



Explaining the Epistemological Foundations of Neoliberalism in Online Higher Education and Its Criticism from the Perspective of Ayatollah Javadi Amoli

Zahra Ghasemabadi¹, Karmi Ranjbar² - Mohammad Hasan Mirza Mohammadi³

Rukia Mousavi⁴

¹ - This article is an excerpt from a doctoral thesis completed at Shahed University¹

² - Doctoral student of philosophy of education at Shahed University²

³ - Supervisor, Shahed University (corresponding author)

mirzamohammadi@shahed.ac.ir³

⁴ - Consultant Professor, Associate Professor of Shahed University⁴

Abstract

The present study aims to explain the epistemological foundations of neoliberalism in online higher education and its criticism from the perspective of Ayatollah Javadi Amoli. To achieve this goal, four questions have been formulated as follows: 1- How can the epistemology of neoliberalism in online higher education be explained?, 2- What are the epistemological foundations from the perspective of Ayatollah Javadi Amoli?, 3- What criticisms can be made of the epistemology of neoliberalism in online higher education from the perspective of Ayatollah Javadi Amoli? 4- Given the criticism of the epistemological foundations of neoliberalism in online higher education from the perspective of Ayatollah Javadi Amoli, what theoretical framework can be presented in online higher education?. The methods of conceptual analysis, external criticism, and inference were used to answer the questions. Considering the above, the above findings are as follows: In response to the first question, it was determined that the basic concepts of neoliberal epistemology in online higher education include: commercialization, individualism, mercantilism, free choice, and competition. In response to the second question, it was determined that the purpose of knowledge, the possibility of obtaining knowledge, the hierarchy and degree of having knowledge, and social accountability are among the foundations of epistemology from the perspective of Ayatollah Javadi Amoli. In response to the third question, based on each of these principles, the epistemology of neoliberalism in online higher education was criticized from the perspective of Ayatollah

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mirzamohammadi@shahed.ac.ir

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Javadi Amoli. In the fourth question, a theoretical framework resulting from the criticism of his view on the discussion of the epistemology of neoliberalism in online higher education is presented in four areas: foundations (the goal of knowledge, the possibility of acquiring knowledge, the level and degree of having knowledge, social accountability), objectives (), principles (the principle of perfection, proportionality, continuity, responsibility), and methods (teaching wisdom, the method of argumentation, the method of intuition).

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Introduction:

The popularity of the word "liberal" in European countries or other countries is based on the history of parties that used this name in their country, and the credibility or discredit of these parties has also contributed to the social acceptability or lack of social acceptability of this name (Shapiro, 2012: 7). Liberalism in its common meaning has been around since the 17th century and with thinkers such as John Locke and Adam Smith in England began. A period that was accompanied by the fall of feudalism and the reform of the religious movement and the era of modernity and enlightenment. The social life of the 17th century had two characteristics: the emergence of the bourgeoisie and the emergence of new sciences. But the first time the word liberal was used in a political context was in the political texts of anti-clerical Europe of the 19th century (Ryan, 1378: 30). According to the liberal school, man is an active being, not a passive one, a being who has desires and wishes. These desires and wishes constitute his natural energies. These desires are considered to be the driving factors of man, and Thomas Hobbes, who is a follower of this school, considers human life to be nothing but movement. In his opinion, man is a being who desires and if he does not desire, he dies (Nasri, 1376: 65).

Various opinions and ideas have been raised about education and various educational methods. Epistemology is one of the philosophical foundations of education, in a way that each of the experts has looked at philosophy and education from a different perspective and examined it. Meanwhile, Javadi Ameli's scientific comprehensiveness and attention to emerging issues in various fields, including education, on the one hand, and his stance in various fields related to the foundations of education, on the other hand, have provided a favorable environment for criticizing the epistemological foundations of neoliberalism in online higher education using his opinions and ideas.

Problem Statement

Regarding higher education in neoliberalism, it should also be said that in the neoliberal world, the first identity of the student is the "buyer of education." Therefore, the relationship between the student and the university is conceived as the relationship between the service provider and the buyer. Just as individuals in a world are in constant competition with each other, university students also compete with each other to increase their human capital. In fact, we are witnessing students who are not looking to learn, but rather to find a job in the economic market, and who are turning to educational institutions to buy knowledge. They are no longer willing to participate, nor are they producers of knowledge, but rather buyers of knowledge packages. Of course, only learners who have financial means and, as a result, greater purchasing power can increase their "knowledge capital." Naturally, just as competition in neoliberalism is the fundamental factor guiding the market, it is educational competition that overshadows educational policies and the behavior of graduates and parents. The commercialization of knowledge has become one of the great missions of the university and has made its mark in the general policies of the system. Some researchers consider commercialization to be the third mission of the university after education and training, and its goal is to transfer knowledge from the university to industry and commercial companies and transform it into a salable product for sale in the domestic and global markets and ultimately increases the dynamism of the production system and economy (Nik Neshan et al., 2012: 11). Holmes and Gardner (2006) consider online learning to be the use of information and communication technologies such as the Internet and multimedia and transmedia systems to improve the quality of learning by facilitating access to educational resources and services and providing mechanisms such as remote interaction and participation (Esmaili et al., 2016: 204). In general, virtual education has major

advantages over traditional education; flexibility and eliminating unnecessary and costly travel to participate in training courses. The cost of holding virtual and distance education courses is not expensive and these courses can be held using existing software and tools. Learners are able to adjust the pace of learning according to their circumstances, and most distance learning programs can be used when needed. The online (university) education system uses multimedia electronic technology and the World Wide Web to maintain educational status and credibility in the era of competition and high standards of global education, and harnesses two major capacities of human life, namely time and space, in education (Burke, 2020: 71).

This type of education has characteristics that distinguish it from conventional education. These characteristics, on the one hand, indicate the nature of online education, and on the other hand, they indicate the knowledge, principles, and foundations on which online education in centers and universities is based. Principles and foundations are the fundamental, basic forces, knowledge, and cognition that have been introduced in the education literature as determining factors and affect the goals, content, and programs of education and reveal the characteristics of the four main elements of education (learner, teacher, content, and educational environment) (Farajollahi et al., 2013: 1).

The maximalism of religion; the validity of rational findings; The validity of empirical data in the fields of education and training is in his view some of the epistemological foundations of education and training (Habibi, 2015: 72). Considering that Javadi Amoli is considered as an influential scientist and philosopher in the cultural and educational system of our country, it is necessary to pay special attention to his educational ideas in the field of epistemology in higher education. He has not presented a theory in the field of neoliberalism and online higher education, and considering the materials that were stated, the epistemology of neoliberalism in online higher education is going to be criticized using his epistemological perspective.

Considering the above, the main issue of the present research is: How can we criticize the epistemological perspective of neoliberalism in online higher education based on the epistemological perspective of Mr. Javadi Amoli and present a theoretical framework for it?

Theoretical necessity of the research: Research on the foundations of philosophical epistemology and also humanities issues from the perspective of education, especially Islamic education, and their explanation and criticism of them are among the activities of researchers and scholars, especially those involved in education. Regarding the topic under discussion, namely the explanation of the foundations of neoliberalism epistemology in online higher education and its criticism, various works and writings have been published, each of which specifies and raises this topic from a specific aspect. The explanation and criticism made in the epistemological foundations of neoliberalism can provide a great help in having a complete view of the ups and downs of neoliberalism and achieving a general understanding of the atmosphere that governs it. In the practical aspect, this research can create a new perspective in thinkers and planners in this field in society in order to explain the philosophical foundations of epistemology. In addition, various researches have been conducted so far in Various courses have been conducted, but no research has been conducted that directly explains and criticizes the philosophical foundations (epistemology) from the perspective of Javadi Amoli. Therefore, it is necessary to consider this topic in this article with an educational approach, from the perspective of the philosophical foundations of epistemology, with an emphasis on the views of Ayatollah Javadi Amoli.

Practical necessity of the research:

- 1- Helping online education practitioners in the Ministry of Science to understand epistemology and theories of education.
- 2- Helping students of philosophy of education to recognize and understand more about the foundations of epistemology and attitudes towards knowledge and science.
- 3- Helping planners and practitioners of education to develop educational programs and content based on epistemology from the perspective of Ayatollah Javadi Amoli.

3- Utilizing and evaluating scientific and technological findings and creating creativity and innovation in them to discover new forms of reality or create new methods and tools to achieve sublime goals within the framework of Islamic education in the online higher education system.

4- Consciously planning and implementing scientific and research activities to achieve a desirable future for oneself and society.

Overall Objective of the Research

Explaining the Epistemological Foundations of Neoliberalism in Online Higher Education and Criticizing It from the Perspective of Ayatollah Javadi Amoli to Provide a Theoretical Framework

Subject Objectives of the Research

Criticizing the Epistemological Foundations of Neoliberalism in Online Higher Education from the Perspective of Ayatollah Javadi Amoli

Providing a Theoretical Framework in Online Higher Education Considering the Criticism of the Epistemological Foundations of Neoliberalism from the Perspective of Ayatollah Javadi Amoli

Theoretical Foundations

Liberalism

Liberalism is one of the most common and oldest philosophical, political, and ethical schools and teachings of the modern era. This school should be considered one of the aspects and components of modernism and, in a sense, its essence and political ideology. In other words, the main characteristics and intellectual components governing modern civilization can be summarized in liberalism.

Neoliberalism (modern right):

In the late 20th century, with the decline of welfare states and the trend towards economic liberalism policies, the incompatibilities of liberalism with democracy became more apparent. In fact, this group somehow returned to the principles of classical or early liberalism. Famous figures of this trend are the Austrian Friedrich Hayek and the American Robert Nozick (Taherkhani and Khalafi, 2010: 24). Liberalism relies on the individual's differences rather than the aspects he shares with other people. It is as if humanity is realized in each person in a special way. Each person is considered as a person; a person who is considered separate from other people and even from the natural world. An individual is the owner of his own life. In contrast to divine religions that believe that the life and death of a person are in the hands of God and that God is the owner of everything. Humans are human beings and no human being has the right to deny their own life. Liberalism believes that since an individual is unrelated to God, they have the right to their own life and can get rid of it whenever they want. This individualism in the liberal school of thought goes to the point where no one but the individual can understand their interests and desires, and no one can tell individuals what their true desires are and, so to speak, assign them duties. Each individual knows their own path better than others.

Definition of Knowledge

One of the fundamental debates in philosophy is the subject of epistemology. Epistemology or the theory of knowledge discusses the possibility of knowledge, or the possibility of knowing the world and the nature of knowledge itself, and tries to clarify whether humans can know the truths, what are the limits and value of human knowledge? What is the nature of knowledge? What are the sources and tools of knowledge? What is the nature of truth and error? And things like these. Epistemology is actually the entrance and introduction to metaphysics; that is, if ontology wants to know the essences and truths of objects, affairs and phenomena, epistemology tries to clarify whether such knowledge is possible? (Ebrahimzadeh, 2019:18).

Ayatollah Javadi Amoli:

Biography of Ayatollah Javadi Amoli

The wise man, Grand Ayatollah Javadi Amoli is one of the prominent contemporary scientists and one of the profound commentators of the Holy Quran. He, who, due to his scientific genius and creativity and benefiting from prominent professors in knowledge and spirituality, has achieved comprehensiveness in Islamic intellectual and traditional sciences, has nurtured thousands of talented students in his school of thought and has presented dozens of profound works to the world of science and knowledge. The depth of his thought, the excellence and nobility of his morals, and the firmness and steadfastness of his behavior are also the example of those who follow the path of knowledge and action. His long association with the Holy Quran in humane teachings and guidelines and the development of culture is obvious. He was born in 1312 AH (1933 CE) in the Islamic Republic of Iran (Mazandaran Province, Amol City) into a family of clerics and preachers of divine laws and teachings. After completing his primary education in his hometown, and due to his family's interest in clerics and fulfilling the clerical mission of religion and its promotion, he entered the seminary of that city in 1325 AH (1946 CE) and benefited from the presence of his venerable father, the late Hojjat al-Islam Mirza Abul-Hasan Javadi Amoli, and other prominent academic figures of that time. He studied the basics of seminary sciences and some intermediate levels (Arabic literature, logic, principles of jurisprudence, jurisprudence, interpretation of the Quran and Hadith) for five years. His spiritual and moral conduct, refinement and tahjad were also strengthened in the school of Imam Hassan Askari (peace be upon him) in that city (Shayanfar, 2008: 96).

In 1329 AH (1950 CE), Shamsi immigrated to Tehran and continued his religious studies for five years at the Maravi School in that city under the guidance of great scholars of that era, such as Sheikh Mohammad Taqi Amoli, Allama Haj Sheikh Abul Hassan Sharani, Muhyiddin Elahi Qomshe'i, and Mohammad Hussein Fadel Toni. In addition to jurisprudence and usul lessons, he also devoted himself to learning rational and mystical sciences and at the same time began teaching Islamic sciences. In 1334 AH (1955 CE), Shamsi immigrated to the Qom Seminary and learned the most advanced specialized seminary courses under professors such as Ayatollah Seyyed Mohammad Hussein Boroujerdi, Ayatollah Seyyed Mohammad Mohaqiq Damad, Ayatollah Mirza Hashem Amoli, Imam Khomeini, and Allama Tabataba'i. From the time he was learning in Tehran, while studying Islamic studies with professors and masters, he began teaching various Islamic intellectual and practical subjects, and now about 60 years have passed since his blessed teaching life. In addition to teaching other Islamic sciences, he has paid special attention to the interpretation of the Holy Quran, and he began teaching the interpretation of the Holy Quran in 1355, corresponding to 1976 AD, and continues to do so. He is a follower of the transcendental wisdom in philosophy. He accepts the existence of religious science in the field of humanities and empirical sciences. Some of his different fatwas include: the permissibility of women following a female authority, the permissibility of changing gender, and the purity of the People of the Book (Habibi, 2015: 68).

Background in the country

A review of the research conducted shows that there has been no study and research on explaining the epistemology of neoliberalism in online higher education and its criticism from the perspective of Islamic education and upbringing in the country and abroad. Some domestic research that is closely related to the course of the research is presented.

Gerami (2019) states in a study titled "Ontology of Science in the Epistemological System of the Interpretive Thoughts of Grand Ayatollah Javadi Amoli" that the discussion of knowledge and cognition in the Quran has been raised in terms of the four related topics, namely science, the scholar, the known, and the teacher, and issues such as conditions, causes, and factors, etc. In Islamic sciences, especially in Islamic philosophy and mysticism, topics such as perception, mental existence, abstract existence, the soul, etc. are also discussed in topics such as perception, mental existence, abstract existence, the soul, etc., which have characteristics, conditions, and obstacles. Hazrat Allamah Javadi Amoli, by combining philosophy and interpretation and blending Islamic wisdom with the revealed word, has a special explanation in this field and has different opinions and views on perception and its compatibility with existence and existential view of it in different levels of existence and the order of its effects in this field. Allamah Javadi Amoli's approach in discussions related to perception is completely based on and in accordance with his interpretative theories of the verses of the Quran. He proves the abstractness of knowledge in accordance with the verses that express

the abstractness of the soul and, just as he considers the abstract to be doubtful, he proves the doubt in perception and in this way raises topics such as the levels of perception, types of perception and how perception is realized.

Mirza Mohammadi and Mohammadi (2019) in a study titled "A Reflection on the Anthropological Foundations of "Quality Assessment" in Iranian Higher Education and Assessing Its Compatibility with Islamic Anthropology" concluded that the modern discourse in "quality assessment" of higher education is based on market-oriented thinking and considers the university as a quasi-market institution. Analysis of supporting documents in Iranian higher education also indicates that in these documents, market-oriented reforms refer to a kind of "quasi-neoliberalism" that emphasizes some aspects of marketization and ignores others and should be criticized. Mohammadi and Zibakalam (2019) in a study titled "Neoliberalism and the Rise of "Responsibility" in Universities; A Reflection on the Perception of Universities as Quasi-Market Institutions" introduced the aim of the study as a critical examination of the accountability system and the perception of universities as quasi-market institutions in the neoliberal system. The research was in the tradition of qualitative research and cultural studies, and a critical method (discovery of contradictions, hidden factors, critique of ideology, and emancipation) was used. The authors stated that marketization, new public management, and the rule of the accountability system in universities are part of the conservative policies of neoliberalism, the ultimate goal of which is to cultivate an identity in favor of the neoliberal system and legitimize unequal power relations. This plan has many contradictions within itself, and although on the surface, it proclaims the slogan of a policy of non-intervention and free choice, its result is increased government interference in universities and a decrease in university independence through a new type of governance based on indirect intervention. Increased competition, privatization, standardization, objective evaluation of results, and ranking of universities based on objective products are important tools of this type of intervention. Treating students as consumers weakens citizenship education based on equal participation and criticism, and instead, passive individuals with capitalist concerns and The commodification of time and existence breeds. To free higher education from the process of marketization, universities must be revived as democratic and academic institutions and their mission strengthened in the face of concerns for social justice and human issues such as poverty and inequality.

Mohammadi et al. (2018) in a study titled "Education and Training and Competitive Entrepreneurship: A Reflection on the Evolution of the Concept of "Economic Man" from the Educational School of Classical Liberalism to Neoliberalism" showed that although classical liberals such as Adam Smith and John Stuart Mill proposed the idea of economic man, in the neoclassical economic school and subsequently neoliberalism, we witness the emergence of a new concept of economic man. This man is self-centered, competitive, calculating, and profit-maximizing, and as a "competitive entrepreneur," he seeks to create more and more economic value. While neoliberal thinkers such as Gary Becker and James Buchanan advocate this view of economic man, Friedrich Hayek proposes a different anthropological view (legal man) that can replace economic man. Based on cultural evolution and "spontaneous order", he emphasizes uncertainty, unequal space, ambiguous competition and the role of tradition as an effective coordinator of activities, and criticizes man as a rational agent in the neoclassical theory of economic man. Today, neoliberalism, as a "government mentality" based on specific anthropological foundations (combining some of Hayek's ideas with economic man), has turned to positive and controlling policies in educational institutions. Rezaei et al. (2018) state in their study "Functions of Rational Education from the Perspective of Ayatollah Javadi Amoli" that from the perspective of the master of reason, man is trainable and has a value burden; because from the perspective of religion, on the one hand, it is related to right and wrong in theoretical wisdom and on the other hand, to good and evil in practical wisdom, and it has theoretical, practical, religious, demonstrative, abstract, empirical, theological and philosophical dimensions and types. Rational education, from Javadi Amoli's perspective, is the perfection, qualities, and sustenance needed by man to lead him to legislative guidance.

Background outside Iran

In a study titled "The Crisis of Neoliberalism and the Problems and Honors of Emergency Distance Education," Togiure et al. (2021) state that the transition to online education is difficult due to inequalities

that harm the quality of education, and that appropriate digital technologies and online education in educational environments must take into account the situations of students. Therefore, a system must be invested in education that promotes an equality paradigm for all learners.

In a study titled "Gender, Neoliberalism, and Organizational Higher Education," Burke (2020) first traces the characteristics of neoliberalism in higher education and identifies important themes, trends, and controversies in higher education research related to gender equality issues. She then turns her attention to research and theorizing methods in this field, with a particular focus on gendered identities, practices, and structures that relate to neoliberal and institutional frameworks. In doing so, the author considers the methodological paradigms and political contexts in which the research is developed and produced. She outlines a feminist politics of hope through critical theorizing and action, aiming to create opportunities for reframing higher education and disinvesting in Neoliberal truth regimes. Key themes include: performance, women in leadership and corporate governance, women's access and participation in neoliberal higher education, changing university structures, cultures and practices, and epistemic access and the politics of knowledge in neoliberalized contexts.

Desierto and DiMaio (2020) in their article "The Impact of Neoliberalism on Academics and Students in Higher Education: A Call for Alternative Philosophies" outline the financial, economic and psychological harms to students and academics in an environment of unprecedented workforce expansion and job losses. Factors that affect not only students and academics, but also the performance of universities themselves. Finally, it is suggested that higher education institutions and universities emphasize alternative philosophies that foster and support students' higher education and learning.

Jackson (2019) states in his article "Neoliberal Complexity vs. Humanity": As Michael Peters' article shows, a number of threats to humanity have been identified, and they seem to be increasing in recent years. Some threats seem immediate, some scholars predict the end of time in the next few decades, for environmental, political or other reasons. However, how to categorize and analyze these claims is not easy for academics, educators or other laypeople. One of the tasks of schools is to educate the next generation, to be "up to speed" on current issues and to equip them to preserve societies. What should educators today make of "end-of-time" scenarios? Should they teach about them, and if so, how? Today, the media is teaching more about everything that matters than schools, while the media landscape is increasingly dominated by organizations that lack a sense of social responsibility. Schooling must be rethought from the top down to be useful to humanity. We must consider who and how benefits from maintaining schools that do little to prepare young people to face serious threats. Why should preserving our social order be more important than confronting human extinction? While world leaders refuse to accept the truth, confronting the future of humanity requires educational and academic institutions free from neoliberal demands. In their study "Neoliberalism in Higher Education: Can We Understand? Can We Resist and Survive? Can We Transform Without Neoliberalism?", Canela and Koroljoberg (2017) argue that a market focus that creates students as consumers and professors as service providers has long dominated global practices in universities. Recently, however, this more liberal, market-based focus has effectively shifted from a legal emphasis (with a potential focus on fairness) to forms of affirmation (neoliberal truth regimes) that legitimate intervention in all aspects of society, the environment, and interpretations of the world around us, even in the individual physical bodies of human beings. In higher education, this neoliberal saturation has led to changes of seismic proportions. Amsler and Fesser (2017) in their study "Competition of Anticipatory Regimes in Education: Exploring Alternative Educational Directions for the Future" identify advanced capitalist societies as characterized by three forms of power and powerlessness: a) the hegemony of a political monoculture; b) the abolition of democratic forms of political agency and subjects; and c) the "political construction of despair" in challenging these dispossessions of ideological structures and consensus. In this context, the central question is how can learning enhance collective survival in the present and increase possibilities for alternative futures that are still unimaginable? The research explores this question by juxtaposing three models of educational futures. The first, governing state educational policy and practice in English and particularly British institutions, promotes executive and disciplinary regimes of anticipation. The second, circulating in discourse and in empirical spaces within this hegemonic context, advocates an

emergent, critical and creative relationship with the future. The third, growing on the margins and relative exteriors of the capitalist world system, promotes an ecological, epistemologically disobedient and utopian mode of anticipatory consciousness that projects “liberation beyond the constraints of existing discourse” of colonial modernity.

Research Method

In the theoretical foundations, considering that the present study is a long-term study of epistemology and the field of higher education and technology, for philosophical discussion and explanation, the emergence and subsequent principles and areas of liberalism and neoliberalism were first discussed, and considering that our topic is about the critique of the epistemology of online higher education from the perspective of Ayatollah Javadi Amoli, an attempt was made to review the latest research related to this field.

In the practical background of the study, considering the novelty and small number of researches conducted, an attempt was made to rely on domestic and foreign philosophical researches that are somewhat related to the subject. An attempt was made to examine these researches and formulate the concepts and components related to the present study so that the researcher can provide a framework. In the present study, the following research methods were used: conceptual analysis, external criticism, and the inferential method.

Research tools

Based on the method of data collection, this research is based on library studies. Data collection is done by taking notes according to the nature of the subject. Taking notes includes: general and specific topic writing, coding topics, numbering notes and mentioning their number, mentioning the date and place of the note, and mentioning the source.

Analysis method

In this research, a descriptive-analytical method is used to analyze the data from the check-in notes. Data analysis is carried out thematically until a comprehensive and barrier-free conceptual framework is obtained. For this purpose, the first question will explain the foundations of the epistemology of neoliberalism in online higher education. The second question will express the views and opinions of Ayatollah Javadi Amoli in the field of epistemology. The third question will express the criticisms that can be made on the epistemology of neoliberalism from the perspective of Ayatollah Javadi Amoli. In the fourth question, which seeks to present a theoretical framework for online higher education based on the epistemological perspective of Ayatollah Javadi Amoli, an attempt has been made to achieve this result by categorizing, counting, naming, forming themes, and analyzing them.

The third research question: What criticisms can be made of the epistemology of neoliberalism in online higher education from the perspective of Ayatollah Javadi Amoli?

Considering the answers provided to the first and second research questions, the main criticisms made of the epistemology of neoliberalism in online higher education from the perspective of Ayatollah Javadi Amoli can be expressed as follows:

The goal of knowledge

In the epistemology of neoliberalism, knowledge of reality is possible and achievable. This knowledge is achieved through man himself, his reason and understanding, and is called science. The first issue that is raised in the issue of knowledge is the means of knowledge. Neoliberal philosophers have considered the most important means of recognition to be sense (Taherkhani, 2010). The epistemology of the modern era is based on the two foundations of reason and experience. They claim that only what can be experienced through the senses and can be tested and confirmed through empirical testing is considered knowledge. The counterpart of epistemology in the empirical theory is called utilitarian ethics. The principles on which man acts are motivated by pleasure seeking and pain avoidance. The pursuit of pleasure and the avoidance of pain are the basis of utilitarian thinking (Ghezelsofla, 2007)

The most important slogan of neoliberalism in the field of epistemology has been and is that "have the courage to know" (extreme rationalism), that is, turning one's back on emotion and turning to reason, as well as turning one's back on religious revelation and guidance, and denying religious sanctities, divine rights and privileges. Neoliberalism does not like any superior power. The result of the epistemology based on the self-founded reason of neoliberalism is the negation of sacred powers (Taherkhani, 2010). With the neoliberalism project, the fallibility of man has been given serious attention, sanctification, and emphasis, and this principle, instead of all the previous sacred principles of epistemic neoliberalism, is opposed to both religious and political tyranny. Epistemic neoliberalism opposed the single source of knowledge, and in particular, it opposed political authority that relied solely on rights and duties derived from the exclusive source of religion (Soroush, 2015).

Human-centeredness and individualism are among the foundations of neoliberalism's epistemology. In the course of neoliberal epistemology, individuals are "ends in themselves" and not means to achieve the ends of others, and this belief in the superiority of the individual (over society) is the main and specific theme of the ideology of liberalism. This school considers the individual as "the owner of his own person with his capabilities", who has no religion towards society. When the "individual" becomes the criterion and basis, individual desires, wishes, rights and freedoms will also become the principle and axis of measuring things. "Desires", "wants" and "individual judgments" are assumed to be the criteria for distinguishing good and evil (Abedi, Ardakani, Mirjalili, 1401).

Neoliberal philosophers based human economic and commercial behavior on the result of his selfish motivation for profit and pleasure, which in fact, the competitive market in the modern economic world is a story of competition between the selfish motivations of enterprises and, consequently, humans. Desire, since it is the source of action that causes the continuation of human existence, is called "desire" or "wish" or "wish" in humans because it is accompanied by awareness or is a conscious desire. It changes in proportion to the change in his temperament (Hayek, 2013). Positivist knowledge and empirical methodology in the realm of "values" lead to relativism. Because empirical methodology and sensory perceptions are inherently partial and individualistic, and value is somehow connected to human will, there is no transcendent reality, and the notion of "good" is indefinable and empty, and it is human choice that can fill it. The neoliberal concept of morality is fundamentally individualistic, in that in a value system that is completely proportional to the desires, desires, and interests of individuals, they are variable and relative, and there are no fixed moral principles and rules (Foulkier, 2017).

Freedom is a fundamental principle for humans and applies to all humans. In political freedom, no one has an inherent superiority over another, and political judgments and judgments are not inherently superior to another. Therefore, the exercise of political power over an individual and the creation of obstacles to the political behavior of an individual are not justified. Therefore, the political freedom of an individual is justified and defensible (Harvey, 2005).

In online higher education, the neoliberal attitude fluctuates between harmless indifference to all religions and opposition to religious domination. Neoliberals have tried to eliminate religious homogeneity in classrooms and remove religious teachings from the curriculum. In neoliberalism, schools and universities are companies that offer education as a commodity. Students, college students, and parents are the customers of this product, and their relationships with educational institutions are similar to the relationships of customers with commercial institutions (Mohammadi and Ziba Kalam, 2014). Free choice, customer satisfaction, increased competition between educational institutions to earn income, and educating students as customers of commercial companies are among the most important aspects of the commercialization project (Davis and Banzel, 2007). The basis for each person's access to education is the amount of his capital. The government delegates the responsibility for education to private institutions. Individuals are forced to pay tuition fees. The level of education and its outcomes (such as employment opportunities) depend on the capital of individuals (Jesroys, 2009).

Today, universities are at the forefront of marketization, which has changed their nature, social function, educational goals, educational relations within them, and the process of knowledge production and

legitimacy, and as a result, power relations within them (Giroux, 1999). Neoliberalism is trying to expand the market and corporate model of the university as the most successful model and prerequisite of the new era. The marketization of online higher education based on the philosophical perspective of neoliberalism, including monopolistic individualism and competitive society, has transformed the university from an academic institution into a quasi-market enterprise. The state is an invisible regulator. This regulation is carried out through the skillful use of power as biopolitics and through the use of new technologies of power, such as the discourse of accountability and competition (Aplatka, 2013), which forces universities to adapt to the logic of the market. Higher education Online education, as a market, should be based on competition and free choice of students as consumers (Ball, 2003). The neoliberal discourse in online higher education attempts to remove issues of social justice and democracy from universities and to depoliticize them. In the new generation of universities, productivity and cost-benefit logic have become the basis of every decision-making about curriculum, student admission, teaching, faculty evaluation, research budgeting, and other elements of higher education. In this oppressive environment, universities are in a deadly uncertainty and cannot predict their future resources and budgets (Foskett, 2013). To maintain their educational position and credibility in an era of competition and high standards of global education, the online education system uses multimedia electronic technology and the World Wide Web and controls two major capacities of human life, time and space, in education. When commercial companies manage higher education, economic planning replaces social programs, scientific management and For economic profitability, it replaces leadership and personal sphere for earning income, it replaces participatory politics and social commitment (Faraj Elahi, 2013). From the perspective of neoliberalism, free choice does not mean equality in the enjoyment of resources, and this is a major challenge and contradiction on the way to ensuring social justice in the process of marketization and accountability in higher education. On the one hand, marketization claims social justice, but on the other hand, it attributes inequality in the enjoyment of resources by individuals not to unequal power structures, but to the ability of individuals themselves (Arpetsi, 2019).

Regarding the end of knowledge, Ayatollah Javadi Amoli believes that:

Reason is one of the two inner paths that lead to certain knowledge. Certainty is the end of knowledge. Acquiring knowledge and certainty is the highest goal of creation: "And worship your Lord until certainty comes to you" (Hijr/) 99; "Allah, who created the seven heavens and the earth, sends down the matter between them, so that you may know that Allah is over all things. قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحْتَبَ بِكُلِّ شَيْءٍ عِلْمَ (Talaq/) 12 While honoring certainty, the Qur'an has commanded everyone to study it (Javadi Amoli, 1392: 139). One of the ways to study knowledge is intuition resulting from worship and purification, and the other way is thinking and deliberation, both together. They can be collected. Certainty is the only way Knowledge of the outside world. Emphasizing the necessity of acquiring knowledge and certainty in acquiring beliefs and at the same time denouncing imitation in beliefs, leads to the means of discovering certainty (Javadi Amoli, 2013). From the perspective of Ayatollah Javadi Amoli, a rational argument that leads from the first and obvious principles to a theoretical matter in the field of abstraction and in the field of experience to a theoretical matter, if it can lead to certainty, creates a proof and a religious responsibility for man in addition to epistemic responsibility and has hereafter results and consequences. "Science, from the perspective of the discoverer of objective truth, has a logical proof and is also obligatory from the religious perspective and must be acted upon" (Javadi Amoli, 2013:89). With regard to the theological epistemology approach based on the Quran, the professor believes that the Quran, in addition to introducing itself as a proof, has used numerous arguments and the reason why it demands proof from others is that it itself is a proof and also provides a proof (Javadi Amoli, 2015:405).)

According to Ayatollah Javadi Amoli, the goal of knowledge is to achieve human perfection and happiness. Knowledge is a way to recognize truth and reality, and this recognition lays the groundwork for human growth and development (Javadi Amoli, 2013). Humans are truth seekers and seekers, and they are always trying to understand the world and existence and reach its ultimate truth. Knowledge is a means to achieve this goal. Knowledge frees man from ignorance and stupidity and gives him the power to dominate the world and existence. Knowledge compels man to reason and reason and lays the groundwork for his growth

and development. They state: Knowledge is a light that guides man towards happiness and perfection. Knowledge saves man from the darkness of ignorance and ignorance gives him insight and insight. Knowledge leads man to the truth and truth prevents him from deviation and misguidance. Knowledge leads man to God and religion and lays the groundwork for his happiness and salvation. The goal of knowledge is to achieve perfection and happiness. Certainty is knowledge that is accompanied by stability and solidity and there is no room for doubt or hesitation (Javadi Amoli, 2015). Ayatollah Javadi Amoli mentions certainty as the goal of knowledge because certainty is knowledge that is accompanied by stability and solidity. Knowledge that is accompanied by doubt and hesitation cannot lead a person to happiness and perfection. Certainty leads a person to God and religion. Knowledge that leads to certainty leads a person to truth and truth prevents him from deviation and misguidance (Javadi Amoli, 2013). Ayatollah Javadi Amoli explains the validity of Islamic knowledge based on divine revelation. He believes that revelation is knowledge that is given to man by God Almighty. This knowledge has definite validity and certainty and there is no room for error or mistake in it. In contrast, empirical knowledge is obtained based on human experience. Experience is knowledge that is obtained through the senses and human intellect. This knowledge has relative validity and may contain errors and mistakes. Ayatollah Javadi Amoli explains the comprehensiveness of Islamic knowledge based on the inclusiveness and comprehensiveness of this knowledge. He believes that Islamic knowledge addresses all aspects of human existence and the universe. This knowledge includes knowledge of God, knowledge of man, knowledge of the universe, and knowledge of the resurrection. In contrast, empirical knowledge is limited to the material aspects of human existence and the universe. This knowledge is incapable of recognizing the spiritual aspects of human existence and the universe (Javadi Amoli, 1379).

Ayatollah Javadi Amoli says, "Unlike empirical knowledge, Islamic knowledge is more comprehensive because Islamic knowledge addresses all aspects of human existence and the universe. This knowledge includes knowledge of God, knowledge of man, knowledge of the universe, and knowledge of the resurrection. Empirical knowledge is limited to the material dimensions of human existence and the universe. This knowledge is incapable of recognizing the spiritual dimensions of human existence and the universe.

Objective: To educate people who seek to acquire certain and definitive knowledge (by acquiring knowledge, a person attains facts and epistemic concepts)

The process of knowing and acquiring knowledge accompanies him from birth to the moment of death. The category of knowledge is of great importance in human life, and this importance increases when the object of knowledge is something important and valuable. More important than all is the path through which knowledge is obtained; if a person enters through a wrong channel to acquire knowledge, although he may acquire some knowledge, the product of this knowledge is either contrary to reality or will lead to compound ignorance, which is to the detriment of the knowing subject. Based on the possibility of acquiring knowledge, the goal can be stated as follows: By acquiring knowledge and understanding, a person becomes familiar with facts and concepts in various scientific, philosophical, and historical fields. Strengthening the sense of curiosity and questioning creates the basis for diverse cognitive experiences, fostering the spirit of understanding the world. Familiarity with the foundations of epistemology and teaching the correct methods of acquiring knowledge and educating people who seek certain and profound knowledge. Therefore, a person is familiar with the different dimensions of piety, the ways to achieve divine closeness, the factors affecting the ascent to higher levels of human perfection, and knows the obstacles to achieving the threshold of divine closeness well. In addition, practical skills provide him with a quick and qualitative path to achieving high positions and a healthy an Methods

Educational methods that can be considered to achieve this goal include:

Self-awareness method: It involves helping individuals to better understand themselves, their strengths and weaknesses, and their values

The task method in its broadest sense: Humans differ from each other in terms of individual characteristics and abilities, therefore they differ in terms of understanding and action. God has also specified tasks for

humans in acquiring religious knowledge and performing duties and tasks based on their innate abilities. It should be noted that intellectual maturity is not the same as having knowledge. Maturity refers to thinking, not thought. The result of intellectual maturity is guidance to the purpose, namely guidance to recognize the secrets of existence. Humans are capable of recognizing realities, especially complex realities, and are not detailed, and their understanding of the world is the work of their minds. The image we form of the world in our minds emerges directly from our interactions and dealings with the world. So we act selectively even in our sensory perceptions. (Nik Nishan, 2012)

Man is a knowing and wise being and inherently has the capacity and talent for knowledge. This talent leads him to know the world and existence. Acquiring knowledge is essential for human happiness and perfection. In order to achieve happiness and perfection, man needs to know himself, the world and existence correctly (Javadi Amoli, 2010)

The method of meditation

Meditation is derived from the word رَقَبَة and is used in the sense of monitoring, caring for and observing the soul. After making a pact with his members and organs, a person should always be careful so that they do not stray from the straight path. The capital of a person is his life, heart and faith, which must be taken special care of. In addition to meditation, a person can use other methods such as the method of calculation (scrutinizing actions in terms of reward and goodness and avoiding sin and wrongdoing) and the method of reprimand and punishment (reprimand means blaming and blaming oneself for performing behavior that is not good and rewarding and ultimately punishing and punishing oneself for disobedience and committing sin) and the method of good preaching (preventing oneself from doing undesirable actions by warning and advising oneself to avoid inappropriate actions).

In response to the third question, with regard to the topics of the second question (the purpose of knowledge, the possibility of obtaining knowledge, the level and degree of having knowledge and social accountability), a critique of the epistemology of neoliberalism in online higher education from the perspective of Ayatollah Javadi Amoli was addressed. Finally, in the fourth question, a theoretical framework in online higher education was expressed in accordance with the views of Ayatollah Javadi Amoli in the four areas of foundations, goals, principles and methods according to Table 4-1.

Practical suggestions

1 - The content of the curricula should be organized in an integrated and interdisciplinary manner. In order to provide a correct picture of the effectiveness of the worldview and theorist's attitude in interpreting scientific theories, it also helps to develop a monotheistic attitude in the minds of learners.

5 - Considering the research findings, it is suggested to planners and managers that the relationship between the university and industry and participatory politics with an emphasis on social commitment be included as the goals of their education.

7 - Considering the research findings, it is suggested to planners and managers that elitism with an emphasis on the growth and development of rational forces along with the cultivation of moral and spiritual characteristics be considered in their programs. d correct passage through the stages of moral and educational conduct.

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