



LANGUAGE, POWER, AND DIVINE ORDER IN THE WORKS OF JOHN MILTON

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ABSTRACT. This essay explores how John Milton connects language, power, and divine order in his major literary works, especially *Paradise Lost*, *Areopagitica*, and *Samson Agonistes*. Milton views language not only as a means of communication but as a divine gift that reflects truth, reason, and moral order. He believes that language possesses both creative and destructive potential depending on how it is used. Through his writing, Milton investigates how the power of words can uphold or challenge divine authority, and how language can either preserve or distort the order of the universe. The purpose of this essay is to analyze Milton's vision of language as a moral and political instrument that reflects the harmony between divine will and human freedom.

Key words: John Milton, *Paradise Lost*, Divine order, Language and power, Ethics, Free will Hierarchy, Rhetoric, Truth, Moral responsibility

ANNOTATSIYA. Ushbu maqola Jon Miltonning asosiy adabiy asarlarida, xususan *Paradise Lost*, *Areopagitica* va *Samson Agonistes* asarlarida til, hokimiyat va ilohiy tartib o'rtasidagi bog'liqlikni qanday tasvirlaganini o'rganadi. Milton tildan nafaqat muloqot vositasi sifatida, balki haqiqat, aql va axloqiy tartibni aks ettiruvchi ilohiy ne'mat sifatida foydalanadi. U tilning qanday ishlatilishiga qarab, u ijodkorlik va vayronkorlik kuchiga ega deb hisoblaydi. O'z asarlari orqali Milton so'z kuchining qanday qilib ilohiy hokimiyatni mustahkamlashi yoki unga qarshi chiqishi, shuningdek, tilning koinot tartibini saqlab qolishi yoki buzishi mumkinligini tadqiq etadi. Ushbu maqolaning maqsadi Miltonning tilni axloqiy va siyosiy vosita sifatida ko'rish qarashlarini tahlil qilishdir, bu vosita ilohiy iroda va inson erkinligi o'rtasidagi uyg'unlikni aks ettiradi.

Kalit so'zlar: John Milton, *Paradise Lost*, ilohiy tartib, til va hokimiyat, axloq, irodaviy erkinlik, ierarxiya, ritorika, haqiqat, axloqiy mas'uliyat

АННОТАЦИЯ. В этом эссе рассматривается, как Джон Мильтон связывает язык, власть и божественный порядок в своих основных литературных произведениях, особенно в *Paradise Lost*, *Areopagitica* и *Samson Agonistes*. Мильтон воспринимает язык не только как средство общения, но и как божественный дар, отражающий истину, разум и моральный порядок. Он считает, что язык обладает как созидательной, так и разрушительной силой, в зависимости от того, как он используется. Через свои произведения Мильтон исследует, как сила слова может поддерживать или бросать вызов божественной власти, а также как язык способен сохранять или искажать порядок вселенной. Цель этого эссе





проанализировать видение Мильтона языка как морального и политического инструмента, отражающего гармонию между божественной волей и человеческой свободой.

Ключевые слова: Джон Милтон, Paradise Lost, божественный порядок, язык и власть, этика, свобода воли, иерархия, риторика, истина, моральная ответственность

METHODS. In Milton's works, language functions as an instrument of power and persuasion. In Paradise Lost, God's language is portrayed as absolute and just, representing divine truth. His speech is direct, logical, and authoritative, showing that divine language carries inherent power because it is aligned with truth and creation. In contrast, Satan's language, though eloquent, is manipulative and rooted in pride. His rhetorical skill serves not truth but rebellion. Milton shows that Satan's persuasive language leads others into deception, as seen when he convinces one-third of the angels to follow him and later tempts Eve in Eden. This demonstrates that linguistic mastery without moral integrity leads to corruption and downfall. Milton's own prose works, especially Areopagitica, further demonstrate his belief in the moral use of language. He argues that free speech is essential but must be guided by truth and virtue. Therefore, language is powerful because it has the capacity to shape minds, influence society, and maintain or destroy moral order.

RESULTS AND DISCUSSION. Milton's concept of divine order is based on harmony and obedience within a God-ordained hierarchy. In Paradise Lost, the celestial order consists of God, angels, and humankind, each with defined roles. The fall of Satan represents a rebellion against this order, driven by pride and misuse of reason. Language mirrors this hierarchy: God's words are creative and authoritative, while human language reflects limited understanding. Adam and Eve's dialogue before the Fall demonstrates purity and balance speech that corresponds with truth and obedience. After the Fall, their speech becomes marked by blame, confusion, and emotional instability, symbolizing the moral disorder that follows disobedience. Milton uses poetic form especially blank verse and elevated diction to reinforce this sense of divine structure. His language embodies order through rhythm, syntax, and rhetorical balance, making the very form of his poetry a reflection of divine harmony. In this way, the structure of his language parallels the divine order of the cosmos.

For Milton, language carries ethical responsibility. Words must serve truth, not pride or deceit. Satan's fall demonstrates the ethical dangers of using language for manipulation, while Adam's and Eve's repentance shows the redemptive power of honest expression. Milton's belief in free will implies that humans are responsible for how they use language either in alignment with divine truth or against it. In Areopagitica, Milton argues for freedom of speech but warns that such freedom is only valuable when exercised ethically. He maintains that truth will ultimately prevail if people use reason and virtue in communication. In Samson Agonistes, language becomes a form of spiritual power; Samson's final words reclaim divine strength, showing that purified speech restores moral and





divine order. Thus, Milton's works present language as a moral instrument a reflection of the speaker's relationship with God. Proper use of language reveals virtue, while misuse exposes sin and disorder. Milton's humanism and theology both emphasize the connection between freedom and moral responsibility. Language represents the intersection of divine grace and human agency. In *Paradise Lost*, Adam and Eve are given the power of naming, a linguistic act symbolizing authority and reason. This divine gift reflects humanity's unique position within creation. However, Milton warns that freedom of expression requires moral discipline. Language must be guided by conscience and truth; otherwise, it becomes a source of chaos. The fall of humanity is both a moral and linguistic failure an inability to use words in harmony with divine order. Through this idea, Milton combines theology and politics: as language sustains divine order in heaven, it also sustains justice and liberty on earth. This view underpins his defense of republican government and freedom of conscience in his prose writings.

CONCLUSION. John Milton presents language as a sacred and moral power that shapes both heaven and earth. It serves as a bridge between divine and human realms, carrying the potential to express truth or create deception. In his view, the authority of words depends on their alignment with divine order and ethical intent. Language reflects cosmic hierarchy, moral integrity, and human freedom, and its misuse results in spiritual and social chaos. By linking language to power and divine order, Milton teaches that speech is not neutral it embodies responsibility. His vision reminds readers that to speak truthfully is to participate in divine creation, and to misuse words is to repeat the rebellion of Satan. Ultimately, Milton's theology of language reveals that moral order and spiritual harmony depend on how humanity chooses to speak.

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