

Abdul-Aziz Al-Rasheed: The Life of The First Journalist in Kuwait

Anas Al-Rasheed

Dept. of Information, Faculty of Arts,
Kuwait University

Abstract

In examining the work and life of Abdul-Aziz Ahmad Al-Rasheed, one sees immediately that he had an innate ability to understand what was needed for social change for countries to grow. He was keenly aware of religion and its role in the home, but he also was aware that a country could not survive without education. For this reason, he went against the staid "old" scholars of the early 1900s when he advocated not only teaching women, but teaching more than religion.

The purpose of this paper is to examine the life and role Abdul-Aziz had in changing not only education but the press in the early times of Kuwait and the Gulf region.

The Al-Rasheed family was one of many that settled in Kuwait. They earned their living by pearl diving. I have chosen to write this history not about the family itself, but rather about my father's brother Abdul-Aziz Al-Rasheed. It should be noted that while many items in this history have been formally documented, just as many items have come from personal interviews, telephone conversations, and letters. To obtain, as well as confirm, information about my Uncle Abdul-Aziz was a major undertaking. It can best be described as putting together a 5,000-piece puzzle to get a full picture of his life, his undertaking, and what he strove to achieve. He was definitely ahead of his time, as delineated in his relentless mission to educate his fellow man. This is the type of story that one always reads about and wishes it could be true and, in this case, actually was.

Early History of Kuwait

Originally, the name Kuwait evolved from a group of settlers who chose this part of Arabia to be their place of settlement (Al-Rasheed 32). This was an uninhabited coastal region, situated at the northwest corner of the Arabian Gulf. To the north and west it shares a border with the Republic of Iraq, and to the south and southwest it now shares a border with the Kingdom of Saudi Arabia (Kamalipour 144). Kuwait, however, was not an ideal place for settlement because the region was not rich in natural resources.

Most of the mainland is a flat sandy desert, which slopes down from the extreme west of Shigaya and Salmi towards sea level in the east. Oil had not been discovered in Kuwait at that time; thus, the people depended on the sea and trade for survival (Kazan, 93). In fact, Kuwait was the prime place for pearl diving. Because the Kuwait mainland had no mountains, rivers or other natural features, it was used for a long time as a transit area for nomadic tribes and caravans. As a result, Kuwaitis traded with neighbouring countries as well as with the ports located in East Africa and South Asia.

Kuwait was referred to by the name "Qurain" or "Grane" in the early seventeenth century. The names "Qurain" or Kuwait are diminutive of the Arabic words "Qarn" and "Kout." Qarn is a high hill; Kout is a fortress. In the dialect of southern Iraq and the neighboring countries, "Kout" indicates a house built in the form of a fortress adjacent to water. The plural of Kout is "Akwat." This meaning evolved from Arabian Peninsula historians who employed this term when they referred to a number of castles in towns with forts and walls. Other historians report that Sheik Barrak Ibn Ghurair Al-Hamid, ruler of the Bani Khalid tribe, built Kuwait in Grane from 1669 to 1682. Since that time the city has been mostly referred to by the name "Kuwait," (Al-Rasheed 33).

Early Childhood of Abdul-Aziz Al-Rasheed

Abdul-Aziz Ahmad Al-Rasheed was born in Kuwait in 1887 (Al-Hejey 25). He was the second son of Ahmad Al-Rasheed, who moved to Kuwait as a young boy from Al-Zelfy, which is part of Saudi Arabia today. Abdul-Aziz had three brothers and six sisters. These ten children were from three wives that his father married over the years. This is an acceptable custom and practice in the Islamic religion. What is more, the whole family lived at the same house. Contrary to what people might believe, everybody got along fine.

The Al-Rasheed family would be considered a middle-class family. The family was very religious. Abdul-Aziz's father possessed a strong personality, was a hard worker, and was the type of person who was quick to lose his temper. This was found out very early at home. Abdul-Aziz's mother Hesa Al-Mosa was just the opposite of her husband Ahmad (Al-Rasheed M. Interview). She was soft-spoken, very caring, and loved people. While the children spent the day playing with each other, she would work with the other wives taking care of the children and the home. During the day, one could always find the household full of laughter and happiness. But this changed immediately when father Ahmad came home. Then, the house became dead silent.

Abdul-Aziz's life until age six was one of eating, playing, and sleeping. Life was simple and carefree. Once in a great while, Father would take him on the ship for a ride. This was always fun and he was made to feel special. Like all other young Moslem boys, he could hardly wait to reach six years old when he could go the Al-Katab, where religious people teach young children the Holy Qur'an. At that time, this was the only means of education in Kuwait, and was for boys only (Al-Hejey 28). Abdul-Aziz was lucky, however, because he not only started his religious education training in 1893, but possessing a high mental ability, was able to master and read the *Qur'an* in three years. His father soon realized that his son was something very special. Working on the boats diving for pearls would be for his other children, but not Abdul-Aziz.

Abdul-Aziz was a brilliant young boy. He had a "thirst" for learning about life. Books were his ally and constant companions. His father noticed his son was an avid reader and was thrilled when Abdul-Aziz asked him if he could be taught by one of the most respected religious scholars in Kuwait and the Gulf area at that time, Abdullah Al-Kalaf. Appropriate arrangements were made and Abdul-Aziz began his studies under Judge Al-Kalaf when he was 14 years old. After some time, he wanted to go to Al-Zubayr, which was located in Iraq, to decide for himself if the scholars were as intelligent as Judge Al-Kalaf (Al-Rasheed M. Interview). While his

father, Ahmad, was enthusiastic about Abdul-Aziz's desire to learn, he opposed his going to Al-Zubayr because he was not financially able to spend that kind of money on his son.

But Abdul-Aziz would not be dissuaded from his dream and, forgetting what the consequences would be, he waited until his father left Kuwait on a diving trip and went to Al-Zubayr by himself. It is not known whether he went by sea and worked his way on a boat, or whether he went by camel (Al-Hejey, 31).

Obviously Judge Al-Kalaf had ignited a fire in Abdul-Aziz to pursue further study. The year was 1902, he was 15 years of age and very determined to learn. The last part of the 19th century was a turbulent time in undeveloped countries. There was a race not only for colonies but also for global influence among the imperial powers, such as Britain, Russia, and Germany, who all wanted stakes in the Gulf.

In Al-Zubayr, Abdul-Aziz selected another scholar to study under for an additional year, before returning to Kuwait. His father was so excited about his return that he decided to arrange a marriage for Abdul-Aziz. It has been generally concluded by my father and other relatives that this was done to prevent him from traveling again.

At the age of 16, Abdul-Aziz married the beautiful blue-eyed Sara Bo-Hamra, who was 12 years of age (Al-Hejey, 33). Even though his wife had significant beauty, this physical quality could not compete against his appetite for knowledge and education; he had only been married for about two weeks when he asked his father if he could go to Ehsa (part of Saudi Arabia now). His father gave him not only his approval but blessing as well, because he knew deep in his heart that his son was going to do it any way.

Abdul-Aziz set out for Ehsa in 1906. Soon thereafter, his father, Ahmad, decided to go to Mecca (Saudi Arabia) to make Haj, the annual pilgrimage. On Ahmad's way back, he stopped by Ehsa to accompany his son back to Kuwait. Abdul-Aziz decided to return to Ehsa for an extended period of time; he eventually would return to Kuwait in 1908, to work as a pearl diver for his father. Still, this kind of work did not give him any inner satisfaction.

In 1911, he made the bold decision to go to Baghdad, Iraq, to further his education. Firmly believing his father would object to his decision because of his wife and family, he asked his first teacher, Abdulah Al-Kalaf, to speak to his father on his behalf: "Your son was born for education, not for money, and you better allow him to leave," (Al-Hejey, 35). Because of his respect for the judge's wisdom, Ahmad gave his son permission to go to Baghdad.

His First Writings

When Abdul-Aziz made the decision to go to Baghdad to study in 1911, it was not the most stable of times in this region. Great Britain was the dominant power, and had gained control over areas in Iraq that had been under the rule of the Ottoman Empire since the 16th century. Under such circumstances, killing was a common practice during this time, and people were put in the awkward position of having to prevent themselves from being killed. The city of Baghdad, however, enjoyed a little more stability than the other parts of Iraq. But this factor probably would not have made any difference to Abdul-Aziz because he wanted to study under the world known Islamic scholar and thinker Mohamod Al-Alosy.

It was under Mohamod Al-Alosy's supervision that Abdul-Aziz developed and published his first scholarly work entitled "Warning Moslems Against Following the Path of Non-Believers." This was a 56-page study concerning women (Al-Hejey, 38). It was his contention that a women's place should be at home rather than socializing with strange men in a school setting. This viewpoint changed completely over the years as Abdul-Aziz became more educated and worldly. In fact, he even opposed women staying home. His increased knowledge and his extensive travels undoubtedly were instrumental in changing his views. Abdul-Aziz had the foresight to visualize the long-term contributions women could make in society, rather than being passively used primarily as a private property and "baby mills."

In 1912, Abdul-Aziz decided to go to Egypt to attend a new Islamic school called "Al-Dahwa W Elershad," a four-year school that could be equated to a college. Abdul-Aziz attended this school for only one week, and then decided to travel by boat to Jeddah, Saudi Arabia, and then proceed on to Mecca by camel to make the annual pilgrimage (Al-Hejey, 50). Upon completing Haj at Mecca, he went on to Medina to teach at the Mosque where Prophet Mohammed is buried. After teaching one year, however, Abdul-Aziz became terribly homesick and decided to go back to his wife and family in Kuwait.

Immediately upon his return to Kuwait in 1913, Abdul-Aziz became Imam for the Mosque next to his house (Al-Rasheed M. Interview). The Imam is the one who leads Moslems in their daily prayers. Generally, people took notice of him when he spoke even though he was a diminutive but distinctive man. In asking several people to close their eyes and describe him, it is easy to understand why people were willing to listen to what he had to say:

He was a short, dark man with piercing eyes that could penetrate right through you. Because he read and studied so much by candlelight he had lost one eye; the glass eye gave him an air of wildness. He always spoke in a low voice, and paced back and forth whenever he spoke to two or more people. The faster he walked, the faster he would try to talk. Abdul-Aziz was a very serious speaker, who was strong-willed and would not hesitate to challenge any person with a differing viewpoint, especially his enemies. But it was because he was such a good speaker that even his enemies would listen to him (Al-Rasheed S. and M. Interviews).

He was the type of speaker whose every word would be held on to; he seemed to "captivate" his listeners and put them wherever he wanted them to be.

By 1917, Abdul-Aziz appeared to have become reasonably domesticated and contented with life. Many good things were happening to him. For example, this was the year his first baby girl Dalal was born, the first school in Kuwait opened where he became a teacher as well as the leader of the school (Al-Rasheed M. Interview). For the first time, he seemed to be on the right track. He had been studying and collecting "seeds" for over a decade; now it was time to plant them and reap the rewards. Unfortunately, Abdul-Aziz's dream of educating his fellow Moslems would be short-lived; because of his diverse views held about teaching women, he would soon be moving on.

Abdul-Aziz the Publisher

Abdul-Aziz became really discouraged with teaching. Two of the religious scholars in Kuwait were very outspoken about their views on education. Whereas he had wanted to increase the educational level of all citizens, the two scholars were of the opinion that education was a complete waste unless it was Islamic teaching. This was a hard fact for Abdul-Aziz to digest (Al-Rasheed M. Interview).

Very discouraged by their ongoing opposing views, Abdul-Aziz and others decided to open another school. In this school English and geography would be taught. In 1921, he and others opened the Al-Ahmedyha School and named it after the Amir of Kuwait (Al-Rasheed S. Interview). The Amir fully supported the school and was pleased to have his name associated with it. When the first class graduated in 1923, Abdul-Aziz wrote a play about religion and education. The play was concerned with how religious people opposed non-religious schooling and how wrong they were in their viewpoint. The students performed the play at the graduation

party. It was well received and was the subject of discussion for a long time in Kuwait. It should also be mentioned that this was probably the first play ever to be performed in Kuwait. At this time, too, a second religious study was written by Abdul-Aziz. This study also concerned the usefulness of studying other languages. In this study, Abdul-Aziz wanted to address the points made by those people who had opposed his ideas of teaching other languages (Al-Hejey 96).

Even though there was opposition to Abdul-Aziz's method of teaching, he was still considered a valuable commodity by the Amir of Kuwait. The Amir appointed Abdul-Aziz to a 12-member Committee that had been formed to advise him in governing the country (Al-Hejey 102). The fact that the Amir appointed this Committee, or small Congress, validates Kuwait's desire to have some sort of democracy. At the time, it also reaffirmed Abdul-Aziz's desire to educate his fellowman.

Approximately 1925, Abdul-Aziz began thinking about writing the *History of Kuwait*. He writes:

The idea is dangerous and the road is not clear. The idea of writing the history of a country needs someone with a huge heart ... it is hard for me especially since I have people who are happy whenever I make a mistake ... that is why, sometimes, I think of throwing this project away. But what I hope from this work is to make research on Kuwait easier for researchers who come after me (Al-Rasheed 21).

Abdul-Aziz started collecting information for this history by traveling all over Kuwait to obtain first-hand information for this book. This was not an easy task, particularly since there was no written history of Kuwait. However, he did ask the Amir of Kuwait to grant him permission to look at all the official documentation. The Amir agreed to his request and tried to accommodate Abdul-Aziz as much as possible in order that he could accomplish his mission (Al-Rasheed M. Interview). Abdul-Aziz went about contacting other scholars in the Gulf area when he thought they could help him in his endeavor. Once all the information had been compiled, he wrote the first history of Kuwait. Because Kuwait had no printers, Abdul-Aziz had the book printed in Iraq in 1926. When finished, Abdul-Aziz dedicated the book to the Amir to show his appreciation.

The book was quickly recognized by the religious sector and it was summarized in many newspaper and magazines in Iraq and Egypt. This had to be a positive for Abdul-Aziz. He had put Kuwait on the map during a time when people did not know Kuwait existed, or where it was located. While the religious group who had opposed Abdul-Aziz's teachings were

opposed to the book, there were many people who were elated about it. Unequivocally, without Abdul-Aziz's boldness and persistence, a lot of people would have never heard about Kuwait (Al-Rasheed M. Interview).

When the book finally arrived at the Customs Office in Kuwait, however, it was seized by the government's officials and not permitted to be circulated in the country because Abdul-Aziz had openly criticized some of the former Amirs of Kuwait in the historical document. But this is what made him such a good historian. He firmly believed in reporting things as they were, rather than reporting things as one wanted. As a result, he wrote, to the best of his ability, an honest history that reflected the good and bad times of this small country. This was bold and unthinkable, and clearly not the thing to do in the early history of an uneducated, undemocratic society.

No matter how many protested against the book and even though the Customs Office had seized it, some people were able to obtain copies inside the country (Al-Rasheed S. Interview). Abdul-Aziz was able to maintain his relationship with the Amir of Kuwait, even though it was the Amir who had ordered the book to be seized. Abdul-Aziz spent the next two years teaching and writing for newspapers in Egypt, which were more than willing to publish his work (Al-Hejey 135). In fact, Abdul-Aziz not only earned the respect of the journalism world in various countries, but was admired by his readers for his reliable and responsible writing which was devoted primarily to serving and benefiting the public at large. To illustrate how Abdul-Aziz stood up for what he believed, one can look at how he responded to Iraqi newspaper claims that Kuwait was going to unite with Iraq in 1927. He became so upset with such an accusation that he wrote directly to the *Al-Shab Newspaper* in Iraq saying that Kuwaitis love their brothers in the Arab world, but the issue must be decided by the people of Kuwait, rather than others. If Abdul-Aziz was alive during the 1991 Gulf War, he could not have said it any better than he did in 1927 (Al-Hejey 136).

Kuwait Magazine

Not surprisingly, in 1928, Abdul-Aziz suggested to the Amir of Kuwait that he would like to publish the first magazine in Kuwait and the Gulf region, entitled *Al-Kuwait* (Ayalon 122). The Amir willingly gave his permission, with the stipulation that he be shown the draft of the first edition before printing. Abdul-Aziz agreed to this stipulation, and shortly thereafter published the first issue of the monthly periodical.

What was so unique about the magazine is that it was the first magazine in that part of the world that was named after a country. In

addition, it was the only magazine in the world that was published in a country that had no printing press (Mohammad 11). The magazine consisted of sections that included religion, culture, education. One area that it did not address was politics. As can be seen, Abdul-Aziz was not only open-minded, but also had a long-term vision for the uneducated desert people.

Abdul-Aziz became inspired over his magazine because it became famous in the Arab world. What made him so happy was the fact that he was able to make so many people aware of Kuwait. As mentioned before, the magazine was published monthly, but it was Abdul-Aziz who made the *Al-Kuwait Magazine*. He was the editor, the manager, the reporter, the correspondent, the accountant, and even the distributor. Whenever he saw an improvement could be made, he made it. For example, after the publication had been in existence for a while, he started a section called "Letters to the Editor." This section was designed for young people who were excited about writing to the magazine and seeing their name published (Al-Hejey 151). Still, later, another section was included news from Kuwait. This section contained briefs of famous people who had passed away. But the section he was most proud of was the student section, where he had students publishing their opinions and poetry. Opinions would be published even if they differed from his; he welcomed the challenge and the freedom of expression.

The magazine was very successful. It had a circulation in Kuwait of 300. It was also circulated outside Kuwait. In addition, Abdul-Aziz collected subscription fees for two other Egyptian newspapers in Kuwait in an attempt to encourage Kuwaiti citizens to read (Al-Hejey 149).

After the first year in the publishing business, Abdul-Aziz decided to travel to the other Gulf countries, as well as India and Singapore. He did this so that he could tell his readers about people from other cultures, as well as see first hand how other Moslems were living.

The Amir of Kuwait granted Abdul-Aziz permission to leave on his journey as planned. He first traveled to Iraq, then to Bahrain, where he was welcomed and warmly greeted, so warmly that he stayed there for one year where he taught school (Al-Rasheed S. Interview). In addition, it was sometime during the 1930s that he met with King Abdul-Aziz of Saudi Arabia, who had insisted on meeting this historian, journalist, and religious scholar from Kuwait.

Abdul-Aziz went back to Kuwait shortly after the second year and continued publishing his magazine. He soon grew restless, and took off for

Iraq again, then Syria, Lebanon, Palestine, and finally Egypt. All of his travel was by camel or boat says Abdul-Aziz's brother (Al-Rasheed M. Interview) as these were the primary modes for travel in the Middle East.

During 1931, he was again invited by the King of Saudi Arabia to attend a celebration there. Traveling by boat, he went. At the party, King Abdul-Aziz asked him to be his Ambassador in Indonesia, and work with Moslems there. Of course, he readily accepted this position (Al-Hejey 229). This decision, however, would further change his life.

A Journalist in Indonesia

In Indonesia, Abdul-Aziz published his second magazine with an Iraqi partner Al-Saeh Al-Eraqi. They named the monthly magazine. *Al-Kuwait & Al-Iraqi*. One might ask why he named it 'Kuwait' instead of 'the Kuwaiti'? Abdul-Aziz explained that he wanted the name of the first magazine to appear again in the title of this magazine and keep the name on the front so that people would always remember Kuwait and where it was located (Al-Hejey 323). Today, while Saddam Hussein claims Kuwait to be part of Iraq, the name of Abdul-Aziz's magazine, many years ago, provides evidence that Kuwait and Iraq had two separate identities.

Abdul-Aziz stopped publishing his first magazine since he was so far away from home; however, he employed the same layout for the second magazine as he had done for his first. Because he was not one to be idle long, after the magazine had been in publication for a few months, Abdul-Aziz started teaching again.

In 1932, Abdul-Aziz returned to Kuwait by way of India. He was in Kuwait for a short time and then returned to Indonesia, stopping in Saudi Arabia to see King Abdul-Aziz. The king was eager to show Abdul-Aziz his new radio (Al-Hejey 486). The Saudi King told him that there were many people who were opposed to it, but although Abdul-Aziz had never seen one before, he was naturally excited by it.

During his two weeks in Kuwait in 1932, Abdul-Aziz spent the time with his first wife, Sara and family. His first wife was delighted to see him. She missed him and told him how hard it was on her to raise their four sons and one daughter. Abdul-Aziz conveniently forgot to tell his first wife and family that while in Indonesia, he had met and married his second wife, Sharefa, a twenty-year old native of that country (Al-Hejey 336).

When he returned to Indonesia, he published his first newspaper, *Al-Tawhed*. The newspaper first appeared as a monthly. He was a busy man; he published a newspaper, co-published a magazine, taught at Islamic schools all over Indonesia, as well as became the father of daughter Fatema (Al-Hejey 497).

As Abdul-Aziz was leaving his house one day, someone attempted to assassinate him by trying to hit him with a sword. The assassination attempt was no surprise since he was trying to unite Moslems and Arabs in that country. While he was liked by many, he was also widely disliked.

After the incident, however, Abdul-Aziz let his newspaper go and spent all of his time teaching. But when his wife Sharafa had a second daughter, Aysha, in 1937, he decided to make one last trip to Kuwait. Needless to say, everybody was happy to see him back in Kuwait. It was at this time that he told everybody about his second wife and children. While he was in Kuwait, people from all over came to visit him and listen to what he had to say about his experiences in his travels. It should be noted that this was a time when Kuwaitis hardly traveled outside their own country (Al-Rasheed S. Interview).

The Final Chapter

Two weeks after his arrival in Kuwait, Abdul-Aziz traveled to Iraq for the last time. When he came back to Kuwait, he arranged the marriages of his son and his daughter. It was at this time that Abdul-Aziz decided to return to Indonesia to bring his other family back to Kuwait because he believed his role as a teacher was over. Once more, he felt the need to focus on his first family. By now, with his father's three wives, there were 35 people living in one home. Abdul-Aziz finally realised that his children needed his teaching as well as his love and care. He had spent most of his life away from them traveling to the East and the West. Abdul-Aziz built another house for his wife and children, and then went back to Indonesia to gather his second family (Al-Hejey 595).

On his way to Indonesia, Abdul-Aziz made one stop in Bahrain to see his students and one stop in Saudi Arabia to greet King Abdul-Aziz for the last time. When he finally arrived in Indonesia he was tired both physically and mentally. He spent the last days of his life on his farm in Indonesia with his second wife and children. He did no more teaching or publishing. One day, he decided to visit some of his Moslem friends in another town. When he arrived, he felt a severe pain in his chest (Al-Hejey 599). His friends went for a doctor, who came to see him every day for one week. On February 3, 1938, Abdul-Aziz's life came to an end in a foreign land. He was not alone, he was not unknown; his life and ideas made him a citizen, a native son to the countries and the people whose lives he touched by his teaching, his ideas, his example, and his politics.

Abdul-Aziz was only fifty-one years of age when he died in 1938. On the surface he was not only a terrible husband to two wives, but an even

poorer father to his children, because he never spent any time at home with them. With all that he had done for education, his older sons had to quit school so they could work and provide for their family, while Abdul-Aziz was teaching everybody else. One of Abdul-Aziz's relatives said that he died "So cheap far away from home." (Al-Hejey 600). Without his untiring efforts riding a camel to teach and learn in Kuwait, Iraq, Bahrain, Saudi Arabia, Egypt, Syria, Indonesia, to name a few, women and men in this region would not have had the opportunities they have today. Abdul-Aziz was a highly principled man who had high goals, a strong Islamic faith and values, who simply preferred Jihad for his religion over his own family.

Even the Amir of Kuwait and the King of Saudi Arabia realized his uniqueness. While one of Abdul-Aziz's brothers contends it was perhaps a pact reached between the Amir and the King to get him out of the way that sent him to Indonesia, I only partially agree with this. In my opinion, Abdul-Aziz was the man on whom they depended because they shared the same convictions as he did.

The freedom of a diverse press is something that Kuwait enjoys today, reports Rugh (89). In researching this paper, Abdul-Aziz undoubtedly was instrumental in making this diversity possible. While Egypt and Lebanon enjoyed press freedom, this was not the case of the more conservative Arabian Peninsula (Ayalon 104). On the other hand, Abdul-Aziz's conviction that people must be given honest facts rather than having them "chocolate covered" resulted in his history about Kuwait being seized at the border. In his history, he relates information about the murder of Kuwait's Sheik Mohammad Ibn Sabah and the accession of his half-brother Mubarak Al-Sabah to the sheikdom. He goes on to report that Mubarak was behind the murder of his brother. The Amir of Kuwait agreed to release the *History of Kuwait* as the official history 12 years after the death of Abdul-Aziz. If freedom of the press and liberal education had not been broadly achieved in Kuwait, then this history would never have been formally recognized.

In the final analysis, Abdul-Aziz was the best ambassador for Kuwait and for King Abdul-Aziz of Saudi Arabia. He certainly traveled more than any one man in this region at that time. Oddly, he became the most famous Kuwaiti outside Kuwait. But what is even more ironic is that he never accumulated material wealth even though he fraternized with people in high places. Instead, he accumulated his wealth in a nonmaterial way through his golden pen and God-given truthfulness. Despite his short life, Al-Hejey (616) said it best when he described Abdul-Aziz as an Imam, a teacher, a historian, a journalist, an editor, a poet, a correspondent, and a seasoned

traveler. To cover as many miles as he did in his short life, and touch as many lives as he did is something most people only dream about.

REFERENCES

- Al-Hejey, Yaqop. *The Life of Sheik Abdul-Aziz Al-Rasheed*. Kuwait Research Center, Kuwait, 1993.
- Al-Rasheed, Abdul-Aziz. *History of Kuwait*. Lebanon: Dar El-Hayat, 1978.
- Al-Rasheed Mohammed. Personal and telephone interviews. March, 1997.
- Al-Rasheed Saleh. Personal and telephone interviews. March, 1997.
- Aylaon, Ami. *The Press in the Arab Middle East: A History*. New York: Oxford University Press, 1995.
- Kamalipour Yahya and Hamid Mowlana. *Mass Media in the Middle East*. London: Greenwood Press, 1994.
- Kazan, Fayad. *Mass Media, Modernity, and Development: Arab States of the Gulf*. London: Praeger, 1993.
- Mohammed, Abdullah. *Journalism and Kuwaiti Journalists*. The Elsalasel Press: Kuwait, 1986.
- Rugh, William. *The Arab Press: New Media and Political Process in Arab World*. Syracuse University Press: New York, 1979.

* * *