

#SAHABZADA YAQUB KHAN

A Soldier of Principle
and Conviction

Yahya Khan pushed for a military crackdown on Bengali activists and civilians, Yaqub Khan refused to comply.



Mohammad Yaqub Khan with British officers in May of 1879.

In the complex and often turbulent history of South Asia, few military figures have stood out for their principled stance as clearly as Lieutenant General Sahabzada Yaqub Khan. A seasoned soldier, diplomat, and thinker, Yaqub Khan's decision to stay with Pakistan after the Partition of British India and his later resignation in protest against military action in East Pakistan remain defining moments of moral clarity in a time marked by crisis and conflict.



Choosing Pakistan After Partition

Born in 1920 into the royal family of Rampur in British India, Sahabzada Yaqub Khan was commissioned into the British Indian Army during World War II. He saw combat in North Africa and Europe, gaining reputation as a capable and cultured officer. At the time of the 1947 Partition, he was serving as an officer in the British Indian Army.

When the subcontinent was divided into India and

Pakistan, Yaqub Khan chose to join the Pakistan Army, becoming one of the early senior officers in the nascent military establishment. His decision to side with Pakistan was influenced by a deep belief in the country's potential and a sense of duty to help shape its future. He quickly rose through the ranks, serving in key command positions and becoming aide-de-camp to Pakistan's founder, Muhammad Ali Jinnah.

The East Pakistan Crisis and a Conscientious Stand

By 1971, Yaqub Khan was the Commander of the Eastern Command and also served as Governor of East Pakistan. In the lead-up to the Bangladesh Liberation War, political tensions in East Pakistan had escalated due to long-standing grievances among the Bengali population, primarily concerning political representation and economic disparity.

Unlike many in the military high command, Yaqub Khan sought a political solution rather than military suppression. He recognized the legitimacy of Bengali demands and the risks of using force to quell dissent.

Legacy of Integrity

Sahabzada Yaqub Khan's refusal to partake in the military action in East Pakistan remains one of the few acts of open dissent within the top echelons of the Pakistani military at the time. In an institution where loyalty and obedience were paramount, his choice demonstrated moral courage and foresight. After leaving active military service, Yaqub

Khan transitioned into a highly respected diplomatic career, serving as Pakistan's ambassador to the United States, France, and the Soviet Union. He later became Pakistan's Foreign Minister during critical moments in the 1980s and 1990s, playing a key role in managing regional tensions and Pakistan's foreign policy during the Afghan-Soviet War.

Conclusion

In a history often dominated by ambition and militarism, Sahabzada Yaqub Khan stands as a rare example of a soldier who chose conscience over command. His decision to join Pakistan at Partition was an act of faith in a new nation. His resignation in 1971 was an act of

integrity, an acknowledgment that power must be tempered by principle. Even decades later, his actions continue to be studied as a model of ethical leadership, reminding us that in moments of national crisis, the courage to say 'no' can sometimes be more powerful than the will to obey.

The World looks on...



Are We Complicit?
By Macklemore, American rapper



I didn't wanna be labelled Anti Semitic
I didn't wanna to get cancelled
I didn't wanna lose my career and fans
I didn't wanna offend anyone

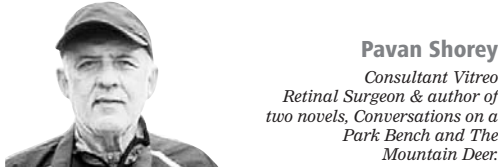
But at a certain point
I couldn't believe those voices anymore
My heart had enough cracks in it
The light of Palestinian struggle and unwavering faith
Cracked it open
I was experiencing what happens when
The internal pain from being silent
Outweighs the risk of speaking up
in moments of injustice

And once you see it
You cannot unsee it
Once you learn the real history
You cannot unlearn it

Once you get past the media and the White House focussing solely on October 7th
And you begin to look at October 6th, 5th, 4th
And the last 75 years before
Of oppression and displacement
That's when the truth opens up

And once you look under the hood
Our government and leaders are bought
and paid by the Israeli lobby
You can't look at your so called democracy the same way
Once you understand that
Our tax dollars are funding a genocide
A genocide we are watching in real time
In the palm of our hands

I believe it is our moral obligation
To adamantly protest
the atrocities we are witnessing
and funding
Or we are complicit



Pavan Shorey
Consultant Vitreo Retinal Surgeon & author of two novels, Conversations on a Park Bench and The Mountain Deer.

Gaza Hunger Games



How does one starve a nation
How does one let babies die hungry
How do thousands descend on meagre supplies
And only the strongest get hold of food
Ask Israel
It is their Gaza Hunger games

How do you make a sham of food aid
How do you engineer a famine
Airdrop small packets of food
And say they were looted by Hamas
Ask Israel
It is their Gaza Hunger games

How are the departing crowds
Of this food distribution
Shot at by live ammunition
Shot by machine guns of the IDF
Felled hungry beings, no medical aid forthcoming
Ask Israel
It is their Gaza Hunger games

How are the Palestinians called sub humans
While the IDF soldiers merrily shoot at unarmed crowds
Make videos of their orchestrated killings
Ask Israel
It is their Gaza Hunger games

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The Gaza war will complete two years in October this year. The reduction of Gaza into an apocalyptic rubble, the deprivation of the entire population of shelter, food and water, and the wanton killing of innocent civilians qualifies it as a Genocide. Israel has not stopped

I am going to Allah
I will tell him everything



A dying girl sobs:
I lost my parents
I lost my brothers and sisters
Now it is my turn
I am going to Allah
I will tell him everything

Bury me besides my father and mother
I want to be buried here in Palestine
I will tell Allah, how they killed children
I will tell Allah, how they bombed our tents
I will tell Allah, how they starved us
I will be with Allah
I will tell him everything

I was clutching a loaf of bread
They opened fire
I was hit and the loaf of bread fell with me
It was eagerly grabbed by another kid
He looked at my bleeding chest
Go to Allah
Tell him everything

As my life ebbs
I ask this world
Why did you let this happen
Why did you let women and children be killed
You people of the world have blood on your hands
I am going to Allah
I will tell him everything

Celebrating the Voices Behind Poetry

Observed on August 21, Poet's Day celebrates the art and influence of poetry across cultures and generations. It honours poets, past and present, whose words capture emotions, tell stories, and inspire reflection. Poetry has long served as a powerful form of expression, offering comfort, challenging ideas, and preserving history. Even in the modern era of rapid communication, verses continue to connect people to deeper thoughts and shared human experiences. Poet's Day encourages individuals to read, write, or share poetry, fostering appreciation for this literary tradition that transforms simple language into lasting works of art.



#REQUIEM

there, it is inflicting starvation on the Palestinians. It has the approval of not just the far right but a majority of Israeli society (82-91%).

This ethnic cleansing came about because Israel operates with

impunity, with utter disregard for international laws. After the Nazi Holocaust, the West said, 'NEVER AGAIN!' Did it apply only to the White races? The strategy of the Nazis in dehumanising Jews is now

applied to the Palestinians. The world is silent, the Arab monarchies are silent but the disgust of this Genocide playing on our mobiles will bring hatred for the Jews in Israel for decades to come. The Jews all over the world are not safe anymore. The children who survived this Holocaust will not forget and Israel will have to face terrorism and wars for years to come.

We shall remain here:
A Palestinian song



Despite the pain of losing loved ones
Despite seeing the ruins of our homes as far as the gaze goes
Despite the maiming and killing of women and children
We shall remain here

We shall remain here
So that we do not forget
This painful chapter in our life
We shall remain here
And sing songs to remember our loved ones

This massacre, this killing of innocents
Will be etched in our souls
'Till we die
We as people will rise from the rubble
To build our nation again
Truly the best nation among nations

Our homeland, Our homeland
We are one with you
We will celebrate a free Palestine!
A free Palestine!
We will always remain here

rajeshsharma1049@gmail.com

#WONDER

The Return of
the Lotus

Wular Lake blooms Pink again
after three decades!



In a remarkable ecological revival, Wular Lake in Jammu and Kashmir has witnessed the return of the lotus flower (Nelumbo nucifera) after more than three decades of absence. The reappearance of the lotus, locally known as nadru, has brought renewed hope, cultural pride, and economic promise to the people of Kashmir, particularly those living near the lake in Bandipora district.

Wular Lake, one of Asia's largest freshwater bodies, once supported a rich biodiversity and sustained traditional livelihoods through fishing, fodder collection, and the harvesting of lotus stems. However, in 1992, devastating floods choked the lakebed with millions of tons of silt, burying the aquatic vegetation beneath layers of sediment. Among the worst casualties was the lotus, a plant that had for generations provided food, income, and a sense of identity for the people of the region.

For over thirty years, the lake lay silent, its surface increasingly overrun by weeds and pollution, and its cultural connection with the community gradually weakening. Many locals believed that the lotus was lost forever. "We thought we had lost God's gift," said an elderly resident from Bandipora, reflecting on the

flower's sudden disappearance. The recent resurgence, however, is not accidental. It is the outcome of a massive restoration project undertaken over the past few years by local authorities, environmental experts, and conservation groups. A large-scale desilting operation was launched to revive the lake's ecosystem. Cutter suction dredgers were deployed to remove nearly 80 lakh cubic meters of silt, clearing approximately four to five square kilometers of lakebed. As the sludge was peeled back, something extraordinary happened: the long-dormant lotus rhizomes, buried since 1992, began to respond.

What followed can only be described as a natural miracle. Exposed to sunlight and clean water for the first time in decades, the rhizomes began to sprout. Simultaneously, environmental groups initiated seed-sowing campaigns to encourage further growth. By the summer of 2025, entire sections of the lake were once again dotted with the iconic pink flowers that had been absent for a generation.

The return of the lotus is not only an ecological milestone but also a socio-economic one. Nadru harvesting has traditionally provided income to hundreds of families in the region. For years, these families had been forced to seek

alternative livelihoods. Now, with the plant's resurgence, a familiar trade has returned to life. Harvested lotus stems have already begun to appear in local markets, reviving a once-fading tradition.

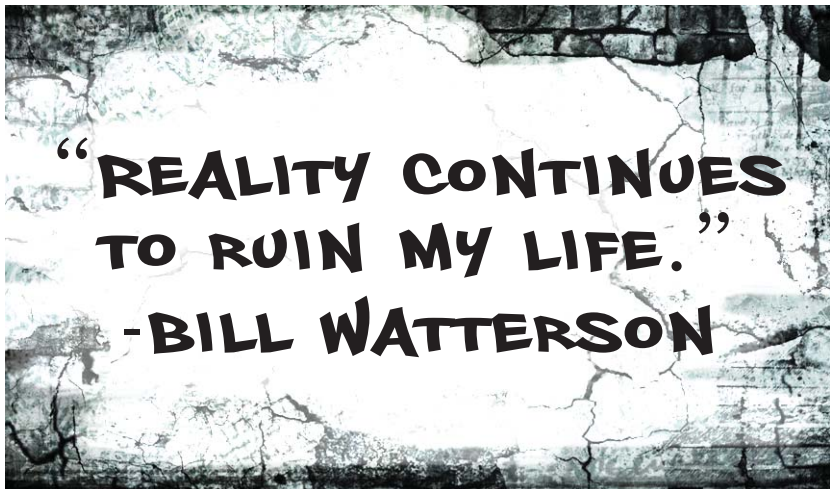
Culturally, the significance of the lotus goes far beyond commerce. In Kashmiri cuisine, it occupies a cherished place in dishes such as Nadru Yakhni, a yogurt-based curry, and Nadru Monji, a deep-fried delicacy. The plant is not only an ingredient but a cultural symbol of purity, endurance, and connection to nature. Its return has brought a wave of joy and nostalgia, particularly among older generations who remember a time when Wular Lake was alive with pink blooms.

Environmentally, the lotus bloom is a sign of broader ecosystem recovery. The improved water conditions have attracted migratory birds once again, restoring a balance that had been missing for years. The return of species like grebes and mallards indicates that the lake's biodiversity is slowly rebounding, offering a hopeful glimpse into the future. Yet, despite this encouraging development, Wular Lake remains vulnerable. The threats that once buried its life, pollution, encroachment, unregulated tourism, and developmental pressure, still persist. Conservationists warn that unless protective measures are consistently enforced and local communities are actively involved in stewardship, the lake's fragile revival could be short-lived.

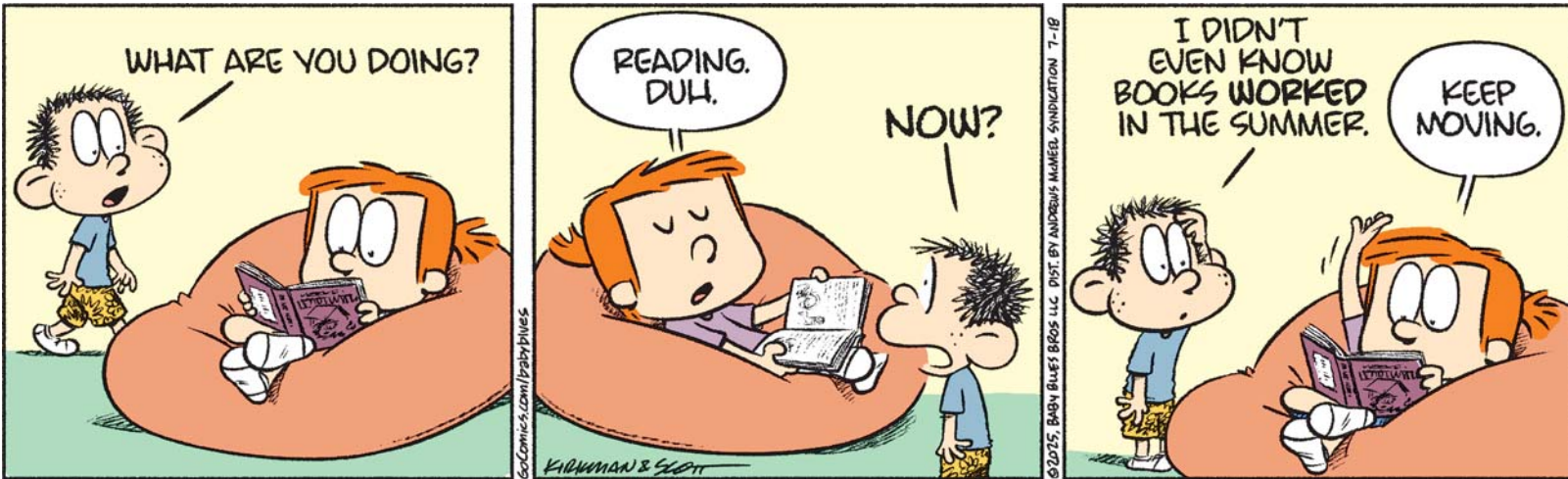
Nevertheless, for now, the bloom of the lotus in Wular Lake stands as a powerful symbol. It represents the resilience of nature, the impact of focused environmental action, and the enduring link between people and their environment. In a region often marked by turbulence, the soft pink petals floating on Wular's surface offer a rare and poignant image of healing and renewal.



THE WALL



BABY BLUES



By Rick Kirkman & Jerry Scott

ZITS



By Jerry Scott & Jim Borgman