

On Powerlessness

by Suroosh Irfani

An intense debate gripped Islamabad's intellectual circles in May 1996 following the publication of an article on Arab powerlessness by Columbia University Professor Edward Said in several English language dailies, and a series of lectures on US Politics and Islam by Richard Curtiss, Editor of Washington Report on Middle East Affairs, who was visiting Pakistan. Underscoring the debate's relevance was US support for Israel's barbaric bombing of Lebanon that lasted for 16 days in April. Israel claimed its onslaught by land, air and sea was against Hezbollah, the Islamic movement resisting Israeli occupation of southern Lebanon. While Hezbollah emerged virtually intact from the Israeli attack, losing only a dozen of its guerrillas, Israel destroyed much of southern Lebanon's infrastructure: roads, bridges, power plants, water storage and factories.

As Richard Curtiss pointed out in his lectures, the real motive of Israeli violence was to prevent Lebanon's recovery as the economic and financial centre of the Middle East. Moreover, the attacks were also meant to boost Prime Minister Shimon Peres' rating among Israeli voters ahead of the 29 May general elections. After all, a similar strategy had helped former Israeli Prime Minister Menachem Begin's Likud Party in the 1981 elections, which pre-election polls indicated he might lose. Begin won the elections following a swing in Israeli public opinion after he ordered air strikes against Palestinians in Lebanon and against Iraq's nuclear reactor. As it turned out, this strategy failed to rescue Peres' flagging ratings; he lost by a narrow margin to the right-wing Likud candidate, Benjamin Netanyahu.

However, for Edward Said there is more to the tragedy in Lebanon than Israel's impunity: "the question is not that Israel has lived outside the norms of international behaviour in war or peace since it was established, but that today the Arabs are totally powerless," argued Said in his article. With seven out of the world's 10 leading arms-purchasing countries being Arab, such powerlessness was not due to a lack of military strength: Arabs were powerless because they lacked the social power that comes from democracy, the cultural power that comes from freedom of expression and research, the personal power that entitles every Arab citizen to feel that he or she is, in fact, a citizen, and not just a sheep in some great shepherd's flock.

A reason for Arab powerlessness, according to Said, was self-hatred, "otherwise it is impossible to explain how [Arabs] can continuously prevent themselves from accumulating the kind of power that brings self-respect and seriousness of purpose." As Arab powerlessness was self-inflicted, appeals to "the ravages of imperialism, or to corrupt regimes, or any of the other litany of self-exculpation" could no longer camouflage Arab self-destructiveness.

Recent years give much evidence of such self-destructiveness. A case in point being Iraq's invasion of Iran in 1980 and eight years of war in the Persian Gulf. And after a UN

cease-fire halted this war, Iraq's invasion of Kuwait led to a second Gulf War. With 20,000 Iraqis dying every month due to shortages in medicine and food caused by UN sanctions, the war continues to take its toll. As Malaysian Deputy Prime Minister Anwar Ibrahim once noted, the Gulf War was "yet another proof" of our moral erosion and an inability to critically deal with the challenges confronting us. It demonstrated that emotional appeals and religious slogans had become a substitute for moral coherence and critical thinking.

Our pious expectations for the West to make up for our moral failures were also highlighted during Israel's recent savagery in Lebanon. Various leaders in the Muslim world expressed "shock" at the "world community's silence", especially after the publication of a UN report implicating Israel for deliberately shelling the UN Headquarters in Qana, a town in southern Lebanon. Over a hundred Lebanese including women and children who had taken refuge in the UN compound, were killed during 12 minutes of shelling as Israelis ignored UN radio messages about their headquarters being under fire.

While the muted Western re-

sponse to the Qana massacre was deplorable, equally disturbing was the absence of public outrage in Muslim capitals — not a single mass demonstration was held against Israel even as moving images of victims of the carnage were shown, day after day, on television. Perhaps one reason for this seeming apathy lies in the totality of our dependence on the West. Little wonder, then, that we expect the West to voice the moral indignation we failed to effectively express during the killings in Lebanon.

Our inability to transform moral concern into political pressure or organised forms of humanitarian action has consigned us to the lowest rungs of world politics in terms of influence, as well as our self-exclusion from the international community. If there was a token presence of Muslim relief agencies during the war in Bosnia-Herzegovina, such presence was largely lacking in war-torn Afghanistan, where orphaned children still live in barren warehouses, with no one to adopt them. In the absence of Western media-type and adoption offers, it seems the children of the Afghan war have become unworthy of love and attention from Muslims themselves — not that there is a dearth of Muslim families in the Islamic world or the West who could have adopted them. Nor that Muslims lack a role model for adoption, the Prophet (PBUH) having given it the highest premium by adopting a slave as his own son.

As for Pakistan's other Muslim neighbour, 17 years of Government of God in the Islamic Republic of Iran seems to have

failed in eradicating religious violence. Attacks on bookshops, cinemas, women — and more recently on female cyclists in a sports complex — remain standard fare for enforcement of Islamic values by pressure groups. On 12 May, the Ansar-e-Hezbollah (Helpers of the Party of God), an Islamic pressure group attacked a university in Tehran, occupied its auditorium, and prevented a public lecture by Dr Abdul Karim Soroush, a post-Iqbalian thinker and a Professor of Philosophy at Tehran University. While several Islamic student associations have condemned the attack and hundreds of outraged students have sent protest petitions to President Ali Akbar Hashemi Rafsanjani, support for Hezbollah by several deputies led to fiery exchanges in the Iranian Parliament. On his part, in an open letter to Rafsanjani, Dr Soroush warned that the University attack was a signpost for "the death of knowledge and birth of barbarism" in Iran.

If President Rafsanjani is reluctant to openly condemn Ansar-e-Hezbollah, this is because powerful factions within the Islamic regime support this group. Little wonder, then, that the mass circulation radical daily Kayhan and the conservative newspaper Rasalat edito-

desy set in war-torn Iran that could not be published in her own country. As for Hossein Makhmalbaf, Iran's only Islamic film director to win international acclaim, his desecration in the face of pressure groups is reflected in his reported threats to give up filmmaking altogether.

The intellectual freedom that Iran's ultra-Islamic groups are seeking to suppress through violence has been largely curbed by the lure of petro-dollars in much of the Arab world. Earlier this year, information ministers of the Gulf Co-operation Council grouping from Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and United Arab Emirates decided to collectively ban any newspaper critical of any of the GCC countries. For Abdul Bari Atwan, editor of the London-based independent daily Al-Quds al-Arabi, the GCC ban publicly confirms what is privately known in the Arab world: that the Arab media is like a veiled woman. "Beneath the veil you might have the best technology, the best writers and journalists, the finest offices. But it is veiled, completely veiled in black. It is censored". Atwan cites the example of Saudi Arabia where "no one has any idea of how many people are in prison, or any statistics on road accidents for fear that

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rially condemned Dr Soroush, accusing him of being a liberal preaching for the separation of religion and politics. Ayatollah Khamenei, the supreme authority in matters of religion and politics in Iran added his voice to the controversy; he questioned the wisdom of sending students abroad for higher education, called for making universities more Islamic, and asked for the removal of university teachers who "lacked commitment to Islam". The deployment of a 200,000-strong paramilitary volunteer force (the Baseej) for "enforcing Islamic values" during a week-long campaign in May formed part of a fresh drive for another round of Islamisation. However, such a drive has more to do with politics than religion. According to BBC's Kasra Najji, it is a show of force by Islamic hardliners (who suffered a setback in Iran's recent Parliamentary elections) to influence the forthcoming election of Parliament Speaker — a crucial power slot in the Iranian hierarchy.

Even so, religious repression in Iran is exacting a different kind of toll, giving rise to a new genre of a political protest. Last month, Ghazaleh Abdullah, 37, a prominent woman novelist committed suicide. Abbas Marashi, one of the most original literary minds of post-revolutionary Iran and editor of the bi-weekly magazine Gardoon, went into self exile in Germany. Earlier, Sharnush Parsipur whose feminist fiction deeply impacted on Iranian literary scene exiled herself to the United States, where she published Blue Logos, a spiritual

such reporting, might be construed as a criticism of the King or his government. Yet, Saudi control over much of the \$900 million (1984 estimate) advertising expenditure in the Gulf and in some Arab countries, has made Saudi-sponsored press the most influential in the Arab World. If Al-Quds is the only newspaper affected by the GCC ban, this reflects the power of petro-dollars in persuading editors to fall in line, according to Atwan, at a price: "you lose your pride (and) your principles... when you cannot question a minister, nor talk about commissions and corruption, or deals for arms that are never used, or women's rights".

If for some Muslim states oil wealth is the means for curbing freedom of expression, for Algeria's ultra-Islamic groups, murder is the method. According to Index On Censorship, of some 1,000 journalists killed worldwide in 1995, half were Algerian. And according to the Committee to Protect Journalists (CPJ) and Reporters Sans Frontiers (RSF), Algeria was "the most dangerous place in the world for journalists" — not Chechnya, Bosnia or Somalia. Besides the Algerian journalists who were killed, "hundreds more were shot at, wounded, or forced into silence or exile" — victims of a "holy war" against a state that prevented an Islamic victory in 1992 by calling off the Algerian general elections.

Over half a century ago, the poet-philosopher Iqbal lamented that devoid of the creative spark of selfhood (Khudi), Muslims had become little more than living corpses, struck by leprosy, their custo-

diens of holy places had sold their souls for a song. Such a disturbing indictment of Muslims is perhaps as relevant today as in the past. After all, even where 'holy war' has led to victory, it has turned into defeat, as Afghanistan's self-destruction shows. As a result, 'the heroic moment in Third Worldism' that created the Long March, America's Vietnam and Castro's Cuba was aborted in Afghanistan. Along with the Soviet collapse and discrediting of socialism, the intra-Islamic mayhem in Afghanistan became a factor in reversing the moral highground that Third World movements had earned in the North-South moral equation during the '60s and seventies. Such reversals have only added to the self-righteous arrogance of an auto-erotic, phallicentric neo-racist discourse seeking Western re-colonisation of the South.

Even so, there is an urgent need for critically confronting the fact that despite decolonisation, most of us appear to be psychologically stuck as orphans and battered children in relation to the West: craving the approval of missing or rejecting parents on the one hand, blaming and hating them for our failures and loss of pride on the other. Moreover, the material wealth flooding parts of the Muslim world has largely failed in transforming us inwardly and infusing a commitment for long-term objectives. For example, while bewailing the Israeli lobby's power in the United States, American Muslims and Christian Arabs remain disorganised and ineffective, even though their population is larger than American Jews. As Richard Curtiss pointed out at Islamabad's Institute of Strategic Studies in May, while the Jewish lobby spent some six million dollars during the last American elections, the corresponding figure for Muslim groups was merely 40,000 dollars — a fraction of what some Arab Sheikhs spend during a single night in Western casinos.

The spurious nature of Arab affluence — a spin-off from Western technology and thinking — is in sharp contrast to 18th century Europe when the opening of trade with Asia brought European affluence, as indeed an explosion of knowledge. In time, the business capitals of Europe became centres for the diffusion of information and new ideas, and also for social and scientific revolutions. No wonder, then, that despite their oil wealth and trappings of modernity — airports, shopping malls, hi-tech artifacts — Muslims and Arabs remain in the backwaters of history. Mainly because they lack the intellectual infrastructure of which the modern age is an expression. Consequently, they remain hostage to a 'powerlessness syndrome': self-hatred, self-destructiveness and intellectual inertia.

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PROFESSOR Abdus Salam, the first Muslim to win a Nobel Prize for intellectual genius, passed away in Oxford, England, on Thursday, November 21, at the age of seventy. For the last few years, Professor Salam had been suffering from a disabling neurological disorder. The front page article, The New York Times called Professor Abdus Salam a "Physics Trailblazer," and his research on the "electroweak theory" as "one of the landmarks of 20th-century science." Professor Salam, a Pakistani physicist, helped reveal the underlying unity of two of the fundamental forces of nature.



January 29, 1926, at Jhang, a rural community now in Pakistan. His father was a school teacher, who encouraged Salam's education. Salam's prodigious intellect won him first class educational opportunities even as a child. At the age of 14, he entered the Government College at Lahore, having achieved the highest mark ever recorded for an entrance examination to the college.

Professor Salam shared the 1979 Nobel Prize in Physics with two Americans, Professor Steven Weinberg (now of the University of Texas in Austin) and Professor Sheldon Glashow of Harvard University, for research all three conducted independently of one another. Besides his trailblazing research, Professor Salam was a leader in international efforts to make physics accessible to students from developing countries. He was a founder of the International Center for Theoretical Physics in Trieste, Italy, which has supported the students of Third World physicists, including several from Bangladesh, since its inception in 1964. He had remained an academic icon and a hero to a generation of Third World scientists, including the writer.

Research by Dr. Salam, Dr. Weinberg and Dr. Glashow culminated in equations demonstrating a fundamental relationship — or "symmetry" — between the electromagnetic force (which is transmitted by ordinary light and other forms of radiation) and the weak nuclear force, which operates within atomic nuclei, and is responsible for certain types of radioactive decay. The four known forces of nature are the electromagnetic force, the weak and strong nuclear forces, and gravity.

For the first instant, after the universe was created by the Big Bang fireball some 15 billion years ago, physicists believe, the underlying symmetry of nature unified all the forces as one. However, as the conditions cooled, the symmetry was broken and the forces went their separate ways, as it were. According to The New York Times, Dr. Salam, who was very well liked, and remembered for his kindly manners and luxuriant black beard and mustache, used to explain the concept of symmetry breaking by analogy with a dinner party, at which the guests are seated around a circular table, and a salad dish is placed between each pair of neighbours. The table setting is symmetrical until someone takes a salad dish from his or her left or right side. After that the salad-dish symmetry is broken, and the other guests can no longer choose between left or right dishes. The broken symmetry of the weak force results in interactions that have a left-handed bias.

The three physicists were able to demonstrate that al-

though the weak and the electromagnetic forces seem completely unlike one another, they nevertheless share a hidden symmetry that can be demonstrated by an extremely difficult set of equations. Complicated matters, most of the solutions to these equations produce infinite values rendering the equations useless. A solution was found by developing mathematical tools to make the equations "renormalizable", that is, free of uselessly infinite solutions. Not an easy task.

On hearing about Professor Salam's death in an interview, Dr. Glashow recalled that in 1960 he presented a paper in Copenhagen that he believed would lead to "standard model" of particle physics that would be renormalizable. This caused a dispute," Dr. Glashow said, "and about a month later, Abdus Salam showed that I was all well".

By the end of the 1960s, all three scientists had reached generally similar conclusions. One was a prediction that the weak force must be transmitted by particles undiscovered up to then, known as weak vector bosons. These hypothesized particles — the W-plus, W-minus and Z-zero particles, analogous to the photon particles that transmit electromagnetic radiation — became the objects of a sometimes bitter race between accelerator physicists. In 1983, a group headed by Dr. Carlo Rubbia of Italy at CERN, the European Laboratory for Particle Physics in Geneva found the W particles, and the next year they detected Z particles, which transmit what is known as the weak neutral current within atomic nuclei.

Acting with unprecedented haste, the Nobel committee awarded a physics prize to Dr. Rubbia and his collaborator, Dr. Dr. Simon van der Meer, in 1984. (Many physicists accused Dr. Rubbia of engaging in public relations work to win the prize!) Thus the "electroweak theory" forged by Dr. Salam, Dr. Weinberg and Dr. Glashow was confirmed. Abdus Salam was born on

Awarded an honorary knighthood by Queen Elizabeth as well as numerous scientific prizes, Dr. Salam spent much of his later life trying to promote scientific education in development countries, including his native Pakistan. In 1966, he recalled that while he worked in Lahore, he felt "terribly isolated" by the lack of communication with his scientific peers, and that above all, Third World scientists need contact with counterparts in developed countries. He dreamed of founding a "World University" to that end.

A frequent visitor to Dhaka, Professor Salam was an admirer of Professor Satyendranath Bose, Dhaka University's legendary, world-renowned theoretical physicist of the 1920s, 1930s, and 1940s; of "Bose-Einstein statistics" and "Boseon" fame. Some say that Dr. Bose's tenure at Dhaka is what inspired Dr. Salam to organize an international conference on low energy physics at Dhaka in 1967. That was the first time the writer had the pleasure of seeing Dr. Salam in person.

The writer heard many stories about Dr. Salam in England. One is worth relating. One of Dr. Salam's daughters sought his help in writing a school paper on modern physics. On reading the paper, the school teacher was furious. "But my father is a famous physicist," the girl protested. "Tell your father, he knows nothing about modern physics," the teacher admonished.

Professor Abdus Salam is the first Muslim scientist to win the Nobel Prize, and was immensely proud of that fact. He was a devout Muslim in his personal life. Dr. Salam was unable to speak or move without a wheelchair in his last years. Dr. Salam married twice. He is survived by four children from his first marriage, and one child and his wife, from his second marriage.

The writer is a Rhodes Scholar from Bangladesh, who currently lives in Princeton, New Jersey, USA

Monday 9th December

(All programmes are in local time. There may be changes in the programmes.)

BTV

3:00 Opening announcement Al-Quran Programme summary 3:10 News in Bangla 3:15 Patriotic song 3:20 Recitation from the Bible 3:25 Cartoon Film: The Lone Ranger 3:30 Rerelease of selected programmes 4:45 Educational programme 5:00 News in Bangla 5:25 Dolan Changa 5:50 Sports programme 6:30 Anu Paramanu 6:50 Open University 7:00 The News 7:25 Band show 8:00 News in Bangla 8:45 Package Drama 10:00 News in English 10:30 Janamat 10:50 Comedy series: Seemfield 11:30 News in Bangla 11:35 Tuesday's programme 11:40 Close down

BBC

6:00am BBC World News 6:10 World Focus: The Money Programme 7:00 BBC Newsroom inc. World Business Report/Asia Today/24 Hours 10:00 BBC World Headlines 10:05 World Focus: The Money Programme 11:00 BBC Newsday 2:00 BBC World News 2:15 World Focus: The Money Programme 3:00 BBC News Desk 6:00 BBC News Headlines 6:05 World Focus: Assignment 7:00 BBC World News 7:15 World Business Report 7:30 BBC Newshour Asia & Pacific 8:30 Time Out: Film 9:00 BBC World News 9:15 World Focus: The Money Programme 10:00 BBC World News 10:30 Time Out: The Clothes Show 11:00 BBC World News 11:30 Time Out: Tomorrow's World 12:00 The World Today 2:00 BBC World Headlines 2:05 World Focus: The Money Programme 2:45 Building Sights 3:00 BBC World News 3:30 Time Out: Earth Report 4:00 BBC World Report inc. World Business Report/24 Hours

CHANNEL V

6:00am Frame by Frame 7:00 Rewind VJ Sophiya 8:00 Frame by Frame 9:00 Jump Start VJ Alessandra 10:00 Frame by Frame 11:00 The Vibe VJ Luka 12:00 Rewind VJ Sophiya 1:00 By Demand VJ Trev 2:00 Frame

STAR PLUS

6:00am Home and Away 6:30 The Sullivan's 7:00 Aerobics Oz Style 7:30 Star News 8:00 Sky News 8:30 Star News 9:00 Sky News 9:30 Aerobics Oz Style 10:00 Nathalie Dupree Cooks 10:30 Videofashion 11:00 Kate & Allie 11:30 The Oprah Winfrey Show 12:30 Dynasty 1:30 Santa Barbara 2:30 The Bold & the Beautiful 3:00 Bunniyaad 3:30 Jubilee Plus 4:00 Home and Away 4:30 Lost in Space 5:30 Adventures of Black Beauty 6:00 Kate & Allie 6:30 Nathalie Dupree Cooks 7:00 The Amur India Show 7:30 Star News (Hindi) 8:00 Small Wonder 8:30 The Bold and the Beautiful 9:00 Imihan 9:30 Star News 10:00 Yas Minar 10:30 Chicago Hope 11:30 The Bold & the Beautiful 12:00 Santa Barbara 1:00 The X-Files 2:00 Star Trek 3:00 Quincy 4:00 The Oprah Winfrey Show 5:00 Barnaby Jones

STAR MOVIES

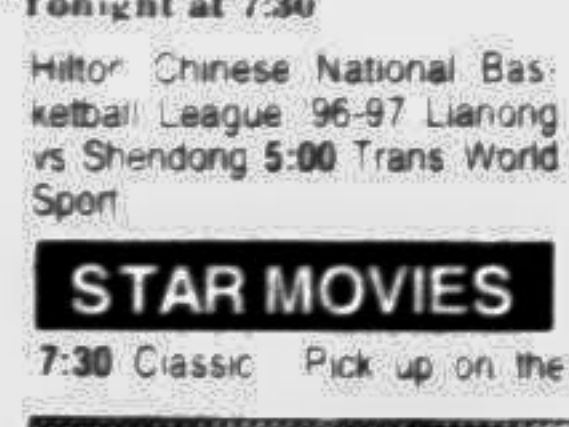
7:30 Classic Pick-up on the

STAR SPORTS

8:00am 1996 Asian Cup Championships B1 Saudi Arabia vs Iraq B3 Venue Daba 10:00 1996 Asian Cup Championships B4 Thailand vs Iran Venue Dubai 12:00 Casio World Open Highlights 1:30 ITU Triathlon World Cup 2:30 The Asian Football Show 3:30 Watersports World 4:30 Asia Road Racing Champs Thailand 5:30 Trans World Sport 6:30 Live 1996 Asian Cup Championships C1 Japan vs C3 Uzbekistan Venue Al-Ain 9:00 1996 Asian Cup Championships Byns vs China 11:00 Million Dollar Golf Day 3 Highlights From Sun City, South Africa 1:00 Same Day Delay National Football League - 1996-1997 3:30



Production: Pride & prejudice part 6 on Star Movies, Tonight at 7:30



Hitler: Chinese National Bank, South Street 12 (Arabic Subtitles) 9:30 Family Who Has Seen The Wind 12 (Hindi Subtitles) 11:30 Film Club: Mr Wrong 15 (Arabic Subtitles) 1:30 Classic: Cyrano De Bergerac 12 (Hindi Subtitles) 3:30 Family Asstera: the Gauri (Hindi Subtitles)



Live Asia Cup Championship on Star Sports, Tonight at 6:30

ZEE TV

5:30 Sural 6:00 News 6:30 Jagran 7:00 ZED 8:30 Dream Merchants 9:00 Hum Zameen 9:30 Gaane Anyane 10:00 Saalaa 11:00 Dast Ghar Apna Ghar 11:30 Hi Zindagi Bye Zindagi 12:00 Suna Suna Tring 12:30 Celeste 1:00 ZED 1:30 Aasan Sky Shop 2:30 Tara 3:00 Raahat 3:30 Jhanjhanat Khanna 4:00 Pakeezah 4:30 Lijat Khana Khazana 5:00 ZED 5:30 Akbar Barai 6:00 Cartoon 6:30 Love Stories 7:00 ZED 7:30 News 7:45 Raahat 8:15 Jhalak 8:30 TVS Sa Re Ga Ma 9:30 Campus 10:00 Daria 10:30 News 11:00 17 Shurley Road/Ek Nazar 11:30 Close Up Antakshri 12:00 Parivartan 12:30 Andaz 1:00 9 Malabar Hill 1:30 Raahat 2:00 Commander 4:00 Index 4:30 All Out For No Loss 5:00 Jagran

PTV

8:00 am Tilawat Aur Tarjuma/Hamd/Naat 8:20 Cartoon 8:30 Khabraan 8:45 Abb Pata Challe 9:05 Khati Farmanish 9:20 Sarang Sarang 9:45 Ilaay-Bill Ghiza Pakistan 10:05 Shab Daigh 10:35 English Film: Gool Troop 10:55 Milli Naagma 11:00 Khabraan 11:10 The Saint (Roger Moor) 12:00 Shama (Drama Serial) 12:55pm Quran-e-Hakeem 1:02 Bismillah 1:15 Angaar (Drama Serial) 2:00 Shehrard (Drama Serial) 2:50 The Face Of Cultural 3:15 Roushni 3:30 Pamanyan 4:00 Ghardan 4:35 Biology for 10th/ Geography/ Chemistry 5:55 Inter College Quiz 6:25 Atou Courses 7:00 Tararum (Drama Serial) 7:45 English News 8:00 Political 8:20 All Bala 8:45 Tum Se Kahen Tha (Serial) 9:00

DD 7

10:30 Janmadin 10:35 Edic Prog 11:00 Nazrulgeeti 11:15 Folk Songs 12:30 Monorama Catin 1:00 Janani 1:30 Trishna 2:30 Aah Chandee Ki Anandey 3:00 Bahan (Serial) 3:30 Irsha (Serial) 5:05 Nepal Programme 5:30 News 5:35 Dash Bodesher Khela 6:00 Pali Katha 6:30

SONY ET

8:30am Yaadon Ki Baaraat 9:00 The Three Stooges 9:30 Dennis The Menace 10:00 Dream Of Jeannie 10:30 Surf-Wheel Of Fortune (Game Show) 11:00 Cover Story/Hostel (Serial) 12:00 Mere Message Men Geet

Break for Headline News 10:00

Khabarnama 11:15 Classics Drama Serial Jangle 12:20 Special: TBA 1:00 Khas Khas Khabraan: Close down

Batayan 6:55 Bhangran 7:30

Bangla Sambad 7:55 Dinindan 8:00 Gan Sudhu Gan 9:00 Janani 9:30 Monorama Cabin 10:00 Bengali Movie Club Film Show: Bondeni Kamata 1:00 Closed

Garfield

Garfield cartoon strip featuring the cat Garfield and his dog Odie. The strip is known for its humor and the character's laziness. The cartoon is set to be resumed on Channel 7.

Tom and Jerry

Tom and Jerry cartoon featuring the mouse Jerry and the cat Tom. The cartoon is known for its slapstick humor and the characters' antics. The cartoon is set to be resumed on Channel 7.

EL TV

00:30 Amritabh Bacchan Special 1:30 Shradhanjali Kishore Kumar 2:30 Dard-E-Dil 3:30 Man Nasse Mein Hoon 4:30 Sur Sangam 5:30 Amritabh Bacchan Special 6:30 Shradhanjali Kishore Kumar 7:30 Dard-E-Dil 8:30 Man Nasse Mein Hoon 9:30 Sur Sangam 10:30 Inzkaar 11:00 Ten Bhi Chup Meri Bhi Chup 11:30 Vipul Ka Amar Prem 12:00 Manoranjan 12:30 Sun Yatra 1:00 Naam Gum Jayega 1:30 Rishyee 2:00 Shammi Kapoor Special 3:00

Shatranj 3:30 Abhineth 4:00

Brdgider Balwant Bahau 4:30 Broporus The Real Count Down 5:00 Talaash 5:30 Tarane 6:00 Kinetic 5:30 Choice 7:00 Syaram Kamaal Kombination 7:30 Nakkad 8:00 Chalo Cinema 8:20 Kinetic Pride Haseen Pal 8:30 Sorry Mery Lory 9:00 Zandu Balm Dance Mania 9:30 Karz 10:00 Snowcam Kal Bhi Aaj Bhi 10:30 Stand By 10:40 Yeh Duniya Gazab Ki 11:00 Hollywood Se Bollywood 11:30 Hit Hi Hit Hai 12:00 Kinetic Pride Haseen Pal 12:10 Film Chat

From tomorrow we will be resuming JAMES BOND (series: Deathmask) with TOM AND JERRY and GARFIELD appearing alternately.