

Analyses of Habib Tanvir's play "Charandas Chor"

Habib Tanvir's play *Charandas Chor*, is steeped in paradox simply because the title character Charandas despite being a thief is really honest, sympathetic, and truthful- The very idea of the hero in the play is based on paradoxes and contradictions. One could not conceive the play, *Charandas Chor*, in any other terms than seeing it as a putting together of truth and lie simultaneously in a man. Furthermore, there are liars, scoundrels, and thieves, but they are men of principles as well. There are custodians of law, but they are breakers of it too. There are saints and sanyasis, but they run after money as well. There are men of intellect, but it is very easy to deceive them. There are rich, affluent people, but at heart, they are the poorest. Affluent people like the landlords are poor at heart. He cannot share a kilo with those who have nothing. There are paupers, but at heart, they are very rich. The paupers like the peasant are rich in heart. Thus, the theme of the entire play is embedded in a remarkable juxtaposition of opposites, one after another. In the play, as has been pointed out, truth and lie go hand in hand. People who deceive and cheat others turn out to be humanitarian as well. The theme and the characters of the play reveal and depict paradoxes and contradictions of society and human nature in the dramatic umbrella.

Charandas, the so-called hero or the anti-hero in the play is a thief, who steals golden plates. He is all the time chased by a policeman. He robs the poor farmers and snatches jewelry from a wealthy merchant's wife. He even enters into the temple and steals whatever he finds there. He is even not afraid of anything while robbing the queen of her five coins. Though Charandas snatches the belongings of a poor peasant and then he also readily shares the *sattu* with him. He robs a wealthy man's wife and is expected to run away. But Charandas returns her ornaments because he cannot bear to see a woman weep. Overall, where a *Munim* is expected to guard the royal treasury, incidentally he steals. When he is caught and driven out from the court Charandas, a thief, criticizes him by calling him 'thief'. This is a great paradox. Charandas gets the opportunity to marry a queen and become a king. But he refuses because he wants to keep his word. This is quite unexpected from a thief. The queen also suffers from a contradiction between the role of an administrator and a beloved. Thus, stealing and giving go hand in hand in Charandas' case. On the one hand, he is a thief, and thieves are not supposed to be humanitarian. They are supposed to run away with whatever they get. But, Charandas never does that, he first steals and then returns. For example, as it is briefed earlier, after stealing *sattu* from a poor peasant, he shouts, "Arrey, *sattu*, only *sattu*! Oh *sattu*wala! Come here! Come on back, don't be scared. Sit down; let's share this like brothers". Charandas has stolen sacks of rice from the landlord. Yet the chorus sings: "Charandas is not a thief." — Why?

In the other instance, being faced with a terrible famine in the village the peasant could not manage a single grain of food for three days to his children. He came to the landlord to beg alms. But in spite of giving a single grain of food, the landlord behaved badly and drove out him. With the help of Rawat dancers Charandas and the peasant came in disguise to the landlord's house. When the landlord and his servant were busy enjoying the dance they stole all the sacks of rice. Then they distributed the rice among all the villagers. At this time the chorus sang, Charandas is not a thief because the landlord is undoubtedly a greater thief than Charandas. Being a thief Charandas steals in the night because stealing is his *dharmo* but the landlord steals in the open daylight from the poor people. Landlord sucks the blood of common people and earns a lot but never shares a single grain of corn with the poor people.

Charandas Chor Play English Text

Arturo Cuomo



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