

## The Story

The backdrop was spanning over the period of 1871 – 2004, taking place in Patani, Mekkah and Terengganu.

The family emigrated from Mekkah to Terengganu in 1916.

They set up a home at Kampong Balik Bukit (Behind the Hill) in Kuala Terengganu, Malaya (now Malaysia).

This village was separated from the Terengganu River by a trunk road that connected between two important towns in the east coast, Kuala Terengganu and

Kota Bharu. In the 60's the road was a mere two laned country road. There were very few cars in those days, the road was used by bicycles and trishaws, and twice a day by express bus to Kota Bharu.

The river was tabooed by the family due to an incident of drowning that happened in 1955.

At the back of the village was a hill which provided unlimited access to jungle adventures for the boys.

Soon there were 5 wooden houses built above the ground to avoid sinking in the monsoon flood.

The Writers

The Fatani writers comprises of the following:

- 1- Kamil Mahmud
- 2- Ibrahim Mahmud
- 3- Fuad Kamil
- 4- Yusoff Othman

The essays were written in English and Arabic and both were posted in fatani.net.

31 August 2023

*Chapter 1*

## **Sheikh Nik Mat Kecil**

In the 19<sup>th</sup> century, pilgrims from Pattani to Mekkah would take 6 months by sea. When they reached the port of Jeddah, a licensed Mutawwif would make all the necessary ground transfers and accommodations. This man would be Sheikh Mohammed Ismail Addaudy Fatani.

The writer of many books and a teacher at Masjidil Haram between 1880 – 1915, he was popularly known as Sheikh Mohammed Saghir (Sheikh Nik Mat Kecil - SNMK).

He himself preferred to be called Sheikh Mohammed Ismail Al-Daudy Fatani due to his close ties with the famous ulamak Sheikh Daud Abdullah Fatani who brought him from Terengganu to grow up and study in Mekkah.

Many assumed he was the grandson of the Sheikh who was well-known around Mekkah as the first prominent scholar from Jawi, but Sheikh Daud never married and had no children. SNMK was the grandson of his brother Tuan Idris through the mother Tuan Zainab.

SNMK was born in Pulau Duyong Kuala Terengganu, an island in the east of Malaya (later known as Malaysia) in the year 1844.

Three years later Sheikh Daud passed away in Mekkah and was buried in Taif. He left behind many books and students who spread his teachings in Mekkah, Pattani, Kelantan, Terengganu, Indonesia and Singapore.

The mother of SNMK, Tuan Zainab daughter of Tuan Idris married Wan Ismail son of Wan Ahmad. They were living in Pattani in the south of Thailand. At that time nearby states to Pattani, Narathiwat, Yala, Kelantan, Kedah and Terengganu were Malay Muslims states. However, the rulers of the Kingdom of Siam (Thailand) were Buddhists and there were

constant harassments from the Siamese army on these states.

In 1826 the state of Pattani fell after a massive raid by the Siamese army, from then on it was governed directly by Siamese administration. Till now Pattani still remained as a non-Muslim state under Thailand as agreed by the British colonial rule since 1908.

Due to continued harassments, massacres, murders, disappearance of prominent Muslim leaders, many Muslim families emigrated to Kedah, Kelantan and Terengganu. Sheikh Ismail bin Ahmad (father of SNMK) emigrated with his wife Tuan Zainab to Pulau Duyong, Terengganu where the baby Mohammed was born.

In Mekkah, after the death of Sheikh Daud Fatani, the child SNMK began to receive personal home-schooling tuition from prominent scholar Sheikh Abdul Qadir bin Abdul Rahman al-Fatani (also known as Sheikh Abdul Qadir Mekkah) who was his

cousin, being the son of Sheikh Abdul Rahman

and Tuan Fatimah sister of his mother Tuan Zainab.

SNMK studied various Islamic subjects including the origins of jurisprudence, interpretation of the AlQuran and Hadith, fiqh and tasauif.

SNMK was also a student of Sheikh Abdullah bin Ibrahim Fatani and a student of Sheikh Mohammed, another scholar who was then residing in Mount Hindi in Mekkah.

These educational programmes which started at such an early age made the young SNMK a well-known scholar in various fields of Islamic Studies by the time he became an adult.

SNMK became a writer, he chose to write religious books in Malay to cater for Malays who were not conversant with Arabic language living in Mekkah. After writing many books he became well-known and after his death, his books began to be used as textbooks in religious schools in Malaya, Indonesia, Singapore and Thailand.

His teachers over the period included:

- Sheikh Daud al-Fatani, who brought him to Mekkah and raised and educated him (1845 - 1847).
- Sheikh Abdul Qadir bin Abdullah al-Fatani
- Sheikh Abdullah bin Ibrahim bin Tahir Fatani
- Sheikh Abdul Qadir bin Abdul Rahman Fatani

SNMK taught many students from Pattani, Malaya, Indonesia, Singapore and other Malay-speaking people from southeast countries (known as Jawi) who were living in Saudi Arabia, particularly in the Hijaz area and near the Two Holy Mosques, around 1880 – 1914.

Many students listened to his lectures in Masjidil Haram and a few other institutions (such as at the house of Ismail Che Daud and the house Rumah Wan Suh). He normally taught the subjects of tauhid, tasauf, fiqh, Arabic literature and Islamic virtues.

SNMK based his teaching strictly on the Quran and the Sunnah of Rasulullah (Peace Be Upon Him) and His Companions with the aim of correcting the deviations from the true faith in Islam.

SNMK followed the doctrines of jurisprudence of Imam Shafi'i, may Allah rest his soul. He clearly referred to this preference in his books.

Latter scholars continued his efforts spreading the knowledge to other parts of the Malay and Indonesian states when they returned home and established privately-run village Islamic schools (called "pondok" or "pesantren").

"SNMK was one of the famous Pattani scholars," said Azman Ta'i.



The most famous books included:

- Matla'al Badrin wa Majma'al Bahrin (1303H) (1886 AD)
- Al Bahr AlWafi wan Nahr Al Safi (1331 H) (1913 AD)
- Al Bajhat Al Mardiyah fi Fawaid Al Ukhrawiyah (1296 H) (1879 AD)
- Al Dar Al Basim fi Ashab Al Kahfi wa Al Roqim (1310 H) (1892 AD)
- Al Dar Al Masnun wa Jawahir Al Maknun
- Al Firqadain wa Jawahir Al'iqdain (1311 H) (1893 AD)
- Al Kawakib Al Durri Nur AlMohammediyyi (1304 H) (1887 AD)
- Solawati Al Barqi (1323 H) (1905 AD)
- Wishah Al Afrah wa Isbah Al Falah (1312 H) (1894 AD)

Despite SNMK being one of the few top scholars in Mekkah, his peers described him as having the qualities of high morality and integrity, pious and humble.

His second son was described as "Sheikh Mohammed Noor, son of the virtuous scholar Sheikh Mohammed Saghir al-Fatani."

SNMK was the only person given the licence as Mutawwif by the Rulers of Hijaz to bring in and manage pilgrims from Jawi states.

In 1910 he visited Pattani, Kelantan and Terengganu and appointed agents who would organize pilgrims from these states.

SNMK was married three times:

1. Khadija (no records) no children.
2. Amna Faraj from AlFayyoum Egypt with 4 sons and 3 daughters
3. Nik Mas, from Kelantan with 1 son

SNMK was blessed with 8 children:

1. Abdullah born in 1871
2. Mohammed Noor born in 1873
3. Mohammed Amin born in 1878, he died at 32 years old before marriage
4. Fatimah born in 1881
5. Kalthum born in 1883, she died young at 17 years old, before marriage
6. Khadijah born in 1886
7. Daud born in 1889
8. Abdul Rashid 1911

When SNMK was visiting Kelantan his aunty found a suitable candidate to be his wife and persuaded him to marry Nik Mas. Ever since his wife Amna Farash died, he had been single, kept busy with his teaching routines and writing books.

With Nik Mas, he had the last child Abdul Rashid born in 1911. Nik Mas and Abdul Rashid lived in Kelantan throughout their life.

Not long after his return to Mekkah, SNMK was not well, three years later, he passed away.

Sheikh Mohammed bin Ismail ad-Daudi Fatani (May Allah give him His Mercy) died after an illness (high blood pressure) on Saturday, 1333/4/20 (1915/3/6), at the age of 71 years and he was buried in the Cemetery of Al-Ma'ala, next to the grave of Saiyyidatina Khadijah, radhiallahu anha.

Not only SNMK was well-known in Mekkah, he also became well-known in the Malay Jawi States of Pattani, Malaysia, Indonesia, Singapore and Brunei. His books are still being used as textbooks in schools.

SNMK left behind a bounty of books and knowledge, a licence for managing pilgrims and his descendants headed by his eldest son Sheikh Abdullah ibn Mohammed Ismail Fatani.

## *Chapter 2*

### **Sheikh Abdullah**

Abdullah was the eldest son of an important man in Mekkah. He was born in 1871.



Being the first son, Abdullah had laboured all his life as the

“b a t m a n” to his father.

Because of that important role, Abdullah did not have a life of his own, maybe he would like to do something else but that would have to wait. As long as the father was still alive, Abdullah was “the man” to serve him.

All the education he acquired were home schooled by his father, Sheikh Mohammed Ismail Addaudy Alfatani (SNMK), the renowned scholar, writer and teacher at the most important location in Islam, the Masjidil Haram.

In 1910, while visiting Terengganu, SNMK found a suitable wife candidate for his son Abdullah back in Mekkah.

A young girl from Losong Terengganu, Fatimah was willing to be matched to anybody who is willing to bring her to Mekkah and settle there for good. SNMK thought that this was a timely coincidence as he was also thinking of finding a bride for Abdullah.

SNMK then brought Fatimah to marry his son Abdullah in Mekkah. Abdullah was already 40 years old then. According to the custom he could not say “No”.

When the father passed away, Abdullah was suddenly liberated from the burden of serving his stern father like a personal butler. He was free at last but he was rather lost when he

stepped out of the shadows of the dominating public figure. The sound of his father's voice still ringing in his ears, calling on him for every petty chore, and he would timidly reply –

“labbaik abuya” (I am coming, father). He, kind of missed that dominance from the father he loved and respected.

Sheikh Mohammed Ismail Addaudy Alfatani was a licensed Mutawwif, the pilgrimage agent who handled the haj administration, providing food and lodging and other needs of pilgrims from Malaya, Siam, Singapore and Indonesia. Although he was the holder of the licence, he hardly had to do any work himself, because his entire extended family members would efficiently process all the requirements, food, lodging and ground transfer logistics in Mekkah, Madinah, Jeddah, Arafah and Mina.

Upon his demise, the licence was passed on to Sheikh Abdullah. Abdullah was the leader of the team. He was assisted by his brother Mohammed Noor, brother-in-law Wan Daud (who was married to his sister Fatimah) and



brother-in-law Wan Salleh bin Sheikh Zainal Abidin (who was married to his sister Khatijah) and his brother Daud.

The young nephews at that time - Ahmad, Zain, Ghaffar, Hasan, Yasiin and Hamid were also part of the team. Abdullah was responsible to ensure comforts for all the pilgrims from Malaya, Singapore, Indonesia, Brunei and Thailand including VIPs like the Sultan of Terengganu during pilgrimage.

In 1915, the Sultan of Terengganu, Sultan Zainal Abidin III performed the pilgrimage. The Sultan had 15 members in the entourage. Sheikh Abdullah did a splendid job and the Sultan was pleased with the hospitality accorded. As a parting gift, Sultan Zainal Abidin III invited him to Terengganu and he promised to give Sheikh Abdullah a piece of land if he wished to live there.

There was another reason for the Sultan to like him. The Sultan at that time was married to Tengku Aishah Mandak binti Tengku Mustafa

whose mother Wan Selamah was first cousin to SNMK. That made Sheikh Abdullah a second cousin to the Sultan.

At this time, the First World War just started in Europe. Abdullah was regularly getting news from the pilgrims, he was told that the Pattani muslims were being harassed by the Buddhist rulers of Siam. Several ulamaks mysteriously disappeared without trace. Mekkah was also in turmoil due to tribal warfare competing to rule Hijaz. Sheikh Abdullah whose family root was in Pattani felt unsafe to be in Mekkah, he was contemplating something.

After considering various factors, he decided to emigrate to where his root was and deputized his brother Sheikh Mohammed Noor to run the Mutawwif operation.

Both Abdullah's grand-fathers Wan Ahmad and Tuan Idris were from the royal stock of Pattani, Sheikh Fakeh Ali. From him were descendants who ruled Pattani stretching to the present-day Royal House of Kelantan. That was the link

between the Royal House of Pattani, the Royal House of Kelantan and the Royal House of Terengganu.

In 1916, Abdullah and family emigrated to Terengganu and settled down at Balik Bukit, a piece of land given by the Sultan. The family comprised of Siti (wife of Abdullah, Fatimah Abdul Rahman), eldest son Yahya,4, Asiah,3, Kamil,2 and Maimunah,1 year old. Siti was from Losong, only 2 km away from Balik Bukit. All these factors made his plan seemed appropriate.

Once the family settled down in Balik Bukit, Sheikh Abdullah strongly felt that it was time for him to visit Pattani and get in touch with some of the relatives he had never met before. In 1919, he alone left for Pattani, by ship. He left behind his 4 children and his wife, Siti, was pregnant. He was only 48 years old. Little did he knew that he was not going to see his family again, nor the face of Hafsah who was yet to be

born in  
Pattani  
soon  
after he died.

A few months  
after his trip  
to Pattani,  
Abdullah sent  
news that he  
was sick. The  
whole family  
went to  
Pattani to see  
him.

However, he  
passed away  
moments

before his pregnant wife Siti, burdened with the  
luggage and the 4 children finally arrived at  
Kampong Kerisik after a long walk from the  
jetty in Pattani. Khala Maimunah though only 4  
years old then could recollect the real-life  
episode of that tragic moment and shared the



sad moment with her niece Najiah towards the later part of her life.

Sheikh Abdullah was laid to rest in Pattani next to the grave of a famous Ulamak Sheikh Abdussamad Alfalambani.

Siti had no choice but to stay back in Pattani until Hafsa was delivered. The relatives even insisted that Siti and her family stay in Pattani for good. Given the choice Siti was more comfortable going back to Terengganu where her relatives were nearby in Losong and the political climate of Terengganu was safer than Pattani.

One day, the new head of SNMK family in Mekkah suddenly appeared in Kerisik. He packed up the whole family of Abdullah back to Mekkah. He was none other than the second in command Sheikh Mohammed Noor who became the new head upon the demise of Abdullah. It is the Arabic culture that the tribal head would be responsible for the welfare of all family members of all the siblings.

Without any discussion or consultation, he made the decision that the family of Abdullah be brought back to Mekkah close to him so that he can manage their welfare. Sheikh Mohammed Noor was indeed a man of admirable leadership qualities. The First World War had ended and the prospect was good.

However, the government of Hijaz was still unstable, there were tribal fights, people were killed. Sultan Abdul Aziz was trying to wrest power and Mekkah was considered unsafe. In 1924, Siti decided to bring her family to safety to live in Terengganu for good. A brave decision seldom made by a lady in the strictly male-chauvinistic Arabic tribal culture.

By this time, the Head of Abdullah's Family would be only 12 years old, Yahya. It was a heavy burden for the young Yahya but he managed to set up a business in Balik Bukit.

During his life Sheikh Abdullah was busy serving his father and did not appear to be prominent. And he died too young although he had planned so many things to do in the South

Provinces of Siam, nevertheless he left behind a trail of new generations that excelled in various fields in the modern world such as medicine, engineering, quantity surveying, agriculture, architecture, accounting, banking and business management all starting their lives from the quiet village of Balik Bukit, known as Kampung Mekkah. The heritage of a great man.

## *Chapter 3*

### **Yahya**

In 2005, Yusoff was attending night classes at the National Masjid, Masjid Negara Kuala Lumpur. The course was called Tafaqquh Fiddin. For the Fiqh syllabus, each student was given a book titled “Matla’ul Badrain”. It was a big class with about 200 students mostly matured adults who worked during the day and needed to catch up with the deficiency in Islamic knowledge.

On reading the preface, Yusoff found words that brought tears to his eyes. He discovered that the book was written by his own great grandfather in Mekkah whom he had never met, as if he was alive still then, teaching his own great grandson in Masjid Negara, the important subject of Fiqh. Subhaanallah.

Only Allah knew how Yusoff felt at that time, chosen to receive the knowledge from his own flesh and blood.



In the preface, the editor said this book was also being used in Islamic schools, religious classes in the masjids and as reference in all Syariah Courts.

The book was written about 100 years before in Mekkah in the Malay language by Sheikh Mohammed bin Ismail Ad-Daudy Fatani aka SNMK who was then teaching at Masjidil Haram circa 1880 – 1915.

How did that book become part of the syllabus used in local schools in Malaysia?

This story unveils the hidden truth about a young entrepreneur who made it happened.

Here in Terengganu, a young spitfire Yahya was instrumental in printing, promoting and distributing the books written by his grandfather in Mekkah.

Yahya was born in 1912 in Mekkah. He was the first son of Sheikh Abdullah Mohammed Ismail Fatani and Fatimah Abdul Rahman.



Yahya grew up in an extended family environment where uncles and aunties and cousins were living in the big house Qushashiyya very near to Masjidil Haram. The Head of the family was the scholar SNMK, his grandfather.

First World War started in Europe and there were tribal fights in Hijaz over the control of Mekkah. Pilgrims from Jawi stopped coming for Hajj.

In 1916, his father decided to emigrate to Malaya. The ship landed in Terengganu, Sheikh Abdullah with Siti (Fatimah) and Yahya (4), Asiah (3), Kamil (2) and Maimunah (1) started a new life in Balik Bukit Terengganu, a 3-acre land by the Terengganu River given by the Sultan of Terengganu, Sultan Zainal Abidin III.

That life was not going to last forever. Sheikh Abdullah passed away in Pattani in 1919, and Sheikh Mohammed Noor, his uncle brought the family back to Mekkah so that he can keep the family together and manage their welfare.

By this time the First World War was over, Europe was safe again.

There was a time when Siti wanted to stay in Mekkah forever, but that time SNMK was still alive and she had her husband Sheikh Abdullah. Now, without them she felt the urge to go back to Terengganu, after all, she already had a piece of land to call her own there.

In 1924, she decided to pack her bags and say goodbye to Sheikh Mohammed Noor and the greater family and brought her children to settle in Terengganu for the second time.

It was not an easy decision to make. Such important decisions were made by men not ladies. But Siti was different, she was a brave and adventurous lady. The same character in her that made a decision to marry anybody who will take her to Mekkah was then making this difficult decision.

This time the Head of the family was not 46 years old Sheikh Abdullah, but a young 12 years Yahya Fatani.

Yahya had to become a man fast, he had to take care of his mother and his siblings Asiah, Kamil, Maimunah and Hafsah. He must show leadership and he must be feared by others so that they would not bully him.

With some money brought with them from Mekkah, he was able to build a decent house in Balik Bukit. The wooden house was raised high like a 2-story house. The ground floor was raised by 2 feet above ground and was made of brick and concrete. There was no wall for the ground floor. On this floor, Yahya installed a printing machine where he would start a business to print books written by his late grandfather SNMK. This project was made possible by his brother-in-law Tengku Seri Setia Raja who not only paid for the printer but ordered it all the way from Germany.

At 12 years, this young adult Yahya had entered the world of entrepreneurship with absolutely no training whatsoever.

At the beginning, his assistant was his brother Kamil and a few outside employees like Wan Othman and Wan Abas.

Business was good. At that time a new school was established, an Arab school headed by his cousin Sheikh Ahmad Mohammed Noor Fatani,

called Sekolah Sultan Zainal Abidin. Sheikh Ahmad was the first Mudir of the school which was located temporarily at the premise of Sekolah Bukit Jambul. The book, printed by Yahya in Balik Bukit, written by his late grandfather SNMK in Mekkah, was taught in a government school by his cousin Sheikh Ahmad, the book titled Matla'ul Badrain became the syllabus. It was later also used by privately run village Islamic schools (sekolah pondok).

Sheikh Ahmad later became his brother-in-law when he married Asiah in 1927 and they went back to settle in Mekkah. Another cousin Wan Abdul Rahman (son of Fatimah) took over as the second Mudir of the school Sekolah Sultan Zainal Abidin. The third Mudir was also his cousin Sheikh Wan Zain Mohammed Noor Fatani. The school had progressed so much that it is now a university called University Sultan Zainal Abidin (UNISZA).

Yahya was feared for his stern and no-funny business nature. Due to that, villagers around that area in Pulau Kambing were reluctant to him. They decided to label that village enclosed by a fence made of bamboo trees as Kampung Mekkah.

Many years later, the house was occupied by tenants like Raja Yaakob from Kuala Kangsar and later Pok San and Mokku Chom (Tengku Kalsom) from Kelantan. The ground floor still existed but the concrete floor was uneven in a wave-like form. Apparently, this was due to the weight of the printing machine. Yahya was certainly not an engineer, otherwise he would have made a reinforced concrete foundation for the heavy machine, but then metal-bar reinforced concrete was only invented in the 50's.

Yahya was a hot-tempered person, if any of the 3 sisters served him tea and its cold, he would show his displeasure by rejecting it with a stern look of disapproval. None of the sisters were close to him. He grew up with a huge burden of responsibility over his head and had to maintain strict discipline.

Yahya married Nafisah, his cousin from Mekkah, daughter of Khadijah. They had Abdullah, Asmah, Zainal Abidin and Faisal born in Balik Bukit and Zakaria, Aishah and Fauziah were born in Mekkah.

When Abdullah did something that displeased the father, he would be caned and none of the aunties dared to interfere. They were hurt when they saw Abdullah begging the father “Abuya stop it, wait till I am bit fatter before you cane me”.

Abdullah grew up to be a popular personality who was amicable but very brave to call a spade a spade. He became a Mutawwif known as “Sheikh Abdullah Yahya Fatani” and family members remembered him as “Abang Lah”(brother Abdullah).

Abdullah and Zainal Abidin were young then but old enough to help the father with printing. One day an accident happened. Unfortunately, Zainal Abidin lost one finger permanently in an accident while working with the printing machine.



In 1936, Sheikh Yahya brought his family back to Mekkah.

Yahya died young. One day in 1955, he was driven in a car from Mekkah to Jeddah to fetch his uncle Sheikh Daud Abdullah Fatani and his wife Wan Kalsom (Fatimah) whom resided permanently in Kelantan. They were arriving in Jeddah to perform Hajj. Only a few could afford a car at that time.

Suddenly, the engine caught fire. Yahya had panicked seeing the fire and he jumped out of the moving car and sadly met his death due to the fall. He was only 43 years old then.

Khali Yahya, had carried out his tasks on behalf of his father in protecting his mother and his 5 siblings in a completely new environment, had started business at a very young age and successfully make his grandfather's book Matla'ul Badrain a school book even until today. The books are still being used in government schools and private Islamic schools in Malaysia, Pattani and Singapore.

Sheikh Yahya was a man who lived a short life but achieved so much, nurturing and distributing the legacy of Sheikh Nik Mat Kecik, his books.

## *Chapter 4*

### **Asiah**

Asiah was separated from her 2 sisters Maimunah and Hafсах for most part of her life.

She was living in Mekkah because of marriage. The rest of the family lived in Terengganu.

Over a period of 40 years, she was united with her two sisters only twice when they went to Mekkah for pilgrimage.

There were times when she contemplated to move to Terengganu especially when her husband Sheikh Ahmad passed away in 1960. But her son Mahmud was against it for the simple reason that he did not want his mother to die in Terengganu instead of Mekkah.



There were times that brought her great pleasures when suddenly Khala Maimunah appeared in front of her to give her a surprise, all the way from Malaysia.

They would hug, long longing hugs. She would ask about Kamil. She would ask about Hafsah, although Hafsah had passed away a few years before that.

Maybe she was forgetful at that advance age but maybe she was living in denial not wanting to accept that Hafsah had passed away before her.

Asiah was born in 1913 in Mekkah, the first daughter of Sheikh Abdullah and Siti. She had lived all her life in Mekkah except for a short period of 2 years when her husband was appointed as the Mudir of Sultan Zainal Abidin School.

It was customary for the Saudi family to match their youths to marry cousins, and Asiah was matched to the first son of Sheikh Mohammed Noor, a cousin, Ahmad. Asiah was 14.

Asiah did follow Siti to emigrate to Terengganu in 1924 even though the family of Ahmad remained in Mekkah despite the political turmoil in Hijaz.

At this time the new Sultan of Terengganu was Sultan Sulaiman (1920 – 1942). Sultan Sulaiman was interested to set up an Arabic school. Aishah's husband, Sheikh Ahmad ibn Sheikh Mohammed Noor Alfatani was chosen to be the first Mudir (Principal). The school was named Sekolah Sultan Zainal Abidin, initially the lessons were held in the classrooms at the Bukit Jambul School in 1925. Later it was moved to the premises of Paya Bunga

School until it had its own premises at Kampong Ladang. The school was not an Islamic school, at this time it was merely teaching the Arabic Language.

Later on, the school progressed to become an Islamic school and later on achieved a college standard that received the recognition for entry into the oldest University in the world, The Al Azhar University in Cairo. It is now known as University Sultan Zainal Abidin (UniSZA).

After running the school for 2 years, Sheikh Ahmad handed the school to his cousin Sheikh Wan Abdul Rahman AlMakki who had years of experience running the Madrasah Mohammediah in Kelantan. Sheikh Ahmad and Khala Asiah went back to Mekkah for good in 1927.

In Mekkah, Sheikh Ahmad took over the activities of the family Mutawwif activities. The licence given to Sheikh Nik Mat Kecik which was inherited by Sheikh Abdullah was then inherited by Sheikh Mohammed Noor. Sheikh Ahmad competently led the family

team and as the number of pilgrims grew over the years his role became more important.

In 1932 Sultan Abdul Aziz As-Saud took over Hijaz and formed The Kingdom of Saudi Arabia.

Sheikh Mohammed Noor became popular in the inner circle of the King and therefore depended a lot on the first son Ahmad, but Sheikh Ahmad passed away quite young.

Khala Asiah had Safiah, Azizah, Mahmud, Asma, Hamidah and Sa'adu. The family grew up in Mekkah. And Sheikh Mahmud took over the Mutawwif activities.

Khala Asiah was the maternal figure much respected in the family in Mekkah because not only she was the first daughter of the first son of SNMK but her late husband was the first son of the second son of SNMK. Not only because of her position in the family hierarchy, she was a lovable mother to all, and she showed this caring nature by cooking Malay cuisines and sharing with everybody in the big family of SNMK. During Eid celebrations, it would be

disrespectful not to congregate first with her before visiting others.

Khala Asiah united the big family and she relived the memories of their Malay origins. It is not surprising that Saudi family members who had never visited Malaysia knew very well the delicacies like nasi kerabu, laksa, rojak and wajid.

During the latter part of her life, she suffered an illness in her legs and was not as mobile as she used to be. But all her daughters Safiah, Azizah, Asmah, Hamidah and Sa‘adu were taught by her to cook original tasty Malay delicacies.

When she was resting in her bed, recollecting the life that she had gone through over 80 wonderful years, her lips would be reciting the verses from the Quran that she had memorized wearing the sweetest smile.

Khala Asiah passed away in Mekkah (Aziziah) at the age of 83 in 1996.



## Chapter 5

### Kamil

A trip to Terengganu would not be complete without paying a courtesy call to Khali at Balik Bukit. He was the patriarch for the Mekkah clan.

Balik Bukit was an exclusive village of about 3 acres situated between the Terengganu river on one side and the Pok Apil Hills on the other side, fenced in with bamboo hedge. Before the azan for fajar

prayers everyday one would hear unmistakable sound of the chugging diesel engine from the boats as the fishermen goes out to to fish for the



the  
sea

day. It was here that the family of Sheikh Abdullah grew up for more than one century from 1916. This was where the

only surviving son of Sheikh Abdullah Alfatani, Kamil and the youngest daughter Hafsah brought up their children.

Another sister Maimunah joined later with the matriarch head called Siti.

The eldest brother Yahya and another sister Asiah settled with their family in Mekkah.

Sheikh Yahya passed away quite young after having Abdullah, Zainal Abidin, Faisal, Zakaria and daughters Asmah, Aishah and Fauziah.

Asiah had Safiah, Azizah, Mahmud, Asmah, Hamidah and Saadu.

They were all born and bred in Mekkah except for Hafsah who was the only one born in Pattani.

Balik Bukit was full of children at one time, 18 of them. We could play any game like hide and seek, hop scotch, badminton or football because

we had plenty of space to run around. As we grew up the numbers sadly became smaller. A few went missing staying in boarding schools. Notably missing were Wan Mahmud and his cousin Nik Farid who went to Malay College Kuala Kangsar. Halim went to the Royal Military College.

The children of Nik Mohammad Kamil were Nik Khalid, Nik Faridah, Nik Abdul Aziz, Nik Farid, Nik Ghazi, Nik Fuad, Nik Nordin, Nik Abdul Majid, Nik Habibaton, Nik Murad and Nik Hakim. Hakim died young, leaving the family to mourn forever.

And the children of Nik Hafsah were Wan Zakiah, Wan Mahmud, Wan Najiah, Wan Zaki, Wan Abdul Halim, Wan Asiah (Fatimah), Wan Mohammad Yusoff, Wan Azmi, Wan Rosina, Wan Noraini and Wan Suraya. Zakiah died as a baby, Azmi was born autistic and died young.

Kamil inevitably assumed the role of the family head being the only surviving male of the family of Sheikh Abdullah. Kamil aka Khali was a natural leader, he was kind of the tribal headman of “Balik Bukit Clan”.

Kamil was the ninth of the eleven children of Sheikh Abdullah. Six of Sheikh Abdullah's children died young. Losing so many children must have affected Abdullah very badly but he had never showed any kind of emotional stress. He had already chosen the name "Kamil" (complete) for his seventh child who had not survived after birth. He quietly prayed that this one will survive him, and true enough this Kamil lived for 85 years.

Kamil was only 5 when his father passed away in Pattani in 1919. At that age he probably had not picked up much from the examples set by his father.

But somehow, Kamil picked up relevant knowledge and skills to become an effective leader. Not only his own children, he equally managed and motivated the family members of Hafsah. He knew the value of sending children to English schools. He was far-sighted.

Kamil spoke Arabic. One day when he was still a kid he was brought by an elderly cousin to visit a famous ulama Tok Ku Syed Paloh. At that time Tok Ku Syed Paloh was giving his lectures from the verandah of his house. It seemed that his

students could only qualify to listen from downstairs. His students came from as far as Indonesia, Thailand and Cambodia.

Kamil however was given exemption to be privileged to go upstairs only because he could speak Arabic. That was the value of the Arabic Language in the State of Terengganu at that time.

Khali Kamil taught the children how to recite takbir on the eves of Eids. He also taught the children how to play during the floods, Merdeka days and other festive events. He was passionate in conducting events such as marriages, ritual shaving for newborns, circumcisions, berzanji and tahlil. He was full of energy and he had time even for all the children in the big extended family. This probably was designed to inculcate togetherness among the clan of Sheikh Nik Mat Kecil. He carried that burden pretty well.

Kamil was the major link between Malaysian relatives and Saudi counterparts. And he kept the rapport going so that both sides knew of who was who even though most had never met each other. The Saudi relatives who frequently visited Terengganu would long remember the warm

hospitality accorded by the folks in Balik Bukit. And Mohammad Kamil was the uniting leader on the Malaysian side.

Kamil was the one with green fingers who planted pineapples, tapioca, cucumbers on the slopes of the hill at the back of the village.

Kamil was also a creative carpenter who would renovate the house and make things in wood and concrete. He had all kind of tools in his tool box. As soon as he was back from work at the Religious Department, he would don his work uniform which was a sarong pelikat rolled up high and a white Pagoda singlet and he would start gardening or carpentering until it was time for maghrib prayers.

Kamil had a dream that one day he too could have a brick house, single storey for convenience in old age but saved from the floods. Finally, he literally built his new dream house singlehandedly at the back of the village at the foot of the hill. It was quite funny to observe that when the house was completed and the children moved there, he instead preferred to take his afternoon naps in the old wooden house.

Probably it was cooler there due to the wooden floorboards.

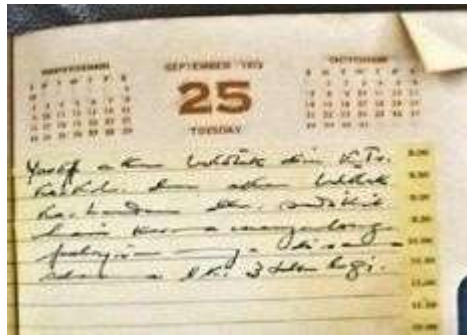
This was where his wife Khala Mah or “Ma” to her children (Nik Fatimah binti Wan Abdul Rahman) would bring his favourite hot local black coffee and he would sit and enjoy sipping the coffee. He would be discussing with his dear wife the affairs of the day and any outstanding repairs around the house that required his attention.

Kamil never like to sit still and everything he wanted done by his children must be done fast and with quality. The sound of disapproval from him would be something to be avoided at all costs.

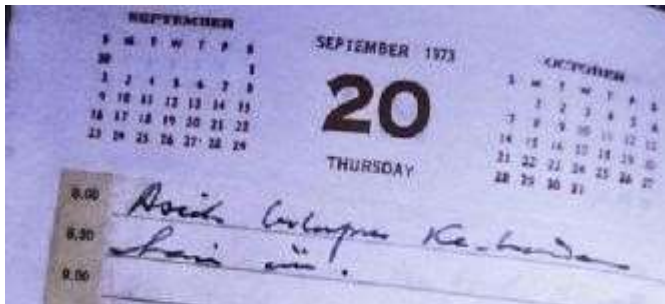
As a caring leader, he not only remembered names but took the trouble to record significant dates in his diary of events that happens to family members including events relating to his nieces and nephews. He would also take photos for the album and dated the events for some reasons only known to himself or maybe as a retired chief clerk it was a matter of course to have it dated

and properly catalogued. It was now that we realized the value of those dates.

His caring for them was evidenced by the notes that he left behind. Long after his death, his close nephew Yusoff and niece Asiah



*Yusoff will be leaving Kuala Terengganu for Kuala Lumpur and leaving for London in a few days to continue studies for another 3 years*



*Asiah leaving for London today*



discovered that their dates of departure to study in UK in 1973 were recorded in his diary.

It was an amazing manifestation of the caring quality of this passionate uncle.

Nik Mohammad Kamil was indeed seen as a strict man, feared by all his children. He would sit with them at night while they do their homework and nobody dared to even talk to each other. This was the manifestation that education was top priority in his mind. Alhamdulillah they all grew up to be successful in life.

On the other hand, to his nieces and nephews he was a different person, a warm and funny uncle, always pulling their legs to make them laugh.

Kamil was born on 14 January 1914, in Qushashiyya, Mekkah, in the vicinity of Mount Shuaib (where Prophet Muhammad was born). Kamil was the ninth child of Sheikh Abdullah bin Sheikh Mohammad Ismail Ad-Daudy Fatani aka Sheikh Nik Mat Kecil and Hajjah Fatimah Abdul Rahman. Qushashiyya House was demolished by the government to make way for the enlargement of Masjidil Haram in the late

1980s. Family members had to move to Aziziah and Jeddah and were adequately compensated.

In 1924, Siti moved the family from Mekkah to Terengganu. Kamil entered the Malay school Sekolah Bukit Jambul and from 1931 was admitted to the Grammar School and Government English School until Grade 7.

Kamil began serving as a clerk in the Terengganu State Government Office in 1938 at the age of 24 and also in the Treasury (State Finance) Office, British Advisor's Office, Department of Education and Government Printing Office. He was transferred to the Dungun District Office, Terengganu and retired as Chief Clerk of the Terengganu State Government Office.

In 1938, Kamil married Nik Fatimah daughter of Haji Wan Abdul Rahman Wan Daud (cousin of Kamil) and they lived at Kampung Padang Kuala Terengganu (now Sultan Ismail Road where the Terengganu State Economic Development Corporation Building still stands today).



Kamil died on 2<sup>nd</sup> Rejab 1420 (1999) at Balik Bukit.

Born in Mekkah, Nik Mohammad Kamil was safely buried in Terengganu next to the graves of his loving younger sister Hafsah and his mother, Siti marking the end of an eventful era for the Mekkah settlers of Balik Bukit.



Khali and Ford Prefect

## *Chapter 6*

### **Maimunah**

Maimunah did not know what the future had in store for her.

She was born in Mekkah, she did not go to school but she spoke Arabic.

Khala Maimunah was pretty and indeed grew up like a princess under the strict rule of her mother and brother Yahya.

As a girl from a family coming from Mekkah, Maimunah was expected to be more “proper”



than the local Terengganu debutante. Maimunah was a simple gigglish house girl. She did not know much about anything royal or anything beyond the walls of her house but her fortune was already ordained.

Soon enough at 18, on 9 October 1933 Maimunah was married off to Tengku Hitam Omar bin Tengku Muda Osman, a royalty from Singapore.

Tengku Hitam Omar was the State Secretary of Terengganu (1923-1940) and later he was appointed as the Menteri Besar (15 .7.1940 - 9.12.1941). When Sultan Sulaiman attended the Coronation of King George VI in London in 1937, he was the Acting Sultan. He was decorated with the title Tengku Seri Setia Raja.

Maimunah's life quickly transformed when she became part of the royal family. She was the third wife of Tengku Seri Setia Raja. They lived in a big residence in Air Jernih. The sprawling 3-acre compound was decorated with pink bourgain villaes and fruit trees such as jambu air,

rambutans of various varieties acquired from nearby Asian countries and a big tree called pokok setia.

Maimunah later called “Khala” or “Amatinah” by nephews and nieces or “Mi” by her grandchildren lived in this big house with servants and gardeners. She had one daughter Tengku Wook Safiah who married Tengku Awang Hasan bin Tengku Ali aka Tengku Lela Segara and had 10 children, Tengku Mustapha, Tengku Muhammad Salim, Tengku Abdillah, Tengku Intan Morni, Tengku Kamaluddin, Tengku Shamsuddin, Tengku Fatimah Murni, Tengku Adnan and twins Tengku Amir and Tengku Amirah.

Tengku Lela Segara was appointed to the highest position of public office in the State of Terengganu (State Secretary) before he retired.

Maimunah had only one son Tengku Abdul Jalil aka Tengku Seri Bijaya Raja who married Tengku Khalidah binti Tengku Hussain of Negeri Sembilan Royal House. Tengku Seri Bijaya Raja

had 2 daughters Tengku Alawiyah and Tengku Fathiyah, 2 sons Tengku Omar Hussain and Tengku Farok Hussein. Tengku Farok was later bestowed the same title as the late father Tengku Seri Bijaya Raja by Sultan Mizan and was appointed as the State Secretary of the State of Terengganu in 2021.

Sultan Ismail Nasiruddin Shah of Terengganu married Tengku Ampuan Intan Zahrah binti Tengku Seri Setia Raja who was the step daughter of Khala. She was the daughter of Tengku Seri Setia Raja with the earlier wife Raja Zainab binti Raja Alang. Tengku Intan Zahrah became the 4<sup>th</sup> Raja Permaisuri Agung of Malaysia from 1965 to 1970 (The First Lady).

After Tengku Seri Setia Raja passed away in 1945, Maimunah stayed with her mother Siti, looking after the mother like a faithful daughter until Siti passed away in 1967.

As part of the royal family of Terengganu, inevitably she had to bring up her 2 children in line with the norms of the royal households. For example, she would address her grandchildren with the title “Tengku” before their name even at home.



In the Malay culture, one would avoid referring to self by the word “saya” (“I”), normally the word “kita” (“we”) would be used, but when speaking to a Tengku, the first party pronoun used would be “patik”. Nothing happens if one did not use that etiquette but it will somewhat discolor the character as being rather unpolished. This refine tuning of conduct would probably carry some weight only if one was being evaluated to be married to a “Tengku” otherwise for normal business of the day it was not relevant. Khala would adhere to all these refinements.

Khala, however, did not mind nieces and nephews from the “Nik” family and “Wan” family who never took the etiquette seriously. She remained a sweet and humble lady mixing freely with kampong folks. At times she was quite stern though, not unlike her late brother Sheikh Yahya. When Hafsah had to follow her husband Wan Othman who was transferred to Port Swettenham (later known as Port Klang), 2 of Hafsah’s sons Mahmud and Zaki were left behind to live with Khala in the big house at Air Jernih. They both experienced a stricter lifestyle under Khala compared to the carefree household

of Hafсах. When she said “don’t climb the rambutan trees”, she really meant it.

Another aspect of her as observed by her niece Najiah was her meticulous nature in arranging or keeping things. She would remember where items were supposed to be kept or displayed. If anybody messed around with her standard operating procedures, a sharp sign of disapproval would certainly be registered. Her 2 granddaughters Tengku Intan and Tengku Fatimah (Tuty) inherited these qualities too. It was not clear whether she picked this up from Siti or from Tengku Seri Setia Raja. The whole package made Khala the special lady that she was.

Siti and Maimunah shared the same predicament. Both were single mothers for many years, 48 years for Siti and 59 years for Maimunah. After Siti passed away in 1967 Maimunah lived alone in a simple house for 37 years.

Maimunah frequently visited her sister Asiah and cousins in Mekkah and stayed for three or four months where her nieces and nephews would enjoy the Malay delicacies specially cooked by

her. She was still a citizen of Saudi and was qualified to receive daily allowance from the Caretaker of the Family Aukaf while she was in Saudi. The relatives in Mekkah loved her and wanted her to stay there and her departure would bring tears before her return journey to Malaysia. At that time her sister Asiah was still alive and her sister-in-law Nafisah, the wife of the late Sheikh Yahya were her regular companions. They all lived in the 6storey house next to Masjidil Haram, the Big House of Qushashiyya. She was as much at home in the Mekkah culture as she was in the Malay culture.

Because of Khala Maimunah and Khala Asiah, many Saudi relatives, till today, were familiar with Malay cuisines like rojak, laksa, wajid, cendol and even nasi kerabu with budu. The common names came to light when the younger generations came to Malaysia for the Reunion of The Clan of Sheikh Nik Mat Kecik in 2017 held in Besut Terengganu.

Walking in Mekkah or Madinah to her was a special event because she said she could be stepping exactly on the footprints of Prophet Mohammed, peace be upon him some more than

1000 years earlier. Such was her love for the Prophet, peace be upon him.

Maimunah maintained a close relationship with the wife of her husband, Raja Zainab, regularly exchanging food gifts as a sign of love between them. Tengku Ampuan Intan Zaharah became a close step-daughter. They both would attend religious classes together on Friday mornings and Saturday mornings organized by Tengku Wook at her house in Jalan Wireless. Tengku Ampuan accompanied her to go to Mekkah for umrah many times and at one instance insisted on helping her by pushing her wheel-chair in Masjidil Haram. Khala was deeply moved and humbled by this gesture of respect and love by no other than the First Lady of Malaysia at one time.

Despite her honourable status she remained a humble servant of Allah till her last breath. She moved around using the popular trishaw, like any ordinary kampung folks in Terengganu not wanting to inconvenience anybody in the family who could have helped her. In her quiet ways she liked to invest any extra money into buying land. Whenever she heard of news about any land for sale she would go and see the location. If she was

in no position to buy, she would persuade Hafsah to buy. If Hafsah was in no position to buy, Hafsah would persuade one of her children to buy it. This shows her wisdom about investment in land ownership because she knew its scarcity.

Even as Khala grew older one could not help but to admire her sweet shiny smooth fair face while listening to her reminiscing the interesting vivid montage of her life from childhood to the royal residence at Air Jernih, Paya Bunga, Balik Bukit, Mok Pear, Jalan Wireless and Qushashiyya, Mekkah. She would spend hours and sometimes until late, talking about her Saudi family members whom she knew very well explaining the connections in the family tree. Her face would light up every time she wanted to recall someone from the Saudi side.

Khala had to convince herself that it was not a dream, it was real, she was certainly the lucky one and had a lot to thank Allah for.

Her sister Hafsah left her in 1986 followed by her sister Asiah in Mekkah in 1996 and followed by brother Kamil in 1999.

By the turn of the millennium 2000, Nik Maimunah was the only one left from the children of Sheikh Abdullah Alfatani. After a long illness, at 88 years old she passed away in 2004 in Tengku Wook's house in Kuala Terengganu. The charismatic lady was laid to rest at The Graveyards of Sheikh Ibrahim next to the graves of Hafsa, Siti and Kamil. During the funeral, the wake was visited by the Sultanah of Terengganu, Tengku Ampuan Hajjah Bariah as a tribute to a lady who once added colour to Terengganu Royal Household.

## *Chapter 7*

### **Hafsah**

In the 30's, going to school was not for girls. Not in Terengganu nor in Mekkah, but her dream was "I want to learn how to read and write."



Nik Hafsah

binti Sheikh Abdullah, known to her ten children and her children-in-law only as "Ma".

To the children of her brothers, Hafsah was "Amati Sah", and to the children of her sisters, she was "Khala". Hafsah loved all the titles accorded to her especially "Cikgu Nik Sah" by her friends.

Hafsah had the piercing eyes of her late father whom she was never meant to have met.

Hafsah would normally take an early nap whenever she “landed” somewhere in the house after the dinner was done. When everybody was settled in their sleep for the night, she would wake up like clockwork to go round to check all her 10 children whether they were sleeping well.

Sometimes she would light up a mosquito coil, sometimes she would pull the sheet over to properly cover her child from the cold of the night. Only then would she settle down for a proper night’s sleep before she woke up for another busy day.

Hafsah seemed like a lady who knew her principles well and knew what was good for the children. At the same time, she never nagged or asked the children to do their home-works or to study hard – and yet the children received the message loud and clear and did well in school.

All went to English school, except for Noraini who went to Chinese school, later Ma regretted “How come nobody went to Arabic school?”



There was no TV at the time, at night the children were free to do anything they like really as long as it was in the house. Yusoff would be reading Beano comics, Halim would be reading MAD magazines, Najiah would be reading “school girl library books”, Mahmud could be reading a best-seller, Zaki would be strumming his guitar. Asiah, she was the quiet one. Sometimes all were talking and laughing at the same time that they would zipped up immediately when they heard Ma saying “Why is this house like a mad house?”

The children would gather around her to listen to her stories when she started with the opening line – “Do you know what your Ma did when she was a child?”

Hafsah did have a gift of telling stories. Most of the episodes were about her life. They learned about her true character and her feelings through these story-telling sessions. Indirectly, they understood that she wanted them to be successful in school. That was her way of motivating the children. The children had a lot of respect for her.

One of the most remembered account of her as a child was her interest in going to school and her

mother Siti was against it, going to school was not really the order of the day.

Firstly, there was only one Arabic school and two Malay schools available at the time. There was also one English school, Sultan Sulaiman English School since 1920 but this was meant for the palace or aristocrats because the British Advisor's policy was to educate some of the children of the palace so that they can become some junior clerks in the state administrative services as a 'sweetener'.

Furthermore, the parents were worried that their children might be influenced by Christianity if they were sent to an English school.

Teachers had to do house calls to persuade parents to send their children to school. It was noted that in that era, schooling meant attending classes for 3 years of primary education, then they were off to work. Age was never a limit. A class of standard one could comprise of pupils of the age of 8 or even 15.

Only parents who were far-sighted and those having a non-conformist attitude would send their children to schools and hoped for the best. Eventually these children mostly turnout to be successful citizens as teachers or ustaz in Malay schools or clerks in the government office.

In the case of the family of Siti, at Balik Bukit, the sons, Yahya and Mohammad Kamil were rightly enrolled in the Arabic school.

The daughters, however, Asiah, Maimunah and Hafsa were expected to remain inside closed doors waiting for their suitors.

Schooling was not only unnecessary for them but would be rather stressful for Siti, the young single-parent freshly repatriated from Mekkah, the never, never land so distant from Terengganu.

However, Hafsa unlike other debutante her age, wanted to learn how to read and write.

Relationships between a mother and her children in those days were never on an amicable friend-to-friend basis but more like a matron and her inmates basis.

Hafsah finally gathered enough courage to ask Siti for permission to attend school,

Her heart dropped like a ton of bricks when her request was turned down flat.

Hafsah knew the chances of her getting her way was remote, knowing Siti. But she had hoped, and it hurt her because she would not be able to fulfil her dream. She dared to believe in that hope - that one day, education would liberate her.

Not wanting to give up so easily, she made friends with a girl Zaharah, daughter of Che Ali Mastar who was already attending school.

Che Ali Mastar was a teacher, not an English teacher as the title “master” might suggest but according to his grandchild Fatimah Kamilah he was a regular teacher but all teachers were called “master” as a respect to them. To be a teacher at that time, his father must have been quite a man of substance, a man who believed in education for his son Ali, and they could see the connection how in turn Che Ali Mastar could put his daughter Zaharah in school.

With Zaharah, headstrong Hafsa was secretly but seriously getting free private home-tuition. She excelled in her reading and writing such that it triggered Zaharah's mother to have a word with Siti.

This time Siti looked at her youngest daughter in a different light and despite strong objections from her strict eldest son, Yahya, decided to finally allow her to attend school.

Perhaps having the audacity to even ask for such a 'delinquent' request was lingering on Siti's mind for quite a while ever since Hafsa popped the question. After all the girl Zaharah seemed to maintain her excellent conduct despite going to school.

The day Hafsa was allowed to attend school was the happiest day of her life.

To cut the story short after a few years of studying she was accepted to teach home science at the only Malay school for girls, Sekolah Tengku Ampuan Mariam next to a swampy area in an otherwise sandy Paya Bunga.

Some things moved slowly in those days but some things moved rather fast. One day Cikgu (Hafsah), the title she was known as by her pupils even till the day she died and Cikgu Zaharah were selected to attend a newly opened women teacher's training college at Durian Daun Melaka. She knew she was not able to push her luck this time around, nobody in the family had ever been to Melaka or anywhere beyond Kota Bharu, it might as well be England because Siti could not see how a young girl could travel so far by road to Singapore and up by sea to Melaka and live away from home for so long.

Cikgu Zaharah went ahead without her to Durian Daun Teacher's Training College for Women and in the later stages of her life became a headmistress.

Hafsah would have loved to be a headmistress too but in another corner, a young employee of Sheikh Yahya working under the house at Balik Bukit printing religious books written by his grandfather SNMK, was secretly keeping his eyes on this young Hafsah who was in her marriageable age then. His name was Wan Othman.

They got married in 1941.



Things could have turned out differently for both of them, but unknown to them, a major landmark in world history was about to take place at that moment.

The family at the time living in Paya Bunga.

They had to scamper and hide in a big hole under the shade of a bamboo cluster whenever they heard the fading-in sound of a distant plane, it was the time of the invasion by the Japanese Army in 1943. The Second World

War had reached Malaya. The dreams of the new couple were shattered – the war was indeed a setback for the peaceful folks of Terengganu.

The end.