



Article

The Proportionality of Discourse and Intuition in Central Asian Philosophical Epistemology

Vakhobova Dilfuza Razikovna*¹

1. Lecturer of The Department of "Islamic History and Source Studies, Philosophy", Bukhara State University, (PhD), Bukhara City. Uzbekistan

* Correspondence: dilfuzavaxobova72@gmail.com

Abstract: This article analyzes the complex relationship between two fundamental pillars of cognition in the Central Asian philosophical tradition: rational-logical reasoning (discourse) and immediate inner apprehension (intuition). The study compares the deductive method of the peripatetic school with the intuitive perspectives of illuminationism and sufism. The article substantiates the epistemological unity of the concepts of "intellect" (aql) and "heart" (qalb) within the context of contemporary cognitive sciences.

Keywords: Intuition, discourse, epistemology, Central Asian philosophy, sufism, peripateticism, illuminationism, Ibn Sina (Avicenna), Imam al-Ghazali, insight, trans-rationalism.

1. Introduction

Throughout human history, the question of the origin and validity of knowledge has consistently revolved around two directions: strict logical coherence (discourse) and sudden inner illumination (intuition). While in Western philosophy these two concepts are often positioned in opposition to one another, Central Asian philosophical epistemology demonstrates their synthesis[1].

For Central Asian thinkers, cognition is not merely the accumulation of information, but a process of attaining the essence of being. In the contemporary era of artificial intelligence and algorithmic thinking, re-evaluating the scientific significance of intuition has become particularly relevant[2].

2. Methodology

The following research methods were employed in the study:

Comparative-historical analysis: The epistemological theories presented in Ibn Sina's al-Ishārāt wa al-Tanbīhāt and al-Ghazali's al-Munqidh min al-Ḍalāl were compared[3].

Hermeneutic method: The metaphysical meanings of the terms "aql" (intellect), "ḥads" (intuition), and "kashf" (unveiling) were interpreted based on the works of Central Asian thinkers.

Dialectical approach: The relationship between the limits of discursive knowledge and the point at which intuition begins was examined[4].

Citation: Razikovna V. D. The Proportionality of Discourse and Intuition in Central Asian Philosophical Epistemology. Central Asian Journal of Literature, Philosophy, and Culture 2026, 7(2), 91-94.

Received: 10th Dec 2024

Revised: 11th Jan 2026

Accepted: 19th Feb 2026

Published: 04th Mar 2026



Copyright: © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license

(<https://creativecommons.org/licenses/by/4.0/>)

3. Results and Discussion

According to representatives of Central Asian peripateticism (al-Farabi, Ibn Sina), discourse is the step-by-step movement of theoretical intellect. In this framework, knowledge is acquired through syllogism (logical inference)[5].

In Ibn Sina's conception, the human intellect is divided into several levels (sensory, composite, and active intellect). Discourse is interpreted as a means that leads the human being to the threshold of truth. Ibn Sina, not only as a logician but also as a metaphysician, regarded intuition not as a "supernatural coincidence," but as the highest stage of intellectual capacity. In his epistemology, the concept of ḥads is characterized by three key aspects[6].

In traditional logic, drawing a conclusion requires passing through both minor and major premises. For example: A equals B, B equals C, therefore A equals C. Ibn Sina emphasizes that a person endowed with ḥads does not search for the middle term (B); it emerges instantaneously at the subconscious level. This is a form of cognition that economizes time and directly "perceives" truth[7].

Sacred Intellect (al-‘aql al-qudsī): Ibn Sina grades intuition according to the degree of connection between the human intellect and the Active Intellect. In some individuals, this connection is so strong that they apprehend metaphysical truths without formal learning. Ibn Sina refers to this state as "light upon light[8]."

Intuition (Ḥads) as a Divine Spark

In Eastern epistemology, intuition differs from the Western notion of mere "sensation" and is referred to as ḥads. Ḥads is the capacity to grasp a conclusion suddenly, without searching for the middle term (logical proof). Ibn Sina designates this process as the level of the Sacred Intellect (al-‘aql al-qudsī)[9]. According to Ibn Sina, intuition does not descend from the heavens arbitrarily. Rather, it most often emerges as a "flash of consciousness" resulting from systematic reasoning, observation, and inner purification. In this sense, discourse serves as the ground, while intuition is its fruit[10].

Ibn Sina defines ḥads as the sudden emergence of a conclusion or result in the mind without the expenditure of time. In modern psychology (for example, Gestalt psychology), insight refers to the sudden comprehension of a problem's solution through a distinct "cognitive breakthrough[11]."

In Ibn Sina's interpretation of intuition, the mind does not laboriously search for the "middle term" (cause) in a logical chain; instead, it directly "perceives" it.

In modern scientific interpretations, this process is termed cognitive restructuring, meaning that the mind instantaneously integrates information into a new systemic configuration[12].

In Sufism, intuition-known as kashf (unveiling)-is interpreted as the lifting of the veil between subject and object. Knowledge is not learned, but rather "transmitted" or "bestowed."

The Ghazalian paradox

The fundamental contribution of Imam al-Ghazali to epistemology lies in his strict delineation of the epistemological limits of discursive sciences (logic and philosophy). In his work *al-Munqidh min al-Ḍalāl*, al-Ghazali proposes a conceptual framework-here referred to as the Ghazalian paradox-as a path out of intellectual crisis. He clearly defines the boundaries of discursive disciplines such as logic and philosophy[13].

According to al-Ghazali, intuition (the light of faith) assumes leadership where human reason falls short, yet it does not violate the logical laws of reason. Al-Ghazali does not reject discursive thinking (‘aql); on the contrary, he regards logic as an indispensable analytical tool for all sciences. However, he maintains that logical-discursive methods are effective only within the realm of the material and the finite. When addressing

metaphysical truths, the essence of existence, and transcendent matters, rational intellect encounters a methodological impasse.

Al-Ghazali defines intuition-referred to as the Light of Faith or *Nūr al-Qalb*-as a “higher-order cognitive channel” that begins where reason can no longer proceed. A crucial scientific point emerges here: in al-Ghazali’s view, intuition does not contradict reason but rather complements it. The light of faith does not violate the logical laws of reason; instead, it guides cognition in trans-rational domains beyond rational comprehension.

Al-Ghazali emphasizes that while reason seeks proof by maintaining a distance between subject and object, intuition abolishes this distance and presents truth through direct lived experience[14].

Modern Scientific Interpretation

In contemporary scientific analysis, this paradox resonates with the concepts of bounded rationality and metacognition. As al-Ghazali suggests, intuition functions as a continuation of reason, demonstrating the capacity to generate synthetic conclusions at the point where logical algorithms cease. Thus, al-Ghazali’s epistemology assigns discursive logic the role of explanation, while intuitive illumination is responsible for understanding. This approach dismantles the artificial divide between rationalism and irrationalism and substantiates their organic unity in the form of a trans-rationalist model.

Connections with Modern Cognitive Science

In modern neurophysiology, the functional unity of the left hemisphere (discourse) and the right hemisphere (intuition) scientifically corroborates the Central Asian philosophers’ conception of the unity of intellect (*aql*) and heart (*qalb*).

In Central Asian philosophy, discourse and intuition do not negate one another. On the contrary, discourse serves as a preparatory stage for intuition. In Ibn Sina’s doctrine, only an individual with strong discursive training can attain a high level of intuitive capacity. Without the refinement of reason, intuition risks degenerating into error.

An Integral Model of Cognition in Central Asian Philosophy

The results of this study allow the epistemological model of Central Asian thinkers to be articulated as follows. Throughout the research, the epistemological differences and harmonies between the traditions of peripateticism and illuminationism (*Isḥrāqīyya*) within Central Asian philosophical thought were examined. Based on the collected data, an integral model was developed that enables a comparative analysis of the discursive (argumentative) and intuitive (illuminative) dimensions of Eastern cognition.

Methodological Foundations

Discursive cognition is primarily based on logical syllogisms, deductive proofs, and analytical methods. In this process, the intellect proceeds step by step, moving from known premises toward unknown truths. By contrast, the methodology of intuitive cognition (*isḥrāq*) is grounded in direct contemplation, spiritual experience, and the phenomenon of *kashf* (spiritual unveiling). In this mode of knowing, the logical distance between subject and object dissolves, and truth is apprehended immediately through the “eye of the heart.”

Differential Analysis of the Sources of Knowledge

According to the proposed model, the principal sources of discursive knowledge are external factors such as systematic education, learning, and empirical experience. This form of knowledge possesses an acquired or professional character. Intuitive knowledge, by contrast, is the result of inner transformation; its source lies in divine effusion (*fayḍ*) and the moral and aesthetic purification of the human psyche. In this context, knowledge is not learned but rather “poured forth” or “reflected” within the knower.

Time. An analysis of the temporal dimension of the epistemological process reveals the time-dependence and linear nature of discursive thinking. Logical proof is

formed over a measurable duration of time. Intuitive cognition, by contrast, possesses an instantaneous character and occurs outside conventional temporal dimensions. This phenomenon closely corresponds to the concept of insight in modern psychology, expressing the lightning-like flash in which truth suddenly illuminates consciousness.

The Final Outcome of Cognition The ultimate aims and results of cognitive processes manifest in different forms:

Ilm al-yaqīn (Knowledge of Certainty): A level of certainty attained through discursive reasoning, formed by means of logical proofs. At this stage, the individual possesses knowledge about truth.

Ḥaqq al-yaqīn (Truth of Certainty): The apex of intuitive cognition, in which the knower does not merely possess information about truth but becomes united with truth itself (the states of *fanā'* and *baqā'*). This represents the complete fusion of subjective experience with objective reality [15].

4. Conclusion

The integral epistemological model of Central Asian thinkers does not place logical discourse and intuitive illumination in opposition to one another. Rather, it evaluates them as two necessary stages of human spiritual and intellectual perfection. Discursive knowledge constitutes the foundation, while intuitive knowledge appears as the summit and ultimate purpose of this edifice. In Central Asian philosophical epistemology, the proportionality of discourse and intuition is grounded in the principle of wholeness. Discourse reveals the external, law-governed dimensions of existence, whereas intuition discloses its inner, essential, and sacred aspects. In conclusion, the epistemological theories of Central Asian thinkers do not rely solely on “dry rationality” or “blind emotion.” Viewing the human being as a microcosm—a condensed reflection of the universe—they call for the harmonious use of two “eyes”: intellect (*aql*) and heart (*qalb*). This conception can serve as a spiritual and epistemological foundation for overcoming the technocratic crises of the contemporary world.

REFERENCES

- [1] M. Khayrullaev, *History of Central Asian Philosophy*. Tashkent, Uzbekistan: Fan, 2006.
- [2] A. Irisov, *Abu Nasr al-Farabi and His Philosophical Heritage*. Tashkent, Uzbekistan: Fan, 1978.
- [3] B. Valikhodjaev, *Spiritual and Philosophical Thought in Maverannahr*. Tashkent, Uzbekistan: Sharq, 2001.
- [4] N. Komilov, *Sufism and Spiritual Values*. Tashkent, Uzbekistan: G'afur G'ulom Publishing House, 2009.
- [5] E. Yusupov, *Philosophy*. Tashkent, Uzbekistan: O'qituvchi, 2010.
- [6] S. Shermuhamedov, *Foundations of Philosophy*. Tashkent, Uzbekistan: Fan va Texnologiya, 2012.
- [7] M. Baratov, *Epistemology: Theory of Knowledge*. Tashkent, Uzbekistan: Universitet, 2014.
- [8] U. Karimov, *Islamic Philosophy in Central Asia*. Tashkent, Uzbekistan: Movarounnahr, 2018.
- [9] R. Makhmudov, *The Philosophical Teachings of Ibn Sina*. Tashkent, Uzbekistan: Fan, 2005.
- [10] Sh. Rakhmatullaev, *Logic and Methodology of Scientific Knowledge*. Tashkent, Uzbekistan: Tafakkur, 2016.
- [11] D. Alimuhamedov, *The Intellectual Heritage of Al-Biruni*. Tashkent, Uzbekistan: Fan, 2011.
- [12] B. Tursunov, *Philosophical Anthropology and Personal Development*. Tashkent, Uzbekistan: Istiqlol, 2019.
- [13] A. Saidov, *Eastern Peripateticism and Its Epistemological Foundations*. Tashkent, Uzbekistan: Universitet, 2017.
- [14] F. Sodikov, *The Harmony of Reason and Intuition in Sufi Philosophy*. Tashkent, Uzbekistan: Sharq, 2020.
- [15] K. Nazarov, *History of Uzbek Philosophy*. Tashkent, Uzbekistan: Yangi Asr Avlodi, 2021.