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Based on the illocutionary classification of speech acts, obligation acts are distinguished. This type of act is also based on the speaker's communicative goal, and this act is also called a commissive act in English linguistics. In commissive acts, when the speakers engage in communication, they set the main goal of performing some activity. So, the speaker undertakes an activity to be performed in the future through his speech act. Acts of obligation become known to all participants in the process of verbal and non-verbal communication. For example, the phrase "I will come tomorrow" is an act of promise, and the phrase "I will protect my country like the apple of my eye" reflects the meaning of an oath.

Etiquette rules specific to Uzbek speech appear in one way or another in all forms of speech acts. This is especially evident in the acts of obligation. In this case, the speaker undertakes the activity to be performed in the future, which is manifested in his speech as a communicative intention, an illocutionary goal:

- Otabek kabi bir yigitni o'g'il qilish sharafiga noil bo'la olsam, o'zimni eng baxtli otalardan sanar edim, - dedi nihoyat qutidor, - ammo bu to'g'ridag'i hamma ixtiyor o'z qo'limda bo'lmay, orada ko'krak suti berib o'stirg'an xotin ham bor... Bu ish uchun yolg'iz o'zim qabul javobi bersam-da, onasi bir chekkada qoldirilsa, ehtimol, puxta ish qilmag'an bo'larmiz. Agar maslahat ko'rsalaringiz bu to'g'rida uning bilan kengashib ko'rar edim. (A.Qodiriy "O'tkan kunlar")

Obligatory acts also have meanings such as "promise", "confirmation", "message". Such acts are often observed among social components:

Hasanali bekning ipidan-ignasigacha bo'lgan qiziq holini uzoq kuzatib turdi. Lekin Otabek xayol surishdan zerikmasa ham, Hasanali kuzatishdan zerikdi:

- Menda yumushingiz yo'qmi? (A.Qodiriy "O'tkan kunlar")

Here, obligation, responsibility is considered first-class, "can I go?", "may I?" along with the interrogative act in its content, the request act of the type "could you take some rest" is also understood.

- Talablaringiz o'rinli, - dedi qushbegi, - ammo xasmingizni bu majlisga hozirlash uchun vaqtimiz ozdir va lekin bu kun uni qo'lga olarmiz va birisi kun beshovingizni bir yerga jamlab o'z hukmimizni berarmiz, - dedi. (A.Qodiriy "O'tkan kunlar").



D. Searle's classification of illocutionary acts is based on three criteria, such as purpose, direction, and psychological state. It is known that a certain type of speech acts occurs in the process of mutual communication. In commissive acts, the speaker undertakes to perform a certain action or activity in the future. The first criterion for committing an act of obligation is the purpose.

- Javob bersangiz... Ganjiravonga ketsam... Bitta go'rga bitta pichoq emas, o'nta go'rga o'nta pichoq sanchib kelaman... - dedi. (A.Qahhor "Dahshat")

Illocution, which serves to express the speaker's communicative intention, is considered important in the classification of speech acts. In this case, it is illocutionary that Unsin Olimbek undertakes the obligation "to stab not one knife into one grave, but ten knives into ten graves" in order to completely get rid of dodho and go to Ganjiravon. This is Unsin's purpose in committing the act of obligation.

The second criterion for committing an act of obligation is the direction of illocutionary acts. When J. Searle classifies illocutionary acts, he divides them into groups based on the criterion of illocutionary acts. In the classification of illocutionary acts, the direction of relations between realities and words is distinguished as a second aspect. For acts of obligation, the perception of the being that serves the speaker's purpose and its expression in words determines the direction of the illocutionary act:

- ...bir oz o'ylab turib g'ijinganini yashirolmay ilova qildi: - Lekin go'ristonga pichoq emas, qumg'on olib borasan. Onhazratim sag'anasi oldida qumg'on qaynatib, bitta choy damlab kelasan, maylimi?

- Mayli, mayli! - dedi Unsin ko'zlari javdirab, - lekin lafzingizdan qaytmasangiz...

In illocutionary acts, to be more precise, the interaction of the speakers is influenced by the presence, speech situation and surrounding realities. In the classification of illocutionary acts, all factors occurring in existence are taken into account or have their influence. Due to the influence of the speech situation or other factors, in communication, the act of request changes into a command, and the act of command changes into various forms of request. That is why in the classification of illocutionary acts, J. Searle distinguishes the goal, direction and psychological state as the main criteria. In the emergence of these acts of obligation, the factor of existence and consciousness, consciousness and speech determines the direction of illocution. In the above passage, in the dialogue between Dodho and Unsin, the direction of the illocutionary act is changed under the influence of presence and word relation: the illocution "come to stab ten graves with ten knives instead of one knife" is replaced by "came to boil sand and brew tea in front of Onhazratim



Sagana". Therefore, the direction based on the existence and word relation is considered a variable factor of the illocutionary structure.

During the conversation, Unsin undertakes the obligation to "boil sand and brew one cup of tea in front of His Holiness" on the terrible night described by the writer, in return for the dodho's "not going back on his word". In the given examples, the expression of speech acts between Olimbek dodho and Unsin varies based on the direction of illocution. But the main communicative goal of both speech participants does not change. For Dodho, the illocutionary intention is to send Unsin to the graveyard on a scary night, while the communicative intention for Unsin is to be completely free from Dodho's tyranny and go to Ganjiravon.

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