

**Dari transcript:**

**زنان بیوه**

**فاطمه گیلانی:** منطقه ما به عموم، و افغانستان به خصوص، در حصه ظلم به یک زن بیوه مشهور است. متأسفانه یک حصه زیادش هم حقیقت است. عنعنه های قبل از اسلام، حقوق یک زن بیوه را بسیار گنگ نگهداشته و یا اینکه به یک نظر بسیار منفی راجع به او داشته. هیچ وقت اگر ما تکیه کنیم به دین خود و ببینیم که، آگه تکیه کنیم به دین خود و ببینیم که اصول دین ما به ما چی میگه، ای کار به ما بسیار آسان است. انسانیت خودش کافی است که یک زنه آدم که شوهر خود از دست داده دسر ازو رحم کنه، اما دین ما اینجه علنی بر سر ازی یعنی نظر داده. یک زن بیوه، یک زن آزاد است. میتانه که زندگی خود هر جای همرا ی هر کسی که میخوایه ادامه بته. آگه خودش انتخاب میخوایه بکنه که به خانواده شوهر خود باشه یا به خانواده پدر خود باشه یا بری خود آزاد زندگی کنه. اکثر مردم فراموش می کنن که زن اول پیغامبر ما، حضرت محمد (ص) یک زن بیوه بود. حضرت خدیجه یک زن بیوه بود. و بعد از او هم به زندگی خود پیغامبر ما (ص) چندین زن بیوه دیگه ی ره به عقد نکاح خود در آورد. اما مهمتر ای استه که در وقت جوانی خود اولین باری که ازدواج کرد، با حضرت خدیجه (رض) او یک زن بیوه بود. از او خاطر ای خودش نشان میته، که وقتی پیغامبر ما اولین زن خوده، یک زن بیوه انتخاب می کنه، پس مقام یک زن بیوه یک مقام بالاست. اما متأسفانه دین های قبل از اسلام که در منطقه ما بوده و عنعنه های که در منطقه ما بوده، تمام حقوقه از زن بیوه می گیره. نه در حقوق قوانین ما، بلکه در حقوق عنعنوی ما در دهات، چون متأسفانه اونجه قوانین عنعنوی بسیار اونجه قویتر است تا قوانینی که در پایتخت ساخته شده و اینجه پیش میره. مثلاً میرانشه بریش نمیتن. مثلاً او ره مجبور به نکاح می کنن به کسی که خودشان بخواین چی در خانواده شان کسی که باشه، یا چی در بیرون از خانواده. یعنی پول می گیرن و ای زنه می تن. ای چیز هایت که مطلق مخالف دین اسلام است، مخالف انسانیت است. بسیار مهم است که ما یک راهی پیدا کنیم که ازی معضله بیرون شویم.

**English translation:**

Fatima Gilani<sup>1</sup>: Our region in general, and Afghanistan in particular, is known for atrocities towards widowed women. Unfortunately, some of the general perceptions are true. The pre-Islamic traditions have kept the rights of a widowed woman very vague or else had a very negative view towards her. If we depend on our religion and see that (she repeats the same phrase again), if we see what the principles of religion tell us, it is very easy work for us. A sense of humanity should be enough to create sympathy in someone for a woman who has lost her husband. Our religion has declared its view about it. A widowed woman is a free woman. She can continue her life wherever she wants, with whomever she desires. She can choose to live with her husband's family, or father's

<sup>1</sup> Fatima Gilani is head of Red Crescent organization of Afghanistan.

family or live freely by herself. Most people forget that the first wife of our prophet, Mohammad (PBUH) was a widowed woman. Hazrat Khadija was a widowed woman. After that too, in his life, our prophet married several other widowed women. But the most important thing is that in his youth when he married for the first time, it was with Hazrat Khadija, who was a widowed woman. This in itself indicates that when our Prophet chooses a widowed woman as his first wife, then the position of a widowed woman is very high. But, unfortunately, the pre-Islamic religions and traditions in our region take all these rights away from widowed women. This is not done in our legal laws, but in customary laws in villages, because, unfortunately, there (in villages), customary laws are much stronger than the laws made and implemented in the capital. For example, they don't give her inheritance to her. For example, they force her to marry somebody they (the husband's family members) want, either in their own family or outside. They take the money and give the woman. These things are totally against Islam. It is against humanity. It is very important that we find a way to get out of this problem.

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