

Islam orders its followers to be concerned with other Muslims problems. The injustices inflicted on the Muslim people of Palestine oblige every Muslim to remind himself of the prophetic tradition which states that "whoever wakes up without paying heed to Muslims' affairs, he is non-Muslims".¹⁹

Fully aware of the problem as a Muslim problem, the Muslims rushed to advocate, aid and support the Palestinian revolution. Discontent, wrath and uneasiness were bubbling over against British colonialism, Zionism and recently the Superpowers. Everywhere in the Islamic world, like in Iraq, Jordan, Syria, Lebanon and Iran, the masses paid exceptional attention to the revolution. So were the newspapers that covered the news of the struggle. Muslims all over the world fed the struggle with the material aids they sent. Committees for the defence of Palestine were formed. They took on the task of collecting donations and sending them to Palestine. The Muslim cities witnessed more than one strike, and a lot of rallies were organized in solidarity with the Palestinians. Muslim men began to infiltrate into Palestine across the borders to fight with their brothers, mingling their blood with theirs. For instance, arson of Al-Aqsa Mosque August 21, 1969, triggered a sharp response and wrath in the Muslim world.²⁰ The burning became the top headline of all dailies, and the topic of Friday sermons in all mosques, where preachers and Imams called for *Jihad*.

Indeed, whatever happens in Palestine against its Muslim population would immediately trigger off a set of sharp reactions among the ordinary people, the political critics and the *Ulama'* all over the Muslim world. Islamic personalities and institutions always issue statements calling on the Muslims to side with the Palestinians in their tribulation, and wage *Jihad* to halt the 'Judaization' of Palestine.

These are some of the reactions from the Muslims all over the world in response to the plight of the Palestinians. Their response is certainly

19 Quoted from Ismail Raji Al-Faruqi, op.cit. pg. 2.

20. Ibid., pg. 92.