

Research Paper

The Value of Freedom in Hughes' Poetry

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This study investigated the Value of Freedom in Hughes' Poetry. The main objectives of this study were: to find out to what extent Hughes reflected the value of freedom, find out the role of freedom in the process of peaceful co-existence among people and nations and comparing the Western concept of freedom with Islamic one. Following the descriptive, analytic and comparative approach, Hughes' five poems were discussed, rationally analyzed and compared to the value of freedom in Islam. So, a number of findings were obtained: Hughes stressed the value of freedom in his poetry, including political and individual freedom, freedom from slavery, freedom of religion, worship and thought. Also, through adopting and applying correctly the value of freedom; different groups of people and countries could peacefully co-exist. I.e. spread of freedom could enhance global understanding; hence contributing to the spread of peace the world over. In addition, it is found that there were main characteristics that were common to both Western and Islamic freedom. Only there were some guidelines and rules in Islamic freedom such as individual and political freedom of woman due to her nature and situation in Islam. In addition, freedom whether in the West or in Islam was not absolute: no one's freedom should violate the freedom of others. One important conclusion of this study was that people's values and cultures are different, but there are many points of similarities between them.

Key Words: Freedom, value, poetry, rational, comparison

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INTRODUCTION

As made obvious by Rampersad (2006, 379) the black American poet Langston Hughes was born in 1902 in Joplin, Missouri and reared in Lawrence, Kansas, but also lived in Illinois, Ohio, and Mexico.. He studied at Columbia in New York before earning his B.A. at Lincoln University in Pennsylvania, from which he would graduate in (1929). Hughes is considered as one of the most influential poets of the 20th century for his use of black music and vernacular speech and focus on Negro folklore and their poetry. He had also committed himself

both to writing and to writing mainly about African Americans.

Also, Knopf (1994; 3) believes that Langston Hughes is one of the more controversial names in the history of American poetry. To many readers of African descent he is their poet laureate, the beloved author of poems steeped in the richness of African American culture, poems that exude Hughes's affection for black Americans across all divisions of region, class, and gender. To many readers who committed to the ideal of social and political

justice, he is among the most eloquent American poets to have sung about the wounds caused by injustice. He is, above all, the author of poems of often touching lyric beauty, beyond issues such as race and justice.

In addition, Rampersad (2006) believes that Langston Hughes was a prolific writer. In the forty-odd years between his first book in 1926 and his death in 1967, he devoted his life to writing and lecturing. He wrote sixteen books of poems, two novels, three collections of short stories, four volumes of "editorial" and "documentary" fiction, twenty plays, children's poetry, musicals and operas, three autobiographies, a dozen radio and television scripts and dozens of magazine articles. In addition, he edited seven anthologies.

Moreover, Andrews (1997) states that in many ways Hughes always remained loyal to the principles he had laid down for the younger black writers in 1926. His art was firmly rooted in race pride and race feeling even as he cherished his freedom as an artist. He was both nationalist and cosmopolitan. As a radical democrat, he believed that art should be accessible to as many people as possible. He could sometimes be bitter, but his art is generally suffused by a keen sense of the ideal and by a profound love of humanity, especially black Americans.

Concerning the themes of his works, Hughes focused on many humanitarian themes and problems, including the issues of African American. Among these themes are: music, the American dream, dignity, aspiration, racism, wisdom, self-actualization and freedom.

As it is well known, freedom is one of the important human values, nonetheless, many people, nations and countries around the world suffer from many problems as a result of the absence of freedoms in their countries. In this case Ralph (1950, II) contends that the first half of 20th century has witnessed the greatest challenges to the individual freedom due to international, regional and civil wars, serious challenges to democracies and systems of free enterprise and the widespread of totalitarianisms. Importantly, it can be said that the above mentioned challenges of freedom still exist in many parts of the world. So, the researcher tries to investigate the value of freedom in Hughes' poetry bearing in mind that literature generally is very effective and active means for the spread of values, including the value of freedom.

OBJECTIVES OF THE STUDY

The main objectives of this study are:

- 1- To find out to what extent Hughes reflects the value of freedom in his poetry.
- 2- To find out the role of freedom in the process of peaceful co-existence among people and nations.
- 3- To compare the Western concept of freedom with Islamic Freedom.

SIGNIFICANCE OF THE STUDY

The value of freedom is one of the important human values. Many religions, intellectual and international organizations, countries, nations and people around the world seek for the realization of the value of freedom, for it plays very important role in the process of the stability and security of the world. Also, these types of studies help people with different cultural, social, political, geographical and historical backgrounds to understand each other and to change the stereotypical views of each other. I.e. such researches can draw different peoples closer to each other.

Also this study is regarded as very significant because it sheds lights to one of the influential American poets who played an important role in the process of realization of freedom and many other human values in their own country of America and abroad.

In addition, these types of studies will help many countries and nations, especially those still suffering from the absence of freedom and democracy to solve their disparities. So, it can be said that the significance of this study is derived from the above mentioned facts.

LITERATURE REVIEW

The Concept of Freedom

A- The Western Concept of Freedom

Universally, including the West the concept of freedom has many dimensions and includes many types of freedom. As Hornby (2015) explains, there are many definitions of the word freedom. Among them are: The power or right to act, speak, or think as one wants e.g. we do have some freedom of choice. Also, the absence of subjection to foreign domination or despotic government e.g. he was a champion of Irish freedom. Another definition given by Hornby (2015) is the power of self-determination attributed to the will; the quality of being independent of fate or necessity.

According to Ralph (1950, II) the present world-wide discussion of freedom illustrates the inherent difficulty of establishing a universal definition of the concept of freedom. Ralph believes that it is necessary for each age to restate the case for freedom.

Also, Trader (2009) indicates that freedom stands for something greater than just the right to act however I choose—it also stands for securing to everyone an equal opportunity for life, liberty, and the pursuit of happiness. Trader made obvious that certainly freedom does mean the right to do as one pleases—to think, believe, speak, worship (or not worship), move about, gather, and generally act as you choose—but only until your choices start to infringe on another person's freedom.

In Trader's point of view, one way to think of this is the difference between "freedom of" (or "freedom to") and "freedom from"—a point eloquently made by President Franklin Delano Roosevelt in his State of the Union Address delivered on January 6, 1941:

We look forward to a world founded upon four essential human freedoms. The first is freedom of speech and expression—everywhere in the world. The second is freedom of every person to worship God in his own way—everywhere in the world. The third is freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world. The fourth is freedom from fear—which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—anywhere in the world.

Considering the Western concept of freedom; Feinberg (1973) stresses that it is more honest and perceptive to admit that freedom is one value among many, and sometimes may not be worth its price as calculated in terms of other values. Sometimes the straightest road to happiness is through constraint, but that doesn't show that "true freedom" is constraint. It shows only that freedom is one thing and happiness another, and that one can't always have everything.

Of course, not all forms of constraint and compulsion are of equal interest to the social and political philosophy of freedom. Feinberg (1973) contends that if there is a special kind of freedom that deserves to be called "political freedom" or "liberty," it must consist in the absence of that one special kind of constraint called coercion, which is the deliberate forceful interference in the affairs of human beings by other human beings.

In this context, it is important to indicate that articles (1-4) of The Universal Declaration of Human Rights (UDHR) (1948) focus on the value of freedom: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. The declaration also confirms that everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it is independent, trust, non-self-governing or under any other limitation of sovereignty. In addition, article (3) of the

declaration states that everyone has the right to life, liberty and security of person, while its article (4) focuses on that no one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

In addition, the European Convention on Human Rights (2002;6-11) stresses the value of freedom in general. The articles (2,4, 5,9, 10, 11) focus on many types of rights and freedom such as: right of life, freedom from slavery, right to liberty, freedom of expression and political freedom in general, freedom of thought, conscience, religion, assembly, association and freedom or right of education and movement.

B- The Concept of Freedom from Islamic Perspective

Freedom in general is one of the essentials in Islam. Its concept in Islam has many characteristics that are also common in Western freedom. Hussain (2013) believes that Freedom is a person's ability to do something or abstain from it based upon his/her own free will. It is a special quality enjoyed by every rational human being. With it, a person acts without the interference of others, because that person is not owned by anyone; not on the individual level, or on the level of the state, society, etc. Also, Hussain (2013) believes that Islam's recognition of freedom does not imply that it leaves the individual free of all restrictions and guidelines, because that kind of "freedom" is mere anarchy that gives free reign to lusts and evil desires. It is well known that these vain desires bring more harm to the human being than they do good. So, no one's freedom is granted at the expense of another's. Islam sets down certain rules and guidelines that guarantee the freedom of all: The freedom of individuals and communities should never destroy the general order of society or its foundations, the freedom of individuals or communities should never cause the loss of more general rights and no one's freedom should violate the freedom of others.

In addition, Al-Rumaithi (2014) contends that all humans are free, and there is no justification for control of any human over another under any regular circumstances. In a narration by Imam Ali, he says: do not be anyone's slaves, when God has created you free. However, this notion will exclude prisoner, whether prisoners of criminal conduct or prisoners of war, since they are subjected to laws and constitutions that humans have agreed to abide by.

Moreover, Hussain (2013) says that as long as the activity does not transgress against the rights of others, a human being should be left to dispose of his own affairs in every matter that is of personal significance without fearing injury to his person, property, or reputation. Islam places great emphasis on human dignity, and grants the human being a lofty status. It enjoins people to show

respect for others and refrain from belittling them. God says: {And indeed, We have honored the children of Adam, and We have carried them on land and sea, and have provided them with Al-Tayyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.} Surah 17. Al-Isra: 70, part 15. AL-Hilali et al (1998; 378).

Also, Hussain explains that according to the Quran, everyone has full freedom of choice in believing and disbelieving in a particular system of beliefs. It says, "The Truth is from your Lord, whoever wills let him believe and whoever wills let him disbelieve"[Al-Quran Surah 18: Verse 29]. The Quran gives complete freedom of choice in worship by saying that "Worship what you will..."[Al-Quran Surah 39: Verse 15], although it directs man toward worshiping only his Creator (Allah) [Al-Quran Surah 2: Verse 21]. The Quran also gives complete freedom of choice in actions by saying that "Do whatever you will..."[Al-Quran Surah 41: Verse 40].

Furthermore, the Quran makes it clear that liberty goes hand in hand with responsibility of the consequences for one's actions. Qur'an is rich with verses confirm this idea. It states: "Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blind himself, will do so to his own harm, and I (Muhammad) am not a watcher over you." Surah 6. Al-An'am:104, part7.AL-Hilali et al (1998; 187).

According to Hussain (2013), the Holy Quran ensures the following types of freedom to all mankind: Freedom of life. The following verse from the Holy Qur'an conveys this: " Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land- it would be as if he killed all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land." Surah 5. Al-Ma'idah:32 Part (Juz)6. AL-Hilali et al (1998; 148). Also, Islam ensures Freedom of belief [Al-Quran Surah 18: Verse 29]; Freedom of worship[Al-Quran Surah 39: Verse 15; 22]; Freedom of (lawful) action[Al-Quran Surah 41: Verse 40]; Freedom from contempt and disrespect[Al-Quran Surah 31: Verse 18]; Freedom from ridicule[Al-Quran Surah 49: Verse 11]; Freedom from coercion[Al-Quran Surah 2: Verse 256; Surah 10:Verse 99]; Freedom from servitude[Al-Quran Surah 3: Verse 79]; Freedom from deprivation of the rights[Al-Quran Surah 7: Verse 85; Surah 11: Verse 85; Surah 26: Verse 183]; Freedom from unjust or unlawful acquisition of wealth or property[Al-Quran Surah 2: Verse 188; Surah 4: Verse 116] and Freedom from injustice and unfairness[Al-Quran Surah 4: Verse 58] etc. But in Islamic norms, freedom of one man ends at that point where the freedom

of another begins and freedom from coercion does not imply freedom from discipline.

For more explanations, in Islamic teachings there are many other types of freedoms such as: Freedom of speech or expression, Freedom of Residence, Freedom of Work, Freedom of Opinion, Freedom of Education and Political Freedom.

As Hussain (2013) points out, Freedom of speech or expression is the political right to express one's opinion or ideas. The right to freedom of expression is not absolute anywhere in the world, and is subjected to restrictions as with slander, sedition, libel, obscenity, etc. In an Islamic Republic, no one is allowed to spread immorality or broadcast obscenity [Al-Quran Surah 2: Verse 256].

In accordance, Jallow (2015) points out that freedom of expression today is almost exclusively a global phenomenon. Freedom exists in the sense that everyone can freely express his or her opinion as a prerequisite of fundamental human rights. In Islam, nothing that questions its claims to truth may be publicly expressed.

Islam also ensures Freedom of Residence: Hussain (2013) thinks that any person who is capable of securing a place of residence for himself has the freedom to do so. Likewise, the state should provide suitable housing for those who are incapable of doing so, so that they can have at least a minimal standard of living. When a person owns a home, in Islam it is not permissible for anyone else, not even the president of the country, to break into that home or enter it without the owner's permission except under the direst circumstances. Allah says:"O you who believe, do not enter the homes of others before announcing yourselves and greeting the occupants. This is better for you that perhaps you might take heed. And if you find no one present, then do not enter their homes until you receive permission. If you are told to go back, then do so because this is purer for you. And God knows well all that you do." Surah 24. An-Nur, verses (27-28) part 18. AL-Hilali et al (1998; 470).

In addition, Freedom of Work is one of the essentials of Islam: Employment is an Islamic permissible way of making a living. It holds a high honor among the various activities of life. Therefore, Islam recognizes the individual's right to engage in any field of work he or she wishes unless this leads to a conflict of interests or causes detriment to society.

Moreover, Freedom of opinion is also protected by Islam. Islam permits the individual to look into the Creation of things and observe all the phenomena that it may contain. It encourages the individual to experiment, employ reason, and utilize the world around him for the benefit of humanity. Freedom of opinion is granted by Islam only to foster good and to allow the individual to develop himself/herself and society.

Also, there is the Freedom of Education: Islam requires the individual to seek knowledge and has granted every

individual the right to seek an education. It has placed no restrictions on this, as long as the knowledge sought is of benefit to the Muslims in their worldly lives or their religion. Quite the contrary, Islam encourages people to seek such knowledge. As for knowledge that yields no benefit, but may even cause harm, it is forbidden for the Muslim to seek it. Knowledge and education are of great importance for life. For this reason, the very first verse of the Qur'an revealed to the Prophet ordered him to read":Read in the name of your Lord Who has created(all that exist). He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not."Surah 96. Al-Alaq: (1-5), part 30. AL-Hilali et al (1998; 842).

Furthermore, Political Freedom is deep rooted in Islam. This refers to the freedom of the people to choose and elect their political leadership, as well as their right to monitor and criticize the performance of that leadership and to remove it whenever it deviates from the Laws of Allah and turn away from justice. Likewise, it is the right of the individual to participate in carrying out the responsibilities of the government, because political authority is a collective right of the citizens. God (Allah)says:{Verily Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All Seer." Surah 4. An-Nisa: 58. Part 5.AL-Hilali et al (1998; 118).

METHOD OF THE STUDY

The study generally adopts the descriptive method for analyzing the value of freedom reflected by the American poet Langston Hughes in his poetry. The data of the study represent five selected poems of the above mentioned poet. Namely: I Too, Freedom [1], Freedom [3], Freedom Seeker and Freedom Plow. The poems will be presented and analyzed rationally. Rational Analysis is known to be an important tool in literary researches, for via it the writer's ideas, language and style are examined. Hence, the rational analysis to the poems is followed with especial focus on the value of freedom made obvious by the writer.

As it is pointed out by Al-Samawi (2000; 147), in literary context rational analysis is generally performed on the basis of social norms and literary norms. Yet, social norms are concerned with social aspects, such as social conducts, values, ideas, issues and morals. The main source of the data in these studies is the printed materials (the literary works themselves). Sometimes, such analysis is done on cultural and social bases, where the researcher analyzes the works of people from one

culture on the basis of the social aspects and values of another culture and arrives at specific conclusions.

The study then, attempts to compare and rationally analyses the Western concept of freedom with the Islamic one and to reach to some conclusions on that basis. So, the researcher here applies the norms of the value of freedom from Islamic perspective to judge the poems of Hughes focusing on the value of freedom that can be discerned from the selected poems.

ANALYSIS OF THE VALUE OF FREEDOM IN LANGSTON HUGHES' POEMS

This part tries to rationally analyze and discuss the value of freedom underlined by Hughes in his poetry, represented in the five selected poems as the sample of the study. Yet, the different types of freedom are focused on as devoted by Hughes. The ideas reflected by Hughes will also be compared to Islamic teachings of freedom to reach to dome conclusions:

As mentioned previously in literature review, one important concept of freedom is the power or right to act, speak, or think as one wants and the power of self-determination attributed to the will. I.e. all human beings are born free and equal in dignity and rights. Hughes sheds lights to this essential type of freedom in many instances. He exemplifies this in his poem entitled ' Freedom [1]:

Freedom will not come
Today, this year
Nor ever
Through compromise and fear.
I have as much right
As the other fellow has
To stand
On my two feet
And own land.
Knopf (1994; 289)

Hughes in these lines of Freedom [1] focuses on calling for the freedom of all American citizens without any consideration to their social, cultural and ethnic backgrounds. The poet stresses the right and freedom of all American people, including African Americans to dispose and act according to their will without any interference from any other body. Another instance of Hughes struggle for the freedom of all American people can be found in his poem'I Too':

I, too, sing America.
I am the darker brother.

They send me to eat in the kitchen
 When company comes,
 But I laugh.
 And eat well.
 And grow strong.
 Tomorrow,
 I'll be at the table
 When company comes.
 Nobody'll dare
 Say to me,
 "Eat in the kitchen,"
 Then.
 Knopf (1994; 46)

As made obvious previously, also Hughes in these lines call for freedom, including equality and justice for all American citizens regard less of their colors, races and origins. Hughes believes in the spirit of brotherhood and it is the heart of freedom. In Islamic teachings, this type of freedom is a fundamental value. It is stressed in Holy Qur'an in many verses: "Verily! Allah commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice, Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-sear." Surah 4, An-Nisa: 58, part (Juz') 5. AL-Hilali et al (1998; 118). Also the same value is emphasized in this verse: "And turn not your face from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster. "Surah 31, Luqman: 18, Juz' 21. AL-Hilali et al (1998; 551-552).

Also, Hughes in his poetry focuses on the political freedom, including freedom of speech or expression that allows one to express his/her opinion or ideas, in addition to other political affairs. Hughes expresses this in the following lines of his poem Freedom's Plow:

It was a long time ago,
 But not so long ago at that, Lincoln said:
 NO MAN IS GOOD ENOUGH
 TO GOVERN ANOTHER MAN
 WITHOUT THAT OTHER'S CONSENT
 Knopf (1994; 266)

As it is clear, in these lines Hughes underlines the political freedom in general and the right of American people to govern themselves. Also, generally in the West, including America and the states of European Council there is a wide range of political freedom that gives a woman a right to be elected as a president of a country. Also, Islamic norms accord much importance to the political freedom, including freedom of expression. Within the Quran, there is no text that forbids the freedom of expression, limits it to certain extents, or suppresses it by any means, unless it threatens the freedom of others.

Concerning the status of political participation of

women in Islamic world, the situation is different from one country to another according to the difference of understanding of the Islamic texts including the Holy Quran and the difference of intellectual, political, and governance systems. In some Islamic countries such as Sudan women have all political rights like men. The first item, article (32) of the currently used Sudanese transitional constitution of 2005 gives the woman all political rights, including the rights to be elected as a president of the Republic of Sudan. The same situation can be found in many other Islamic countries such as Egypt, Pakistan, and People's Republic of Bangladesh etc. Examples of Muslim female leaders are: Bangladesh's current prime minister Sheikh Hasina Wajed (served 1996- 2001 and 2009-till now), former Bengali prime minister Khaleda Zia (served 1991-1996 and 2001- 2006), Former Prime minister of Pakistan Benazir Bhutto (served 1988-1990 and 1993-1996), Indonesian president Megawati Sukarnoputri who became the president of the biggest Islamic country in 2001 and Turkish former prime minister Tansu Ciller (served 1993- 1995). These practical examples mean that the legislations and constitutions of their countries allow them and give them the freedom of full political participation.

But in many other Islamic countries such as Saudi Arabia the freedom of women for political participation is limited. For example, item (2) ,article (5) of Saudi basic system of governance of (1992) i.e. the currently used constitution only gives the right of rule to the sons of the Founder of the current Kingdom of Saudi Arabia King Abdelaziz Ben Abdel-Rahman Al-Saud and their sons. I.e. women in Saudi Arabia have no chance to rule even the daughters of King Abdelaziz Al-Saud.

In addition, the idea of freedom against slavery is highly stressed by Hughes. He called for freedom from slavery or servitude for all American citizens. This idea can be discerned in the following lines of Freedom Plow:

There were slaves then,
 too, But in their hearts the slaves knew
 What he said must be meant for every human
 being
 Else it had no meaning for anyone.
 Then a man said:
 BETTER TO DIE FREE,
 THAN TO LIVE SLAVES.
 Knopf (1994; 266)

Hughes rejects the practice of slavery against any American citizens and prefers the death instead of living slave. Also, Islamic norms are totally against slavery. However, prisoners of criminal conduct and prisoners of war are excluded from this notion. As shown by Al-Rumaithi (2014) Imam Ali, says: do not be anyone's slave, when God (Allah) has created you free.

Moreover, Hughes reflected the freedom of religion, worship and thought in his poetry. This can be found in the following lines of his poem 'Freedom 3':

Some folks think
By burning churches
They burn
Freedom.
Some folks think
By imprisoning me
They imprison
Freedom.
Some folks think
By killing a man
They kill
Freedom.
Knopf (1994; 562)

Freedom of religion, worship and thought is one of the essentials in Islam. It bounds with verses call for this value: "So worship what you like besides Him. Say (O Muhammad): The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!". Surah 39, Az-Zumar: 15, part 23. AL-Hilali et al (1998; 620).

Furthermore, individual freedom can also be depicted in Hughes 'poetry. This is exemplified in many instances in his poetry. The following lines of his poem 'Freedom Seeker' explain this:

I see a woman with wings
Trying to escape from a cage
And the cage door
Has fallen on her wings.
They are long wings
Which drag on the ground
When she stands up,
But she hasn't enough strength
To pull them away
From the weight of the cage door,
She is caught and held by her wings.
Knopf (1994; 110).

In the above lines Hughes tries to emphasize the value of individual (personal) freedom through this imprisoned woman. Also, an individual freedom has its roots in Islamic teachings. Islam emphasizes the individual freedom but it is not absolute especially in the field of woman freedom and their issues such as clothing, etc: " And tell the believing women to lower their gaze (from looking at forbidden things) and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.) and to draw their veils all over Juyubihinna

(i.e. their bodies, faces, necks and bosoms)...". Surah 24, An-Nur: 31, part18. AL-Hilali et al (1998; 470-471). It can be said that there is consideration to the nature of woman in general, as mentioned previously.

CONCLUSION

As stated previously, one main objective of this study is to find out to what extent Hughes reflects the value of freedom in his poetry. Also, in this study it is attempted to find out the role of freedom in the process of peaceful co-existence among people and nations. In addition, the study aimed at comparing the Western concept of freedom with Islamic Freedom. So, based on the analysis of data a number of findings have been obtained as follow:

Langston Hughes has reflected the value of freedom in his poetry, including political freedom, freedom from slavery, freedom of religion, worship, thought and individual freedom.

Also, after dealing with the value of freedom in this study, the researcher is contented that through adopting and applying correctly the value of freedom; different groups of one nation, peoples of different countries around the world can peacefully co-exist. I.e. such researches are expected to draw the nations and states closer to each other and enhance global understanding; hence contributing to the spread of peace the world over.

In addition, based on the rational analysis of the data and the comparison of Western freedom with Islamic freedom it can be said that there are main characteristics that are common in both types of freedom. Only there are some small guidelines and rules in some types of Islamic freedom such as individual and political freedom of women due to the nature of woman and her situation in Islam. One important point to be mentioned here is that freedom whether in the West or in Islam is not absolute: the freedom of individuals and communities should never destroy the general order of society or its foundations, the freedom of individuals or communities should never cause the loss of more general rights and no one's freedom should violate the freedom of others.

One important conclusion of this study is that after comparing the Western freedom with Islamic freedom it can be said that people's values and cultures are different, but there are many points of similarities between them. In addition, literature can be used as a means for the exchange of values, ideas and cultures between nations.

Based on what has been concluded; the researcher recommends the following: countries, including governments, communities, NGOs and international organizations need to cooperate for realization and

correct application of the value of freedom around the world. Also, peoples have to use literature in general as an effective medium for the exchange of ideas and values and for political change and social reform. In addition, states and nations need to have more effective communication in order to understand well each other.

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