

کرپشن یا بد عنوانی صرف رشوت اور عین کا نام نہیں۔ اپنے عہد اور اعتماد کو توڑنا یا مالی اور مادی معاملات کے ضابطوں کی خلاف ورزی بھی بد عنوانی کی شکلیں ہیں۔ ذاتی یا دنیاوی مطلب نکالنے کے لئے کسی مقدس نام کو استعمال کرنا بھی بد عنوانی ہے۔

کرپشن ایک ایسا مرض ہے جو چھوت کی طرح پھیلتا ہے اور معاشرے کو کھاجاتا ہے۔ ہم سب جانتے ہیں کہ اس موقی مرض نے ہماری سماجی، سیاسی اور روحانی زندگی کو تباہ کر کے رکھ دیا ہے۔

کرپشن آکاس بیل کی طرح سے ہے یعنی وہ زرد بیل جو درختوں کو جکڑ کر ان کی زندگی چوس لیتی ہے۔ یہ ایک ایسی لعنت ہے کہ اگر ایک باریہ کسی معاشرہ پر آگرے تو ایک شاخ سے اگلی اور اگلی شاخ کو جکڑتی چلی جاتی ہے حتیٰ کہ زرد ویرانی کے سوا کچھ باقی نہیں رہتا۔ یہاں تک کہ معاشرہ کی اخلاقی صحت کے محافظہ مذہبی اور تعلیمی ادارے بھی اس کا شکار ہو جاتے ہیں۔

کسی برائی کے خلاف جدوجہد کا انحصار معاشرہ کے اخلاقی معیاروں پر ہوتا ہے۔ اہمیت اس بات کی ہوتی ہے کہ ہم کس بات کو رد اور کس کو قبول کرتے ہیں۔ بد عنوانی کے رویوں کے ساتھ بد عنوانی کا مقابلہ ممکن نہیں۔ کوئی نگران اگر خود بددیانت ہو تو لوٹ میں اپنا حصہ مانگ کر کرپشن میں معاونت کرتا ہے جس سے برپادی کا عمل اور گہرا ہو جاتا ہے۔

مسلح افواج اور عدلیہ جنہیں معاشرہ اپنا خون پلا کر پالتا ہے تاکہ یہ مدافعتی نظام بن کر اسکی حفاظت کریں، وہ خود حملہ آور لٹیرے کے ساتھ مل جاتے ہیں۔ یوں جسم کے یہ دفاعی خلیے باہر سے آنے والے حملہ آور کا مقابلہ کرنے کی بجائے اپنے جسم پر حملہ کر دیتے ہیں، جس کی حفاظت کے لئے ان کو مامور کیا گیا تھا۔

ہمارا معاملہ یوں ہے کہ کرپشن کسی جزواں بچے کی طرح پاکستان کے بہتے ہی ساتھ آگئی تھی۔ وہ لوگ جو آج معاشرہ میں امتیازی حیثیت کے مالک ہیں، پاکستان کے ابتدائی دنوں کی تاریخ کو بڑی احتیاط سے چھپاتے ہیں۔ یہ لوگ کرپشن کے خلاف تقریریں تو کرتے ہیں لیکن کرپشن کی وجوہات اور پیدائش پر بات نہیں کرتے۔ یہ پاکستان کی ابتدائی تاریخ کا وہ افسوس ناک باب ہے جس میں ہماری کرپشن، موقع پرستی، مذہبی بلیک میل اور بے حسی کی جڑیں چھپی ہیں۔

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Table of Contents Urdu Essays On Different Topics

1. Understanding the eBook Urdu Essays On Different Topics
 - The Rise of Digital Reading Urdu Essays On Different Topics
 - Advantages of eBooks Over Traditional Books
2. Identifying Urdu Essays On Different Topics
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Urdu Essays On Different Topics
 - User-Friendly Interface
4. Exploring eBook Recommendations from Urdu Essays On Different Topics
 - Personalized Recommendations
 - Urdu Essays On Different Topics User Reviews and Ratings
 - Urdu Essays On Different Topics and Bestseller Lists
5. Accessing Urdu Essays On Different Topics Free and Paid eBooks
 - Urdu Essays On Different Topics Public Domain eBooks
 - Urdu Essays On Different Topics eBook Subscription Services
 - Urdu Essays On Different Topics Budget-Friendly Options
6. Navigating Urdu Essays On Different Topics eBook Formats
 - ePub, PDF, MOBI, and More
 - Urdu Essays On Different Topics Compatibility with Devices
 - Urdu Essays On Different Topics Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Urdu Essays On Different Topics
 - Highlighting and Note-Taking Urdu Essays On Different Topics
 - Interactive Elements Urdu Essays On Different Topics
8. Staying Engaged with Urdu Essays On Different Topics

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Urdu Essays On Different Topics
- 9. Balancing eBooks and Physical Books Urdu Essays On Different Topics
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Urdu Essays On Different Topics
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Urdu Essays On Different Topics
 - Setting Reading Goals Urdu Essays On Different Topics
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Urdu Essays On Different Topics
 - Fact-Checking eBook Content of Urdu Essays On Different Topics
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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