

2 Ekta ki pokar à Waqt

Sadion pehle log heere, jawaherat, sona aur chandi ko sabh se mehnga samajhte the. Biswi sadhi mein petrolium khad, jesko kala sona bhi kaha jata hai, sabh se mehnga aur ehm samjha jata tha. Leken aaj ke zamane mein, sabh se arzeshmand aur mehnga, WAQT ya samae hai.

Waqt ke pani ki tarha kahi pehloo hote hai. Pani se zindagi milti hai, waqt se zindagi aage badti hai aur takmil hoti hai. Pani kayi qesam ka hota hai aur usse alag alag tariqon se estemal kiya jata hai. Samunder ke pani se badel bante hai, aur us mein bade jahaz safar karte hai. Lekin peene, dhone aur kheti ke liye, jheel aur nadhi ka pani estemal hota hai. Wesahi har cheez aur kam ka alag alag waqt hota hai.

Jagne ke samae sona aur sone ke samae jagna thik nahi hai. Kisan zameen ko tayar karta hai, anaj ka dana bijhta hai, to barash aur pani ki us ko zaroorat hoti hai. Jab fasal katne ka waqt ho aur barash aajaye to fasal kharab hojati hai. Mesal ke taur par, dekhen to, Afghanistan mein logon ki maasherati aur samajhik halat socialism ke liye tayar nahi thi. 95% log shah ko khuda ka saya mante the, aur zabardasti inqelab kiya gaya, jiska natija ham aaj tak dekh rahen hai.

Bilkul aise hi humari verband se kuch log wo chahte hai jo ham chahte huwe bhi nahi kar sakte, kyon ke log aur samaj us halat mein nahi hai. Dr. Danish agar, saal pehle Kabul ja kar, Hindu, Sikh logon ke halat par report banata to aaj wo report porani ho gayi hoti aur uska kuch faida nahi rehta.

Bahar mein haryali hoti hai, phool khilte hai, to garmion me khane ko anaj, sabzi aur phal nikalte hai. Baraf pighalti hai, jis se nadhian banti hai. Patjad mein zameen aur kheton ko khaad milti hai aur sardion mein phir barash aur baraf zameen aur pahadon par barasti hai. Ye umid karna ke ek zameen char bar saal mein fasal de, ya garmion mein baraf aur sardion mein haryali ho, moumkin nahi hota.

Bacha naun mahine maa ke garabh mein rehta hai. Koyi bhi ye nahi manta ke har panch mahinon mein ek bacha janam le. Bacha janam leta hai, bada ho kar school jata hai, likhta padta hai, jawan ho kar

apni aur apne gharwalon ke liye achhi zindagi ka sadhan banata hai.
Budapa aata hai aur sabh kuch kisi aur ke
liye chod kar chala jata hai.

Nadhi bahe aur pani jaye	jata pani phir nahi aaye
Sote sari umar gawayi	ghdi gayi phir hath na aayi
Ab pachtane se kya hoga	jo beeja wo bona hoga

Pani ka dusra pehlo nadhi ki tarha hota hai, jo niche ki taraf behta hai, jata rehta hai, jata rehta hai, uper kabhi nahi aata. Waqt bhi aage jata hai, aage jata hai, aur gaya waqt phir hath nahi aata. Har qisam pani, baresh, nadhi, jheel apni jagah par zaroori hota hai. Isi tarha zindagi ke har lamhe ki bhi khas ahmyat hoti hai. Insaan ko chahyae ke waqt ki ehmiyat ko samjhe. Sabh se ehm zindagi mein jawani ka waqt hota hai, jis mein wo teen asal ya hathyar (Fiker, Haath, aur Zaban), jo baghwan ne aadmi ko diye hai, achhi tarha kam karte hai. Fikar achhi tarha kam karta hai, to achhe aur bore ki tameez peda hoti hai. Sharir taqatmand hojata hai, to haath pauw kam karne layeq ban jate hai. Samajh aur school se aadmi bahot kuch seekh jata hai. Zaban aur baat chit se takalom kar sakta hai, dost bana sakta hai aur, apni samajh doosron ke sath bant sakta hai. Ager in hathyaron ko lazmi waqt aur jagah par estemal kiya jaye to Insaan na siraf apni, balke apni family aur samajh ko bhi taraqi aur peshraft ka rasta dekha sakta hai.

Bachpen mein khel kood aur padne ka samae hota hai. Kahi mulkon mein is umar mein kam karne ki ejazat nahi hoti, aur school na jana qanoon ke khilaf hota hai. Baghwan Shri Ram ne bhi is umar mein shiksha prapat ki thi. Jab Insaan ke kam karne aur, smajhne ka waqt hota hai, agar wo waqt yoon hi barbad kiya jaye, to wo apne bodape ka kiya intezam kar payega. Jab haath pauw kamzor hojate hai, demagh thik kam nahi kar sakta aur, us waqt us ko kam karne ki zaroorat pade to, kitna mushkil hota hai;

Bachpan bita, gayi jawaani	waqt bitaya, hai haerani
Na kuch sikha, na kuch paya	kab jane budapa aaya
Ab pachhtane se kya hoga	jo beeja wo bona hoga

Gulshan mein jab bulbul gaye	patjhar usko yaad na aaye
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Kisi aur ka dosh nahi hai
Ghar sansar ko khona hoga

mast huwa mujhe hosh nahi hai
jo bija wo bona hoga

Aesi hi mushkil ka samna ab Verbnd ko karna pad raha hai. Kahi salon se hamare logon ne Germany aur dusre mulkon mein, mandir aur societian banayi hai, aur shayad har kisi ne bhi apne tariqe se samajh sudharne ki koshish ki hogi. Lekin agar ral mil kar aur samae par koshish ki jati to kitna acha hota?

Qarib panch saal pehle sari vereino ne mil kar Verband banayi. Agar, Afghanistan mein hi aisa silsila hota to ham aaj kitne aage hote? Kahi logon ka ye manna hai ke Verband jitna chahyae, aur jis tariqae se zaroori hai, utna samajh ke liye nahi kar rahi hai. Ham is bat ko mante hai, aur isi liye ilteja karte hai, ke aawo, akathe ho kar apni samajhik mushkelon ko hal karen. Ye thik hai ke har kisi ke kam karne ka tariqa aur andaz mokhtalef hai, aur doosre ke tehte nazar unhe kam karna pasand nahi hai. Leken jab tak ham choti choti baton ko nazar andaz kar ke aur aapsi mashware ke sath apne nazaryati ekhtelafat ko hal nahi karte, aur akathe mil kar kam nahi karte, tab tak samajhik sudhar mein dhiraj, aahestagi aur mushkil ka samna karna pade ga, aur waqt beeta jaye ga. Yehi hai hamari Ekta ki pukar.

Gianchand Kapoor



Kabul-Bazar