



Processes Of Secularization And Desecularization In Uzbekistan: A Historical And Philosophical Analysis

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Abstract: This article analyzes the formation of secularization and desecularization processes in Uzbekistan, their dialectical interrelation, and their impact on societal development from a historical and philosophical perspective. The ideological consequences of the rigid atheistic policy during the Soviet period, the spiritual vacuum, and the processes of religious revival that emerged in the early years of independence are elucidated on a scientific basis. Additionally, the article examines the national model of secularism in Uzbekistan, the transformation of the relationship between religion and the state, and the socio-political complexities of the transition period.

Keywords: Religion, Islam, religious revival, sacralization, secularization, desecularization, religiosity, secularism, Uzbekistan, Soviet Union.

INTRODUCTION: In the first years of independence in Uzbekistan, the role and significance of religion, particularly Islam, in the life of society acquired a new philosophical meaning. In the relationship between the state and society, Islam began to be revived not only as a religious religion but also as an integral part of national spirituality, morality, and historical memory. It was during this period that desecularization tendencies intensified in public consciousness. The intensification of desecularization tendencies in Uzbekistan manifested itself in the activation of Islam and the disruption of the balance between religiosity and secularism. Therefore, studying this topic is very relevant as one of the main directions in the development of modern thinking. Because today it is

important to analyze this topic in order to correctly understand the relationship of New Uzbekistan to religious and political issues, as well as to realize its clear strategic goal.

METHODS

The article utilized methods such as historicity, logicity, and comparative analysis. The research works of scientists who have conducted research on this topic were also studied.

RESULTS

In the modern era, the analysis of the relationship and balance between religious and secularism is based on the trend of secularization. However, in our view, such an approach cannot be considered absolutely correct. This is because the relationship between secularism and religiosity is not static and periodically changes over time. These changes are manifested in the transition from sacred to secular or from secular to sacred. That is, either the separation of religion from the state and its acquisition of a secular character is implied, or, conversely, in a secular state, there is a convergence with religious values.

Therefore, by analyzing the topic not only from the standpoint of secularism but also from the perspective of the concept of desecularization, which can lead to a change in the secular state, we gain the opportunity to identify specific and distinctive aspects of religious and secular tendencies. In many regions of the world, the process of religious revival has received the name "desecularization". The prefix "de-" indicates a process opposite to secularization, that is, the expansion of religion's influence on all spheres of human society [1, - P. 175]. The term "desecularization" was first used by Peter Berger in his work "Desecularization of the World: Revival of Religion and World Politics" [2] to interpret the processes of religious revival. Later, Russian scientist Vyacheslav Karpov, interpreting this term as a theory in which desecularization proceeds in a direction opposite to secularization, showed that it includes the following trends:

- a) formal and informal convergence of previously secularized institutions and religious norms;
- b) revival of religious beliefs and practices;
- c) the return of religion to the public sphere (exiting the private sphere);
- d) the return of religious content to various subsystems of culture, including art, philosophy, and literature, as well as the reduction of the status of science compared to the reviving role of religion in understanding and supporting the world;
- e) changes related to religion based on society (including demographic changes related to religion,

redefining territories and their populations based on religious characteristics, restoring material structures related to faith, increasing the share of goods related to religion in the general economic market, etc.) [3, - P. 136].

Based on the above analysis, let's examine the manifestation of modern trends in religiosity and secularism through the analysis of desecularization processes that occurred in the socio-political life of Uzbekistan twenty-five years ago. Historian Henrik Ohlsson's (Henrik Ohlsson) article "Islam and the Secular State in Uzbekistan: State Control over Religion and its Influence on the Concept of Secularism" [4] the processes of secularization and desecularization in Uzbekistan are analyzed based on the approach "Are state bodies in Uzbekistan structures that legitimize religion or secular institutions?".

In particular, Heinrich Olsson wrote: "After the Russian Revolution of 1917, the Bolsheviks, who were extremely anti-religious, forcibly introduced their concept of secularism (secularism principle) into Central Asia. This created a largely unique situation in the history of secularization. Soviet secularism was harsher than that of France or Turkey. "Scientific atheism", which was part of Soviet state ideology, was not limited to limiting religion within personal life or state control. The ultimate goal was to completely eradicate religion from people's consciousness, because, according to Marxist-Leninist doctrine, religion gave rise to "false reason", which was considered an obstacle to socialist development. Perhaps calling this secularism is also incorrect, because the goal was not to separate the state and religion, but to completely destroy one of them" [4, - P. 488] emphasizes the artificial nature of secularism and that secularism was not an evolutionary outcome but was imposed through ideological pressure.

Seventy years of the Soviet Union's harsh anti-religious policy served as a catalyst for the emergence of desecularization processes in Uzbekistan during the transition period. Because after the disappearance of the political ideology of the Soviet Union, a spiritual vacuum arose in society. This void created conditions for the revival of religion. Since a secular society was not formed naturally, with the collapse of the Soviet Union, communist ideology quickly lost its power.

Attempts to destroy religious traditions, a lack of understanding of their place in society, and keeping them under harsh ideological pressure naturally provoked a process of "reactive revival". As a result, the situation of reverse influence intensified the desecular trend in the form of a "revival of religion" process. The desecularization processes in Uzbekistan in 1990-1992

manifested themselves as a dialectical consequence of the anti-religious atheistic policy of the Soviet Union.

At the beginning of the years of independence, although Uzbekistan sought to preserve the model of a secular state, Islam experienced a process of revival as a cultural value. As a result of the reactionary restoration of religious traditions, artificially restricted during the Soviet era, Islam once again emerged as an important indicator of national identity. However, in parallel with this revival process in Uzbekistan, the proliferation of some groups operating under the guise of religion was also observed. This became one of the factors that forced the state to strengthen the mechanisms of control and regulation in the religious sphere.

According to Uzbek political scientist Shuhrat Yovkochev, one of the reasons for the politicization of Islam in Central Asia was the revival of Islam and the national consciousness of the peoples after the crisis of communist ideology in the territory of the former USSR. At the same time, Islam, not dividing people by nationality, sought to unite the main Muslim centers in the Central Asian republics.

Thus, Islam became a means of regulating relations between peoples. Although Islam did not play a coordinating role in the region and was not a decisive factor in building a new state, some political forces and new elites tried to use the religious factor in politics (for example, the Islamic Renaissance Party of Tajikistan or the Islamic Movement of Uzbekistan) [5, - P. 125].

Indeed, starting in the 90s, an intensification of the idea of Islamization was observed in Central Asia, and this situation also affected Uzbekistan. As a result, instances of Islamization and radicalization emerged. The religious and theocratic aspects of the Islamization trend began to manifest themselves in a verifiable form in the spiritual and mental state of the population [6].

Due to these two trends, the number of Muslims in Central Asia increased year by year... The above-mentioned two different trends were observed in the territory of Uzbekistan. Therefore, in the first years of independence in Uzbekistan, at the intersection of secular and desecular situations, various problems of moral behavior arose. As a result, difficulties were observed in the political administration of the Republic of Uzbekistan. The issue of religion was raised to the level of politics, and the state was tasked with reviewing religious factors that required deep study [7, – B. 107].

Political forces that did not want Uzbekistan to choose its path as a secular state tried to organize various conspiracies with the claim of building a religious state. Even to the First President of Uzbekistan, Islam

Karimov, who took office during the transition period, in December 1991, Tohir Yuldashev, on behalf of a group of residents gathered in Namangan, presented his concept of “Building an Islamic State”. Islam Karimov explained that the issue of religious beliefs is ensured from a legal point of view, and in his subsequent activities, he proved that a secular state is not a state built on religious atheism, but a state that ensures the legal provision of religious beliefs on the basis of secularism [8, - P. 60].

The transition period was an extremely complex and contradictory period for Uzbekistan, when the relations between society, the state, and religion were being formed anew. During this period, forces emerged that tried to use religion for political purposes, attempting to create distrust towards the secular state, and to form a misconception and contradictory ideas in the minds of young people.

As a result, the state of ideological vacuum characteristic of the transition period created the ground for the emergence in the worldview of some young people of such vices as confusion, even betrayal, treason against the Motherland, and various extremist actions were carried out by their hands.

This situation showed that the trends of secularization (“forward”) and desecularization (“backward”) intersect, syncretise with the processes of integration and disintegration. Therefore, the events occurring in the socio-political life of Uzbekistan during the transition period did not arise under the influence of a single phenomenon, but accelerated under the influence of a number of factors: the return of religion to society, the low level of religious knowledge among the population, inexperience in the activities of religious organizations, and the growth of problems related to religion.

As a result, the transitional period in Uzbekistan was not limited to the revival of religion or the strengthening of secularism, but also manifested itself as a complex, dynamic, and multifaceted process of interaction between these two directions.

CONCLUSION

Based on the historical and philosophical analysis of the processes of secularization and desecularization in Uzbekistan, the following conclusions were drawn:

firstly, for a secular state with a predominantly muslim population, maintaining a stable policy and balance in the religious sphere has always been a pressing task. Because in such conditions, religion becomes not only a spiritual or cultural phenomenon but also a factor directly influencing socio-political stability. If control and systemic policy in this area are weakened, the

factors contributing to desecularization will expand, which may pose serious threats to the development and security of the state;

secondly, desecularization is a complex process that is formed in dialectical dependence on secularization. It reflects the mechanisms for preserving religion in society, its revival, and trends aimed at restoring its status in public consciousness. By understanding the relationship between secularization and desecularization, it becomes possible to predict the ideological dynamics that occurred in Uzbekistan during the transition period, how their combination was formed, as well as future social processes;

thirdly, the experience of Uzbekistan shows that the issues of religion and politics have always manifested themselves in dialectical unity throughout the history of the country. The interaction of these processes plays an important role in the formation of a national model of secularism, understanding how religious boundaries, the level of religiosity, and public attitudes towards religion are changing in society. In this regard, the joint analysis of secularization and desecularization processes has great theoretical and practical significance for understanding the trajectory of societal development, ensuring stability, and defining strategic directions;

fourthly, today's stability, modernization processes, and the principles of new statehood expressed in the concept of "New Uzbekistan" were formed precisely on the basis of experience accumulated during the transition period, problems, and lessons learned from the trials of their elimination. In this regard, a historical and philosophical analysis of secular and religious processes in the country allows for a deeper understanding of the development strategy of modern Uzbekistan.

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