

motivated by their conviction that Palestinian problem is actually the *Ummah'* problem that could best be resolved by a united Muslim action.²¹

The hope, pray and support of the Muslims will always be a stimulus to the Palestinians struggle. The teachings of Islam itself strengthen the power of the *Mujahideen*, boost their morale and blow the spirit of martyrdom and *jihad* among them, and unite all the Muslims against the aggressors. Only by holding fast to Islam can the Palestinian problem be resolved. Hundreds of millions of Muslims all over the world could be mobilized to aid the Palestinian people.

Malay-Muslims population in Malaysia, being an integral part of the Islamic *Ummah*, had, no doubt, have the same mentality and attitude of other Muslims towards the Jews. The Malays, who believe uncompromisingly in the Quran and Sunnah, are fully aware of the danger of the Jews as the arch-enemy of Islam. Thus, is their harsh and hostile attitude towards them.

Realizing the religious significance of the Palestinian issue, the Malays are deeply sensitive towards it, and would always respond assertively to it. Therefore, in many religious talks and conferences, the Malays emphasize the destiny of their Palestinian brothers and the liberation of Al-Quds from the evil Zionists, which they regard as part of their sacred duty. This religious sensitivity provoked the Malays to realize another Quranic injunctions that urged the Muslims to defend Bait al-Maqdis and to restore the dignity of Islam. The Malays, like their Muslim counterparts in the rest of the world, felt that the best solution to the malady of the Palestinians is Jihad. The concept of Islamic brotherhood really persuaded the Malay-Muslims to help and support their Palestinian brother morally, materially and militarily.

To Malaysia in general, the Palestinian issue in the pre-1967 period was quite marginal, and the role of the government in it was therefore

21. Sheikh Kamel Al-Shareef, Palestine and Muslim Unity, *Islamic Herald*, Vol.12, No.3, 1988, pp. 34-38,