

Fundamental Constitutional Foundations of The State System in The Updated Constitution of The Republic of Uzbekistan

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Abstract

This article examines the key conceptual principles of the new edition of the Constitution of the Republic of Uzbekistan. Particular attention is paid to the analysis of the concepts of a sovereign state, a rule-of-law state, and a secular state, as well as their role within the constitutional framework. The study also explores new provisions and concepts introduced in the revised Constitution that were absent in the previous edition, highlighting their significance for the development of state governance, societal progress, and the protection of human rights.

Keywords: Constitution, sovereignty, legal state, secular state, principles, significance.

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1. Introduction

The first section of our Constitution enshrines the general principles of constitutional regulation of important aspects of the life of sovereign Uzbekistan, defines the essence of the state, that is, the Republic of Uzbekistan. This essence consists of the principles of state sovereignty, popular sovereignty, the supremacy of the Constitution and laws, as well as foreign policy.

The basic principles enshrined in the first section are the initial normative basis for other provisions of the Constitution.

The first section of the new Constitution of Uzbekistan allows:

firstly, knowledge of the foundations of the constitutional system;

secondly, having reliable criteria that allow assessing laws and legality;

Thirdly, to acquire a new concept of power, stemming from the rejection of the unified Soviet system as the basis of statehood;

Fourthly, defining the basis of a person's legal status.

Sovereignty is one of the fundamental principles of modern constitutional and international law. Sovereignty has two interconnected forms: popular (national) sovereignty and state sovereignty.

Popular sovereignty means that only the people (nation) are the basis and source of the state. The principle of "national sovereignty" was formulated by the great representatives of the European Renaissance of the 18th century. This principle was legally enshrined in the French Declaration of Human Rights and Freedoms of 1789. Currently, the principle of popular sovereignty and the right of the nation to self-determination are recognized in international and constitutional law throughout the world.

State sovereignty means that it does not depend on anyone's will, and state power, expressing the sovereign will of the people, is completely independent in domestic affairs and international relations. State sovereignty means, firstly, that state power prevails within the territory of the country; secondly, that the state itself determines how it interacts with other states, and another state does not have the right to interfere in its internal affairs. State sovereignty does not correspond to a totalitarian administrative-command system.

On August 31, 1991, the state independence of the Republic of Uzbekistan was declared. It was from this moment that the period of its formation, consolidation, and establishment as an independent state began.

Uzbekistan achieved its true national statehood through a peaceful parliamentary process. The will of the multinational population of the republic was enshrined in the Constitutional Law "On the Fundamentals of State Independence of the Republic of Uzbekistan"[1] and confirmed in a national referendum. Achieving independence is a great event in the life of the Uzbek people. September 1 - Independence Day of the Republic of Uzbekistan, which is celebrated as the main holiday of our people.

Sovereignty is one of the most important inalienable features of any state. In this regard, Article 1 of the Constitution legalized the sovereignty of the new independent Uzbek state.

The first section of the new Constitution of Uzbekistan is imbued with the will of the people to follow the path of building a democratic state governed by the rule of law and a just civil society.

Independent Uzbek statehood is a historical achievement of our people. Our highest goal is for Uzbekistan to achieve the true independence that our people dream of,

its prosperity and well-being, and its rightful place in the world community of developed countries.

Article 1 of the Constitution defines the basic concept of the Uzbek state: "Uzbekistan is a sovereign, democratic, legal, social, and secular state with a republican form of government. The names of the state "Republic of Uzbekistan" and "Uzbekistan" have the same meaning.

This means, firstly, that Uzbekistan is a sovereign state; secondly, that it is a democratic, legal, social, and secular state; thirdly, that the republic has a form of government. "The Constitution in the new edition firmly establishes five important pillars of our modern statehood, namely that Uzbekistan is a sovereign, democratic, legal, social, and secular state. The content of these concepts has been fundamentally improved and enriched with new chapters and articles" [2].

The existence of an independent state called the Republic of Uzbekistan is an achievement of the multinational people of Uzbekistan. The state embodies the most useful patterns in centuries-old history in its traditions of interaction with the people.

At the same time, the state is called upon to create conditions for satisfying the needs and interests of citizens. It preserves the common interests of all groups and strata, all nationalities in the country, turning it into a single common interest.

Firstly, the Republic of Uzbekistan has its own Constitution, which is directly applicable, and at the same time, it is aimed at the future. On this legal foundation, we are building a New Uzbekistan - a legal, democratic, social, and secular state and civil society that embodies human dignity and rights, the rule of law, economic well-being, stability, and development.

Secondly, Uzbekistan's economic power is sufficient for its internal and external independence. But it does not occur spontaneously, but only at the initiative of citizens, at the initiative of the state.

Thirdly, the main principle of public administration is service to citizens and society. In Uzbekistan, a certain balance of economic reforms towards market relations and a social state is ensured.

Fourthly, the cultural and historical power of the state is based on the spirituality of the people and the historical memory of today and tomorrow. In Uzbekistan, the state

is reviving national culture, supporting talent, implementing educational reforms, comprehensively enhancing the great dignity and prestige of the Uzbek language, and strengthening interethnic harmony and mutual respect. The state cares about the realization of the religious feelings of its citizens precisely because it glorifies the faith of the people.

Fifthly, the state ensures the protection and security of the people. This is also an extremely important event in our current complex geopolitical situation. People need state protection from criminals and offenders. The ecological situation that has developed in the Aral Sea and many cities encourages the state to protect the population from environmental factors. The safety of the people is inextricably linked with the growth of the population and its material security.

Sixthly, the external political and economic power of a state serves as a source of its stability and equality in the international community. A single, unified, and interconnected world encourages Uzbekistan to cooperate. The international scale of our domestic and foreign policy is determined by the state.

The Constitution of the new Uzbekistan enshrines the legal guarantees of Uzbek national statehood. The Constitution defines the prospects for building a democracy, a state governed by the rule of law, and a just state, representing a complex of human rights, freedom, stability, and development.

The face and prestige of any state is its Constitution. Indeed, the Constitution is an encyclopedia that introduces the state as a state and the nation as a nation to the world. In this sense, our Basic Law reflects the will, spirit, social consciousness, and culture of our people. Our Constitution is truly a product of the thinking and creativity of our people.

Today, we must deeply integrate the idea "First - the individual, then - society and the state" into our Constitution and laws, as well as into our daily lives. We must strengthen the foundations of our national statehood, capable of overcoming the current serious trials and unpredictable threats" [3].

The Constitution of Uzbekistan, as the legal basis of Uzbek national statehood, has a number of features.

First feature: The Constitution is the fundamental law of a new independent state that has achieved independence.

It is a new legal document in terms of its essence, philosophy, ideology, and idea. In it, there are no such vices as communist ideology, classism, or the dominance of a single party; the idea that among all worldly blessings, the greatest and most sacred is the human being is affirmed. On this basis, a rational legal solution to the relationship between "citizen - society - state" is given.

The second feature: the priority of the interests of citizens is legally enshrined and guaranteed in the Constitution. Human rights and freedoms belong to everyone from birth. Human rights and freedoms have direct effect. A person, his life, freedom, honor, dignity, and other inalienable rights and freedoms are sacred and are under the protection of the state. State bodies and officials are accountable to society and citizens. Human rights and freedoms determine the essence and content of laws, the activities of state bodies, bodies of citizen self-government, and their officials. All contradictions and ambiguities in legislation arising in the relationship between a person and state bodies are interpreted in favor of the person.

Third feature: citizens of Uzbekistan have equal rights regardless of their origin, race, nationality, religious beliefs, and other characteristics. The Constitution legally guarantees respect for all persons considered citizens of Uzbekistan, regardless of their nationality, ethnicity, language, customs, and national traditions. The Republic of Uzbekistan guarantees the protection and patronage of its citizens both within its territory and abroad.

Fourth feature: citizens and the state are inextricably linked through mutual rights and obligations. The rights and freedoms of citizens are inviolable, and no one may be deprived of or restricted from them without a court decision. At the same time, the exercise by citizens of their rights and freedoms must not contradict the legitimate interests of other citizens, the state, and society.

Fifth feature: The Basic Law enshrines ensuring the supremacy of the Constitution and law, which are important features of the rule of law. This means, on the one hand, that all current laws and legal acts are based on and in accordance with the Constitution, and on the other hand, that everyone is equal before the law. No citizen, state body, public association, or official may be exempt from the obligation to obey the law.

If an international treaty of the Republic of Uzbekistan establishes rules other than those provided for by the law of the Republic of Uzbekistan, then the rules of the international treaty of the Republic of Uzbekistan shall apply.

Sixth feature: the Constitution enshrines the protection of private property, reliance on measures aimed at forming market relations while ensuring the equality of various forms of ownership in a socially oriented market economy. Because the goal is to provide entrepreneurs and individuals who own their property with freedom of economic activity, to open wide opportunities for business initiative and free market relations.

Seventh feature: In accordance with the Constitution, the state protects the legal interests of political parties and public associations, creates equal legal conditions for their participation in political and public life, and creates the legal basis for multi-partyism and pluralism of opinion.

Eighth feature: legal criteria for freedom of thought, conscience, and religious belief are given. Every person has the right to practice their beliefs and religion or not to practice any religion. Religious organizations, separated from the state, are equal before the law. The state does not interfere in the activities of religious associations.

Ninth feature: The Constitution establishes that the organization and procedure for the functioning of state power are carried out on the basis of the principle of separation of powers. The legislative, executive, and judicial branches are the three main pillars of the Uzbek state. The Basic Law enshrines the means of coordinated activity of these three bodies of power, as well as the rules that create a system of checks and balances between these bodies.

Tenth feature: Uzbekistan's active foreign policy activity in accordance with its national interests and its role as an equal subject of international law are enshrined in the Constitution. Uzbekistan's foreign policy activity is built on the principles of sovereign equality of states, non-use of force or threat of force, inviolability of borders, resolution of disputes by peaceful political means, non-interference in internal affairs, as well as on the basis of observance of other generally recognized principles and norms of international law.

The Constitution of the Republic of Uzbekistan has supreme legal force throughout the country, is directly applicable, and forms the basis of a single legal space. International treaties of the Republic of Uzbekistan, along with generally recognized principles and norms of international law, are an integral part of the legal system of the Republic of Uzbekistan. The Constitution of the Republic of Uzbekistan is a solid legal foundation of Uzbek national statehood.

One of the main conditions of the constitutional system, popular sovereignty, is enshrined in the Constitution. The term "people's power" is an exact translation of the Greek word "democracy."

Today in Uzbekistan, true democracy is being established, based on the rich experience of the people, the cultural traditions of the republic's population, and corresponding to the interests of all social groups and strata.

The term "democracy," which first appeared in Greek city-states, spread throughout the world and firmly established itself in political dictionaries. The word "demos" means "people," and "kratos" means "power," in other words, "people's power." The constitutions of democratic states of the world embody the expression "all power belongs to the people" or "all power is exercised by the people."

"Today, the concept of democracy, that is, "power of the people," has become one of the main values of the world community. Although the term "democracy" is not used in the UN Charter, it begins with the words "We, peoples...." This itself means that the main principle of democracy - the UN and the sources of legality of its constituent states - is also the will of the peoples" [4].

The term "people's power" is inextricably linked with the term "source of power." Article 7 of the Constitution reveals the principle of popular sovereignty in the Republic of Uzbekistan: "The people are the sole source of state power. State power in the Republic of Uzbekistan is exercised in the interests of the people and exclusively by bodies authorized by the Constitution of the Republic of Uzbekistan and laws adopted on its basis."

Human experience has developed two forms of democracy: direct democracy and representative democracy - democracy implemented through bodies, primarily representative and other elected bodies, i.e., electoral democracy. These forms of democracy should

not be contrasted with each other and the predominance of one of them should not be discussed.

Direct democracy is the direct participation of a person in resolving state affairs through secret ballot or in any other form. Representative democracy refers to a person's participation in state affairs through their elected representatives, i.e., deputies.

Recognition of the people as the sole source of power is characteristic of democratic states with a republican form of government.

Power is exercised through broad branches of state power. For example, the Oliy Majlis, as a representative body, issues laws. The executive branch - the Cabinet of Ministers (government) - ensures the implementation of laws. The judicial body, exercising justice, resolves disputed issues on the basis of the law. Each of these bodies has a certain range of powers and together constitutes a single interconnected state system.

The seizure of powers of state power, the suspension of the work of state bodies, the creation of new and parallel bodies of power in a manner not defined by the Constitution is considered unconstitutional and entails liability established by law.

The rule mentioned in Article 8 of the Constitution of the Republic of Uzbekistan is not found in any constitution in the world. It defines the concept of "people of Uzbekistan" at the constitutional level: "The people of Uzbekistan, regardless of nationality, are citizens of the Republic of Uzbekistan," and every person born in Uzbekistan, living and working on its soil, regardless of national and racial affiliation, beliefs, is worthy of being an equal citizen of our republic.

Citizens of Uzbekistan, regardless of their origin, race, social origin, and other circumstances, constitute the people of Uzbekistan.

The Constitution guarantees respect for the customs and national traditions of all nations and nationalities that make up the people of Uzbekistan.

The principle of equality before the law, enshrined in Article 19 of the Constitution, according to which all citizens of the Republic of Uzbekistan have equal rights and freedoms, regardless of sex, race, nationality, language, religion, convictions, social origin, social status, fully meets the requirements of generally

recognized norms of international human rights law. This principle is a legal guarantee of peace, political stability, and interethnic harmony in our country.

According to Article 9 of the Constitution, "The most important issues of the life of society and the state are submitted for public discussion and put to a national vote - a referendum."

We should not confuse a referendum with a nationwide discussion. A referendum differs from a public discussion.

The first difference is that this issue is enshrined in Article 9 of the Constitution, and referendums and public discussions are regulated by separate laws. Referendums are regulated by the Law "On the Referendum of the Republic of Uzbekistan"[5], while public discussion is regulated by the Law "On Public Discussion of Draft Laws"[6].

The second difference: public discussion refers to the stage of lawmaking, which is advisory in nature, the results of which are taken into account when preparing the relevant draft law. Participation in public discussion is a voluntary initiative of a citizen, which can be carried out in writing, by sending their proposals to the relevant authorities, or orally, for example, by appealing to the mass media.

It is envisioned that important issues related to the economic, political, and cultural spheres will be put to a nationwide vote. Decisions on issues put to the referendum are considered adopted if more than half of the citizens who participated in the referendum voted.

For the 4th time in the history of independent Uzbekistan, a referendum was held:

1. In Uzbekistan, state independence was confirmed by a referendum held on December 29, 1991.
2. On March 26, 1995, a referendum was held on issues important for the political life of the country;
3. The referendum held on January 27, 2002, approved amendments to the Constitution, including the transition to a bicameral parliamentary system.
4. In the referendum held on April 30, 2023, the Constitution of the Republic of Uzbekistan in the new edition was supported.

At the same time, it has become a tradition to submit the most important draft laws for public discussion. For example, before holding a referendum on the Constitution of the Republic of Uzbekistan in the new edition on April 30, 2023, it was put up for public discussion for several months, published in the mass media, and the opinion of the people was studied. More than 220 thousand proposals were received from the public. One in four of them is included in the project. Based on these proposals, 27 new articles were introduced into the new version of the Constitution, the number of articles increased from 128 to 155, and the norms increased from 275 to 434. 65 percent of the text of the Basic Law has been updated based on public proposals. International experience was also taken into account, leading specialists and experts from various fields were involved.

Article 10 of the Basic Law stipulates that only two state bodies elected by the people of Uzbekistan can speak on behalf of the people of Uzbekistan. These are, firstly, the Oliy Majlis of the Republic of Uzbekistan - the highest representative state body; secondly, the President of the Republic of Uzbekistan.

Therefore, apart from these two state bodies mentioned in the Constitution, no group, political party, public association, or individual in society has the authority of the people of Uzbekistan. The content of this article demonstrates the importance of popular sovereignty, the inalienability of the people's right to power. This article is directed against the abuse of popular power by anyone.

Both the Oliy Majlis of the Republic of Uzbekistan and the President of the Republic of Uzbekistan are elected by the people. In the same way, the Oliy Majlis and the President receive authority from the people.

New Uzbekistan - a legal state. This state is based on humanism, democracy, social justice, and political pluralism.

In Uzbekistan, state power is exercised only on the basis of the Constitution, in the manner prescribed by laws, and by bodies created on their basis. State bodies operate only within the competence specified by law. An important feature of a state governed by the rule of law is the unconditional subordination of state bodies to the Constitution and laws and their functioning on this basis.

As the President of the Republic of Uzbekistan Sh.M. Mirziyoyev noted, "The supremacy of the Constitution

and law is the main criterion of sustainable development. We have been implementing all our reforms in recent years based on this very principle" [7].

The aspects that distinguish New Uzbekistan as a legal state are as follows.

The aspects that distinguish New Uzbekistan as a legal state are as follows.

Firstly, a hardworking and prosperous, spiritually mature and cultured family is the foundation of such a society. Family is built on the laws of life and conscience, where everything is judged by practical actions. Our state can and should be understood as a large family. If there is no mutual respect and strict order, if all family members do not fulfill their duties, if they do not show kindness and mercy to each other, it is impossible to live a good and decent life.

At the same time, the laws of the legal state - the Republic of Uzbekistan - also express the needs and interests of the people. "Establishing the activities of state authorities, taking into account the will of the people, their aspirations and interests, which is the most important condition for building a democratic legal state and an open civil society, certainly implies the implementation of this principle. In turn, this indicates that dialogue with the people has become a factor in democratic development and ensuring human interests" [8].

The supremacy of the Constitution is a legally necessary feature of the state. The Constitution itself resolved the main issues related to the development of society as a whole and its individual spheres. The Constitution of the Republic of Uzbekistan is truly the Basic Law of the country, a highly developed legal document. In his articles, he reflected the characteristics of a democratic and just society. The Constitution is a document of civil peace and interethnic harmony.

Secondly, a wise head of state and public figure, characterized by the harmony and goodwill inherent in our families, can teach every citizen a lot. Around the bountiful table of the common, dear home - there is a place for Uzbeks, for those who shared the fate of our people, who were with us in joys and trials. Take, for example, the principle of humanism and patriotism. Every person born in Uzbekistan, living and working on its soil, regardless of their nationality and beliefs, deserves to be an equal citizen of our republic.

Thirdly, our people are building a socially just society based on their own life experience, a democracy that corresponds to the national and cultural foundations of the majority of citizens. The people have full opportunity to exercise state power both directly and through their representatives, that is, statesmen and politicians.

It is of great importance to understand and realize the most important vital needs of all segments and groups of the population, to contribute to the manifestation of the enormous reserves of talent, creativity, and energy of the people and to become a powerful means of Uzbekistan's development.

The idea of a nationwide, civic dialogue, which promotes unification without prior political conditions, is gaining increasing trust in society.

Our understanding of democracy embodies the best of what the countries of the East and West have achieved. However, these principles and norms of democracy must correspond to the rich historical and cultural experience of our people, their understanding of life.

Fourthly, we have centuries-old strong spiritual foundations. The majority of Uzbeks prioritize the well-being of their family, relatives and close ones, and neighbors over their personal well-being. This is the highest spiritual value, the jewel of the human heart.

It is very important that our people maintain the spirit of mercy and mutual assistance during the transition to market relations. Such an approach does not cause any harm to patriotic entrepreneurs.

Fifthly, national and human pride is a powerful factor in entrepreneurship. Uzbeks have always been proud and courageous. This is also the most important sign of our path. Dependency and unwillingness to find a workplace that benefits one's family are not encouraged. This is not befitting for our citizens. This vice brought by "barrack socialism" is not their fault, but their misfortune.

Our people are not made up of the helpless and sick who beg from the state. Business, strengthened by law and the authority of the state, opens up wide opportunities for honest earnings. It is important to strengthen the influence of the mahalla on crafts, handicrafts, and the organization of private farms, using its great educational potential.

Sixthly, culture is the highest quality for our people and state. Without it, our society will not be able to achieve social justice and will lose much. The people of Uzbekistan are imbued with the spirit of concern for measures to support a culture in a universal form, in which intellectual culture should provide for education, labor culture - high qualification and responsibility for one's work, business culture - economic entrepreneurship, honesty and efficiency, culture of life - humanity, loyalty to folk traditions, deep respect for history and moral purity, culture of interethnic relations - deep mutual respect of all citizens, regardless of nationality, religion, beliefs, readiness to learn from each other and help each other, legal culture - unconditional respect for mature laws and the law by all citizens, parties, public and religious organizations.

Seventhly, political culture is essential for civil society. But it can be built not on empty space, but on the foundation of all spheres of culture. Working productively for the common good, as in an enlightened world, criticism should be justified and support a scientific approach to work.

The word opposition has a great meaning. It serves as a kind of guide to an enlightened society. Being an opponent is not easy. Legitimate power must be able to protect the constitutional order and order.

Eighthly, the historical achievement of our people today is the formation of an independent Uzbek state. Pride for one's state and patriotism help any country to be at the forefront of development. Every citizen who lives in our country and considers himself a patriot must preserve its integrity and unity.

The concept of a state governed by the rule of law is a general expression of the socio-historical interconnectedness of people's social relations, their organization, regulation, and protection of freedom.

Other factors that determine the strength of the state serve the people-oriented policy of New Uzbekistan. In the New Uzbekistan, the humanism of the state glorifies man. Thanks to the strengthening of the creative power of the state through the initiatives of citizens, the reformist power of society grows. The dream of a New Uzbekistan - a democratic state governed by the rule of law - will come true.

A state governed by the rule of law is a specific system of rules, institutions, and norms that express the idea of

popular sovereignty. People's sovereignty is the basis and source of state sovereignty. The sovereignty of the Uzbek state is a form of expression of the sovereignty of the people. It is a set of powers and rights applicable to the population and the entire territory of the country, determining the laws of social life and public-political order.

The concept of a social state - a social state in a narrow sense implies strong support for socially vulnerable segments of the population, the creation of decent living conditions for the population, and the provision of services to society.

In a broad sense, the social state represents management that implies reducing poverty in society and ensuring the well-being of the population through measures aimed at managing and organizing the economy, along with the systematic implementation of programs aimed at directly supporting the population.

The social state performs the following functions:

The first function is to support socially vulnerable segments of the population;

the second function - combating corruption, poverty and unemployment;

third function, support and encouragement of young families;

the fourth function is to assist young entrepreneurs;

fifth function - ensuring constant growth of employment and incomes of the population;

sixth function, ensuring that the minimum wage and income are higher than the minimum consumer spending;

the seventh function is to provide social insurance for all members of society;

eighth function - creation of equal and favorable conditions for everyone to access quality education, medical care, and cultural institutions;

ninth function, material support and social protection of vulnerable segments of the population;

the tenth function, reducing social and economic inequality in society, creating decent living conditions through redistribution;

eleventh function, development of the social services system.

The large-scale reforms being implemented in the New Uzbekistan are aimed precisely at the social sphere. In particular, support for vulnerable segments of the population and assistance to them through a system of state guarantees began to be established. At the state policy level, special attention is paid to such issues as creating decent conditions for people to live a prosperous and satisfied life, ensuring employment and increasing incomes, reducing unemployment and poverty, and preventing stratification in terms of living conditions and quality of life.

Protection from unemployment, provision of guaranteed quality education, provision of qualified medical care, comprehensive support for children, women, the elderly, persons with disabilities, migrants and their family members are constantly at the center of attention of our state. The main part of the state budget is directed to such issues.

In a social state, a person is provided with a sufficient amount of wages for a decent life, safe working conditions are created for the worker, and the right to protection from unemployment, quality education, and qualified medical care is ensured. Comprehensive support will be provided to children, women, the elderly, people with disabilities, migrants, and their families.

The concept of the state is based on three inseparable values:

- freedom of conscience and belief;
- equality of all religions and religious organizations before the law;
- separation of religion from the state (politics).

A secular state has the following characteristics:

The first feature: in a secular state, religion [9], religious organizations and associations are separated from the state and state power. State governance is regulated not by religious rules, but by the Constitution and laws, and religious grounds are not the main criterion in decision-making. State governance and policy are not based on a single ideology or religious belief.

The second feature: in a secular state, representatives of all religions are equal before the law. Secularism is an

important condition of democracy, which implies tolerance towards people who think differently and whose religious views do not coincide in society. Every person has the right to profess any religion or not to profess any religion, and the imposition of religious views is not permitted, and no additional rights or obligations are imposed on a person depending on their religious beliefs.

The third feature: in a secular state, the state is officially neutral on religious issues or refrains from interfering in religious matters. A secular state ensures equal treatment of its citizens regardless of their religion and does not give people any privileges based on their religious beliefs or affiliation.

Fourth feature: a secular state cannot be represented by such concepts as atheism, irreligiosity, or atheism. In a secular state, although religion is separated from the state and politics, it is not separated from society. They will have their place in social life. Religion closely cooperates with secular institutions in addressing social problems, promotes the development of religious organizations and confessions, and does not interfere in their internal affairs. In such a state, believers are not prevented from meeting their religious needs; on the contrary, all conditions are created for religious organizations to carry out their activities and actively participate in the life of the country and society.

The fifth feature: in a secular state, religious tolerance reigns [10], representatives of different religions live in mutual peace and harmony. In such conditions, the most just and correct path is a secular state, and this principle ensures equal respect for all religions and different views, equality of all citizens before the law.

The sixth feature: a secular state, in harmony with the needs of socio-economic development, drives the processes of modernization. At the same time, such important processes as the scientific potential of society, technological progress, the rationalization of economic life, and the rise of culture are rapidly developing.

New Uzbekistan is a secular state, and the attitude towards religion is regulated by the Constitution and laws. In particular, the Constitution of the Republic of Uzbekistan and the Law "On Freedom of Conscience and Religious Organizations" define the foundations of a secular state and the conditions created for religious belief in Uzbekistan.

Religious organizations belonging to 16 religious confessions operate in Uzbekistan. Their number has increased significantly. The "Waqf" Charitable Public Foundation was established under the Muslim Board of Uzbekistan. The quotas for Hajj and Umrah pilgrimages have been increased several times.

Today, there are the Center of Islamic Civilization in Tashkent, the International Islamic Academy of Uzbekistan, the Mir Arab Higher Madrasah in Bukhara, the Imam Termizi International Research Center in Termez, the Imam Bukhari International Research Center in Samarkand, the School of Hadith Studies, and the Scientific Schools of Kalam [11] and Hadith, Sufism in Bukhara, Aqida in Kashkadarya, and Fiqh in Fergana.

Basic doctoral and doctoral programs have been introduced, providing for the awarding of the academic degrees of Doctor of Philosophy and Doctor of Science in Islamic sciences.

The principle of a secular state enshrined in the Constitution of the new Uzbekistan serves secular development, tolerance between different religions and denominations, independent and free activity of religious associations, full provision of freedom of religion and belief, and the preservation of equality, social peace and stability.

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