



UNITY AND INTERRELATIONSHIP OF RIGHTS AND OBLIGATIONS

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<https://doi.org/10.5281/zenodo.15671431>

Annotation: In this article, the interrelationship between rights and obligations and the principle of their unity are analyzed from scientific-theoretical and practical perspectives. It is proven that the exercise of rights by a person is directly related to the fulfillment of the obligations imposed on him. During the study, based on historical, systemic, comparative, normative-legal, and empirical approaches, the role of rights and obligations in the social-legal system was deeply studied. The theoretical foundations of the principle of harmony of rights and obligations are highlighted on the basis of constitutional and international legal documents. The role of civil society institutions in raising legal awareness and legal culture, their place and significance in the education system were also objectively analyzed. The article presents proposals and conclusions in this direction and proposes new approaches to the issue of the balance of rights and obligations, which is important in the process of building a rule of law state.

Keywords: right, obligation, legal culture, Constitution, international law, individual freedom, civil society, social responsibility.

Log in. In any democratic society, ensuring human rights and freedoms, as well as defining their obligations to society, is one of the main tasks of the rule of law. Rights and obligations are inseparable concepts. The interrelationship of these concepts is manifested in all spheres of human activity - in civil, political, economic, and social relations. The Constitution of the Republic of Uzbekistan and other legislative acts clearly define human rights and obligations, which are carried out in a closely interconnected and balanced manner.

This article analyzes the theoretical foundations of rights and obligations, their expression in historical and international experience, how they are harmonized in the modern state and society, and the role of this harmony in the formation of civic consciousness.

Main Part. The content of the understanding of law consists of the subject's knowledge of their rights and obligations, specific and general legal possibilities (permissible circumstances), prohibited circumstances, as well as their opinion (assessment) on the fairness or unfairness of the provisions contained therein.

Indeed, when analyzing rights and obligations, we first of all see that it is one of the main directions of understanding law.

When a person becomes a citizen, an organic connection arises between the citizen and the state through certain relations. This connection is strengthened by mutual rights and obligations. If a citizen's obligations to the state are implemented through their duties defined by the Constitution and laws, in turn, the state's obligations to the citizen are also implemented through its responsibility defined by the Constitution.

The state and the individual must be connected by certain rights and obligations. This is one of the important requirements of a democratic political system and just governance. This requirement is reflected in the Constitution of the Republic of Uzbekistan.

A citizen of the Republic of Uzbekistan and the state are bound by mutual rights and obligations.

The rights and freedoms of a person enshrined in the Constitution and laws are inviolable, and no one has the right to deprive or restrict them without a court decision.

Human rights and freedoms have direct effect. Human rights and freedoms determine the essence and content of laws, the activities of state bodies, bodies of citizen self-government, and their officials.

Measures of legal influence applied to a person by state bodies must be based on the principle of proportionality and be sufficient to achieve the goals provided for by law.

All contradictions and ambiguities in legislation arising in the relationship between a person and state bodies are interpreted in favor of the person" (Article 20).

Methodological basis. The study was carried out based on modern approaches to a comprehensive study of the issue of rights and obligations.

The historical approach was used in the study of the origin, formation, and evolution of the institutions of rights and obligations. Throughout human history, rights and obligations have developed in constant interaction, the existence of one necessitating the existence of the other.

In the laws of the Ancient East - especially the laws of Hammurabi (1754 BC) - rights and obligations were based on the principle of proportionality. Each legal norm is limited by a certain obligation, for example, it is expressed in the principle "Eye for eye, tooth for tooth."

In antiquity, philosophers such as Aristotle and Ceno considered justice and duty as the main virtues in society. In Aristotle's work "The Ethics of Nicomachus," it is emphasized that legal justice should be in harmony not only with personal interests, but also with obligations to society.

While in the Middle Ages law was more limited to religious or feudal interests, in the Renaissance and the Modern era (18th-19th centuries), the concept of human rights gained strength. In particular, the "Declaration of the Rights of Man and of the Citizen," adopted during the French Revolution (1789), emphasized the balance of rights and obligations before the state.

Rights and obligations have long been considered the main elements of the existing system of social order and relations. For example, in Ancient Greece and Rome, citizens had to serve society, participate in wars, or pay taxes in order to have certain political rights. Georg Hellinek's idea of "subjective right and social duty" ushered in a new era in jurisprudence at the end of the 19th century.

The historical approach shows us that rights and obligations have become more balanced with the development of society, and these two concepts have firmly established themselves as the basis of state governance, individual freedom, and social stability.

The systematic approach made it possible to study rights and obligations within the holistic legal system of society. In this approach, the legal system is interpreted not as separate elements, but as a complex of interconnected and complementary institutions.

Rights and obligations exist as a whole in the legal system and are the main elements regulating the relationship between the individual, the state, and society. They form a system

of interconnected normative and social mechanisms. For example, this connection is clearly expressed in such areas as Constitutional Law, Administrative Law, and Civil Law.

In the system of public administration, the rights and obligations of subjects (citizens, state bodies, NGOs, etc.) are determined by strict legal norms. For example, if citizens have the right to vote, there is also an obligation to use this right consciously, based on legal and moral norms. Moreover, while state bodies have the right to ensure the rule of law, they also have the obligation not to violate human rights.

According to T. Parsons' theory of the social system, the elements of any system must be mutually compatible, and this interaction is carried out through "social integration." The balance between rights and obligations also ensures this integration.

For example, the Law of the Republic of Uzbekistan "On Administrative Procedures," along with the right of citizens to apply to administrative bodies, also defines such obligations as the correct submission of documents and observance of the culture of communication.

research method, the experience of Uzbekistan was analyzed in comparison with the experience of developed legal democratic states. This approach examined the reflection of rights and obligations in different legal cultures and systems.

In Germany, legal consciousness is formed from school age. "Grundgesetz" (Fundamental Law), while guaranteeing the rights of citizens, also defines the social obligations of each citizen, based on the principle of a social state.

In France, based on the motto "liberté, égalité, fraternité" (freedom, equality, brotherhood), rights and social duties acquire equal significance. In particular, social security, healthcare, and environmental responsibility are defined as general obligations of citizens.

In the USA, although civil rights have been enshrined since the first amendments to the Constitution, these rights should not be exercised contrary to the interests of society. For example, despite the right to express opinions, hate speech can be restricted through the courts.

In Uzbekistan, although rights and obligations are enshrined in the Constitution, there are certain problems in their practical harmonization: citizens often demand their rights, but often ignore obligations. This situation indicates the priority tasks in the formation of legal culture in society.

Through the normative-legal analysis approach, attention was paid to how rights and obligations are expressed in the Constitution of the Republic of Uzbekistan and other normative legal acts.

The second section of the Constitution clearly defines the fundamental rights, freedoms, and duties of man and citizen. This balance guarantees the unity of rights and obligations on a legal basis.

In addition, international legal documents, in particular, the Universal Declaration of Human Rights (1948), the International Covenant on Civil and Political Rights (1966), emphasize responsibility along with law. According to Article 29, every person cannot exercise their rights and freedoms contrary to the interests of society.

The interrelationship of rights and obligations is a relevant issue not only theoretically, but also practically. In most cases, citizens, demanding their rights, tend to forget their obligations. This indicates the insufficient formation of legal consciousness and culture.

Let's take traffic rules as an example. Every citizen has the right to safe movement. However, this right is realized only through the obligation to respect the safety of other persons and comply with the rules. Otherwise, disorder will arise in society.

An example can also be given of environmental rights. Citizens have the right to live in a clean environment, but this right is fully realized only when it is combined with their obligation not to pollute the environment. This shows that the restriction of one of the rights and obligations ensures the full realization of the other.

Another important aspect is the essence of the social contract between the state and the citizen. The state provides legal guarantees to citizens, and citizens, in turn, fulfill such obligations as observance of laws, payment of taxes, protection of the environment, and service of common interests.

If we turn to international experience, then in such developed countries as Germany, Japan, France, there are clear mechanisms for balancing rights and obligations. For example, in Germany, through civic education, the concepts of rights and responsibility are formed from school age. It is advisable to apply this experience in the education system of Uzbekistan.

Conclusion. The study showed that the unity and interdependence of rights and obligations is the foundation of any legal society. Compliance with obligations is necessary for the full realization of human rights. One cannot exist without the other. The rights of a citizen are limited only by the rights of other persons. This, in turn, ensures balance and stability in society.

Uzbekistan, as a state governed by the rule of law, is taking systemic measures to strengthen this harmony. In particular, significant results can be achieved in this direction through the development of legal education and the improvement of public legal culture.

- In the future, the following proposals may be put forward:
- Pay more attention to the topic of rights and obligations in the curriculum;
- Further activation of civil society institutions in this area;
- Strengthening legal advocacy in a language understandable to the general public through the media;
- Increase the number of projects aimed at forming a responsible civic position among young people.

Thus, the harmony of rights and obligations must be ensured not only at the level of constitutional norms, but also in practical life. This guarantees not only the stability of the state, but also the conscious, responsible, active, and honest life of citizens.

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