

## THE PRAGMATIC AND LINGUISTIC ASPECTS OF THE PROMISE ACT AS A COMMISSIVE SPEECH ACT

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**Abstract:** *This article examines the role of commissive speech acts in verbal communication, focusing on one of their core manifestations — the act of promising — from a linguopragmatic perspective. Drawing upon J. L. Austin's and J. R. Searle's speech act theories, the study explores the communicative and pragmatic characteristics of the promise act. Three major types of promises — ordinary promises, oaths, and guarantees — are analyzed, highlighting their semantic and functional distinctions. Furthermore, the artistic realization of the promise act in the literary works of A. Qahhor is discussed through selected examples, illustrating how commissive acts reflect individual and cultural commitments. The article also uncovers the linguistic forms and cultural dimensions of commissive acts in the context of Uzbek national discourse.*

**Keywords :** *speech act, commissive act, promise act, pragmalinguistics, oath, guarantee, linguopragmatics .*

### **Entrance**

One of the main social functions of language is to serve as a means of communication, understanding and influence between people. Language units, in addition to being an expression of human thinking, are also a means of speech activity aimed at achieving a certain goal in communicative processes. In this regard, pragmalinguistics, one of the modern directions of linguistics, studies the meaning of language units based on their goal-orientedness in a speech situation . The founders of the theory of speech acts, J. Austin (Austin, 1962) and J. Searle (Searle, 1969), interpreted speech not only as a means of expressing meaning, but also as an event that performs an action . Austin emphasizes in his work “ How to Do Things with Words ” that a person performs a speech act through any utterance . Among the types of speech acts, commissive acts takes a special place . Through them, the speaker (addressee) assumes a certain obligation or expresses the intention to perform a future action . The act of promise, which is the main type of commissive acts , is the manifestation of a person as a responsible subject through words. The act of promise expresses not only the content of the communicative process, but also

moral, social and cultural values. Therefore, the act of promise is studied as a speech unit that deeply reflects the linguopragmatic possibilities of the language. This article analyzes the essence, types, semantic-pragmatic characteristics, and forms of expression of the act of promise in the system of commissive acts in the works of A. Qahhor .

### Main part

In linguistics speech act theory XX century second in the middle J. Austin and J. Searle research as a result formed be , he in the language expressed the word only meaning expression not , maybe practical movement as interpretation Austin 's in my opinion , every one speaker own speech through known one the movement done increases , this and communicative of the process illocutionary the essence organization will come <sup>1</sup>. Commissioned acts person's future movements for responsibility own on behalf of to take declarative speech actions they are through speaker own intention , promise or obligation indicates . Commissioned of acts essence is that they to time related illocutionary to the force has that is , this speech in the act declarative movement current not in the future execution expected action For example , in a sentence like “I will help you tomorrow,” the speaker makes a commitment to the listener. Many linguists (Searle, Leech, May, Meir, Ochs, Levinson) have defined the commissive act as a social It is considered an important means of trust , because through it a person expresses his loyalty to his word, his social duty, and his moral values <sup>2</sup>.

Commissive acts are also common in the Uzbek language. They are widely used not only in everyday communication, but also in literature, folk proverbs, religious and official speech forms . Concepts such as “promise”, “oath”, “guarantee”, “covenant”, “agreement” are valued in Uzbek culture as symbols of loyalty and fidelity to the word . The communicative properties of commissive acts are that they form mutual trust between the two parties. A promise made by the addressee is perceived not only as a linguistic unit, but also as a social contract , that is, a moral agreement. It seems that commissive speech acts are directly related to a person’s sense of responsibility in speech, volitional determination and cultural values. In pragmatic analysis, they are determined by illocutionary force , communicative intention and social context . The act of promise is one of the most important and widespread manifestations of commissive speech acts . In it, the speaker undertakes to perform a certain action. In this respect, making a promise is analyzed not only as a linguistic phenomenon, but also as <sup>3</sup>a socio-psychological and cultural phenomenon .

<sup>1</sup> Austin J. "How to Do Things With Words"/ " Slovo how deystvie ". - M .: Progress , 1986. - 422 c.

<sup>2</sup> Levinson SC Pragmatics. - Cambridge: University Press, 1983. - 420 c.

<sup>3</sup> May JL Pragmatics. An Introduction. – USA, UK: Blackwell Publishers, 2001. – 500 p.

The act of promise is inherently illocutionary, in which the speaker's intention and the hearer's belief are inextricably linked. This act includes the following communicative components. J. Searle states that three main conditions must be met for the act of promise to be fulfilled:

- a) The speaker must have a real ability to perform a certain task in the future;
- b) The speaker expresses a sincere intention to do this;
- c) The listener believes that the promise is true<sup>4</sup>.

The act of promise is linguopragmatically expressed through predicates that express a "positive action in the future." For example:

- "I'll definitely wait for you."
- "I'll do this tomorrow."
- "I won't tell anyone this secret."

In these sentences, verbs such as "wait", "do", "do not say" determine the illocutionary force of the act of promise. Through them, the speaker expresses his intention and inspires a certain trust in the listener. In Uzbek culture, the moral essence of the act of promise is of particular importance. Proverbs such as "A word is a man's guarantee", "Following a promise is a human virtue", "A word is a promise", "Breaking a promise is a shame" show the social significance of the act of promise. Through these proverbs, a promise is a criterion of human trust, loyalty, conscience and morality.

We have found it necessary to divide the act of promise into three types:

1. Customary promises
2. Oath promises
3. Guarantee promise

Ordinary promises are a promise to do or not to do something, to make a promise, to make a covenant with someone. For example: A promise is more valuable than gold. A promise is beautiful with its fulfillment. Ordinary promises are related to our daily actions in the future, and fulfilling them, fulfilling a promise, and keeping one's covenant are recognized as beautiful human virtues. In this case, no action is taken even if the promise is not fulfilled. Sahibkiran Amir Temur highly valued loyalty: "When I made a promise to anyone, I kept it, I did not violate any promise. I always understood that only if I kept my promises exactly, then I would be just and not harm anyone. 2. Oath promises are a strong legal expression expressed in the language used by individuals in a legal and social context to promise to fulfill their obligations or to perform various legal actions. The communicative significance of the oath is associated with its legal and moral role. In the speech act of an oath, a person makes promises or obligations confirming his social and legal obligations. In this speech act, a person expresses his future actions, the necessary conditions for achieving the goal, and mutual obligations. The difference

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<sup>4</sup>Searle JR Expression and Meaning: Studies in the Theory of Speech Acts. - Cambridge: University Press, 1979. - 187 c.



between an oath and an ordinary promise is that it is formal in form and is aimed at regulating legal and moral relations. The oath also confirms the moral and legal compliance between the participating parties provides and encourages decisions regarding future activities.

performs the function of regulating obligations and social relations. It seems that the speech act of swearing indicates a person's firm and responsible approach to future goals, and also increases trust between the parties. The difference between an oath and a promise:

- holiness;
- obligation;
- expressing trust and loyalty;
- performed at official ceremonies;

The study also classified the scope of the oath as follows:

1. Oath in personal relationships (Marriage oath)
2. Professional oath (Oath of heads of state, oath of the military, oath of doctors)
3. Oath in the legal system ( Oath of witnesses in court)

The bottom line is that an oath is a formal promise made by an individual to perform a specific duty or fulfill a specific responsibility.

2. A promise of guarantee is a promise to assure others of something or someone; it is an undertaking of responsibility, liability, or guarantee. The uniqueness of a promise of guarantee is :

- Obligation;
- Expressing trust and loyalty;
- May result in punishment and consequences.

“A promise is more valuable than gold” – this proverb emphasizes the value of a promise and its importance. “A promise is empty, if fulfilled – great ” – this proverb means that the fulfillment of a promise increases its true value. “Keeping a promise is the work of a man, without a promise – a man without evidence” – this proverb means that a man remains faithful to his promise, otherwise he will be unreliable . During the research, we observed a number of places in the works of A. Qahhor related to the act of promising:

Grandfather Cain consulted with his friends - what else could he bring to the bailiff besides money? It turned out that it was a pain in the ass to call him a beggar. Three chickens, although one was a turkey , were hatched by Grandfather Cain. A hundred eggs were collected by neighbors and brothers. But this cake could not get past the interpreter .

The interpreter took the cake and immediately promised to explain it to the bailiff in detail <sup>5</sup>.

Two people entered the office. Kamolkhanov stood up . – Should I start working now? – It wouldn't be right to make a promise and not keep it . – If you make a promise, then it's okay, even if you don't <sup>6</sup>.

Tokhtabuvi Sarimsakova was elected as the head of the unit . The meeting was closed. The chairman left. That night, as he was going to bed, Tokhtabuvi was seized with panic: after all, they had all promised, elected him, and tomorrow one of them said, "My back hurts," another, "I haven't received a letter from my son, my heart can't take it," and went home to bed, what would happen?<sup>7</sup>

That day, the chairman was the first in the district to deliver twenty-five kilos of cocoons and, in accordance with his promise to the old women, “wired” them to Tashkent <sup>8</sup>.

A. Qahhor's work occupies a special place in Uzbek literature in terms of psychological realism and speech individuality . In his works, the speech of the characters is not only a means of developing the plot, but also an expression of the inner world and social consciousness . From this point of view, in the speech of A. Qahhor 's heroes, commissive acts , in particular, acts of promise , play an important role as a means of expressing psychological conflict and social responsibility [8].

In the works of A. Qahhor, the act of promise is often used in two layers :

1. a moral obligation - in situations related to the hero's human qualities such as conscience, honor, and loyalty ;
2. a socio-ironic device - when a promise is not kept, the author uses it as a linguistic element for a critical-ironic purpose.

For example, in the story " Sinchalak ", the main character's statement "I will go and convince them myself" is outwardly a simple promise, but in reality it has the illocutionary purpose of trying to justify himself and maintain his reputation . Here, the act of promising is not a real obligation to be fulfilled, but rather a social mask .

The linguopragmatic essence of the act of promise in the work of A. Qahhor can be observed through the following signs:

- The speaker often makes a promise with the intention of justifying himself socially or maintaining trust;
- Acts of promise are reinforced by emotional tone, ironic inversion, or sarcasm ;

<sup>5</sup>Kahhor A. Works. 5 volumes. Volume 1. ( Oghri) – T.: Literature and Art Publishing House, 1987. – 330 p.

<sup>6</sup>Kahhor A. Works. Volume 1. (Two halves, one whole) – T.: Literature and Art Publishing House, 1987. – 330 p.

<sup>7</sup>Qahhor A. The old women were talking. – T .: Ziyo Publishing House, 2019. –218 p.

<sup>8</sup> This source.

- tests the person making the promise with moral criteria ;

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