

IN THE SUPREME COURT OF INDIA

CRIMINAL ORIGINAL JURISDICTION

CRL.M.P.No. OF 2020

IN

WRIT PETITION (CRIMINAL) No. 296 OF 2020

IN THE MATTER OF:

SATYAMA DUBEY & ORS. PETITIONERS

VERSUS

UNION OF INDIA & ORS. RESPONDENTS

AND IN THE MATTER OF:

MUNNOKA SAMUDAYA SAMRAKSHANA MUNNANI..... APPLICANT/

INTERVENOR

WITH

CRL.M.P.No. of 2020

AN APPLICATION FOR INTERVENTION

WITH

CRL.M.P.No. of 2020

AN APPLICATION FOR EXEMPTION FROM FILING

NOTARISED AFFIDAVIT

[FOR INDEX PLEASE SEE INSIDE]

ADVOCATE FOR THE APPLICANT: **SUVIDUTT M.S.**
FILED ON: **14.10.2020**

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WRIT PETITION (CRIMINAL) No. 296 OF 2020

IN THE MATTER OF:

SATYAMA DUBEY & ORS. PETITIONERS

VERSUS

UNION OF INDIA & ORS. RESPONDENTS

AND IN THE MATTER OF:

MUNNOKA SAMUDAYA SAMRAKSHANA MUNNANI,

THROUGH ITS PRESIDENT,

HAVING REGISTERED OFFICE AT:

"SAMRIDHI", ROOM NO.24, 2ND FLOOR,

A.M. COMPLEX, CHEROOTHY ROAD,

KOZHIKODE, KERALA - 673001 APPLICANT/

INTERVENOR

APPLICATION FOR INTERVENTION

TO

THE HON'BLE CHIEF JUSTICE OF INDIA

AND HIS COMPANION JUSTICES OF THE

SUPREME COURT OF INDIA

THE HUMBLE APPLICATION OF

THE APPLICANT ABOVE NAMED

MOST RESPECTFULLY SHOWEH:

1. That the aforesaid Writ Petition bearing W.P. (Crl.) No.296/ 2020 was filed following a shocking and morally reprehensible act, seeking an investigation in the case against the accused and into the alleged lapses of the administration into the case wherein a 19-year-old woman was allegedly raped and beaten by four men in Hathras village in Uttar Pradesh on 14.09.2020. Eventually, she died on 29.09.2020 at Delhi's Safdarjung Hospital during treatment. The subsequent cremation of the victim's mortal remains in the night of 30.09.2020 near her home has also been a matter of controversy.
2. This Hon'ble court in its last order dated 06.10.2020, assured that the investigation in the case will be smooth. The Hon'ble Court also asked the UP government to file an affidavit detailing the witness protection efforts on the ground in this case. A true copy of the said order is produced herewith and marked as **ANNEXURE – A 1 (Pages 21 – 24)**
3. The Applicant organization herein is an NGO called Munnokka Samudaya Samrakshana Munnani (Forward Community Welfare Front) based out of Kerala. The said organisation follows the values of Sanatana Dharma and was formed in the year 2012 with a registered office at Calicut, Kerala bearing registration number

Reg. No. KKD/ CA/ 105/ 2012, and having its registered office at 'Samridhi', Room No.24, 2nd floor, A.M Complex, Cherootty Road, Calicut - 673001, Kerala. The Applicant organization concentrates on uplifting of the economically weaker sections of the society irrespective of their caste and in promoting social harmony. The Applicant organisation herein is further involved in providing legal, educational and medical aid in the form of all school supplies, scholarship to meritorious students, medical aid and care, other financial assistance to persons from the economically weaker sections of the society irrespective of caste.

4. The members of the Applicant organisation, like the rest of the country are shocked and horrified by what happened to the Hathras case victim. The Applicant organisation herein also unequivocally condemns the incident and states that stands in support with the family of the victim and in their pursuit of justice and would like to emphasise that those found guilty should be made subject to the harshest punishment possible for their crimes. A crime is a crime and the perpetrators shall not escape the clutches of law and have to be subject to the severest punishment that the law prescribes.
5. The investigation into the events of the case are and will be undertaken by the concerned investigative authorities and justice will ultimately take its course.

6. This application however seeks to bring to the attention of this Hon'ble Court, the sinister narratives that have been peddled in the form of news of the crime and to try and impress upon this Honourable Court the need for urgent judicial intervention to check the damage that such narratives which are yet to be verified may cause to social harmony in the long run. This application relates to the need and the essentiality for genuine and responsible reporting and dissemination of facts and opinions on the facts of the case and the events surrounding the case in order to curb any spread of hateful speech or narratives which would consequently lead to friction and enmity between the members of different communities. It needs no emphasis that news reporting which tends to cater to speculative theories on such occasions will only lead to inflaming passions and greatly damage the already fragile social fabric of the nation and set back our pursuit of achieving the laudable constitutional goals of equality and fraternity.
7. The outbreak of news about the death of the 19-year-old victim girl was followed by a flurry of information on the likely motives. Print, electronic, digital and social media platforms ran purely speculative theories that it was the outcome of caste rivalry and sought to blame it on an entire section whom they sought to address as "upper castes". Subsequent events have however cast

a shadow of doubt on the truthfulness or these theories. However even if the theories were to be disproved later when the investigation is complete, that would not in any manner repair the damage already done.

8. There is no denying that the continuing social oppression, economic deprivation and exploitation of SC/ ST communities is one of the greatest blots on Indian society in general, and our democracy in particular and that the Applicant organization herein supports and believes in eliminating caste differences and stands against any acts of discrimination based on caste.
9. Thanks to progress in science and technology, mankind today finds itself in the midst of an information explosion which is too fast to keep pace with and too difficult to assimilate. But the unbounded progress in the material sphere and in particular in the means of communication, itself warns us, that unless proper precautions are taken to regulate the method and the manner of the use of the word - spoken or written, typed, printed or copied, human society will be swept of its feet.
10. After the instant case came to light — it has been widely reported and deservedly so and has become of national importance — the quality of discussions on the unregulated social media platforms open to all and reports in some sections of electronic and print media had the tenor of vilifying and maligning the dignity,

reputation and identity of all those identified by the media as upper castes by suggesting conclusions in what can rightfully be called prohibited speech and through suggestive innuendos holding entire groups of people responsible for the crimes committed by a few individuals alleged to belong to those communities.

11. The hate speech laws in India aim to prevent discord among its many ethnic and religious communities. As per Section 153 A of the Indian Penal Code: Whoever (a) by words, either spoken or written, or by signs or by visible representations or otherwise, promotes or attempts to promote, on grounds of religion, race, place of birth, residence, language, caste or community or any other ground whatsoever, disharmony or feelings of enmity, hatred or ill-will between different religious, racial, language or regional groups or castes or communities, or (b) commits any act which is prejudicial to the maintenance of harmony between different religious, racial, language or regional groups or castes or communities, and which disturbs or is likely to disturb the public tranquility shall be punished with imprisonment which may extend to three years, or with fine, or with both.
12. Further, Article 19 (1) of the Indian Constitution guarantees that all citizens shall have the right - (a) to freedom of speech and expression; necessary to maintain and preserve freedom of

speech and expression in a democracy. So, it also becomes necessary to place some restrictions on this freedom for the maintenance of social order, because no freedom can be absolute or completely unrestricted. Accordingly, under Article 19 (2) of the Constitution of India, the State may make a law imposing "reasonable restrictions" on the exercise of the right to freedom of speech and expression "in the interest of" the public on the following grounds: Clause (2) of Article 19 of Indian Constitution contains the grounds on which restrictions on the freedom of speech and expression can be imposed.

13. One of the restrictions prescribed by the Constitution is to maintain public order. 'Public order' is an expression of wide connotation and signifies "that state of tranquility which prevails among the members of political society as a result of internal regulations enforced by the Government which they have established." Here it is pertinent to look into meaning of the word 'Public order'. Public order is something more than ordinary maintenance of law and order. 'Public order' is synonymous with public peace, safety and tranquility. Anything that disturbs public tranquility or public peace disturbs public order. Thus, communal disturbances and strikes promoted with the sole object of accusing unrest among workmen are offences against public order. Public order thus implies absence of violence and an orderly state of

affairs in which citizens can peacefully pursue their normal avocation of life. Public order also includes public safety. Thus, creating internal disorder or rebellion would affect public order and public safety.

14. The words 'in the interest of public order' includes not only such utterances as are directly intended to lead to disorder but also those that have the tendency to lead to disorder. Thus, a law punishing utterances made with the deliberate intention to hurt the religious feelings of any class of persons is valid because it imposes a restriction on the right of free speech in the interest of public order since such speech or writing has the tendency to create public disorder even if in some case those activities may not actually lead to a breach of peace. But there must be reasonable and proper nexus or relationship between the restrictions and the achievements of public order.
15. This ground was added by the Constitution (First Amendment) Act, 1951 in order to meet the situation arising from the Supreme Court's decision in *Romesh Thapar* case (AIR 1950 SC 124). As per the Hon'ble Supreme court, public order is different from law and order and security of state [*Kishori Mohan v. State of West Bengal*]. The expression 'public order' connotes the sense of public peace, safety and tranquility. Anything that disturbs public peace disturbs public order [*Om Prakash v. Emperor*, AIR 1948 Nag,

199]. But mere criticism of the government does not necessarily disturb public order. A law, which punishes the deliberate utterances hurting the religious feelings of any class has been held to be valid and reasonable restriction aimed to maintaining the public order.

16. Another restriction on the freedom of expression is public decency and morality which entails, the way to express something or to say something should be decent one. It should not affect the morality of the society adversely. Our constitution has taken care of this view and inserted decency and morality as a ground. The words 'morality or decency' are words of wide meaning. Sections 292 to 294 of the Indian Penal Code provide instances of restrictions on the freedom of speech and expression in the interest of decency or morality. These sections prohibit the sale or distribution or exhibition of obscene words, etc. in public places. No fix standard is laid down till now as to what is moral and indecent. The standard of morality varies from time to time and from place to place and changes with changing times.
17. Moreover, it is important to note that liberty of one must not offend the liberty of others. Patanjali Shastri, J. in *A.K. Gopalan* Case, observed: "man as a rational being desires to do many things, but in a civil society his desires will have to be controlled with the exercise of similar desires by other individuals". It

therefore includes the right to propagate one's views through the print media or through any other communication channel e.g. the radio and the television. Every citizen of this country therefore has the right to air his or their views through the printing and or the electronic media subject of course to permissible restrictions imposed under Article 19 (2) of the Constitution. In sum, the fundamental principle involved here is the people's right to know. Freedom of speech and expression should, therefore, receive generous support from all those who believe in the participation of people in the administration.

18. In this context it is also essential to understand the importance of the role of the media and the responsibility of a civil discourse in public in a democracy. The ignorance and an inborn antipathy to any external pressure on one's inclination to do, speak and write that which one pleases, are often responsible for a blind resistance to any law, custom, tradition or norms. It is forgotten that some discipline and standard are necessary for a healthy and decent life, and they promote rather than thwart, the creative urges of the individual. A distinction has to be made between those restraints which inhibit wholesome potentialities and those which encourage them. Freedom and creativity gain their content only in a society. Unless, life in a society is conducive to the growth of the

personality of the individual, the raison d'etre of an organized living will be defeated.

19. Human beings being what they are, liberty frequently degenerates into license and creativity into perversity; and the society itself becomes a cesspool of corrupt practices and pursuits. Tempering checks and constructive directions are necessary to preserve and promote decent values, robust creativity and healthy growth. Further, all customs and traditions, norms, mores and laws are born precisely to achieve this object. To the extent they promote that objective, they fulfill the purpose. The greatest single factor responsible for the human progress so far, is word. The invention of the word and communication through it, though only orally first, paved the way for human advancement. More wide-ranging and penetrating the sweep of the word, more the need to regulate its use, in the interest, of the peace, unity, fraternity and co-operation among the members of the society. All countries have therefore, throughout the ages tried to regulate the expression of the word, whatever the nature of the political regime, dictatorial or democratic.
20. The degree and the extent of the regulation have varied with times, and political, social, religious cultural climes; but the need for restriction of some kind or the other has been felt by all, all the time. Our Constitution gives to every citizen the fundamental

right of the freedom of speech and expression under Article 19 (1) (a) and at the same time makes its use subject to the restrictions mentioned Clause (2) thereof. The guarantee of the fundamental right does prevent the state from making any law, in so far as such law imposes reasonable restrictions on the exercise of the right, in the interest of the sovereignty and integrity of the state, the security of the state, friendly relations with foreign states, public order, decency and morality and in relation to the contempt of court, defamation or incitement to an offence.

21. It is further submitted that the Press Council of India has been established with the objects of preserving the freedom of the press and of maintaining and improving the standards of newspapers and news agencies in the country. To discharge these functions entrusted to it, the Council has to frame a code of ethics for those engaged in journalism and to enforce it.
22. As per Rule 36 of the aforesaid Code of Ethics adopted by the Press Council of India, caste, religion or community references in general, the caste identification of a person or a particular class should be avoided, particularly when in the context it conveys a sense or attributes a conduct or practice derogatory to that caste. Rule 38 provides that an accused or a victim shall not be described by his caste or community when the same does not have anything

to do with the offence or the crime and plays no part either in the identification of any accused or proceeding, if there be any.

23. The Hon'ble Supreme Court recently in the case of *Firoz Iqbal Khan v. Union of India*, [W.P. (C) No.956/ 2020], said that while it is concerned about the likely implications of its order in the Sudarshan TV case on free speech, it is "equally concerned" about balancing free speech and human dignity. In the same case, the Centre through an affidavit urged the court that, should the court decide to go ahead with the exercise of laying down guidelines for the print and electronic media, it should start with the digital media.
24. In the instant case which the applicant organization is seeking to highlight too, the reckless mentions are against an amorphous group which is left with no legal remedy to defend itself and has to live with the ignominy and guilt of being roped into a horrific crime it had no collective role in. This Hon'ble Court took note of the dilemma in the case of *Firoz Iqbal Khan v. Union of India* (supra), and observed that: "If you are targeting an identifiable group, they have civil law remedies. But when a wide amorphous group of people is targeted, where will one go to? Hate speech is to stereotype and targets identifiable targets of the population".
25. It is further, in this context, important to note that The Programme Code has been formulated under Rule 6 of the Cable and Television

Networks (Regulation) Rules, 1994 and has statutory force and effect. It says "the edifice of a democratic society committed to the rule of law under a regime of constitutional rights, values and duties is founded on the co-existence of communities. India is a melting pot of civilizations, cultures, religions and languages. Any attempt to vilify a religious community must be viewed with grave disfavor by this Court as the custodian of constitutional values. Its duty to enforce constitutional values demands nothing less". Under Rule 6 (1) (d), the Programme Code should not, inter alia, contain anything which is defamatory, false or reflective of "half-truths and suggestive innuendos". A breach of the Programme Code is subject to sanctions under Sections 19 and 20 of the Cable and Television Networks (Regulation) Act, 1995.

26. After analysing the provisions stated above, the latest trends and the quality of discourse in the media and on social media public platforms, it becomes imperative that the random use of caste in the reporting of crimes even when the caste of the involved parties is of no relevance, only helps to vilify and malign entire sections of people leaving them with no legal remedy and needs to be checked. While it may be argued that such portrayal is done with the larger objective of calling out caste-based discrimination so as to bring an end to it, what cannot be ruled out is that disseminating unverified theories based on concocted and yet to

be proven facts also carries with it the inherent risk of reinforcing the caste fault lines and perpetuating caste differences which will not augur well for our democracy in the long run. Coupled with the improper enforcement of the existing provisions and a lack of guidelines and provisions to inhibit the spread of hateful speech and narratives, it can prove extremely detrimental to the social harmony amongst the various communities of our diverse population.

27. Adding to the gravity of the situation is the fact that the National Crime Records Bureau (NCRB) statistics show that thousands of cases registered as the outcome of caste-based discrimination are subsequently proved as “false”. While the concerned police records can be reversed to reflect the truth, there is no way that the damage caused to social harmony and public order by projecting these crimes as the outcome of caste-based discrimination can be undone. No attempt is made to pull down or correct such reports which gave the crimes false caste colour even after the facts are proved otherwise, and they continue to remain accessible to public and become a handy tool for vested interests waiting to prey on the caste faultlines.
28. The applicant organisation is not seeking a gag on media freedom which is one of the most cherished freedoms of our democratic set up, but only norms for responsible discharge of responsibilities

which would require all those reporting about a crime to first ascertain whether such crime is indeed the outcome of caste-based discrimination before portraying it as one.

29. In the light of the above, it is humbly prayed that this Hon'ble Court may in the larger interest of justice be pleased to call for reports regarding enforcement of existing rules and lay down guidelines where lacunae exist, for future compliance by all those concerned.

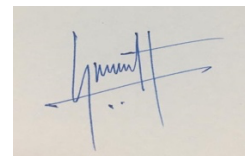
PRAYER

In view of the aforesaid facts and circumstances, it is prayed before this Hon'ble Court that this Hon'ble Court may be graciously pleased to: -

- a) Permit the Applicant herein to intervene in the aforesaid Writ Petition; and/ or
- b) Pass any such further order (s) as this Hon'ble Court may deem fit and proper in the interests of justice.

AND FOR THIS ACT OF KINDNESS THE APPLICANT HEREIN, AS IN DUTY BOUND SHALL EVERY PRAY.

DRAWN AND FILED BY



SUVIDUTT M.S.

ADVOCATE FOR THE APPLICANT

Drawn on: 12.10.2020

Filed on: 14.10.2020

IN THE SUPREME COURT OF INDIA

CIVIL ORIGINAL JURISDICTION

W.P. (CRL.) NO.296 OF 2020

IN THE MATTER OF: -

SATYAMA DUBEY & ORS.

...

PETITIONERS

VERSUS

UNION OF INDIA & ORS.

...

RESPONDENTS

AFFIDAVIT

I, Harikiran M., aged 37 years, S/o Muraleedharan, the State President of Munnokka Samudaya Samrakshana Munnani, having registered office at "Samridhi", Room No.24, 2nd Floor, A.M. complex, Cherooty Road, Kozhikode, Kerala- 673001, presently at New Delhi, do hereby on solemn affirmation state as under: -

1. That I am the State President of the Applicant organization in the above-mentioned matter hence fully conversant with the facts of the case, as such competent to swear this affidavit on behalf of the Applicant organization.
2. That the facts stated in the accompanying IA from Page No.1 to 16, are true and correct to my knowledge and belief.



PRESIDENT

DEPONENT

VERIFICATION

Verified at New Delhi on this day 13th of October, 2020 that the contents of the paragraphs of my above affidavit are true and correct to my knowledge and belief, no part of it is false nor has any material fact been concealed therefrom.



PRESIDENT

DEPONENT

IN THE SUPREME COURT OF INDIA

CRIMINAL ORIGINAL JURISDICTION

CRL.M.P.No. OF 2020

IN

WRIT PETITION (CRIMINAL) No. 296 OF 2020

IN THE MATTER OF:

SATYAMA DUBEY & ORS. PETITIONERS

VERSUS

UNION OF INDIA & ORS. RESPONDENTS

AND IN THE MATTER OF:

MUNNOKA SAMUDAYA SAMRAKSHANA MUNNANI..... APPLICANT/

INTERVENOR

APPLICATION FOR EXEMPTION FROM FILING NOTARIZED

AFFIDAVIT

TO

THE HON'BLE CHIEF JUSTICE OF INDIA

AND HIS COMPANION JUSTICES OF THE

SUPREME COURT OF INDIA

THE HUMBLE APPLICATION OF

THE APPLICANTS ABOVE NAMED

MOST RESPECTFULLY SHOWEH:

1. It is humbly submitted that the Applicant organization namely Munnoka Samudaya Samrakshana Munnani are not in a position

to get the Affidavit notarized in IA filed in the Writ Petition (Crl.) No.296/2020 owing to COVID-19 pandemic spread.

2. That in the interest of justice present IA may be entertained without filing notarized affidavit.

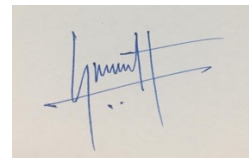
PRAYER

It is, therefore, most respectfully prayed that this Hon'ble Court be pleased to:

- i. Exempt the Applicant organization from filing notarized affidavit in the above-mentioned IA;
- ii. Pass any other order (s) as may be deemed fit in the facts and circumstances of this case.

AND YOUR APPLICANT, AS IN DUTY BOUND SHALL EVER PRAY.

FILED BY:

A handwritten signature in blue ink, appearing to read 'Suvidutt M.S.', is written over a light blue grid background.

SUVIDUTT M.S.

ADVOCATE FOR APPLICANT

Drawn on: 12.10.2020

Filed on: 14.10.2020

IN THE SUPREME COURT OF INDIA**CRIMINAL ORIGINAL JURISDICTION**

W.P. (CRL.) NO.296 OF 2020

IN THE MATTER OF: -

SATYAMA DUBEY & ORS. ... PETITIONERS

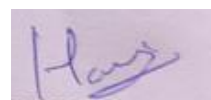
VERSUS

UNION OF INDIA & ORS. ... RESPONDENTS

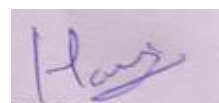
AFFIDAVIT

I, Harikiran M., aged 37 years, S/o Muraleedharan, the State President of Munnokka Samudaya Samrakshana Munnani, having registered office at "Samridhi", Room No.24, 2nd Floor, A.M. complex, Cherooty Road, Kozhikode, Kerala- 673001, presently at New Delhi, do hereby on solemn affirmation state as under: -

1. That I am the State President of the Applicant organization in the above-mentioned IA hence fully conversant with the facts of the case, as such competent to swear this affidavit on behalf of the Applicant organization;
2. That the facts stated in the accompanying IA from Page No.18 to 19, are true and correct to my knowledge and belief.

**DEPONENT****VERIFICATION**

Verified at New Delhi on this day 13th of October, 2020 that the contents of the paragraphs of my above affidavit are true and correct to my knowledge and belief, no part of it is false nor has any material fact been concealed therefrom.

**DEPONENT**

ITEM NO.8 Court 1 (Video Conferencing)

SECTION PIL-W

S U P R E M E C O U R T O F I N D I A
RECORD OF PROCEEDINGSWrit Petition(s)(Criminal) No(s). 296/2020

SATYAMA DUBEY & ORS.

Petitioner(s)

VERSUS

UNION OF INDIA & ORS.
(FOR ADMISSION)

Respondent(s)

Date : 06-10-2020 This petition was called on for hearing today.

CORAM :

HON'BLE THE CHIEF JUSTICE
HON'BLE MR. JUSTICE A.S. BOPANNA
HON'BLE MR. JUSTICE V. RAMASUBRAMANIANFor Petitioner(s) Mr. Pradeep Kumar Yadav, Advocate
Mr. Abhay Singh Yadav, Advocate
Mr. Gopal Singh, Advocate
Mr. Sanjeev Malhotra AORFor Respondent(s) Mr. Tushar Mehta, SG
Mr. K.M. Nataraj, ASG
Mr. Rajat Nair, Adv.
Mr. Shadab Khan, Adv.
Ms. Divya Srivastava, Adv.
Mr. Arvind Kumar Sharma, Adv.
Ms. Garima Prashad, AORMs. Shobha Gupta, Adv.
Ms. Prachi Apte, Adv.Ms. Indira Jaisingh, Sr Adv.
Ms. Kirti Singh, Advocate
Ms. Nandita Rao, Advocate
Ms. Iti Pandey, Advocate
Ms. waty Singh Malik, Advocate
Ms. Ekta Kapil, Advocate
Ms. Pooja Saigal, Advocate
Ms. Sanjoli Mehrotra, Advocate
Ms. Kaveeta Wadia, Advocate
Ms. Anshika Sood, Advocate
Ms. Jyoti Babbar, Advocate
Ms. Anjali Sharma, Advocate
Ms. Shreya Agrawal, Advocate
Ms. Anasuya Chowdhary, Advocate
Ms. Kritika Gupta, Advocate

Ms. Megha Katheria, Advocate
Ms. Atishree Sood, Advocate
Ms. Saumya Tandon, Advocate
Ms. Geetika Panwar, Advocate
Ms. Anubha Rastogi, Advocate
Mr. Saurabh Kirpal, Advocate
Mr. Akshay Makhija, Advocate
Mr. Gaurav Sarin, Advocate
Mr. Vineet Jhanji, Advocate
Ms. Sonia Mathur, Advocate
Ms. Ruksana Chowdhary, Advocate
Ms. Arundhati Katju, Advocate
Ms. Purnima Malik, Advocate
Ms. Daisy Hannah, Advocate
S. Sagar, Advocate
Mr. Sahil Modi, Advocate
Mr. Vivek Suri, Advocate
Ms. Sonam Gupta, Advocate
Ms. Silky Wadhwa, Advocate
Mr. Rahul Chouhan, Advocate
Ms. Guninder Kaur Gill, Advocate
Mr. Manu Yadav, Advocate
Ms. Apporva Pandey, Advocate
Ms. Sonam Anand, Advocate
Mr. Sanjeev Mahajan, Advocate
Ms. Pooja Dhar, Advocate
Mr. Iram Majid Advocate
Ms. Aditi Gupta, Advocate
Ms. Anuradha Dutt, Advocate
Ms. Kriti Kakkar, Advocate
Ms. Malavika Rajkotia, Advocate
Ms. Zeba Khair, Advocate
Ms. Sangeeta Bharti, Advocate
Mr. R.R. David, Advocate
Warisha Farasat, Advocate
Ms. Shweta Kapoor, Advocate
Ms. Kajal Chandra, Advocate
Ms. Shalini Sati Prasad, Advocate
Ms. Tanvi Asthana, Advocate
Mr. Surya Rajappan, Advocate
Ms. Nidhi Mohan Parashar, Advocate
Ms. Manali Singhal, Advocate
Ms. Prachi Dutta, Advocate
Tarannum Cheema, Advocate
Mr. Darpan Wadhwa, Advocate
Mr. Ashish Dholakia, Advocate
Mr. Abhimanyu Mahajan, Advocate
Mr. Prosenjeet Bannerjee, Advocate
Tahira Karanjawala, Advocate
Ms. Menaka Guruswamy, Advocate

Miriam Fozia Rahman, Advocate
Ms. Amita Singh Kalkal, Advocate
Mr. Rohit Kaul, Advocate
Ms. Nandita Chauhan, Advocate
Mr. Shashank Agarwal, Advocate
Mr. Abhimanshu Dhyani, Advocate
Ms. Ruby Singh Ahuja, Advocate
Ms. Niharika Karanjawala, Advocate
Mr. Satyam Chaturvedi, Advocate
Ms. Ritu Raj Srivastava, Advocate
Mr. Virinder Pal Singh Sandhu, Advocate
Mr. Jatin Mongia, Advocate
Mr. Kashyap Guddi Patti, Advocate
Ms. Beena Pandey, Advocate
Ms. Haripriya Padmanabhan, Advocate
Mr. Shadab Husain Khan, Advocate
Ms. Ritu Bhalla, Advocate
Firdaus Moosa, Advocate
Shahrukh Alam, Advocate
Mrinalini Sen, Advocate
Jhum Jhum Sarkar, Advocate
Amita Gupta, Advocate
Aathira Pillai, Advocate
Satakshi Sood, Advocate
Ms. Naomi Chandra, Advocate
Ms. Deepika Pokharia, Advocate
Ms. Kiran Kalra, Advocate
Ms. Prachi V. Sharma, Advocate
Ms. Neha Dhir, Advocate
Ms. Neha Pandey, Advocate
Ms. Suruchi Suri, Advocate
Anupam Sanghi, Advocate
Ms. Rea Bhalla, Advocate
Mahjabeen, Advocate
Satvik Varma, Advocate
Ila Kapoor, Advocate
Charul Sarin, Advocate
Mr. Viraj Datar, Advocate
Ms. Nandini Gore, Advocate
Ms. Shreya Singhal, Advocate
Fozia Ahmed, Advocate
Ms. Ruchi Singh, Advocate
Ms. Surabhi Agarwal, Advocate
Ms. Sonam Anand, Advocate
Mr. Aashneet Singh, Advocate
Mr. Karan Seth, Advocate
Mr. Varun Kumar, Advocate
Ms. Aprajita Budhwar, Advocate
Ms. Rakshita Kachroo, Advocate
Bonita Singh, Advocate
Yogendra Misra, Advocate
Mr. Mridul Yadav, Advocate

Mr. Rajat Soni, Advocate
Ms. Ruchi Agnihotri, Advocate
Ms. Meghna Mishra, Advocate
Ms. Gurkirat Kaur, Advocate

UPON hearing the counsel the Court made the following
O R D E R

Issue notice returnable next week.

List this matter along with the letter(s) received
from the learned counsel appearing in the instant matter.

(MADHU BALA)
AR-CUM-PS

(INDU KUMARI POKHRIYAL)
ASSISTANT REGISTRAR

True copy