

## Law and Our Rights

## Repeal All The Black Laws

## The Panorama of the Indemnity Ordinance

by Isaac Robinson

The new government has pledged to repeal all the black laws. The Daily Star, in its bid to create mass awareness against the existing repressive laws, has planned to publish a series of articles highlighting the anti-people nature of these laws. In the previous issues, we have highlighted the Special Powers Act and the Vested Property Law. This issue is on the Indemnity Ordinance.

The disturbance," writes Justice F K M A Munim. In Common Law it is customary for the Parliament to pass Acts of Indemnity after war or in order to ensure the people of Bangladesh equality, human dignity, and social justice, declare and constitute Bangladesh to be a sovereign People's Republic. These stipulations are reflected in the Preamble as well as in the Fundamental Rights Chapter of the Constitution.

The laws of a state must be capable of justification in terms of the demands and objects which the state seeks to satisfy. Since our state seeks to ensure equality, human dignity, and social justice, whatever law tends to deny these principles cannot claim justification. But in Bangladesh we see many laws which violate the principles of equality, human dignity and social justice. They are at the same time violative to the Constitution. Yet they are in force. One of such laws is the Indemnity Ordinance 1975 passed by the unconstitutional government which came through a coup in August 1975.

The Ordinance purports to bar any suit, prosecution or proceeding against persons who were involved with the preparation and execution of the plan for the coup and the proclamation of Martial Law. The coup was executed by the killing of 22 persons among whom were the President of the Republic, ministers, non-political figures, pregnant women, four girls and three boys.

After the coup Martial Law was proclaimed through the First Martial Law Proclamation Order of 20th August 1975 having effect from 15th August 1975. The Constitution was made subject to the First Proclamation and Martial Law Regulations or Orders made by the President. Subsequently, pursuant to the illegal takeover of power, the then president made the Indemnity Ordinance in exercise of the powers conferred by Clause (1) of Article 93 of the Constitution of Bangladesh. Martial Law was withdrawn in April 1979, and the 5th Amendment of the Constitution ratified all the unconstitutional matters happened during the period of Martial Law in 1975 to 1979. The 5th Amendment of the Constitution was duly passed in the Parliament by two-thirds majority. The Indemnity Ordinance being one of the enactments made during the Martial Law regime is said to have been ratified by the 5th Amendment.

The 5th Amendment of the Constitution serves a wide variety of objectives. What will be particularly discussed here is whether the Parliament can ratify through amendment of the Constitution, a law like the Indemnity Ordinance.

## Meaning of Indemnity

An Act of Indemnity is an exercise of arbitrary sovereign power. As Dicey says: "An Act of Indemnity, again, though it is the legalization of illegality, is also, it should be noted, itself a law." It is a retrospective statute which frees persons who violated existing laws and were liable to punishment had such Act not been made.

"On the determination of a period of disturbance such as rebellion or invasion, it is usual for Parliament to pass Act of Indemnity for the protection of officials for their acts during

the disturbance," writes Justice F K M A Munim. In Common Law it is customary for the Parliament to pass Acts of Indemnity after war or in order to ensure the people of Bangladesh equality, human dignity, and social justice, declare and constitute Bangladesh to be a sovereign People's Republic. These stipulations are reflected in the Preamble as well as in the Fundamental Rights Chapter of the Constitution.

The Constitution of Bangladesh empowers legislature to make Indemnity Acts in two selective cases. Article 46 provides that Parliament may by law make provision for indemnifying any person in the service of the Republic or any other person in respect of any act done by him in connection with (i) the national liberation struggle, or (ii) the maintenance or restoration of order in any area in Bangladesh, or validate any sentence passed, punishment inflicted, forfeiture ordered, or other acts done in any such area.

The Constitution of India also contains provision of indemnity stating that notwithstanding the constitutional ban on legislation infringing fundamental rights, Parliament may indemnify any person in respect of any act done in connection with maintenance or restoration of order in a Martial Law area.

There are instances of Indemnity Acts in British India and Pakistan. The Indemnity Act of 1919 read: "No suit or other legal proceedings whatsoever, whether civil or criminal, shall lie in any court of law against any officer of government, whether civil or military, or against any other person acting under the orders of any such officer for or on account of or in respect of any

act, matter or thing ordered or done or purporting to have been ordered or done for the purpose of maintaining or restoring order in any part of British India where martial law was enforced, on or after the 30th May, 1919 and before the 26th of August 1919, by any such officer or person: provided that such officer or person has acted in good faith and in a reasonable belief that this action was necessary for the said purposes."

The Martial Law (Indemnity) Ordinance 1953 contained almost similar provisions. One thing is common to both the Acts that they were not intended to indemnify those persons who had acted mala fide. The protection was based on objective satisfaction that the government officials acted in good faith and in a reasonable belief. So any aggrieved person could bring a suit. In spite of those Indemnity Acts, if he could prove that the action done by the government official was based on illicit intention and unreasonable assumption.

## Ordinance Making Power of the President

The Ordinance is said to have been made by the President in pursuance of the Martial Law Proclamation and in exercise of power conferred to the President under Article 93 (1) of the Constitution. Undoubtedly, the Constitution does not confer any power to any unconstitutional government. The question is whether a legitimate President could make such Ordinance in exercise of his legitimate power.

Under Clause (1) of Article 93, no Ordinance can make any provision—  
i) which could not lawfully be made under the Constitution by Act of Parliament;  
ii) for altering or repealing any provision of the Constitution; or  
iii) continuing in force any provision of an Ordinance previously made.

The provision contained in the Indemnity Ordinance 1975 could not lawfully be made under the Constitution by Act of Parliament in exercise of its legitimate power. So even a legitimate President was not empowered to exercise his ordinance making power in this regard.

## Inconsistency with Fundamental Rights

The Ordinance violates a number of fundamental rights guaranteed by the Constitution. Under Clause 2 Article 26 of the Constitution any law inconsistent with any fundamental right shall be void to the extent of such inconsistency.

Article 27 states that "All citizens are equal before law and are entitled to equal protection of law." This Article is a combination of the English concept of equality before law and the American concept of equal protection of law as laid down by the Fourteenth Amendment of the United States Constitution. "It assumes" in the words of Sir Ivor Jennings "that among equals the laws should be equal and should be equally administered, that lives should be treated alike. The right to sue

and be sued, to prosecute and be prosecuted, for the same kind of action should be the same for all citizens of full age and understanding and without distinction of race, religion, wealth, social status or political influence."

Indemnity Ordinance violates the concept of "equality before law" because against the same kind of action where some people can sue, some other people cannot sue. Again under the existing law where killers are liable to be prosecuted, some killers are exempted from being prosecuted.

Article 31 declares that to enjoy the protection of the law, and to be treated in accordance with law, is the inalienable right of every citizen. Article 32 states that "no person shall be deprived of life or personal liberty save in accordance with law."

## The Concept of Supremacy of the Constitution and Constitutional Amendment

The 5th Amendment of the Constitution ratified, *inter alia*, the Indemnity Ordinance 1975. The Amendment is inconsistent with the concept of supremacy of the Constitution which is expressly embodied in the Preamble and Article 7 of the Constitution. The Parliament in Bangladesh cannot be said sovereign in the English sense of sovereignty of Parliament, because Parliament's power to make law is restricted by the Constitution. The Constitution is the supreme law of the land although there are precedents where Martial Law proclamations were given supremacy above the Constitution despite the fact that the judges of the Supreme Court had taken oath under the Constitution to preserve, protect and defend the Constitution.

Clause (1) of Article 65 of the Bangladesh Constitution provides that "There shall be a Parliament for Bangladesh (to be known as the House of the Nation) in which, subject to the provisions of this Constitution, shall be vested the legislative powers of this Republic." Parliament in Bangladesh can make law to the extent as prescribed by the Constitution. Thus, when Edward Coke says that a sovereign Parliament can adjudicate an infant or minor of full age or can attain a man of treason after his death, such powers cannot be exercised by the Parliament of Bangladesh. Parliament in Bangladesh cannot be said sovereign in the English sense of legally omnipotence for the very fact that Parliament in Bangladesh is the creation of a written Constitution and must abide by the provisions of the Constitution.

Even the British Parliament has its own limitations. S A de Smith says in "Constitutional and Administrative Law" that "In its early days Parliament was a judicial as well as the law-making body. It was the High Court of Parliament, supreme over other courts. But it did not follow that its law-making competence was unlimited."

It was also laid down in the

Bill of Rights 1689 that the raising of money for the use of Crown by pretence of prerogative was unlawful. During the time of James I there were dicta to the effect that Acts of Parliament contrary to common rights and reason, or making a man a judge is his own cause, were void. In addition to these, there are practical limitations on the legislative power of the Parliament.

The Parliament in Bangladesh doesn't possess unlimited power to amend the Constitution. The power to amend the Constitution is expressly embodied in the Constitution and not above and beyond the Constitution. The amending power is subject to limitations inherent in the Constitution. "Court has power to undo an amendment if it transgresses its limit and alters a basic structure of the Constitution," said Justice Shahabuddin in the Eighth Amendment case.

In an Indian case Smt. Indira Gandhi's election was declared invalid on the ground of corrupt process in the election. During the pending of appeal, the Parliament by 39th Amendment inserted Article 329 A (4) and (5) providing that dispute as to the election of the Prime Minister and the Speaker would be decided by the Parliament. The Supreme Court declared the Amendment void on the ground that it violated the principle of free and fair election which is one of the basic structure of the Constitution.

As discussed above, the Indemnity Ordinance violates rule of law, fundamental human rights, equality before law and justice which are the essential postulates of the Constitution of Bangladesh. Parliament cannot ratify such an Ordinance on the plea of exercising its amending power. Simply saying, Parliament doesn't have the power to do this.

When we say that law is the mirror of development of a nation, what thing we see in the mirror. We see that Bangladesh law validates killing of as many people as necessary for clenching to power. It encourages unconstitutional change of power.

None of the previous governments took step to repeal this law. Rather all of them treated this issue to be a political agenda of one particular political party. But we don't want to see this as a political agenda of one particular party. This is a curse inflicting the whole nation. We hope that the present government will take steps to repeal the law not with a view to fulfill its political agenda but with a view to setting a precedent that no killing would go unpunished and no one would cling to power otherwise than in accordance with law and the constitution. We also expect that the opposition will cooperate in this respect having realised its moral obligation apart from the consideration of narrow political gain or loss.

Isaac Robinson — General Secretary, Law Review

## 'CEDAW' and Religious Expressionism: A Complementary Duo

by Faustina Pereira

UPON the first anniversary of the Fourth World Conference on Women in Beijing last September feminists around the world are reflectively taking stock of the gains made towards improvement of the prospect of women since. In the same vein, feminists and workers sensitive to the plight of women in Bangladesh despondently foresee the main obstacle to any substantive improvement — Bangladesh's reservation on vital clauses to the Convention on the Elimination of Discrimination Against (CEDAW).

A few words appreciative of the importance of the CEDAW ought to be said in order to fully comprehend the fateful effect these reservations spell out not only for the women of Bangladesh but for the country as a whole. The CEDAW arose in 1979 as a culmination of many years of hard work by feminists, governments and non-governmental agencies.

They all strived towards making this a legally binding instrument to eliminate gender discrimination in all forms around the world. While it is interesting that CEDAW was a landmark among international instruments in the United Nations in that it came second only to the Convention of the Rights of the Child in having the swiftest ratification record in all treaty making history,

lie in this chronic denial and non-recognition?

All of the Abrahamic religions of the world, Judaism, Christianity and Islam contain sanctions within them that today we recognise as conflicting with core notions on human dignity. Slavery may be taken as an example. Although this institution is generally recognised by virtually all of these religions, it is now outlawed and seen as one of the most heinous violations of human rights. The reason for this is because ultimately every religion contains within itself a mechanism for enrichment.

No religion is static. The motivation behind why so many people still profess adherence to one of these three religions is that they are all living creeds — they allow room for interpretation and consensus among the faithful. Stagnation in which a handful of "believers" claim to hold the key to interpretation and innovation and bar all others from participating in an enduring, dynamic and community oriented faith. It is stringency of this nature that attempts to justify gender specific violations in the name of religion. Just as slavery and torture and racism cannot be absolved with reference to a set of prevailing norms — social, cultural, religious or otherwise — neither can the perpetuation of stereotype definition of gender

not come about as a counterbalancing factor to excuse denial of fundamental freedoms within the "boundaries of the family. Therefore while the State does and should attach value to individual privacy within the family, such respect cannot make individual affairs fully immune from state governance or regulation, thereby compromising women's status and treatment in the "private" sphere.

When Bangladesh entered reservations to key areas of the CEDAW on the basis of the Sharia, it was not wrong to assume that the position of women of faiths and denominations other than Islam were not taken into consideration. But this point shall not for the present be expanded upon. However, a closing point may be made that the CEDAW itself is not without its weakness. Perhaps its greatest law is that it unwittingly continues an androcentric approach to women's human rights by using a male standard for determining women's rights.

But it is CEDAW that nevertheless continues to serve an important function in bringing women's rights issues to centre stage in the international human rights arena. It is a workable and highly acceptable instrument for virtually all countries of the world to ameliorate the unfortunate position of women in the world

Bangladesh's reservations on vital clauses to the Convention on the Elimination of Discrimination Against Women (CEDAW) remains the main obstacle to any substantive improvement to the fate of women in Bangladesh.

ironically it also ranks first as the instrument having the most reservations than any other international covenant. Of the eighty substantive reservations retained by States Parties, Bangladesh lodged reservations on Article 2. Commitment to eradicate discrimination; Article 13-Equal access to financial credits; and Article 16 Elimination of discrimination in marriage and the family. In a general reservation Bangladesh stated it does not consider as binding upon itself these articles as they conflict with Sharia law based on the Holy Quran and the Sunna. In other words, by the logic of this statement it borders on saying that in order to be in conformity with the Sharia women must continue to be discriminated on the basis of their sex (Art. 2), be denied equal access along with their male counterparts to financial credit (Art. 13) and to be a subordinate in marriage and family life (Art. 16). But this conjecture is extremely tenuous and can hardly be a desirable stance, from which to deny one half of the world population the dignity, recognition and access to privileges the only rightly belong to it. How can the denial of basic human rights of women be justified as the dictates of a particular religion?

Unfortunately, this most obvious premise, that women's rights are human rights and therefore all people by virtue of their being human ought to be treated equally, is not nearly obvious enough. Which brings us to consider why this should be so. Is it the sheer inability of the male component of the world to perceive women as human beings, or does some deeprooted interest

be made at this point between those human rights that are "fundamental" and those that are not. The main premise for doing so is to articulate that "fundamental" rights are central to the protection of human dignity and therefore must prevail over traditional, customary, and religious norms that come in conflict with them. If such traditional customary and religious norms are to be accorded the due value they deserve, it follows naturally that such norms are rich and bountiful enough to accordance protection to all those who come under their purview. A culture's strength ultimately lies in its ability to provide such accommodation.

There is then the greatly vocalized argument that admonishes the State's intervention in "private" matters like marriage, divorce, dowry, maintenance, inheritance and custody. In other words, that a clear dichotomy between public and private realms ought to be maintained. A private sphere of society that the government must respect. While state respect towards the family as the primary unit of society is undeniable, it must also be understood that a theory of sovereignty that evolved since the sixteenth and seventeenth century in English Common Law came about as a reaction to the unrestrained power of monarch and, later, parliaments to make law. It did

community. When Bangladesh made serious reservations to some of the most crucial provisions within the CEDAW, it made turned the instrument virtually useless, and closed a most promising avenue available for the women of Bangladesh. Bangladesh is therefore a State Party to the CEDAW in name only since, according to the Vienna Convention on the Law of Treaties, a State Party may deposit reservations to a treaty it signs only if such reservation is compatible with the object and purpose of the treaty. In the case of Bangladesh, by making reservations on key issues that go against the core concept of the treaty it has once again reaffirmed its position as a state incompetent to carry out commitments that it signs and ratifies. Unfortunately it uses the defense of religious expressionism to excuse its breach of trust. Let it be an ardent request to the present government of Bangladesh to cast away this camouflage and prove Bangladesh a serious and committed member of the United Nations, as well as a responsible State Party. This can best be done by acknowledging once and for all that religion can no longer be used as an excuse to perpetrate discrimination; it is generations of patriarchal interpretation of religion that holds the biggest stake and highest interest in seeing society's present status quo maintained — the core, and divine basis of religion can never allow misery and discrimination to be the lot of one half of humanity.

Faustina Pereira — Advocate, Supreme Court of Bangladesh, Executive member — Law Review

## The Daily Star Entertainment Guide

## Sunday 28th July

(All programmes are in local time. We recommend programmes printed in bold. There may be changes in the programmes.)

## BTV

3:00 Opening Announcement: All Quran Programme Summary 3:10 Recitation from the Bible 3:15 Cartoon: Woody Woodpecker 3:45 Retrospect of Weekly Drama 4:00 News in Bangla 4:45 Di-Eganta 5:00 News in Bangla 5:25 Sports Programme 6:00 News in Bangla 6:30 Agnar Dakkar 7:00 News in English 7:05 Open University 7:25 Tagore Songs 8:00 News in Bangla 8:25 Jannabum 8:30 Bogyon O-Nan 9:00 Film Series: Akbar The Great 10:00 News in English 10:30 Shashthatha 10:35 Shanto Shankappa 11:30 News in Bangla 11:35 Monday's programme 11:40 Close down.

## BBC

6:00am BBC World News 6:30 India Business Report 7:00 BBC World News 7:25 This Week 8:00 BBC World News 8:30 India Business Report 9:00 BBC World News 9:30 Horizon 10:00 BBC World News 10:20 Britain in View 11:00 BBC World News 11:25 India Business Report 12:00 This Week 1:00 BBC World News 1:05 Correspondent 2:00 BBC World News 2:30 Time Out: Building Sights 3:00 BBC World News 3:30 Time Out: Auction 4:00 BBC World News 4:05 Everyman 5:00 BBC

World News 5:20 The Art World 6:00pm BBC World News Headlines 6:05 Portrait Of Courage: Aung San Suu Kwi 7:00 BBC World News 7:05 Breakfast With Frost 8:00 BBC World News 8:30 Time Out: Top Gear 9:00 BBC World News 9:05 Horizon 10:00 BBC World News 10:20 Earth Report 10:30 Time Out: Food And Drink 11:00 BBC World News 11:20 Britain in View 12:00pm BBC World News 12:20 Window On Europe 1:00 BBC World News 1:05 Madness 2:00 BBC World News 2:30 Time Out: The Contenders 3:00 BBC World Report on: World Business Report/24 Hours 5:00 BBC World News 5:10 The Many Programme

## CHANNEL V

10:30am The Best of Ek Ka Tenu 11:00 BPL Oye! 12:00 Sansu Mangla Hai 12:30 First Day First 9:30 Speak Easy 1:30 Big Bang VJ Alessandra 2:30 Videocon-Flash Back 3:00 Asian Top 20 VJ Name 4:30 Revind VJ Sophya 5:00 Top of The Pops 6:00 Classic Rock 7:30 Time Out: Pops 8:30 Indian Top 9:00 Launch Pad VJ Sophya 10:00 The Queen Phenomenon 11:00 Queen Live At Wembley 12:00 The Ride VJ Trey 12:30 Over The Edge VJ Sophya 1:00 Big Bang VJ Alessandra 2:00 By Demand VJ Trey 3:00 Frame By Frame

## STAR PLUS

9:30am Voltron 7:00 King Arthur 7:30 Classic Cartoons 8:00 Terry Toons 8:30 T-Bag 9:00 Thailand Panorama 9:30 India Business Week 11:00 Amul India Show

11:30 Cricket! 12:30 The Fall Guy 1:30 Vegas 2:30 Best Sellers: "Rhinemann Exchange" 4:30 The Love Boat 5:30 World Around Us: Ancient Prophecies 6:30 Amul India Show 7:00 The Road Show 7:30 Snowy River: "The McGregor Saga" 8:30 Pickers Hills 9:02 9:30 Picket Fences 10:30 Burke's Law 11:30 21 Jump Street 12:30 Star Trek: "The Next Generation" 1:30 India Business Week 2:30 Amul India Show 3:00 The Oprah Winfrey Show 4:00 Hooperman 4:30 Home And Away 5:00 The Sullivan And Son 5:30 Gabriel

## STAR Sports

6:00am Bud Pro Surf Tour 6:30 1996 Pro Beach Soccer Marseille, France 8:30 World Wrestling Federation Action Zone 9:30 Futbol Mundial 10:00 Asia Sport Show 10:30 Formula One World Champ German Qualifying 11:30 Inside PGA Tour 12:00am World Windsurfing HIL 12:30 Indian Football Federation Cup Pre-Quarters Mahindra vs BSR 2:30 1996 Pro Beach Soccer Marseille, France 3:30 ATP Tennis Miller/Lite/Hall of Fame Final 7:30 Live Formula One World Championships German Grand Prix From Hockenheim, Germany 8:00 Live Join In Progress The European Tour Dutch Open Day 4 8:30 USA Boxing 11:30 The Kickboxing Highlights 12:30am Japan Sevens 1:30 Inside PGA Tour 2:00 The Asian Football Show 3:1996 World Motorcycle Championship British GP HILs 5:00 Asia Sport Show 5:30 International Motorsports News

## STAR MOVIES

7:30am Comedy Best Of Friends (Hindi Subtitles) 9:30 Classic: The Grapes Of Wrath (Hindi Subtitles) 11:30 Adventure: The Navigator: A Medieval Odyssey 12: (Hindi Subtitles) 1:30 Sunday Classic: Western: One Foot In Hell 15 (Hindi Subtitles) 3:30 Sunday Showtime: Pee-Wee's Playhouse Ep 21 & 22 (Hindi Subtitles) 4:30 Sunday Showtime: All About The Movies Ep 3-4 (English Subtitles) 5:30 Sunday Matinee: Family Double Feature: Miracles PG (Hindi Subtitles) 7:30 Sunday Matinee: Family Double Feature: Little Wonders II PG (Hindi Subtitles) 9:00 Film 96 Special 9:30 Gold: Jason Goes To Hell: The Final Friday 187 (Hindi Subtitles) 11:30 Based On A True Story: Malice In Wonderland PG (Arabic Subtitles) 1:30 Comedy: A Private Function (Arabic Subtitles) 3:30 Future Shock: The Quiet Earth (Arabic Subtitles) 5:30 Film Club: The Lonely Passion Of Judith Hearne (Arabic Subtitles)

## ZEE TV

6:00 News 6:30 Jagran 7:00 A To Z Computer 7:30 Maa 8:30 Mythological Film 10:30 Aap Ki Adalat 11:00 Galaxee 11:30 Lakme Khadosurat 12:00 Film Chakkar 12:30 Bournvita Quiz Contest 1:00 Namaste India 1:30 Asian Sky Show 2:30 Hindi Feature Film: Jig Utha Insaan 5:00 Chakkar Ghar Agha Ghar 5:30 Knight 6:00 Colgate: Gel Yoodin-Ao-Do 6:30 Gaane Angane 7:00 Ad Mad Show 7:30 FLU 8:00 Tumhare Live 8:30 Shano Shano Tring

## EL TV

6:30am Dance Dance 7:30 Best Of The Best 8:30 Frooty It's My Choice 9:00 Ru-Ba-Ru 9:30 Fat Or Fit 10:30 Chalo Cinema 11:00 The Move Usha Uthup Show 11:30 Liberty Public Demand 12:30pm Saffor Meri Lorry 1:00 Zaike Ki Saffor 1:30 Special 2:30 Money Game 3:00 Purokhetra 4:00 Zharndu Baam Dance Mania 4:30 Hit Hai Fit Hai 5:00 Song Yra 5:30 Special 6:30 Special 7:30 Sansam 8:00 Film Cha'Ai 8:30 V3 Plus 9:00 The Music Show 9:30 Satray (Serial) 10:00 Ru-Ba-Ru 10:30 Special 11:00 Special 12:30 Dance Dance 1:00 Best of the Best 2:00 Taranne Aur Fasane 3:00 Music Time

## PTV

8:00am Tawarot Aur Tarjuma/Ham/Naat 8:20 Cartoon 8:30 Khatran 8:45 Fun Time 9:05 TV Encyclopedia 9:25 Khat Farnash 9:40 Sports Clinic 10:05 PTV Gold 10:30 English Film: Darkwing Duck 10:55 Mast Mast Sanyo 11:00 Khatran 11:10 Sports Hour 12:05pm Bisop '95/Gaane Mahani 12:55 Duran-Hakeem 1:02 Bismillah 1:15 Aaj Ki Kahani 1:40 Aaj Ki Shaam 2:00 Kinara 'Ep-41'

Drama Serial 2:55 Ghost Writer 3:55 Karobar 4:15 Educator 5:25 Riaz for 9th 5:55 Zameen Per Zameen (Drama Serial) 6:25 Amul Courses 7:00 English News 7:30 English Film: Star Trek Deep Space Nine 8:20 Hawwa Ki Naagin 9:00 Break for Headlines News 9:20 Sur Tasseer (Pakistan Film 1947-95) 10:00 Khabarnama & Commercial News 11:00 Puzwan 11:35 Home Victim (New Serial) 12:35 Music Masters-Rang Rang Space Nine 8:20 Hawwa Ki Naagin 1:00 Khas Khas Khatran

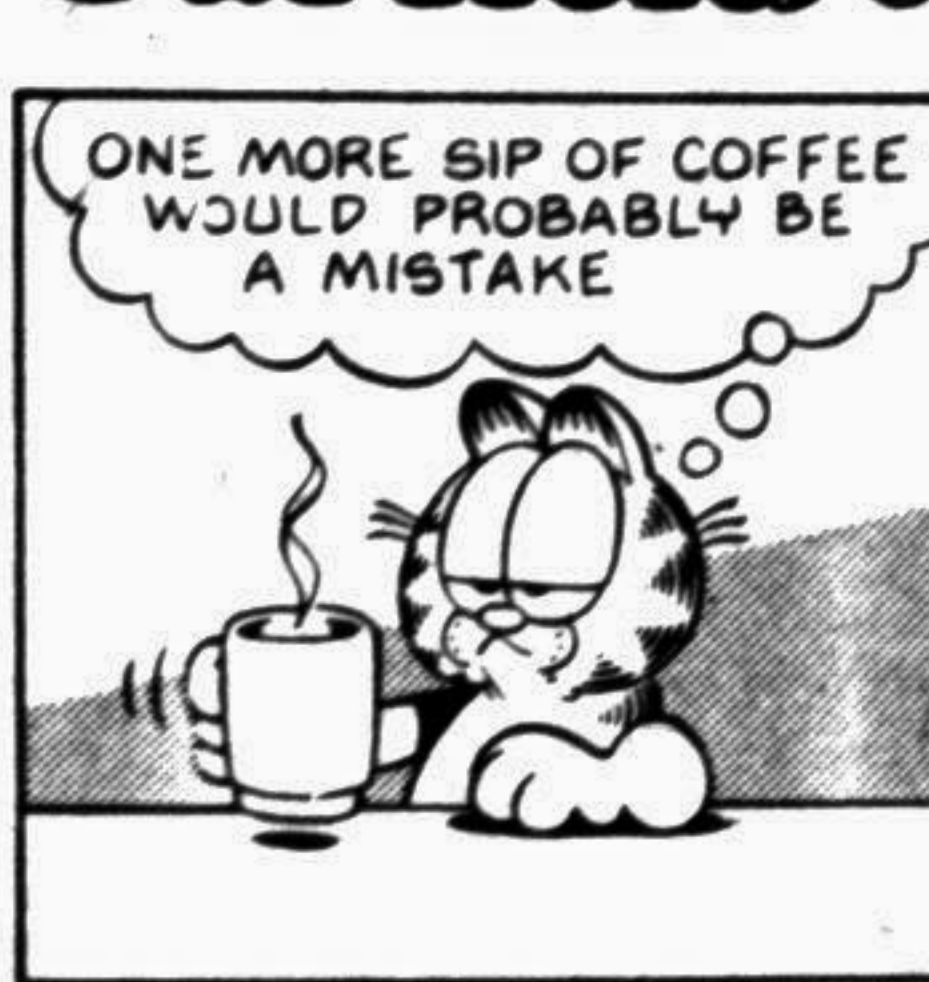
## DD 7

9:00 Janmadin 9:05 Geetmalay 9:30 Movie Club Film: Ship 12:30 Surer Asar 1:00 Dhrang Dhrang Bole 1:30 Movie Club Film 3:30

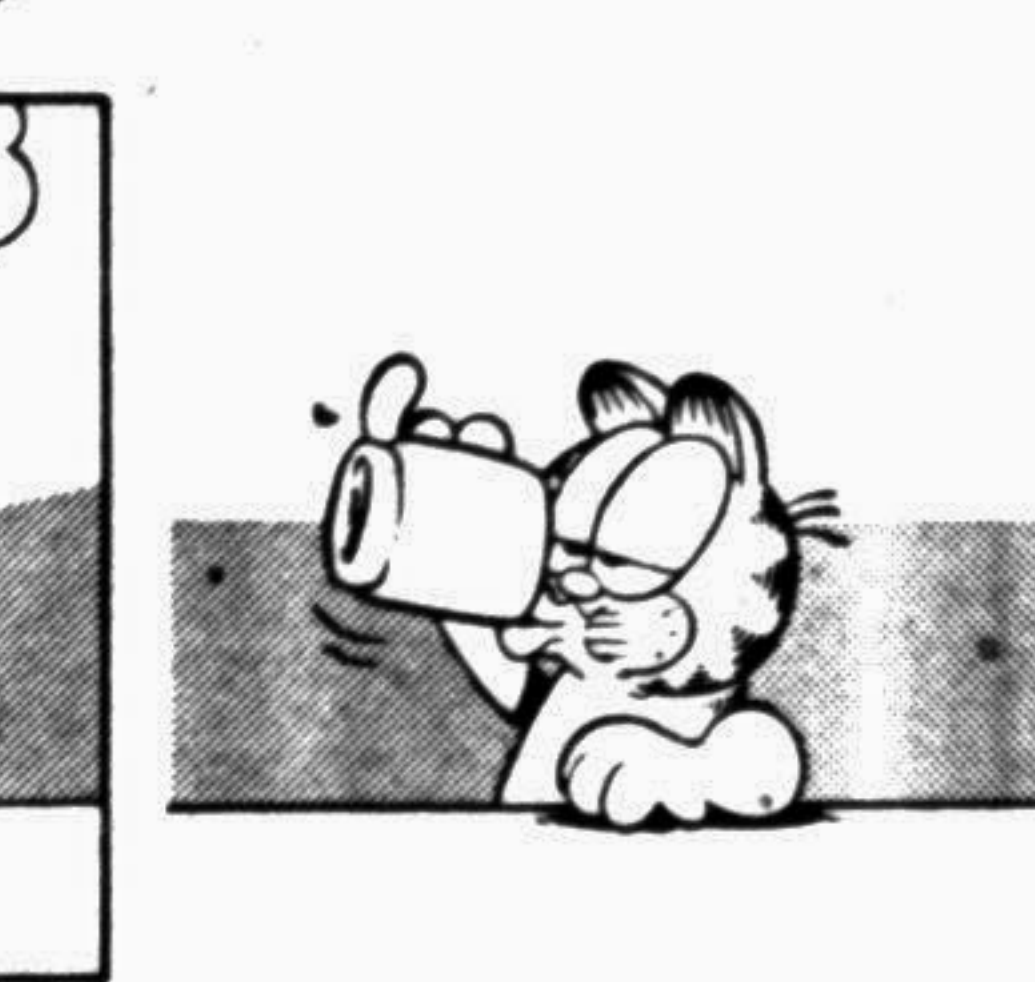
## ZEE CINEMA

8:00 Anari 11:15 Privatna 2:30 Aap Ki Khatir 6:00 Safar 9:30 Ankush 12:30 Spotboy 4:00 Rap Aur Rara

## Garfield®

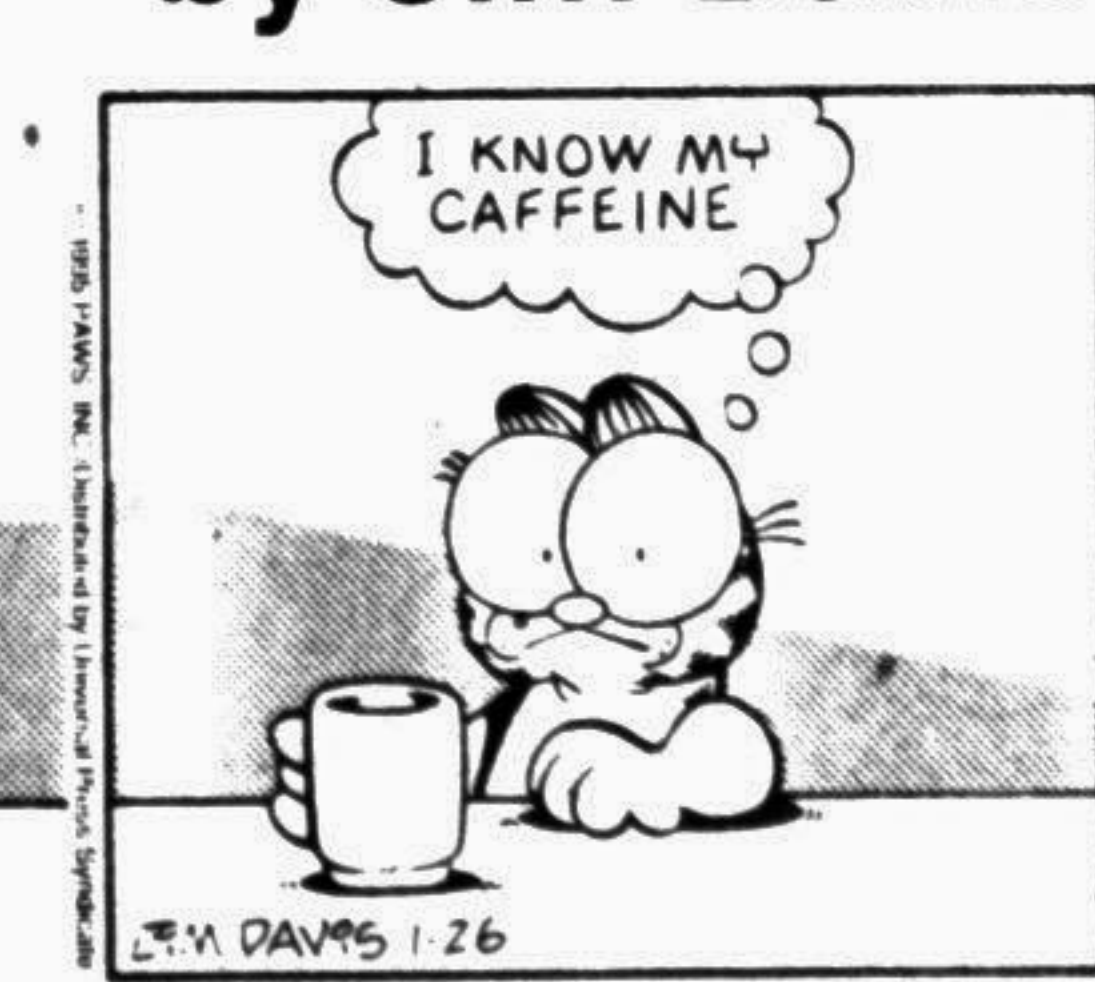


James Bond  
BY JIM FLEMING  
DRAWING BY MORAK



BOND LEAPS TO SHUT THE THROTTLE  
BUT ONLY SCRAMBANGA ON  
THE BRAKE VAN CAN STOP THE  
TRAIN IN TIME!

## by Jim Davis



AND AS  
THE WHEELS  
TUMBLER  
CLOSER—