

Local

Kuwait Heritage



KUWAIT: Children play on simple traditional rides that were set up in public squares such as the Safat Saure. (Source: A total of commemorative printed images to the Ministry of Information in the 1960s and 1970s. Researched by Mohammed Zakaria Abu El-Ella, Researcher in Heritage, the Ministry of Information)

LOYAC does charity despite COVID-19



KUWAIT: LOYAC launched its Ramadan Campaign by contributing in a number of humanitarian initiatives in Kuwait, Lebanon, Yemen and Jordan, during which it managed to carry on with its voluntary, empowering and training programs despite the difficult circumstances as a result of COVID-19 spread.

In this regard, LOYAC's general manager, Al-Bedaiwi said that the curfew posed a new challenge for LOYAC and its institutions, preventing its direct interaction with youth, adding that this challenge prompted LOYAC teams in Kuwait and the Arab world to opt to modern technology to resume their programs online. "For instance, LAPA and LOYAC participated in the 'Art Convoy' initiative in Kuwait by distributing a number of iPads to a huge number of children from families with limited income so that they can log on to special online programs and learn arts, crafts, sports, languages and

story reading taught by voluntary trainers," he explained, noting that more and more volunteers are still filing in their applications through LOYAC website. "LOYAC also opened for volunteers to work with civil defense teams under official supervision in addition to volunteers working with the Kuwait-Saudi Pharmaceutical Industries company," he added.

Further, Bedaiwi noted that LOYAC continued its 'Be Ready' initiative urging youth to make the best use of their time during curfew hours and organized 12 workshops and training courses for 112 young men and women from Kuwait and the Arab world to develop their skills. "In Lebanon, LOYAC volunteers distributed Ramadan aids to 130 needy families in Saïda and those in Al-Fa'our camp in the Beqa' area while taking all preventive measures to protect them from COVID-19. The same was done with 70 families in three Yemeni governorates," Bedaiwi said.

Scriptwriter talks 'normalization' in LAPA interview

KUWAIT: In continuation of Al-Sada program launched by LAPA on Instagram, LOYAC's chairperson Fare'a Al-Saqaf recently interviewed scriptwriter Iman Saeed and discussed with her various topics related to the curfew and Ramadan Drama works, namely the ones controversially tackling the issue of normalization with Israel. Responding to a question about the effect of coronavirus and the curfew on her life, Saeed stressed that she normally leads a kind of slow life and is so much a home-like person. "Therefore, there is not much difference to me except for some things that are becoming compulsory. However, I make use of the time reading, writing and listening to music," she explained, remarking that she writes less because the two works she wrote last year had depleted her energy and that she needs to stop writing from time to time for contemplation and reviewing what is going on around the world.

Saeed added that she had recently signed contracts for three episodes of a new series and that she now has a few drafts for social and political works. "I feel so accountable to my audience in terms of both technical and moral lesson issues. I do make some concessions due to drama market needs and agen-

das," Saeed added. Responding to a question about a Tweet she made criticizing what she described as community brainwashing concerning normalization with Israel through some drama works and series, Saeed expressed amazement about producing more than a series advocating the idea. "There is a huge difference between political normalization such as the case with Egypt and drama and social normalization," she underlined.

Saqaf also commented that Syrian actress Solaf Fawakherji had once played the role of a Jewish woman living in Damascus without appearing to be advocating normalization at the expense of Palestinians' and Arabs' rights.

"Jewish communities in the Arab region were never oppressed," Saeed pointed adding that on a visit to Damascus, she visited a Jewish neighborhood where Jewish doctors and merchants lived freely regardless of their religion. "The recent works are not innocent and come within certain policies although Israel itself strongly criticized the Egyptian sci-fi series 'THE END' talking about its defeat and disappearance," she warned.

Meanwhile, Saqqaf hailed the official attitude of Kuwait's ministry of information towards suspending the series 'UM HAROON' and reconfirmed Kuwait's commitment to the justice of the Palestinian cause.



Iman Saeed

Body and soul in Islam

By Hassan Twaha Bwambale

A human-being is made up of body and soul. Many verses of the Noble Quran allude to the fact that the soul is breathed into a fetus during the 15th week. Thus, the fetus stays with the soul, in its mother's womb, for six months (Quran 32: 7-9).

The body is regarded as a house for the soul. The soul departs it during sleep and returns when we wake up. When someone dies, the body becomes like a demolished house (Quran 39: 42). Sleep is essential for rest – among others – and death is imperative because it is a transformation from a temporal life to an everlasting one. Souls will be rejoined with the bodies on the Day of Judgment as they are rejoined with our bodies when we wake up from sleep (Quran 36: 51 – 52).

Indeed, Allah (the Almighty and Majestic) knows what is best for us and what is compatible with our natural dispositions, tendencies, abilities and needs. Whoever ignores the significance of striking a balance between our physical needs and spiritual ones, is deviant and will destabilize his life on earth and may cause incurable psychological and social diseases.

If we compare a human-being to a computer, then his body is like a computer itself, life like electricity, and the soul like software programs. So, with such complex softwares, the computer is different from other machines just like a human-being is different from other animals.

Allah (the Almighty and Majestic) described His righteous servants as: "Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah." [Surat An-Nur:37]. Even when involved in business, they do not forget spiritual and moral duties due to fear of the account before Allah in the Hereafter. Imagine the conduct of these businessmen with this kind of belief and moral character, and how life in its every aspect would be among such people. (See www.en.alukah.net)

Prophet Muhammad (peace be upon him) presented the most splendid examples and directives concerning the balance between spirituality and materialism. He (pbuh) would become extremely angry with those who opposed the inborn human nature and traditions of the prophets and messengers. Once, he heard that some people, out of keenness to worship Allah (the Almighty and Majestic) had taken an oath to refrain from sleep, marriage and food and drink. His position toward them was

strict determination to uphold the balance he had been charged to teach. Abu Juhafa (RA) narrated thus: "The Prophet (pbuh) made a bond of brotherhood between Salman and Abu Ad-Darda'a. Salman paid a visit to Abu Ad-Darda'a and found Um Ad-Darda'a dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother Abu Ad-Darda'a is not interested in (the luxuries of) this world." In the meantime Abu Ad-Darda'a came and prepared a meal for Salman. Salman requested him to eat (with him), but Abu Ad-Darda'a said, "I am fasting." Salman said, "I am not going to eat unless you eat." So, Abu Ad-Darda'a ate with him. When a part of the night had passed, Abu Ad-Darda'a got up (to offer the night prayer), but Salman told him to sleep and Abu Ad-Darda'a slept. After sometime Abu Ad-Darda'a again got up but Salman told him again to sleep. When it was the last hours of the night, Salman told him to get up then, and both of them offered the Tahajjud (late night optional) prayer. Salman told Abu Ad-Darda'a, "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give all their due rights." Abu Ad-Darda'a went to the Prophet (pbuh) and narrated the whole story. The Prophet (pbuh) said, "Salman has spoken the truth." (Al-Bukhari # 1, 968)

Despite unanimity about the dichotomous relationship between the body and the soul, the vast majority of the people focus more on the body at the expense of the soul. They eat good food, drink tasty beverages, and some undergo cosmetic surgery to look more beautiful or handsome, but very few make an effort for spiritual enlightenment. Allah (SWT) tells us what can be translated as: "And by the soul and Him who fashioned it, and informed it (with consciousness) of its wickedness and righteousness. Truly, whoever purifies it, succeeds. And truly, whoever defiles it, fails." (Ash-Shams 91: 7 – 9)

From the Islamic point of view, the religious man will be as active as the man of the world indeed, more active in his domestic and social life, which extends from the confines of the household to the market square, and even to international conferences (refer to Islamreligion.com).

● Courtesy of the TIES Center: The TIES Center is the social and educational hub for English Speaking Muslims in Kuwait and aims at empower Kuwait's expats through social and educational services that promote a positive and productive role in society, and to facilitate opportunities for intra- and interfaith interactions that promote social solidarity. For more information, you can contact TIES at Tel:25231015/6; Hotline:94079777; e-mail: info@tiescenter.net.