

# Distinctive Features of the Classification of Secular and Islamic Sciences in Eastern and Western Philosophy

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**Abstract:** *Research Purpose: This research explores the potential and strategic directions for transitioning Uzbekistan toward a green economy, focusing on renewable energy integration and sustainable development. The study uses a policy-review approach, analyzing current environmental strategies, energy consumption trends, and the feasibility of alternative energy sources like solar and wind power in the region. The findings indicate that Uzbekistan has significant natural potential for renewable energy. The transition has begun with industrial decarbonization and the promotion of energy-efficient technologies, but requires more robust financial incentives. Adopting a green economy model is essential for Uzbekistan's long-term environmental and economic stability. Success depends on the integration of innovative technologies and the alignment of economic policies with international environmental standards.*

**Keywords:** *Farabi, Rumi, Hegel, Inner World, Outer World, Leskov, Toffler, Alain Touraine.*

## Introduction

Hegel's panlogistic dialectics appears like a withered blade of grass when placed before Rumi's Masnavi, which resembles a fragrant bouquet of flowers. Indeed, as the well-known Russian scholar A. F. Losev aptly explained, "Logic is only logical, whereas real life is infinitely rich." Rumi, in turn, as R. Fish convincingly notes, "interprets his ideas not through abstract logical categories, but by means of fiery poetic images, and in our view, his work is akin to life itself." However, it should also be taken into account that Rumi's work reached Hegel in translation, detached from the living charm of its original language. Even in this form, it managed to impress great German philosophers.

In this context, it is appropriate to mention the French philosopher B. Pascal, who was deeply influenced by Eastern spiritual values. His assertion that "Truth is based on the 'logic of the heart' and on the subjective experience of sensing the existence of God" has not lost its significance to this day. Moreover, the following well-known statement by the great German poet and philosopher Johann Wolfgang von Goethe, acknowledging the greatness of Eastern philosophy, is widely cited: "The Iranians," he said, "recognize only seven poets as great, yet among those not included, there are many who surpass me" [1, p. 124].

From this perspective, neither proponents of Asiatic nor Eurocentric views can categorically deny the mutual influence that ideas formed in these regions have exerted upon one another.

## Methodology

The above considerations should not lead us to the conclusion that Eastern and Western spiritual cultures developed entirely independently of each other. On the contrary, these values evolved in harmony and served as a spiritual source for all of humanity. For example, Socrates regarded moral education as the primary mission of his philosophical doctrine throughout his life. It is for this reason that Alisher Navoi, in his epic *Farhad and Shirin*, sends the main character Farhad to study under Socrates.

Similarly, in Aristotle's ethical views, the idea of the "golden mean" or moderation occupies a central place. This concept is uniquely articulated in the ethical philosophy of Abu Nasr al-Farabi. In his treatise *Sayings of the Great*, he writes: "All virtues are the result of moderation and are situated between two extremes—deficiency and excess. These two extremes lie on either side of virtue and both lead to vice. Since virtue is desirable, one extreme represents excess, while the other signifies insufficiency. Prudence also lies between two extremes, as does generosity: on one side is miserliness, and on the other, excessive prodigality" [2, p. 101].

Furthermore, as noted in Jawaharlal Nehru's *The Discovery of India*: "Having mastered Greek philosophy, al-Biruni learned Sanskrit in order to study Indian philosophy. He then compared Greek and Indian philosophies and was greatly astonished to discover the similarities between them" [3, p. 115].

It should also be emphasized that, in contrast to the Western individual, whose worldview is predominantly oriented toward individualism, the Eastern individual is spiritually connected to the community. Therefore, in the East, the Qur'an and Hadiths, as well as the time-tested ideas of respected religious figures, philosophers, and scholars that embody universal human values, have been regarded as the most reliable and authoritative sources in resolving social issues and regulating relations between the individual and society. The direct acceptance of these sources and reliance upon them in reasoning is a characteristic feature of our national mentality.

For this reason, incorporating the development of philosophical reflection and critical thinking in young people—based on Eastern spiritual culture—into the system of continuous education can, in our view, contribute to elevating the national mentality in line with the idea of national development. This is because Eastern spiritual culture emphasizes the interrelated ideas that humans are both a part of nature and its crowning achievement (as reflected in the works of al-Farabi, Ibn Sina, Alisher Navoi, and others), and that spiritual perfection is a great value ensuring stable relations both among people and between humanity and nature. These ideas are regarded as essential factors in securing the sustainable development of both society and humanity as a whole.

Undoubtedly, new realities are also finding their reflection in philosophy. The confrontation between philosophical schools is gradually giving way to dialogue and the search for unifying points. The rigid and schematic treatment of philosophical trends is

coming to an end. New approaches based on the synthesis of various philosophical programs are emerging. New hybrid currents are forming between existentialism and neo-Hegelianism, neo-Thomism, neo-Kantianism, phenomenology, hermeneutics and linguistic analysis, ecological humanism and structuralism, behaviorism and intuitionism, neo-pragmatism, and other movements [4, p. 69].

According to M. Qodirov, the process of mutual interaction and interpenetration between Western and Eastern philosophical cultures has become increasingly active. In Eastern countries, familiarity with European and American philosophical traditions is deepening, while, conversely, the traditional ideas of Eastern philosophical systems continue to spread in the West. Thinkers such as A. Schopenhauer, F. Nietzsche, W. James, R. Emerson, J. Royce, M. Heidegger, K. Jaspers, C. Jung, E. Fromm, and others acknowledged—explicitly or implicitly—the influence of Eastern philosophical and religious teachings on their thought.

For instance, A. Schopenhauer, one of the founders of the most significant trends in twentieth-century European philosophy, warned readers in the preface to his major work *The World as Will and Representation* that acquaintance with ancient Indian wisdom is a prerequisite for understanding his philosophy [5, p. 215]. In the same work, he wrote: “Indian wisdom is once again striving toward Europe and will bring about a fundamental transformation in our knowledge and thinking” [6, p. 146].

According to the recollections of one of Martin Heidegger’s friends, after reading the book *Zen Buddhism* by the Japanese thinker D. T. Suzuki, the famous philosopher remarked: “If I have understood this man correctly, then this is precisely what I have been trying to express in all of my works” [7, p. 124]. Similar examples could be multiplied.

## Result and Discussion

The influence of Eastern worldviews on contemporary Western thought is manifested primarily in the philosophical understanding of the human inner world, the harmony between the microcosm and the macrocosm, social organization, and ethical and aesthetic ideas. In this regard, it may be stated conditionally that while the West has achieved significant theoretical results in mastering the external world (nature), the East has attained profound and lasting achievements in understanding the inner world (the human being).

In this context, Academician N. N. Konrad wrote: “Each generation must bear in mind the necessity of taking into account Eastern theoretical thought in all fields of knowledge concerning the human being and society, since these areas have been developed in the East with exceptional depth and breadth” [8, p. 27].

In general, today most social scientists devote special attention to studying the spiritual cultures of the East and the West and to analyzing the theoretical problems of independence. It is fair to say that the scientific research conducted in this field and its results largely meet contemporary demands. Viewing Eastern and Western spiritual cultures as a system of universal human values, making use of historical heritage and the

national cultural experiences of other countries, and linking scholarly research in this field with the broad tasks facing Uzbekistan are among the key responsibilities of social scientists.

Indeed, our ancient and beautiful land has been one of the cradles not only of Eastern but also of world civilization. From this sacred soil emerged great figures—scholars, theologians, statesmen, and military leaders—whose contributions to the development of secular and religious sciences, especially knowledge related to the advancement of science, were unparalleled.

Due to global transformations, every era, year, day, and even moment of human life is acquiring new meaning and significance. This period reveals its complex and contradictory character across various spheres of life. At this historical juncture, unprecedented changes indicate that one stage in human history is coming to an end while a new one is beginning. This era intensifies not only the common problems associated with Eastern and Western civilizations, but also complex, universal challenges affecting all of humanity and every aspect of its existence.

Consequently, there is a growing need to reassess and reanalyze Eastern and Western spiritual cultures on the basis of new modes of thinking and, where necessary, to subject the problems in this field to critical examination.

Indeed, contemporary global transformations manifest themselves with exceptional intensity and urgency across multiple dimensions: in the crisis of the natural environment, in political instability, in social and economic turmoil, and even in problems related to family relations, which constitute the fundamental unit of society. When these issues are evaluated from a socio-ethical perspective, we can observe that some individuals pursue wealth at any cost, even to the extent of betraying or exploiting their compatriots; others relentlessly strive for positions of power, refraining from no immoral acts along the way; some immerse themselves in hedonistic lifestyles, while others, unable to find a way out of these conditions, fall into despair and depression.

In this regard, the French sociologist Alain Touraine wrote: “The existence of danger is undeniable. Our society, accustomed to abundance, appears to be sinking ever deeper into crisis in its struggle to preserve its identity, much like the Eastern Roman Empire once did.” This observation clearly indicates that the issue at hand is not only a problem facing the people of our republic, but one of the most critical challenges confronting all of humanity. Consequently, the need has arisen to seriously examine the transformation of Eastern and Western spiritual cultures—an issue that today not only forms the ideological foundation of every society and plays a key role in shaping individual and collective worldviews, but has also become increasingly central to global culture and civilization in recent decades. Therefore, the in-depth study of this phenomenon and careful attention to its roots have become an urgent task.

The exceptional relevance of studying transformations in Eastern and Western spiritual cultures is also closely linked to the profound socio-cultural changes of our time. We now live in an era commonly referred to as globalization—an era in which all spheres of social life are being encompassed; ideas of countries merging into a single global market

are being actively promoted; industrial production is increasingly carried out under the control of transnational corporations; the internet enables new information to spread instantly to any corner of the planet; scholars speak of the emergence of a single global civilization; and humanity begins to live with notions of a “common home,” a “shared destiny,” and shared concerns.

#### DISCUSSION.

In this context, the American social theorist Alvin Toffler wrote in his book *Power Shift* (1990): “Just as tectonic shifts precede an earthquake, one of the rarest events in world history is taking place—the very nature of power itself is changing” [9, p. 231]. Today, all cultures are compelled to modernize in order to preserve their identity, that is, to adopt modernized Western institutions and technologies into their social life. It should be noted that the early medieval civilization of the East exerted a positive influence on the West, while later Western civilization, in turn, positively affected Eastern development. In this way, civilizations have historically contributed to the rapprochement of nations, peoples, and states.

However, contemporary civilization possesses not only positive but also negative aspects, which have become a source of conflicts among peoples, countries, and regions. Western ideologues promote the idea that globalization is a positive process that unites all nations and peoples, arguing that developing countries must follow Western models if they wish to achieve progress and overcome poverty, primarily through the establishment of free global markets without state interference. From another perspective, such markets have indeed facilitated rapid economic growth in many countries. Nevertheless, it must be acknowledged that international trade tends to favor exports from economically powerful states and unfolds under conditions of increasing depletion of ecological, socio-economic, and natural resources. Consequently, the creation of such markets also entails the risk of driving entire countries into sudden bankruptcy.

Moreover, according to some scholars in the field of global studies, although a formal global authority may not exist, a system of global governance has already taken shape and is actively functioning. This system is based on a limited number of global institutions and a small elite that makes decisions affecting the fate of the vast majority, whose voices remain unheard. This suggests that globalization policy serves as a tool for transforming people, organizations, and states into instruments of a powerful minority. Official rhetoric often emphasizes goals such as the complete eradication of poverty, yet in practice principles akin to “divide and rule” prevail. The logic and dynamics of contemporary events increasingly lead to such conclusions.

According to the Russian scholar L. V. Leskov, the emergence of a new global order has resulted in transnational corporations (TNCs) becoming the dominant actors of the global economic system, further substantiating this conclusion [10, p. 42]. It is well known that TNCs control the bulk of global production assets, financial flows, and virtually the entire high-technology potential. Under these conditions, a mechanism has been activated that effectively siphons off humanity’s intellectual and natural resources, allowing them to

flow easily toward economically developed countries. As a result, the rich become richer, while the poor grow poorer. TNCs show little willingness to limit their economic interests. Consequently, changes and demands now engulf every sphere of human life, placing not only individuals and societies, but also nature itself—and indeed the entire civilization—before the Hamlet-like question: “to be or not to be.” This reality necessitates analysis based on the criteria of spiritual culture.

At the same time, the aspiration of Western countries—equipped with advanced communication technologies, mass media, and strong economic potential—to assume a dominant global role has provoked considerable discontent among other nations and regions. Furthermore, in seeking solutions to the moral crises that have emerged within Western civilization, growing attention is being paid to Oriental studies, particularly to the history, culture, and spirituality of Eastern peoples. Expanding such research offers a pathway to understanding the true causes of the negative processes unfolding in global spiritual life and to assessing their consequences more accurately.

It is well known that Eastern spiritual culture has approached the formation of the ideal or perfected human being (*al-insān al-kāmil*) in a distinctive manner. Throughout the history of Muslim Eastern ethics, numerous didactic works and popular manuals served as practical guides for human life and moral education. Among them are *Qabusnama* by Kaykavus, *Gulistan and Bustan* by Sa’di, *Temur’s Code (Temur Tuzuklari)* by Amir Temur, *Bahoristan* by Abdurahman Jami, *Mahbub al-Qulub* by Alisher Navoi, and *Akhlaq-i Muhsini* by Husayn Vaiz Kashifi, among others. Many of these works emphasize such quintessential Eastern virtues as just leadership and justice, honesty, purity, moral integrity, truthfulness, humanism, and enlightenment.

## Conclusion

In turn, the great thinkers and poets of the East, in creating the image of the perfected human being, paid particular attention to the harmonious and interconnected development of knowledge, noble feelings, and high moral character, viewing them as mutually complementary elements. For a long period, Eastern spiritual values distinguished themselves from those of the West primarily through the firmness of their ethical norms, the richness of their spiritual and aesthetic sensibilities, and their exceptional appeal.

Whereas Western spiritual and moral values largely emerged on the basis of rational thought and primarily served the development of intellectual cognition, Eastern spiritual values have been predominantly associated with the heart and have contributed to the cultivation of inner spiritual growth. Nevertheless, this distinctive ethical orientation and aesthetic appeal in no way diminish the greatness of Eastern wisdom; on the contrary, its content is imbued with profound meanings fully worthy of such richness and attractiveness.

In summary, we believe that the time has come to study Western and Eastern systems of thought in close interrelation. Although the West has achieved remarkable success in the domain of exact and empirical knowledge, the East occupies a unique position in providing a holistic and profound understanding of both the world and the human being. While

developing along its own historical trajectory, Eastern values have also laid the groundwork for the future progress of humanity and exerted a significant positive influence.

Therefore, it would not be an exaggeration to assert that even under conditions of contemporary global spiritual transformations, Eastern civilization and culture continue to serve as a guiding beacon, preparing peoples for profound moral and spiritual renewal.

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