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Critical Analysis of the Poem “Dawn of Freedom” by Faiz Ahmad Faiz

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Abstract:

This article provides a complete critical analysis and overview of Faiz Ahmad Faiz’s ‘Dawn of Freedom’. Strategies of translation, themes, message and ideas of poem are used in the analysis it will help to understand the main ideas of the poem. Moreover, this article enables to know the transfer of meaning from Subh-E-Azadi to Dawn of Freedom. The purpose of this article is to show the translation strategy used by translator Agha Shahid Ali. This poem is written about the partition of Pakistan and India in 1947 and so called independence. Faiz Ahmad Faiz suggested that this is not the promised freedom. We have to continue our struggle for the real independence.

Keywords:

Critical Analysis, Translation, Tragedy, Independence

Introduction:

Critical analysis of the translation of poem is not mere to check the surface appearance, structure and meaning but it is a very difficult process that involves the analysis at different levels i.e. lexical level, syntactic level and semantic level. It is a procedure in which the researcher has to analyze in the transfer of meaning and impact on the minds of both the readers source and target language. It is also analyzed that the translation is real translation or interpretation of the poem. In this analysis it is investigated that the translation of the poem is word for word (literal translation) or sense for sense (free translation).

Research Questions:

1. Which strategy is used by the translator?
2. What is the message of poem?
3. Whether the concept of independence exists after translation or not?

Objectives of the Study:

The objectives of the study are given below:

1. To investigate that which strategy is used in translation.
2. To discuss the message of poem
3. To analyze the concept of independence in the poem after the translation.

Methodology:

In this study the research is purely quantitative in which strategy of translation, transfer of message and the idea of independence is discussed and it will give better understanding on the biases of the analysis of the poem.

Literature Review:

The poem 'Dawn of Freedom' is basically written in Urdu by Faiz Ahmad Faiz and it is translated only in one language that is English by two translators. One is Agha Shahid Ali and second one is V.G Kiernan. The translation by Agha Shahid Ali first published in Annual of Urdu Studies in 1996. Here Agha Shahid Ali's translation of the poem dawn of freedom is discussed and analyzed in detail.

Faiz Ahmad Faiz's poem Subh-e-Azadi is about the independence of subcontinent. There is melancholic touch in it about the fruits of their struggle. The poem begins with a sort of sense of disillusionment on the nature of freedom. The darkness of night is not yet over and the destination has not yet in sight despite it has been achieved.

Bhagat Singh is an Indian Marxist. He also mentioned the same tragedy of those who were looking for the dawn of freedom/independence and holds the view that freedom could barely be genuine. It is just the replacement of Whites by Browns. Faiz and Bhagat Singh both raised their voices against this so called freedom. They were looking for the real destination but governments of both sides of the border did not give any importance to their ideas and Faiz spent a large part of his life in Pakistani jail due to his revolutionary ideas. The poem of Faiz Dawn of Freedom deals with the following them

1. Disillusionment of independence.
2. It is so called physical freedom, mentally we are still slave.
3. Both the nations are still bound and dependent.
4. We have to do more struggle for real independence.

Introduction of the poet:

Faiz Ahmad Faiz was born in 1911 in Sialkot and known as one of the most prominent Urdu poets of 20th century. He did master in English and started his poetic career with the themes of love and beauty but soon he turned to the social and political issues. He wrote on the subjects of love for humanity, passion for resolution and changed he gave Urdu poetry a new dimension. Most of his poetry is autobiographical. Faiz Ahmad Faiz was Marxist and he was given peace award by Russia in 1963. He was also nominated for the noble prize. It can be said without any hesitation that he was a legend Urdu Pakistani poet.

Introduction of Poem:

The poem "Subh-e-Azadi" (Dawn of Freedom) written by Faiz Ahmad Faiz. It is one of the best poems are masterpiece of Faiz's poetry. It was written shortly after the partition of subcontinent. The poem shows the melancholic tone and contains the bitter lamentation on the crisis and miserable condition of the people of both sides. So Faiz discuss this poem that this

is not promised freedom and poem ends with the message to continue the struggle as the real freedom or promised dawn is achieved.

Summary of the source Text:

In the first stanza Faiz has drawn the image of dawn. From this imagery he has conveyed the enriching challenge of the Muslims of that day. He has talked about the struggle of the independence of Muslims of the sub-continent. That means beneath this stanza refers to that ideology for which Muslims of the sub-continent fought towards. In the 2nd stanza Faiz is looking forward to the day and the distress and wrestle will come to an end. He has symbolized the wrestle that is happening inside Muslims neighborhood, mauj ka sahil, and safina-e-gham-e-dil. Within the subsequent two stanzas he has represented the tragedy of Muslims as 'Jawan Lahu' which in English is anything "excited or pensionable in nature". The purpose of the Muslims to get an impartial state was once fresh however on the other hand Faiz says that 'Chale jo yar to daman pe kitne hath pare' in English represents the hurdles as good as stumbling blocks which stopped Muslims to obtain their intent. The whole poem can be summed up in one line where he asks "when did it come and the place has it gone". He's announcing that we've forgotten our real intention and adopted a false one. The true goal was institution of a peaceful society in a cordon with this purpose where no anarchy flourishes but the outcome has been opposite to what it will have to be. Final 4 lines mirror Faiz's in the union of humanity when he negates "the moment of our freedom". He dictates us the lesson of brotherhood and solidarity. He says that we will most effectively reach to our freedom and vacation spot after we suppose in peace.

Analysis:

Translation studies are comparatively a new subject but the practice of translation is long established. The major debate from Cicero to 20th century concentrates whether translation should be literal word for word or free sense for sense. Here are two types of translation free and literal. Literal translation means word for word translation in which the replacement of each individual word of ST with its closest grammatical equivalent in TT. On the other hand free translation means sense for sense translation in which translator replace a sense from SL to TT. so in this analysis of Faiz's poem dawn of freedom, it is investigated that which strategy the translator has used while translating the poem. Some lines are taken from the poem in both languages source and target.

"yah dag dag ujala yah shab guzeeda saha,

Wo intzar tha jika yah wo sahar to nahe yh".

These lines are from source language in which Faiz says that this is not promised dawn of freedom because there is still darkness. And following lines are from target text that is translated by Agha Shahid Ali in English.

"These tarnished rays, this night-smudged light,

This is not that dawn for which, ravished with freedom.

The comparison and analysis of these lines in both the languages and their structure, it can be easily said that it is sense for sense translation. In which the translator Agha Shahid Ali transferred the message that is given by Faiz. So we can say without any hesitation that he used sense for sense free translation strategy in which he translated a sense or idea from Urdu to English. The second example will prove that he used sense for sense strategy.

"Nijat e deda o dil ki ghari nahe aai,

Chaly chalo kh wo ghari abhi nahe aai.

In these lines Faiz says that friends promised dawn is not yet achieved because there is still night and our minds and spirits are still slave. Look at these lines in English by Shahid Ali:

"friends come away from this false light,

Come we must search for the promised dawn."

After comparing both the lines it can be said that Agha Shahid Ali used free translation method that is known as sense for sense translation.

Second thing that is being analyzed in the article is the message or theme of the poem Dawn Of Freedom. The poem is written on the partition of Pakistan and India in 1947 with the sense that according to the poet we were looking for the real freedom but it is not what we were looking for and he says that this is not promised dawn. So friends we must continue struggle for the real freedom because our minds and spirits are still slave.

Third thing which is being discussed in the research paper is the concept of the poet about the real independence is not yet achieved, whether it exists after the translation or not. So first look at the message of poet in the poem Subh-e-Azadi and the message is of course absence of real independence after the partition of Pakistan and India and we have to continue struggle to achieve our real goal. That's why the poet encourages us to keep walking for the real destination. On the other hand in the

translated poem Dawn of Freedom the message is same when he says that these tarnished rays, and light smudged light this is not that dawn for which, ravished eith freedom.

Conclusion:

At the end of whole discussion in the rearch paper we can conclude every thing just in three points first, the translator used sense for sense strategy while translating the poem Subh-e-Azadi into Dawn Of Freedom. Second the theme of the poem is that achived freedome is not real. It is just illution of freedom. We have to struggle for the promised dawn and the third point is that the translator has skillfully transfered the idea of independence of the poet into target language. And it provides better understanding of the poem in both the languages.

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The Dawn of Freedom (August 1947)

by Faiz Ahmed Faiz

These tarnished rays, this night-smudged light --
This is not that Dawn for which, ravished with freedom,
we had set out in sheer longing,
so sure that somewhere in its desert the sky harbored
a final haven for the stars, and we would find it.
We had no doubt that night's vagrant wave would stray
towards the shore,
that the heart rocked with sorrow would at last reach its port.

Friends, our blood shaped its own mysterious roads.
When hands tugged at our sleeves, enticing us to stay,
and from wondrous chambers Sirens cried out
with their beguiling arms, with their bare bodies,
our eyes remained fixed on that beckoning Dawn,
forever vivid in her muslins of transparent light.
Our blood was young -- what could hold us back?

Now listen to the terrible rampant lie:
Light has forever been severed from the Dark;
our feet, it is heard, are now one with their goal.
See our leaders polish their manner clean of our suffering:
Indeed, we must confess only to bliss;
we must surrender any utterance for the Beloved -- all yearning
is outlawed.

But the heart, the eye, the yet deeper heart --
Still ablaze for the Beloved, their turmoil shines.
In the lantern by the road the flame is stalled for news:
Did the morning breeze ever come? Where has it gone?
Night weighs us down, it still weighs us down.
Friends, come away from this false light. Come, we must
search for that promised Dawn.