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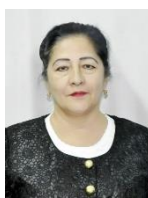
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METHODOLOGICAL FEATURES OF THE TYPES OF SENTENCES IN THE UZBEK LANGUAGE ACCORDING TO THE PURPOSE OF EXPRESSION

Abstract: The article describes the possibilities of using interrogative, command sentences for the purpose of speech. Speech types are shown to be as functional as they are neutral in speech patterns. Descriptions, interrogations, commands, and exhortations are described as having different meanings depending on their use in different speech styles, and their correct using is illustrated by examples of speech implications. It is emphasized that affirmative and negative statements have methodological features in the Uzbek language.

Key words: Uzbek language, speech, adverb, style, modal relation, speaker, speech process, rhetorical interrogative sentences, command sentences, speech styles, affirmative and negative sentences.

Language: English

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Introduction

National independence has opened a wide way for the development of our native language, as well as in all spheres of life without exception [1,3]. In the Uzbek language, it is possible to effectively use different types of speech to express ideas correctly and effectively. Language is also a great product of human culture and an opportunity for development. This is because his thinking and speech play a key role in the formation of a person as a human being. [2,5]. Informative sentences are the most commonly used type in all styles of speech. They are primarily responsible for informing the listener by confirming or denying an event, object, sign, quantity, and so on. It also serves to express modal attitudes such as suspicion, joy, pride, sadness, longing, despair, pitching.

These meanings are related to the verb form. When there is an interjection, the lexical meaning understood from the interjection is confirmed, the tense is indicated, or the modal relation is expressed. **Ukam-o'qituvchi-Ukam o'qituvchi bo'ldi // bo'ladi // bo'lmoqchi // bo'lar.** My brother is a teacher-My brother became a teacher // will // want to be // will be.

In order to express meaning such as suspicion, pitching, joy, it is necessary to say the words in a special tone. It depends on the speech time and the speech process. When the speaker expresses his attitude to the reality stated in the listener's information during the speech, he repeats his speech exactly with a special question or exhortation. In this case, the speech is in a dialogical form. I'm here now. **"Am I here now?" I'm here now!** The irony is pronounced with a vowel stretch beyond the melody for pitching meanings:... **have I come now? Am I done?** In this case, in order to clarify and reinforce the meaning of sarcasm or denial, the preposition "a" is given after the sentence. **Am I going too? Aaa?**

Interrogative sentences are mainly used in dialogic speech and in most cases require an answer. Interrogative sentences formed through affix loadings are rare in formal work within the framework of decrees, judgments, and scientific methods. Interrogative sentences and interrogative words are used more in artistic, journalistic, and colloquial speech styles.

Question forms that express different modal attitudes are specific to the style of speech and artistic

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discourse, and are rarely or rarely used in formal and scientific styles.

The interrogative forms formed by tone are unique to the style of speech and represent the concept of a separate *ottenka* question, not a pure interrogation. The interrogation may be accompanied by a variety of emotions. Sentences that express such a concept are called rhetorical interrogative sentences. Rhetorical interrogative sentences are sometimes formed in the form of pure interrogative sentences, and often by special lexical-morphological and phonetic means:

a) The rhetorical interrogative pronouns formed by **nahot / nahotki** in Uzbek language/ are related to the meaning of surprise, sometimes requiring an answer, and sometimes not. When it does not ask for a reply, it means a call, when required for an answer, the tone of the question prevails.

b) – The interrogative forms formed by **uzbek mi, -a** are used in both internal and external speech processes and usually do not require an answer. When the speaker is amazed by the events of the objective world, when this event happens unexpectedly, he asks himself a question with the form of a question. At the heart of this question is a clear answer. When speech is uttered in a tone of voice, *ottenkas* such as anger and hatred, regret and denial are expressed, and when uttered in a tone of interrogation, *ottenkas* are expressed.

For example: Oh my god! Is this an angel?!(surprise) Who knows, we'll see no, shall we?(thinking), Will you answer me like that?(anger, denial). Wow, what did I do? How many days are left, ah ?! What should I do now? can i read (regret, contemplation).

There is no rhetorical questioning in the type of statements like: **he knows whether he will go or not**. In such statements, **uzbek -mi** in English **whether** relates the first structure to the second, and at the same time shows whether the two actions in the first structure are equally related or unrelated to the reality understood from the next construction. Rhetorical interrogative sentences can be cohesive. In this case, reality is denied and meaning is reinforced. In some cases, the interrogation may be denied again by special means. **U seni so'kdimi-yo'q, urdimi-yo'q - U seni so'kdimi, urdimi-yo'q! (Whether he insulted you or not - whether he insulted you or not!)**

The speaker enters the interrogative sentence into the speech in order to attract the listener's attention and continues the speech without waiting for an answer. In this way, it is said that the event expressed in the interrogative sentence is significant for the event that will take place later: **Ana u: Ko'ryapsizmi? Ana, biz tomonga uchib kelyapti! (Here it is: Do you see? Here it is flying towards us!)**

In order to increase the emotionality of the speech, to exaggerate the significance of certain events, interrogative sentences with the word in **uzbek "aytmaysizmi" (Especially)** are used: **Ayrim kishilarning ruhlanib ketganini aytmaysizmi?! Ko'rmaysizmi?! Qaramaysizmi?! (Wouldn't you say some people are inspired ?! Don't you see ?! Don't you see ?!)**

Compare: **Some people are inspired- Especially some people are inspired ?!** It seems that in such structures, first of all, the feeling of the speaker is expressed. In some cases, the speaker introduces the form of the interrogative sentence in front of the part of speech in order to express his speech, to emphasize the importance of the performance of a particular action: **mi...: (va'dani bajardikmi – bajardik)** and did we do it - we did it!

Compare:... **...dushmani mudofaa marrasiga quvdingiz-quvdingizmi-quvdingiz.**(You chased the enemy to the defensive line-chased! - Did you chase?)-chase!

Command sentences, in addition to pure command, also express various modal relations and differ in their specificity to certain speech styles. For example, command sentences that express meanings such as advice, desire, and desire are specific to the style of speech and artistic speech, while command sentences that have a passive form are specific to the formal style of work. Fiction also uses the speaker to ask himself questions to increase the effectiveness of the speech. [4,155] Pure command sentences are rarely used in scientific style, in artistic-descriptive and informational texts. In addition, forms with the affixes in Uzbek **-gin, -sin, -in**, which soften the cut command, are also peculiar only to the style of speech and dialogic speech, and are rare in other styles. The means of forming command sentences are the command forms of the verb. Any command spoken in a calm tone represents a neutral command. However, the command can express different modal relations: Such modal relations are realized by phonetic, lexical, grammatical means:

a) via tone: **Qani, ketdik, yur. (Come on, let's go)** (Live speech).

b) via **-gin, -in, (-yin)** – ...tez-tez xat yozib turgin. ... (write letters me,often) tur, manavini o'qigin, kimdan kelibdi – (get up, read this, from whom it came) (Verbal);

v) via **-chi** Qani, aytib ko'r-**chi!** Aytmay ko'r-**chi!** Qani yozma-**chi!** (Og'z.so'zl.); Oh, tell me! Strongly request you, tell me! (Verbal);

g) through repetition: **...ket-ket!go-go!** Ko'zimga ko'rinma! **Jo'na, Jo'na!** Get lost! Go-go! (Verbal);

d) Through the verb + **bo'p:** **...aytmay bo'psan!(tell me please)**

y) With a change of personality: Qani, **kirsinar.** (Gaz.) Oh, let them (!) enter. (Newspaper.) **O'zlari**

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biror gap **aytsinlar**. (Let them say something themselves. (Verbal)

In a dialogic speech, one of the interlocutors confirms or denies the performance of an action. The denial or affirmation of this action is necessary and conditional for the second, forcing the first speaker to perform that action, putting pressure on him.

Exclamation sentences are not characteristic of formal speech style such as artistic and journalistic as well as denial call etc. Business papers related to decision-making departmental relations in scientific style are almost never used in legal documents and so on. Pure motivational speech, which expresses the excitement, emotion, and emotional relationship caused by the objective world and its events, is largely characteristic of monologue speech. The work of writers and poets (author's speech) is also included in the concept of monologue speech. Encourages that convey meanings such as call, invitation, command-and-call are mainly specific to the formal style of work and speech.

Exclamation sentences are formed by various means, and these means serve for one:

1) With exhortations: Eh, vaqt o'tib ketdi! Oh, time has passed! (Live speech);

2) by prioritizing predicate: **Yashasin tinchlik! Yo'qolsin dushmanlik!** Long live peace! Let the enmity disappear! (From newspaper.)

3) with intonation: **Shahrimiz juda ko'rkam! Baxtli yoshligimiz uchun Yaratgandan minnatdormiz!** (Gaz.): Our city is so beautiful! We thank the god for our happy youth! (From newspaper.)

In Exclamation sentences can express a very strong emotion of the speaker in the speech. In this case, various means do not form pronouns, but reinforce the meaning of the formed pronouns:

a) via **-ki, -a, -da** In this case, **-ki** is pronounced longer, **-a / -ya / da** pronounced with emphasis, and thus the meaning is strengthened.

Naqadar go'zal-**a** bu gul! Bu gullar qanday yaxshi edi-**ya!** Shahar juda o'zgarib ketibdi-**da!** Hayot shuncha totliki, aslo to'y maysan! (Jonli nutq);

b) via these expressions: **qanday, qanaqa, shunday, shunchalik, naqadar, biram**: It expresses the uniqueness of the role of the depicted, emotional reality: uning o'g'li **shunday //shunchalik// biram** sho'x bo'libdiki... **Qanday // qanaqa** yigitlar edi ular!

(her son was so // so // so happy... What // what guys they were!)

v) through repetition: **Yo'qol! Yo'qol! To'xta, to'xta**, nima deyapsan o'zing! (Jonli nutq): GO, GO! Go away! Stop, stop, what you say yourself! (Live speech).

This means that pronouns, interrogatives, commands, and exhortations have their own characteristics depending on their use in different speech styles, and their correct use creates speech sensitivity.

Confirmation and denial serve a methodological function. [3,161] Confirmation and denial also play an important role in speech. But denial differs in that it is used more or less in a certain style, depending on how it is expressed. For example, while negative sentences formed by **-ma** are used freely in all speech styles, negative sentences formed with the words no, no, and neither are used relatively rarely in scientific, formal work. Also, negation sentences formed by tone and with affirmative form are specific to the style of speech and are almost never used in other styles. Such applications are closely linked to the requirements and nature of speech styles.

a) Negative verb is formed by adding **-ma** to verb forms. An action that does not occur through denial is confirmed and reported. This denial occurs in the past or present: **ekish boshlandi – ekish boshlanmadi**;

(sowing began - sowing did not begin)

b) the negative form is formed by adding the incomplete verb «**emas**» (not) to all independent word groups. In this case, «**emas**» (not) denies the lexical meaning of the word before it. When added to the verb form «**emas**» (not) it can be synonymous with the verb formed by **-ma**. The verb + **ma** form represents simple information, the verb + «**emas**» (not) form represents a bit of tension: **kelmadi-kelgan emas** (did not come-not to come) Musobaqada **g'olib chiqmadik – g'olib chiqqan emasmiz. Shikoyat qilmadik – shikoyat qilgan emasmiz. O'qiyapmiz – o'qiyotgan emasmiz**; we didn't win the race - we didn't win. We didn't complain - we didn't. We read - we do not read;

v) When the word "no" is combined with verb forms, it denies action and is often synonymous with the verb formed with **-ma**. The denial expressed by 'no' gives a bit of clarity-seriousness. When 'no' becomes an independent cut, it indicates that the object does not exist in a particular space during a particular speech: I have never died, nor have I surrendered to the hand of the enemy / H. O. / I have not read this book;

g) **-na** orqali hosil qilingan inkor alohida ta'kid ottenkasini ifodalaydi – inkor gapga «**ham**» yuklamasi ma'nosini qo'shadi: **na** o'qidi, **na** yozdi. – o'qimadi **ham**, yozmadi **ham**. **Na** ishlaydi, **na** o'qiydi kabi.

Tasdiq forma orqali ifodalanadigan inkor turli qo'shimcha ottenkalar ifodasi uchun xizmat qiladi. The negation formed by **-na** represents a special emphasis - negation adds the meaning of the preposition "both" to the sentence: neither read nor wrote. - He neither read nor wrote. Like neither works nor reads.

The denial represented by the affirmation form serves for the expression of various additional ottenkas.

a) When the speaker wants to express the meanings of the listener (other) in the performance of

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a particular action, such as unlimited ability, impossibility, compulsion, he uses the form of the verb + "**bo`psan**": **aytib bo`psan** /aytmaysan/. you say / don't say /.

In this case, if the verb is in the negative form, it means affirmation: **aytmay bopsan** / **aytasan** / (you should say)

b) When the speaker wants to add meanings such as sadness, resentment, desire in the occurrence of a certain action, he uses the phrase «**koshki, qani endi**» ("I wish, I were".) The condition is in the form of inclination. I wish he would read. **Koshki** o'qisa. When in the form without the verb. Represents affirmation in the sense of cut-pitching, denial in the sense of desire: Compare: **Koshki, kelmasa** /keladi/ - **Koshki, kelmasa** /kelmasa yaxshi bo'lardi/; I wish, if he does not come / he comes / - I wish, if he does not come / would not be good /;

v) the speaker uses the **-ya** and repetition when he wants to express the meanings of rejection of the listener's opinion, protest, pitching, determination against that opinion. **Keladi-ya! Keladi-ya-keladi. Aytadi-ya-aytadi;**

g) when the speaker does not believe that a certain action / affirmation / said by the listener will take place, when he interrupts, when he speaks with a serious accent, he denies in a special tone the idea given by the statement in the affirmative form. He often quotes the word in uzbek **ha** "yes" before the sentence:

U keladi. – Ha keladi! (He comes. "Yes, he comes!") In this case, "yes" in uzbek **ha** is slightly longer and is separated by a small pause, the emphasis of the word at the end of the sentence is strengthened.

The expression of affirmation by means of a negative form is also associated with various additional tones.

a) so'zlovchi ma'lum ish-harakatni ro'yobga chiqarishda qat'iylik, albattalik o'ttenkasini ifodalamoqchi bo'lganda, fe'ning har ikki komponentini inkor formada qo'llaydi. **Sen borgan joylarda men ham bormay qo'ymayman** (Qo'shiq) the speaker uses both components of the verb in the negative form when he intends to express the tone of persistence, of course, in the performance of a particular action. Wherever you go, I will go. (Song)

b) the speaker uses the form «**yo'q+emas**» "no + not" when he wants to express the partial existence of a particular object at a particular time and place, as well as o'ttenkas such as humility, modesty, respect. In this case, it is first mentioned whether there is an object that reflects the opposite of that object.. **Daf'atan qaraganda, romandagi real hayot va fantastik olam tasvirida nomuvofiqlik bordek...tuyuladi. Lekin, unda ichki bog'lanish yo'q emas (Gaz.).** For example: Suddenly, there seems to be a mismatch between the novel's depiction of real life and the fantasy world. However, it does not lack internal connection Kamchiliklar ham **yo'q emas** (Gaz.). There are some disadvantages also. (Newspaper.).

It is known that everyone grows up in the environment in which they live, in society. [5, 15]. Accordingly, in one's speech, he chooses the words that correspond to the purpose of expression;

At the current stage of development of the Uzbek language in the development of functional methods of speech it is important to use the types of sentences for the purpose of expression, as well as affirmative and negative sentences. Uzbek language construction has a rich methodological potential. Depending on the purpose of the speaker's speech, it is advisable to use appropriate types of speech in each of the point styles.

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