosophy of History," which has been reprinted more than three times. In the period of my retirement, I decided to shape my works, and some recent books are among my best works in Western philosophy.

**Let's move on to another one of your books titled "Iranians' Familiarity with New Western Philosophies."**

This book is exceptionally significant because it is not merely philosophical; it also holds a historical aspect and, in a sense, is an interdisciplinary book between philosophy and history. Considering that my field is Western philosophy (though I have worked on Iranian philosophers), I thought about how Western philosophy entered Iran. Did it enter correctly or incorrectly? And what are its historical roots in Iran? Summing up, if I were to address these questions, I would say that the French consul in Iran during the Naser al-Din Shah era, Count de Gobineau, had a profound interest in Iran. He traveled extensively in Iran over six years and wrote important books about Iran. One of these books, "Safarnameh" (travelogue) was his travelogue. Another, "Beliefs of Iranians" () dealt with Iranian beliefs, and a third book was about Iranian stories, which Sadeq Hedayat used as inspiration for some of his short stories.

Gobineau first thought about translating a Western philosophical book into Persian. He had students from the upper classes of Tehran who came to him interested in discussing Hegel, Spinoza, and more. He saw that talking about Hegel without an introduction in Iran was not beneficial. He believed that Iranians' understanding of the new era in the West would come through an understanding of Descartes. So, on his orders, Descartes' book "Discourse on the Method of Rightly Conducting One's Reason and of Seeking Truth in the Sciences" was translated into Persian as "Molalazâr," which is related to a Jew named Malebranche. They called it "Hekamat-e Naseriye" (Naserian Philosophy), and instead of Descartes, they wrote "Descartes" They did not even use Descartes's name correctly. This lithographic book was printed, and a few copies of it can still be found in Iran.

**Now, in your opinion, what is the precise solution for resolving today's problems?**

We have a rich tradition, which is valuable. However, boasting about the past ignorantly is not useful. Denying the past is also not helpful; we need to un-

derstand the past correctly. I once saw a well-kept palm grove during a trip to Bushehr. We walked there, and a man selling food explained some details about palm trees to us. Later, I thought about what he said: "If we cut the top of a palm tree and do not allow it to grow, its roots will dry up. Culture is similar to a palm tree."

**You believe philosophy has a cultural aspect for you. Could you elaborate a bit more?**

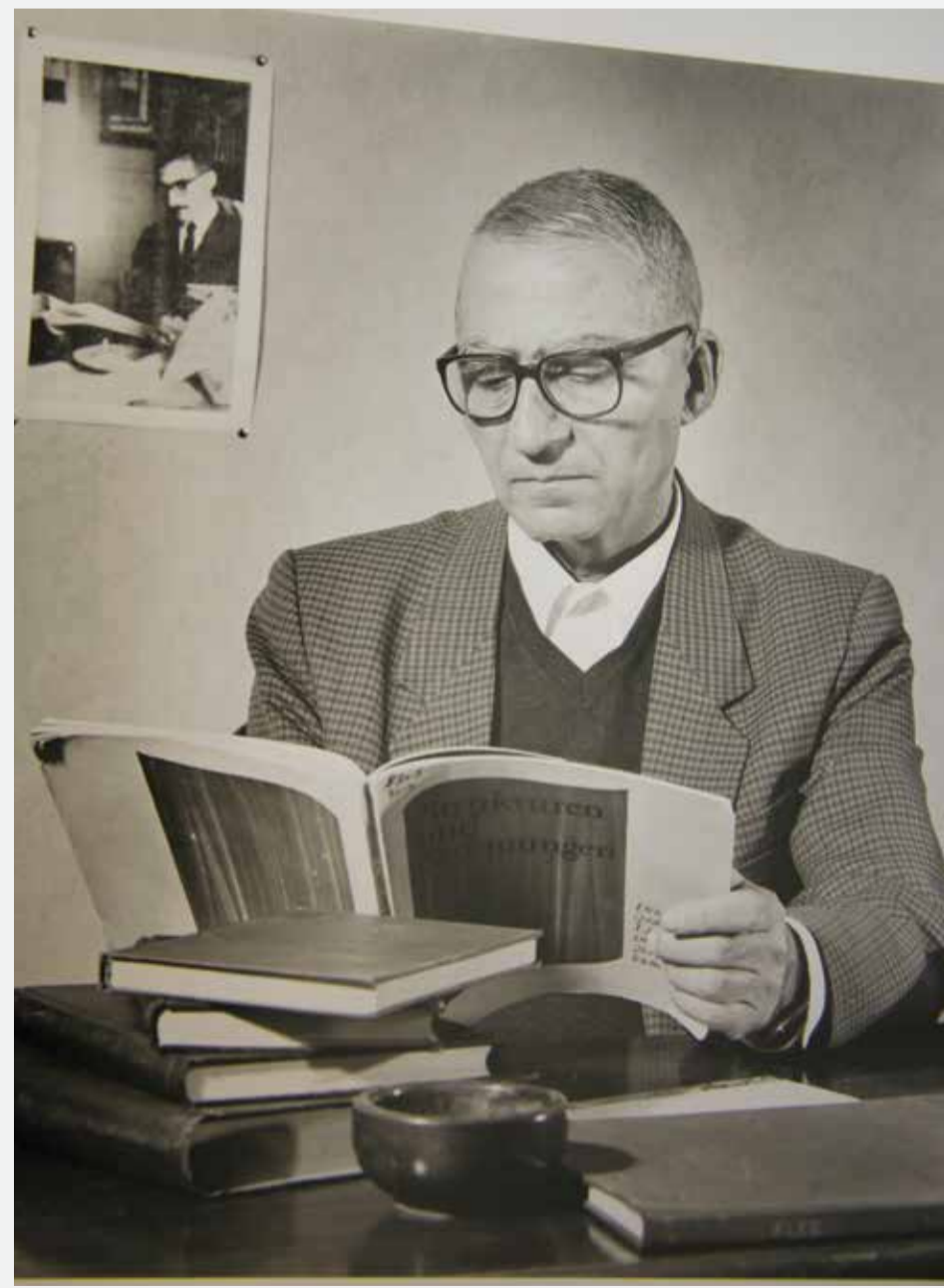
Yes, philosophy is the root and depth of culture. It is not superficial and cannot be dealt with concerning appearance and commands. I am not telling you to read philosophy. If you want to read superficial philosophy, don't read at all. This type of philosophy reading is fruitless. If you read, read correctly. During the Qajar period, individuals tried to find the right path. They understood the issues but could not reach a desirable outcome.

Today, many translated books might not be good; translators, partly English, partly French, etc., engage in this. Sometimes the given opinions are not accepted. They do not know that having a little knowledge of English is not enough to translate a philosophical text. Let me read you an expression from the introduction to my unpublished book called

"Later Platonists (from Adrastus to Victorinus)": "If we become interested in philosophy merely for the sake of learning and understand the fundamental point that correctly comprehending issues is more important than reaching hasty and superficial solutions, we can learn very valuable points from philosophy. For example, we must be students and remain students. With contemplation on this matter and understanding its main meaning, it can be assured that you have received the reward for your efforts and have deeply learned from the philosophy field, and for this reason, if they ask us why we are learning philosophy, we can simply answer, without hypocrisy and pretense, that we are learning philosophy because we are determined to remain researchers and seekers throughout our lives. With this response, we have stated the essence of the matter and do not need to say anything further."

We must think about our culture. One day, you will see that we have managed to extract a great culture from our past, Insha'Allah.

*This interview has been published for the first time in Kheadnameh magazine (No. 149) in Persian language, which is being published in English language for the first time due to the importance of its content.*





## Condolence Messages



**Seyyed Ebrahim Raisi**  
Iranian president

In the name of Allah, the Most Gracious, the Most Merciful To Allah we belong and to Him we shall return.

The passing of the renowned scholar and enduring figure in philosophy, the late Dr. Karim Mojtahedi, has deeply affected us. Throughout his fruitful life, this erudite figure played a significant role in the development of philosophical research in the country through his research, teaching, mentoring numerous students, and authoring multiple works.

With dedication and hard work, he remained influential in scholarly and research activities until his last days, leaving behind a rich legacy in the realm of knowledge and culture in our land. I extend my condolences to the scientific and cultural community of the country, especially to his esteemed family, on the passing of this wise scholar. I pray to the Almighty for abundant divine mercy for the deceased, and for patience and well-being for all those who mourn his loss.



**Mohammad Mehdi Esmaeili**  
Minister of Culture and Islamic Guidance

Yesterday morning, our esteemed teacher, Dr. Karim Mojtahedi, a philosopher and a lasting figure of transient philosophy, bid farewell and departed to the realm of truth.

The intellectual and cultural society of our country mourns one of its finest native sons, who throughout his life, always carried the "pain of identity" and was considered one of the most dignified scientific figures of contemporary times. Many enthusiasts of thought, philosophy, and culture in Iran have benefited from his knowledge and wisdom, whether through his valuable writings, innovative research, translations, or through his unique teaching over the past half-century.

Dr. Karim Mojtahedi's efforts as a teacher to educate the cultured generations of our country are among his outstanding services to our people over the past fifty years, which should be appreciated.

It is clear to those who are knowledgeable that Dr. Mojtahedi is counted among the pillars of Iranian philosophical and cultural thought and the creator of many authoritative works. However, what transformed the professor from an excellent thinker to a "distinguished thinker" in our era was not just his extensive knowledge and scientific abilities, but at least four other qualities that I witnessed during my doctoral studies at the Institute of Humanities and Cultural Studies throughout my student years: first, a perpetual thirst for learning; second, a commitment to Iran; third, the preservation of the Persian language; and fourth, a concern for the future of culture. These very qualities have transformed Professor Mojtahedi into a great teacher of his time and an authentic cultural thinker.

### 1. Perpetual thirst for learning

Dr. Mojtahedi's commitment to "perpetual learning" and his famous statement that "a philosopher is a student" was not just a sign of the professor's humility, but also an indication of an ethical virtue and knowledge awareness in the Iranian and Islamic tradition of education and upbringing that shapes the personality of genuine thinkers. He was considered a prominent representative of this educational tradition and

saw the duty of thinking as the production of knowledge.

### 2. Endless patriotism

Another aspect of Dr. Mojtahedi's thinking was his endless love and enthusiasm for "patriotism." Despite living and studying in France from a young age, the professor remained committed to Iran as his roots and authenticity. This cultural authenticity is a valuable legacy and a lesson for the younger generations of our country, which should be appreciated as a "pillar of identity."

### 3. Guardian of the Persian language

Dr. Mojtahedi's love for the cultural authenticity of Iran included various customs, such as "guardianship of the Persian language." To understand the peak of Dr. Mojtahedi's sensitivity regarding the preservation of the Persian language, it is enough to refer to his philosophical opinion that "pretending to speak foreign languages is a sign of a personality disorder and composite ignorance. Incorporating foreign words into the Persian language is for pretense and self-assertion." The professor believed that learning languages is good for young people and students, as he himself was proficient in several foreign languages and even assigned us to learn Latin in class and even tested us, but he said that "linguistics" should not be confused with "pretending to speak a language."

### 4. Concern for the future of culture

Dr. Mojtahedi always had a concern for the "future of culture" and reflected on it philosophically. The unraveling of cultural work was considered one of the missions of a philosopher by him, and in this regard, he also paid attention to authenticity and roots. In this regard, without any introductory preamble, I simply quote his words at the 20th National Day of Mulla Sadra, which are clearer than any explanation; where he explicitly states: "I am more of an expert in Western philosophy, but I am not a defender of Western philosophy. By contemplating Western philosophy, we will find more possibilities in our own philosophy, but philosophy of Sadra, Suhrawardi, Mirdamad, and... can guarantee the future of our culture."

# Book Review

## Hegel's Thoughts

Dr. Mojtahedi believes that his efforts to understand Hegel's thoughts do not necessarily mean validating the philosopher's ideas or his particular school. He stated, "Philosophy does not necessarily aim to confirm the thoughts of a specific philosopher, whether Western or Eastern. Its main significance and effective application lie in demonstrating the clash of different ideas at various levels and degrees, particularly in some parts of this book (*Hegel's Thoughts*), the intellectual shortcomings and weaknesses of Hegel are addressed, and the method he prescribes in his dialectic is questioned." He also shows numerous instances where Hegel has used dialectic in a very superficial and manipulative manner.

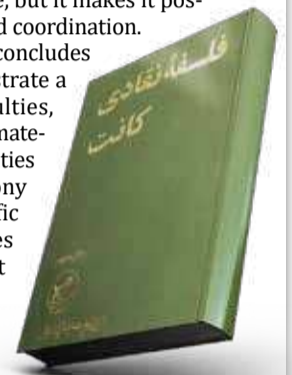
For the author of this book, Dr. Mojtahedi, what has been more important than anything else regarding Hegel's philosophy is his thought process and the possibility of accurately discerning the interaction between his ideas and those of others. Dr. Mojtahedi emphasizes that he has delved into these new researches mainly to enhance his personal knowledge. "I have always prioritized my own learning over necessarily teaching others." The book "*Hegel's Thoughts*" is dedicated to topics that have not been previously addressed in Iran to this extent, i.e., the lecture notes that Hegel taught on the history of philosophy at various times, for about more than two decades. Hegel did not repeat his subjects and content in these lecture notes verbatim, and he did not write an independent book on this subject. Therefore, these topics are usually examined based on some of his notes or, more often, based on the lecture notes of various students who participated in his courses during different periods, and the author has referred to the same content and in the French language.



## Kant's Critical Philosophy

Based on this book that written by Mojtahedi, Perhaps the foundation of modern philosophy can be attributed more to Kant's philosophy and his critical reason.

The theories of this great philosopher, although two centuries old, are still considered interpretive and challenging. One of the important interpreters of Kant's ideas is Gilles Deleuze. In his book "*Kant's Critical Philosophy*," he presents an interpretation of Kant's views. This book delves into the explication of concepts such as "transcendental method" and "critique of pure reason." Then, it extensively examines elements of Kant's views, such as "the interaction of faculties in the critique of pure reason," "the role of imagination," "the faculties in legislation of laws," "the role of understanding," "reason as a legislator," "the role of reason in aesthetics," and "the theory of totality." Deleuze concludes that faculties are initially defined as general components such as cognition, motivation, and feeling, and later recognized as cognitive sources such as imagination, understanding, and reason. On the other hand, in the critique of imagination, imagination alone does not legislate, but it makes it possible for all faculties to have a unified coordination. For this reason, Deleuze ultimately concludes that the first two critiques demonstrate a specific relationship between faculties, one of which is determined, and ultimately, the final critique connects all faculties to a free and unconditional harmony to unveil the mysteries of any specific relationship. The theory of faculties in Kant's thought is the concept that faculties, in the general scheme, are not connected to more than a specific human cycle.



## Iranians' Familiarity with New Western Philosophies

The book "*Iranians' Familiarity with New Western Philosophies*" is written by Karim Mojtahedi and published by the Institute for Cultural and Intellectual Studies of Islam and the Institute for Contemporary History Studies of Iran. In this book, the author seeks to explain the intellectual encounter and depth of Iranians' familiarity with Western philosophy during the Qajar era.

The chapters of the book cover a wide range of topics including "Christianity, a Feature of Western Culture," "Christian Missionaries and Shiite Theologians in the Modern Era," "Philosophy in Iran during the Safavid Period as Narrated by Chardin," "The French Traveler of the 17th Century," "Vocabulary Treasury from the 11th Century," "Abbas Mirza and the Issue of Renewal," "Memoirs of Eugène Boré," "The First Persian Translation of Descartes' Discourse," "Hosseinqoli Agha: A Renewed Figure of the Qajar Era as Narrated by Count de Gobineau," "Mirza Malkam Khan and His Proposed Theoretical Principles," "Mirza Mirza Fathali Akhundzadeh and Western Philosophy," "Afdal al-Mulk Kermani, Translator of Descartes' Discourse," "Various Excerpts from a Persian Text by Afdal al-Mulk Kermani in the Interpretation of Cartesian Philosophy," "Mention of Western Philosophers in the Book of Bada'i al-Hikam," "Badi al-Mulk Mirza Emad al-Dawlah and Mr. Ali Hakim Modarres-e-Zenoozi," "Badi al-Molk Mirza and Ali Akbar Modarres-e-Hekami," "The Family of Imamqholi Mirza Emad al-Dawlah and His Son Badi al-Mulk Mirza," and "Mohammad Ali Foroughi and the Evolution of Wisdom in Europe."



On January 16, 2024, mourners gathered at the funeral ceremony for Karim Mojtahedi, a prominent Iranian philosophy professor, who died at the age of 93. The ceremony began at the Insti-

tute for Humanities and Cultural Studies, with attendees including cultural officials and literary figures including Ali Larijani, an adviser to the Leader of the Islamic Revolution, and Gholamali

Haddad-Adel, president of the Iranian Academy of Persian Language and Literature. Mojtahedi was laid to rest at the Artists' Section of Behesht-e Zahra Cemetery in southern metropolitan Tehran.