

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 موذی 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 محافظ 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 جڑواں بچے کی طرح پاکستان کے بچتے 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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