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FREEDOM AND LIBERATION: THE CONCEPTS OF DEMOCRACY IN FAIZ AHMED FAIZ AND PERCY BYSSHE SHELLEY SELECTED POEMS

Dr. Muhammad Bilal*, Said Alam, Ihsan Ullah*****

Bach Khan University, Charsadda KP Pakistan

Corresponding author email id: muhammadbilal29@gmail.com

Abstract

The study focuses on the themes of emancipation and freedom in a selected work of Faiz Ahmed Faiz's and Percy Bysshe Shelley's poetry. The aim of the study is to look at how they discuss freedom and liberation in their writing, as well as the various features of cultural differences. John Dewey theory of democracy is employed as a theoretical framework for the qualitative nature of the research. The study concludes that while both poets have similar reformist ideologies, have spoken out against oppression, injustice, and inequality, and have sparked a revolutionary notion of freedom among the people, there are cultural and expressional contrasts between them. Faiz Ahmed Faiz and P.B. Shelley both present the concepts of freedom and liberation in their selected poems, but their perspectives differ based on their cultural and historical contexts. The poems reflect the poet's deep engagement with the social and political issues of their time and their commitment to promoting social justice and equality. P.B. Shelley sheds light on the corruption of the societal institutions, while Faiz Ahmed Faiz casts aside personal love to illuminate the darker side of reality and poverty.

Keywords: Freedom, Liberation, Democracy, Cultural Differences, politics, Injustice

Introduction

According to Martin Luther King (1957) it is audacious to think that everyone has access to three meals a day for their bodies, education and culture for their brains, and dignity, equality, and freedom for their souls (Alonso, 2021). Danish philosopher Sren Kierkegaard claimed in the 19th century that people desire freedom of speech to make up for the freedom of thought that they suppress. The capacity to make independent decisions is freedom. We are free to express our opinions openly, to follow the course we want to take in life, and to associate with anyone we desire. This enables us to be unique individuals who may design our own special lives. According to Abraham Lincoln, people who deny others their freedom do not deserve it for themselves. Being liberated means having equal rights. (Madison, 1788). Bilal (2021) it is the Intergroup conflicts, such as racism, classism, and patriarchy, are a major cause of conflict in the society we live in. These conflicts are primarily caused by humans' propensity to establish and maintain hierarchical and group-based social systems (Muhammad Bilal, 2021). It is a plant with quick growth once it starts to take root. Two of their era's most revolutionary poets are P.B. Shelley and Faiz Ahmed Faiz. Both composed poetry with the goal of improving everyone's life. Freedom and emancipation are the main concerns in the selected poems by P.B.

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About the authors : Dr. Muhammad Bilal

Corresponding author- Email: muhammadbilal29@gmail.com

Shelley and Faiz Ahmed Faiz. This study aims to investigate the types of freedom and liberation that the authors mention as well as the cultural similarities and differences throughout their works.

Nelson Mandela's *Long Walk to Freedom*, published in 1994, the only way to get over fear is to face it head-on. When people are free, they can decide what they are most proud of. Because they are aware that their happiness is a product of their own free will, they experience a happier state as a result. Liberation requires equal rights. Because it allows us the ability to control our own lives and work towards a higher level of life, the right to liberty is crucial. It is one of our basic human rights, no matter where we live or what circumstances we find ourselves in. Political freedom is a key constitutional right in the United States. There are many other countries whose citizens do not have the same freedoms as Americans do, even though the US government was founded on the principles of individual freedom and freedom of expression. (Mandela, 1994)

Martin Luther King Jr., Susan B. Anthony, and Malcolm X were abolitionists who tirelessly campaigned to ensure that more people of American society had access to freedom and civil liberties. Since these rights are essential to democratic societies, all democracies must provide the freedom of peaceful assembly, protest, and discussion. Everyone has a right to be free from oppression, enslavement, and injustice. We all value freedom as individuals, societies, and nations. In his 1963 letter from Birmingham prison, Martin Luther King, Jr. stated that "freedom is never given voluntarily by the oppressor; it must be demanded by the oppressed." Nelson Mandela stated in 1994 that "to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others."

Theatrical Framework

The original work is thoroughly examined utilizing a qualitative research method. The researcher has used text from a few of each poet's chosen poems for textual analysis. It uses the close reading method. Close reading includes textual analysis, which is done using a content analysis paradigm.

John Dewey was a philosopher, psychologist, and educational reformer from the United States. He was born in America in 1859 and died in 1952. This notion was offered in his book *The Public and Its Problems*, which was first published in 1927.

He contends that democracy is not only a form of governance but also a philosophy and way of life. He places a strong emphasis on the value of engaged citizen engagement in the democratic process as well as the necessity of continuing interaction and discussion between the general public and its representatives. According to Dewey's view of democracy, for people to actively participate in determining their own fates, there must be a strong and dynamic public sphere where they may have meaningful conversations and debates. Democracy is a central subject matter in John Dewey's book *The Public and Its Problems*. Dewey defines democracy as "A mode of associated living, of conjoint communicated experience." (Dewey, p. 87)

The democratic faith in equality is the faith that individuals should be able to affect a release of the capacities and powers with which they are endowed, without being handicapped by arbitrary and artificial barriers. (Dewey, p. 98)

The democratic method is that institutional arrangement for arriving at political decisions in which individuals acquire the power to decide by means of a competitive struggle for the people's vote. (Dewey, p.105)

Problem Statement

Faiz Ahmed Faiz and P.B. Shelley originate from different societies, eras, and cultural backgrounds. They raised their voice against the oppressors and motivated the public to fight for their rights by speaking in several languages. What aspects of cultural diversity are present, and what kind of freedom and emancipation are discussed in their works?

Research Objectives

1. To understand the components of freedom that P.B. Shelley and Faiz Ahmed Faiz's chosen poetry reflect.
2. To look at how the concepts of freedom differ and are similar across cultures in the poetry the researcher has chosen.

Research Questions

1. What aspects of freedom are portrayed in the chosen work of P.B. Shelley and Faiz Ahmed Faiz?
2. What ideas about cultural differences and similarities regarding freedom are present in their chosen work?

Significance of Research

Reading specific poems by P.B. Shelley and Faiz Ahmed Faiz provides the reader with insight into the ideas of freedom and liberty. By highlighting the characteristics of freedom and liberation in the chosen poems, the research aims to point future academics in the direction of examining the ideological perspectives of these two poets in numerous works. The goal of the study is to inspire readers to become aware of social injustices in their environment and speak out against them in order to change cultures and promote stability around the world.

Literature Review

The poetry of P.B. Shelley and Faiz Ahmed Faiz has been studied. By carefully analyzing Faiz's poetic collections and analyzing the themes of love, patriotism, solitude, revolution, personal grievances,

revolt, and optimism that Faiz addressed, Benin (2020) concluded that Faiz is a universal poet and that it is imprecise to assign any label to Faiz with any stamps of prejudice.

Salah (2016) in his work *The Universality of Percy Bysshe Shelley and Faiz Ahmed Faiz Ideological Art*, contends that these two poets explored a great range of literary topics. Poetry by P.B. Shelley and Faiz Ahmed was created with everyone's general welfare in mind. Despite coming from various social, political, and cultural backgrounds, both writers have a desire for revolution and the overthrow of injustice and tyranny. Both adhere to humanistic ideals in their artistic pursuits. They produced poetry to improve the overall quality of life for the oppressed. Faiz Ahmed Faiz and P.B. Shelley are notable for not allowing ideological revelations to confine their art to their own national borders despite having overwhelmingly revolutionary beliefs. (Salah, 2016)

Hussain (2021) mentions in his study a comparative analysis of P.B. Shelley and Faiz Ahmed Faiz that Pakistani poets like Faiz Ahmed Faiz or Habib Jalib have engraved their indistinguishable mark upon the sphere of renowned poets like Keats, Shelley and Wordsworth world. Faiz Ahmed Faiz and P.B. Shelley are similar in their revolutionary and reformatory ideas, their manner of expression differs. Both the poets highlight social discrimination and economic disparity through their altruistic work; however, Shelley directly nominates the bourgeoisie while Faiz Ahmed Faiz is subtle and indirect in pointing fingers. (Hussain, 2021)

According to Nawaz (2019), Shelley was a brilliant revolutionary poet who cared about the downtrodden of his time and utilized poetry to bring the populace together in opposition to the oppression of the affluent class. Due to the revolutionary poetry of Shelley, Europeans rose out against exploitation and feudalism and sparked revolutions across the continent. (Nawaz, 2019)

Jyothi (2021) examines in his work a comparative study of Faiz Ahmed Faiz and P.B. Shelley as Romantic Poets that there is much to be found in common between the contemplation of Faiz and Shelley on literature, aesthetics and politics. They belong to the same tribe of poets who excelled in romanticism with a touch of ideological rendering in their poetic discourse. It is not only this juxtaposition of romanticism with an ideological commitment of their poetry but amazing similarities in their life-long experiences that bring them close intellectually while they lived in different parts of the world altogether. (Jyothi, 2021)

Yaqin (2013) argues in her study *The Wording of a Lyric Poet* that Faiz who was equally at home in Punjabi embraced Urdu as a global language reflective of multilingual cultures and in his practice imbued it with the spirit of a cosmopolitan world literature, a quality that had defined the work of his predecessors. He was also a translator forming international allegiances with the Left beyond his immediate national location of Pakistan looking toward the Soviet Union. In 1962 he was awarded the Lenin Peace prize. His poetry is a testimony to his humanist ideals and his poetic aesthetic was often guided by the theme of exile and separation. As a cultural commentator he had a vision to offer for the future of Pakistani culture and society, one that tried to blend the secular with the religious and not to see them as two separate entities. (Yaqin, 2013)

Vidhya (2020) mentions in her article *Moralities in Ozymandias* that the central thematic concerns of Shelley's poetry are largely the same themes that defined romanticism, especially among the younger English poets of Shelley's era that is beauty, passions, nature, political liberty, creativity and the sanctity of the imagination. He strongly believed in the possibility of realizing an ideal of human happiness as based on beauty, and his moments of darkness and despair almost always stem from his disappointment at seeing that ideal sacrificed to human weakness. He emphasizes on the fact that poetry brings about moral good. (Vidhya, 2020)

Rahmatullah (2022) examines in his article *Voice for the Oppressed* that Faiz Ahmed Faiz expressed their ideals through poetry to serve a social purpose. The purpose is to support mankind and wage a protest against a dictator who oppressed the innocent. He depicted the suffering of oppressed people and suggested a path to ultimate liberation. The liberation of humanity was his main objective. (Rahmatullah, 2022)

Freedom and Liberation in the selected poems of Faiz Ahmed Faiz (1911-1984)

One of the most significant things in the world is freedom. We should all value it since it is what makes us human. You have the freedom of choice since everyone has various interests and aspirations, thus no one can dictate how or what you should do with your life. A plurality of viewpoints and perspectives on subjects like religion, politics, economics, and other topics is necessary for society to not only survive but also grow. Because it enables us to make decisions that make us happy and provides us the chance to make mistakes and learn from them, freedom is crucial for our happiness. George Orwell 1984 quotes that "Freedom is the right to tell people what they do not want to hear". Nelson Mandela 1994 says that "To be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others." Liberation is defined as obtaining equal rights. According to James A. H. Murray 1879 defines that liberation is the act or process of freeing a country or a person from the control of somebody else.

We shall see
 Certainly we, too, shall see
 That day that has been promised to us
 When these high mountains
 Of tyranny and oppression
 Turn to fluff and evaporate
 (We Shall See, line 1-6)

Faiz Ahmad Faiz was the greatest poet of the progressive movement of Urdu poetry. He fought against oppression, injustice and inequality throughout his life and always held the position of a poet. His concern was revolutionary. Faiz Ahmad Faiz's political views are universal, that's why his poetry is seen as today's poetry. He was called a revolutionary poet and the history of revolutionary poetry cannot be completed without mentioning him. Faiz Ahmed Faiz, a revolutionary poet who raised his voice against the regime of Zia-ul-Haq. He talks about eternal truth. Eternal truth means there are some

truths in the world that never change, like after summer comes cold and after night comes day. Similarly, there is always relief after oppression. Faiz Ahmed Faiz said that there is a limit to cruelty and injustice, when the limit is crossed, justice and relief come at once. It is the reality of this world that oppression of any kind has to end, and Faiz Ahmed Faiz was talking about this truth. Martin Luther King, Jr. wrote in his 1963 Letter from a Birmingham Jail that “freedom is never given voluntarily by the oppressor; it must be demanded by the oppressed.” Martin Luther King says that everywhere justice, equality and freedom are promised but not implemented in practice. The American Constitution and the Declaration of Independence promised that we give justice, equality and freedom to all blacks, but this was not followed in practice. Martin Luther King voiced like Faiz Ahmed that freedom is never given voluntarily by the oppressor; it should be demanded by the oppressed.

Faiz Ahmad Faiz raised his voice against the dictatorship of General Zia-ul-Haq and said that the country we live in is an Islamic Republic country where everyone is equal. Zia-ul-Haq was oppressing the people. Faiz Ahmed said that Pakistan was liberated in the name of Islam where there would be justice, equality, liberty and happiness, but Zia-ul-Haq has changed all these into cruelty, injustice and inequality.

The God's name will remain (Allah will remain) Who is invisible and visible too
 Who is the seer and is seen
 There will rise one cheer- I am God! Who I am too And so are you
 Then the masses, people of God will rule Who I am too
 And so are you
 There will rise one cheer- I am God! Who I am too And so are you
 (We Shall See, line 13-20)

After Ghalib and Iqbal, Faiz Ahmed Faiz was the finest poet in Urdu. He elevated Urdu to a global language, and Urdu poetry achieved its pinnacle. Faiz Ahmad Faiz demonstrated that genuine poetry is for every location and time, not just one or two. In his poetry, Faiz Ahmad Faiz employs the image of God to represent justice and truth. He claimed that just as truth and justice cannot be seen, neither can we see God, who is both present and absent, but we can perceive his expression. According to Faiz Ahmad Faiz, God represents justice and truth that cannot be seen with the naked eye but may be felt. He claimed that because of these wicked rulers, we endure hatred, neglect, and pain. Bilal (2021) took the view that “Human beings on the planet’s surface are being humiliated by the so-called civilized patriarchal power” (Bilal, 2021). According to Faiz Ahmed, if they cease persecuting us, we will all be on an equal footing, and true democracy would emerge. According to John Dewey, happiness and prosperity are present in societies where authentic democracy is practiced. In Pakistan, there is still injustice, hostility, and inequality between the populace and the government. For their own enjoyment, the rulers trample on the people's rights. These leaders, according to Faiz Ahmed Faiz, should be afraid of God because He created everyone equally.

Blaise Pascal said “Justice without power is inefficient; power without justice is tyranny. Justice without power is opposed, because there are always wicked men. Power without justice is soon

questioned. Justice and power must therefore be brought together, so that whatever is just may be powerful, and whatever is powerful may be just” (Fieser, 2015). According to Faiz Ahmed Faiz, people should keep fighting until justice, peace, and fraternity are established. Their conflict should be nonviolent. He advised them to fight for their rights without resorting to physical force, which can breed resentment and animosity. The framework provided by Rawls' theory of justice underscores the importance of political and personal liberty, equal opportunity, and cooperative arrangements that benefit both the more advantaged and the less advantaged members of society in a society where everyone is presumed to be free and equal. Faiz Ahmad Faiz thought that eventually the bonds of prejudice, injustice, and inequity would be dissolved. The rays of freedom, peace, equality, and fraternity will rise with the new sun. Because cruelty, injustice, and inequality would undermine the foundation of our nation, Faiz Ahmad Faiz asks that there be an instant shift in the perception of the rulers. His dream is one of justice, freedom, and equality. According to Faiz Ahmed Faiz, a nation's happiness and prosperity are destroyed by injustice, inequity, and cruelty. He holds the view that brutality, injustice, and inequality will eventually come to an end, and that everyone will live happily, prosper, and in accordance with the law. There will be wonderful music of freedom, justice, and equality played all throughout the world.

Speak, your lips are free.
 Speak, it is your own tongue.
 Speak, it is your own body.
 Speak, your life is still yours.
 (Speak up, line 1-4)

Faiz Ahmed Faiz is without a doubt the best poet of his generation. Such poets and people do not come around every day. He, too, lived in exile, but he continued to advocate for justice. His poetry is both painful and effective. When Pakistan was on the verge of independence, Faiz Ahmad Faiz composed "Speak Up." Faiz Ahmad Faiz wished for Muslims to strive for their liberation and the abolition of British domination. He advised Muslims that they have the right to talk because their tongue is still theirs, emphasizing freedom of expression and liberation. "If the cruelties of slavery could not stop us, the opposition we now face will surely fail," Martin Luther King says. Because America's purpose was freedom, no matter how abused and scorned we are, our fate is intertwined with America's." Muslims have the right to free speech, according to Faiz Ahmad Faiz. He exhorted Muslims to speak up and fight for freedom, or we would never be free again. You are the exclusive owner of your body and soul. Faiz Ahmad Faiz's poetry has always boosted Muslim spirit, and it is because to him that we are a free nation today.

See how in the blacksmith's shop
 The flame burns wild, the iron glows red;
 The locks open their jaws,
 And every chain begins to break.
 (Speak up, line 5-8)

Faiz Ahmed Faiz encouraged Muslims by saying that they should gradually open the locks on their mouths. He stated that man must speak out against evil, injustice, and inequity. It is critical to speak up right away since the voice of truth is silenced later, and if there is a delay in raising a voice against the truth, people will do all necessary to turn this truth into a lie and conceal it. According to Faiz Ahmad Faiz, many individuals try to suppress the truth, but the truth is never suppressed. It is eternal. Similarly, truth and justice must continue to prevail. The truth is still alive; all that is required is to express the truth. Faiz Ahmad Faiz said that now the time is in your hands, said whatever you want to say.

Freedom and Liberation in the selected poems of P.B. Shelley (1792-1822)

Rulers who neither see nor feel nor know,
But leechlike to their fainting country cling

(England in 1819, line 4, 5)

P.B. Shelley was a famous revolutionary poet of the Romantic era. He wanted to bring justice, equality and freedom in the society. Shelley wanted to change the whole system in the society. He wanted to bring a reform system in the society in which the common man can get convenience. England in 1819 the poem is based on revolutionary ideas. P.B. Shelley was talking about the condition of England. It is a satire on the political condition of that time.

England was ruled by George three and it was the Romantic era. He was a very cruel king. He made very strange rules. Its rules were only applied to the poor while these rules were beneficial for the rich. Poor people were dying. George three was so cruel that he left the poor behind and brutally killed them.

He had nine kids, all of them were quite cruel and who, with their father, used to oppress those people. Following that, this royal family weds a German Jew, and as a result, England's entire political structure began to deteriorate. P.B. Shelley is heard criticizing the state of politics in this time period. People in England rebelled against George III because they had had enough of his oppression. Some of these figures stood up in opposition to the authorities. Therefore, the government began to punish these people. Along with the army and the police, the government began killing these civilians. Numerous people died. They once had various meetings, etc. The government began detaining the political leaders of the impoverished when they began to congregate and organize meetings. In the meantime, many people were killed and injured. P.B. Shelley conveyed his rage towards the government, calling it cruel. According to P.B. Shelley, this government's programmers are designed to kill people by luring them in. Whatever laws and policies were being created; they were only acceptable for the wealthy while creating issues for the underprivileged. P.B. Shelley has expressed his rage towards the George III administration.

Till they drop, blind in blood, without a blow.
A people starved and stabbed in the untilled field;

(England in 1819, 6, 7)

The rulers, according to P.B. Shelley, are blind to the issues facing the populace and are not affected by their suffering. Because the rulers have gotten fat off the people's blood, they are unable to comprehend their issues. They intend to murder people. In *Queen Mab*, Shelley utters the following line: "Let me go back to mother earth, where I can earn my food from fields and forests with my hands." He asserted that the fight against the oppressive authorities should go on because victory will be attained ultimately. People needed to be awakened, and Shelley hoped to inspire a spirit of revolt among them. George III's oppressive rule, according to Shelley, resulted in people dying in their own fields. He spoke out against George III's repressive regime, declaring that we need a system in which everyone has equal rights. Only a man is free can he have a happy life, and Shelley stirs up others to fight for this freedom. According to Shelley, slavery is the source of all evil. It is well known that Shelley was against caged animals, including birds. He came upon a man who was catching sparrows while passing by a village while travelling from Paris to London with his luggage on a donkey. By paying the ransom for all the birds, Shelley was able to stop him and release the birds. He says that the society in which there is no happiness and prosperity, justice, equality and freedom, that society suffers decline.

An army, whom liberticidal and prey
 Makes as a two-edged sword to all who wield;
 (England in 1819, line 8, 9)

According to P.B. Shelley, there ought to be equality in the military, but there is absolutely no equality there. The army is tasked with protecting the nation, but because it is a government agency, it is also responsible for killing citizens. The army of a nation is supposed to defend the populace, yet according to Shelley, civilians are slaughtered on both sides. The government oppresses the people, while the army murders people on the other hand. The state of the economy is currently dreadful. Anyone who dares to rebel is put to death. According to Shelley, people should confront these tyrannical tyrants with perseverance and bravery. Love and agreement are the sources of this courage and patience.

P.B. Shelley had a deep passion for humans. All living things—animals, birds, trees, flowers, clouds, and air—fall in love with him. P.B. Shelley was a poet who embodied revolution. He shouted out in favor of animal and human freedom. All creatures should dwell in happiness and wealth, according to P.B. Shelley. In every circumstance, he was against oppression, injustice, and inequity.

A senate, Time's worst statute, unrepeatd
 Are graves from which a glorious
 Phantom may Burst, to illumine our tempestuous day.
 (England in 1819)

P.B. Shelley speculated about a brand-new world free of unpredictability, uncertainty, and dread throughout the entirety of his life. According to P.B. Shelley, the current administration is the worst

and weakest ever. It makes absolutely no sense. The only thing the government was doing was infringing on people's constitutional rights. According to Shelley, areas with inefficient governments would experience an increase in misery and poverty rather than joy and prosperity. John Dewey believed that if the government supported justice and equality, society would prosper. He argued that more people would speak out if democracy was practiced in all aspects of society. Democracy is a universal component of society; if it were absent, a dictatorship would take its place. All of Shelley's life was devoted to the pursuit of justice, equality, freedom, and beauty. His entire life, he had fantasized about freedom, justice, and equality.

According to P.B. Shelley, a ray of hope will emerge from the graves of those who died under George III's brutal rule, transforming our gloomy days into days of brightness. One day, a person will arrive who will transform all these circumstances, bringing about universal equality, justice, happiness, and wealth. One could argue that only Shelley sang the melody of liberty, justice, and equality. Shelley was different from the major contemporaries in that he was influenced by concepts rather than actual events. He says in *Revolt of Islam*. "I want to light the candle of freedom and justice in the hearts of the readers". I want to eradicate prejudice and violence from the heart of mankind and give birth to hope.

Men of England, wherefore plough
 For the lords who lay ye low?
 Wherefore weave with toil and care
 The rich robes your tyrants wear?
 Wherefore feed and clothe and save
 From the cradle to the grave
 Those ungrateful drones who would
 Drain your sweat—nay, drink your blood?
 (A Song: "Men of England", line 1-8)

P.B. Shelley discussed the inhabitants of England. The working class and the ruling class were the two basic social classes that Shelley discussed. The poet explains how the two classes clashed. According to the poet, while rich people enjoy their income, impoverished folks work all day. P.B. Shelley encouraged the underprivileged to work for their own liberation from the tyranny of the wealthy. The idea put out by Shelley—that the underprivileged working class should quit enriching the tyrannical upper class—was seen as both immensely innovative and dangerous. He warned the populace of England against working for the wealthy since it would be cruel and exploitative of them.

According to Shelley, a revolution is necessary to stop the higher class from exploiting the lower class. The upper class does not provide anything in return but relies on them for labor. The English people, according to Shelley, should quit serving the wealthy since they enslave you. In any situation, Shelley was against slavery. He constantly spoke up for the working class and put in a lot of effort himself.

He argued that the working class should put a lot of effort into their careers, make as much money as they need, and withhold all donations from the upper class. Always opposed to oppression and unfairness, Shelley fought for social justice and equality. He claimed that despite the working class continuously providing the upper class with all of life's necessities and safeguarding them, the upper class nevertheless oppresses them. The poet encourages the working class to stand up and fight against these oppressors.

Concepts of Similarities and Dissimilarities

Despite their significant differences, P.B. Shelley and Faiz Ahmed Faiz have many similar ideas about the concepts of freedom and liberation. Both of their poetry, we discovered, is revolutionary. They both battled oppression, injustice, and inequality. Because P.B. Shelley and Faiz Ahmed Faiz held global political beliefs, their poetry is regarded as contemporary poetry today. The history of revolutionary poetry seems incomplete without addressing either of these so-called revolutionary poets. In their poetry, Faiz Ahmed Faiz and Shelley spoke out against dictatorship, stating that brutality, injustice, and inequity exist in dictatorial societies. There is a limit to cruelty, according to both poets, and when that barrier is crossed, justice and relief are delivered right away.

They worked to inspire people towards liberation and deliver them from a life of servitude. Given that John Dewey was opposed to dictatorship and was a proponent of democracy, Faiz Ahmed Faiz and P.B. Shelley composed poems that reflected this. While these two poets were both opposed to dictatorship and wished to promote equality in society, he wished to extend democracy to every facet of society. Faiz Ahmad Faiz and Shelley demonstrated that genuine poetry is not specific to one time or place but rather to all times and places. In their poetry, both spoke out against the harsh overlords. Faiz Ahmed and Shelley argued that true democracy would only arrive if those tyrants stopped oppressing their people. According to John Dewey, happiness and prosperity are present in societies where authentic democracy is practiced. Because cruelty, injustice, and inequality undermine the foundation of nation, both poets call for an instant shift in how people view the authorities. Their dream is one of justice, freedom, and equality. They held the belief that cruelty, injustice, and inequality would end, and they worked to bring happiness, wealth, and justice throughout the world. Faiz Ahmed Faiz and Shelley urged the populace to rise and rid themselves of these oppressors in order to avoid dire consequences. They aimed to introduce a reform system into society that would be convenient for the average person. The governmental system of their period was parodied by both poets. They shouted louder in support of the underprivileged. In their poetry, Faiz Ahmed Faiz and Shelley both vented their resentment on the repressive regime. Both claimed that the wealthy disregard the laws created by the government and that only the poor need to abide by them. Through their poetry, they made their voices heard in favor of laws that are fair to all social classes.

Faiz Ahmed Faiz and Shelley were opposed to slavery, because they believed that slavery was the source of all evil. They yelled at the army to cease persecuting the populace since it was their duty to

defend both the nation and the populace. They had faith in a world devoid of cruelty, injustice, and bloodshed.

P.B. Shelley and Faiz Ahmed Faiz disagree on a few points, while sharing many of the same views about freedom and emancipation. Faiz Ahmad Faiz described the people of Pakistan whereas P.B. Shelley spoke about the people of England. Faiz Ahmed Faiz composed his poetry in the Urdu language, whilst Shelley wrote his in English. P.B. Shelley emphasized the oppression of the masses and the ruling class disregard for Christian beliefs in his poetry.

I find the laws passed by these authorities to be hilarious, the poet allegedly claimed. Shelley advocated pushing others to commit murder. The poor would find it difficult to abide by these regulations; they were solely meant for the wealthy, and only the wealthy could benefit from them. The poet asserted that Christianity is the official religion of this country, even though the tyrannical rulers do not even uphold the principles of their own religion while oppressing the public. In his poems, Faiz Ahmed Faiz questioned Islam and said that its leaders violated Islamic rules by referring to themselves as God.

The harsh dominion of those who believe they are God is going to end one day, according to Faiz Ahmed Faiz, when they grow humble. The eternal truth he presented here is that there is a limit to cruelty, and when that limit is surpassed, pleasure and prosperity arise immediately. Unlike Shelley, who also wanted to see birds free, Faiz Ahmad Faiz only advocated for justice and human freedom. On his way from Paris to London, a man was catching birds. To set him free, Shelley paid the price of these birds. Shelley likes both live creatures and inanimate things. All living creatures should be free, according to him. Unlike Faiz Ahmed Faiz, Shelley was not from a wealthy family.

Conclusion

In their chosen poems, Faiz Ahmed Faiz and P.B. Shelley both discuss the ideas of freedom and liberation, but their viewpoints diverge due to their respective cultural and historical settings. *We Shall See* and *Speak* two poems by Faiz Ahmed Faiz, focus on the pursuit of freedom and liberation in the context of post-colonial India and Pakistan. The poems emphasize the value of tenacity and hope in the face of injustice. In his poems *Men of England* and *England in 1819* P.B. Shelley takes aim at the social and political institutions that dominated England during the Industrial Revolution. The poems promote freedom from oppressive institutions and social conventions on an individual and societal level. In their chosen poems, both poets make use of literary devices like metaphor and imagery to express the ideas of independence and emancipation. The poet's commitment to advancing social justice and equality is evident in the poems, which show a strong engagement with the social and political challenges of the day.

As a result of the comparison of Shelley and Faiz under the John Dewey idea of democracy, it is established that both authors spoke out against dictatorship and wished to establish democracy in the community. By drawing attention to the flaws in the system, they hoped to bring about reforms. They concentrated on how injustice and inequality devastate society. The selected poems of P.B. Shelley and Faiz Ahmed Faiz contain elements such as freedom and liberation, as well as personal independence, happiness, and wealth. Since both Faiz Ahmed Faiz and P.B. Shelley were revolutionary poets who conveyed ideas about independence and liberation and awakened people to

it, the list of similarities between these two poets may be extremely long. Both poets worked to create a free and peaceful society by expressing their rage against oppression, injustice, and inequity.

Future researchers may take the same route and can explore through the analysis of other modern writers' different perspectives of oppression and hegemony prevailing in the modern society.

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