



ISSN Print: 2394-7500  
ISSN Online: 2394-5869  
Impact Factor: 5.2  
IJAR 2015; 1(5): 314-315  
[www.allresearchjournal.com](http://www.allresearchjournal.com)  
Received: 20-02-2015  
Accepted: 23-03-2015

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## Understanding partition: Through prism of cinema from across the border

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### Abstract

Cinema is a medium of expression that creates continuity in form and space with reference to images. The cinema portrays harsh realities of life, which is considered pathetic in real sense these images evolve and transform into unending reality. There is remarkable set of choosing singular, dyadic or multiple relationships, which need to be examined with a given setting .while negotiating space one has to look out at the qualitative aspects of images along with their presence in a scene. Cinema is a composite of different kind of expressions, Photographs, Speech Music, Sound effects.

**Keywords:** Partition, sexuality, culture, neighbourhood (mohallah) identity, Eid-ul-Fitr

### Introduction

Partition deeply affected Political, Economic and Cultural lives of millions of peoples cinema provided effective emotional engagement hence creating cultural past along with creating collective memories. These recreations of events allows for introspection, reflection and assessment. The Processes analyzed in this paper includes:- Communal conflicts, Identity politics, Forced migration Family and kinship, Living conditions, economic activities, village life, Militarization of society. Cinema is a valid medium through which we are able to communicate culture ethos and provides dynamism to medium of storytelling. The narration of story is important facet, which portrays key characters and develops a discourse related to violence and community identity during the days of partition of the country. Several legendary writers have tried to depict the upheavals, which shaped the societal values and forms. Sadat Hassan Manto is one of them whose works adaption as short film has been analyzed using sociological and cultural perspective in play title Gurmukh Singh ki wasiyat.

The sensitivity along with perceptiveness has been aided by using music scores, which provide rhythmic expression to characters in celluloid version. The work has been able to engage the audience thoroughly by focusing on social norms existing at particular movement of history which triggered unpleasant episodes which dehumanized human relationships to his lowest form. The play give us fodder to understand religious interplay and political climate to decipher layers of human thoughts caught between actions to be performed and situations to be adequately represented.

The telefilm visuals depict a scene full of serenity where an old Sikh man is performing religious prayer Sukhmani Sahib. The wall behind his bed portrays the photograph of first Sikh guru, Guru Nanak dev sahib. In the next scene there is sound of gunshots heard in the background. There is a muslim character by the name of Qaramuddin who hurriedly comes home and tells her wife that we need to leave the city as soon as possible, there is a sense of fear which is shown on both the faces of couple as the lady of the house is carrying a small child on her shoulders and two young children are shown sleeping on the cot followed by sudden shift of scene depicting young Sikh band of men trying to loot a shop and burning it during night hours. The next scene provide us with a glimpse of an old man moving through a crowded market who is wearing a red Turkish cap and sherwani who is accosted by a man from behind whose utterances are creating a sense of fear as he states:-

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### **Mian Sahib Jaldi Ghar ke liye Nikhlaein Balwae Mein Appno ka Aur Prayoo Ka Patta Nahi Laghta**

After that in a sudden haste Mian ji got perplexed and straight away moves to grocery shop asking for ration to store up as he was assuming like all other citizens that this violence is temporal in nature would eventually die out in days to come. He confronts the shopkeeper about this uneasiness which is prevailing all around and how it is leading to restlessness among the people particularly the Muslim minority in east Punjab. As the holy month of ramzaan was approaching he thought of replenishing the kitchen with necessary ingredients. Mian Abdul was retired sub-judge he was 100 percent sure that things would become normal.

### **Mahfooz makkam ke lie rukh karne laggayee the logon**

Abdul sahib was having son who was 11 years old and young daughter 17 Shugra one servant Dino who was 70 years of age. They were living in three story house with old courtyard style. From his house city space could be seen and third fourth of city could be seen and fire incidents could be seen here and there, followed by fire brigades coming and going, however later on cries of har har Mahadev and Allah ho Akbar. Daughter Shugra states to her father:-

### **Abbaji Aap Jab Ghar Se Bahar Jatthe Hai Toh Mujhe Daarr Lagtha hai**

Later on water supply and electricity was cut off in their mohallah she stated to her father let's move out to Sahrif Pura Mohallah where some Muslim families were living. However most of them had left this Hindu dominated locality. Their locality having Dr Ghulam Rassol dispensary was closed. Even Bahu Rashid trader lost his shops as they were burnt, eight of his shops were looted and plundered.

His close friend Gurmukh Singh while talking to each other discussed the political climate across cities like Calcutta, Bombay, Lahore, and even Amritsar was also caught in this whirlpool. Amritsar Ghas Mandi area was under fire and Mian Ji enquired from his friend Gurmukh Singh Yeh Kya Oh Raha hai

Gurmukh Singh Replied Mianji Tusi Bilkul Nahi Khabrana I Am Here For You.

Mian Ji Replied

### **Tumhare Pyaar Mohabbat Se kisko Inquaar hai yeh Sab aarzi halatah hai**

While discussing family ties he asked his friend Gurmukh Teri Shera Jawan Hogaya koi Ladki Doonhi is ke liye.

Meanwhile one-day Mian Ji suffered paralysis as result of which he was confined to bed, the servant being aged was also suffering from chronic cough and was lying on his cot. Shugra rebuked him one day for not helping her out with household errands and one day he left the house without informing anybody. The child lost interest in his plays and became serious enough to understand given situation. Sensing his father declining health status she told her younger brother to fetch a doctor for his treatment. However while going out the young boy saw killing in front of his eyes as he ran towards his home and informed her sister about the incident. Shugra became worried about the shaping of events thinking both about his young brother and about illness of her father. Eid ul Fitr was few days away and were looking for moon to announce about Eid. She prayed to Allah to bless her father with good health and better days

ahead. Shugra informed about Eid to her father, father blessed her daughter with good wishes. Later after some time there was knocking at the door eventually, they got scared contemplating who is at the door. First, they thought about their servant. However at the gate she was informed that there is Sikh at the door, on hearing that she screamed and was disappointed. There must be an old friend Gurmukh Singh, Shugra knew about Gurmukh Singh as he was helped by Mian Ji in a court case. On every Chhoti Eid Gurmukh Singh used to bring Sewiyan. She asked who is at gate she came to know about Santokh Singh son of Gurmukh Singh, my father has expired however he told me to gift these Sewiyan on every chhoti Eid. Shugra thought of asking him to send doctor for his father. But while moving out he was confronted by four men who enquired about Mian Ji they were carrying fire torches and kerosene. They laughed at him and asked whether they should wipe out them he said Thumari marzi.

### **Conclusion**

The work consistently provided us with encounters of Muslim family living in east Punjab and confronted with dire consequences just being others, consciously taken decisions sometimes creates silence which shapes the trajectory of the story which could have multiple interpretations when family faces a situation which is alarming and stressful. The violence is not highlighted directly but metaphors have been used to portray given situations. The emotional turmoil and instinctiveness has been defined within female role of Shugra whereas cunningness, logical and intellectualism has been blended with male psyche.

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