

## AN AHMADI MISSION IN BUDAPEST IN 1936-1937

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*Budapest*

In the middle of April 1931, Mirza Bashirud Din Mahmud Ahmad, the Second Caliph of the Ahmadiyya Movement in Islam, received in his office in Qadian Julius Germanus, whose biography is familiar to the readers of *The Arabist*<sup>1</sup>. We do not know whether his meeting had anything to do with the fact that the "Promised Reformer", who was the Son of the Founder of the above-named sect, sent a missionary to Hungary in early 1936 in the person of Haji Ahmad Ayaz Khan, a 26-year-old lawyer. This mission was part of the ambitious proselytizing campaign, which was launched in 1934 under the name Tahrirk Jadid ("New Scheme"), and whose aim was to promote the worldwide spread of the Ahmadi teaching (Zafrullah 1978:272-274).

We have already discussed elsewhere in detail (Lederer 1986) that in the early 1930s a handful of enthusiastic Hungarian journalists, lawyers and retired civil servants submitted themselves in Budapest to support the few hundred strong local Muslim community, which included mostly people of Bosnian and Turkish origin. These brave Islamophil Christians took to their head to build a huge mosque next to the grave of Gül Baba, a 16th century dervish buried in Buda, on the "Hill of the Roses" (Rózsadomb). Of course, success had passed them by in this "Christian and national" country. Nevertheless, their movement's reputation was increased by the active support of some prominent public figures: the "Gül Baba Comité" was headed by the former chief burgo-master of Budapest, István Bárczy, and keeper of the crown Baron Zsigmond Perényi. Its most active members were Andor Medriczky, a town

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<sup>1</sup> Juhász 1988. Germanus (1979:85-93) gives a critical account on his contacts with the Ahmadis, including the dissident wing of the Movement led by Khawaja Kamalud Din of Lahore. As to the date of his meeting with Mirza Bashirud Din Mahmud Ahmad see Hajnóczy 1964:399-400.

hall clerk, and Béla Viraág, the editor of the fortnightly *Budai Napló*. Viraág died in June 1936, and one of the funeral addresses at his grave was delivered by Ayaz Khan (*Budai Napló* 17,6,1936,3).

It is thus understandable that upon his arrival in Budapest Dr Ayaz turned to the above-named gentleman for help. Indeed, they were more than willing to give his cause publicity in the Hungarian press. Within a year and a half, over two dozen articles, often illustrated with photographs, described the person of Dr Ayaz and his faith in rather friendly tone<sup>2</sup>. According to the contemporary papers, the Ahmadis in Hungary numbered only four in May 1936, 75 in February 1937, a hundred in April, 150 in August and some four hundred in September. The papers obtained these figures primarily from Ayaz himself, and also from the 24-year-old mathematician Ibrahim Nasir, who joined Ayaz later to be in Budapest the second missionary from Qadian. Quite probably the two young Hindus considered all those people Ahmadis who showed benevolent interest in their preaching. And, indeed, there could be quite a number of people in Budapest craving for Oriental exoticism and spiritualism. Dr Ayaz, who perpetually wore his hallmark turban, managed to pick up some Hungarian and missed no opportunity to hold lectures in local clubs, give interviews and live an intense social life. He spared no effort to seek the company of influential persons, rented a flat in downtown Budapest to provide venue for his gatherings, published two brochures in Hungarian (Ayaz 1936; Bashirud Din 1937), was famous for practising his mission even in the streets, remained abstinent and reluctant to touch even the hand of the ladies. Understandably, all these were more than enough to place a man in the limelight of

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<sup>2</sup> *Reggeli Újság* 22,2,1936,3; *Magyarország* 15,3,1936,7; *Az Est* 24,5,1936,8, 21,4,1937,10; *A Mai Nap* 27,5,1936,3, 17,9,1937,2; *Friss Újság* 24,6,1936,1; *Fővárosi Hírlap* 24,6,1936,2; *Pesti Napló* 5,7,1936,6, 18,4,1937,40, 2,9,1937,7; *Magyar Hírlap* 12,7,1936,11; *Nemzeti Újság* 6,8,1936,1; *Esti Újság* 23,10,1936,9, 18,8,1937,9; *Magyarok Lapja* 22,11,1936,3, 14,3,1937,3; *Esti Kurír* 23,2,1937,7; *Turáni Roham* 15,3,1937,2, 25,4,1937,2; *Óserdő* 16,3,1937,8; *Előre* 4,4,1937,7, 4,7,1937,7; *Hétféli Napló* 5,4,1937,3; *Nemzet* 7,7,1937,3; *Demokrata Újság* 16,10,1937,5; *Református Élet* 12,1936,105. Let me postpone the detailed analysis of this valuable journalistic material for another opportunity.

public interest. People appeared receptive to some of the Ahmadi tenets, according to which Jesus Christ survived his crucifixion in Jerusalem and died as a great-grandfather in the Indian town of Srinagar. The readers of the papers in Budapest could also learn from Ayaz that the Afghans were in fact Jews, since they were but the "lost tribes of Israel".

Dr Ayaz also created a sensation when he joined the extreme-rightist, anti-Semitic and anti-Christian "pagan" movement of the "Turanian One God Believers"<sup>3</sup>, which in fact enjoyed only feeble support. At the same time, most of the Hungarians were firm in their conviction that a clamant injustice was meted on the Hungarian Kingdom when the Trianon Peace Treaty deprived it of two-thirds of its territory after World War One. Ayaz Khan was perhaps even more enthusiastic than the Hungarians themselves in demanding that Hungary be given justice by returning to it the disannexed territories. He published quite a number of reports in the Indian (Ahmadi) Muslim papers *The Sunrise* and *Al-Fazl*, in which he lamented over the adversities this tiny nation had to suffer from hostile countries surrounding it and the treachery of the West. Budapest was gratified by these comments, and the papers here quoted him at length. In fact, the Hungarian and Indian papers kept quoting and praising each other. *The Sunrise* carried the pictures of Admiral Horthy and other Hungarian aristocrats, published the slogan of the "Turadians" ("The God of the Hungarians is alive, do not worship foreign gods besides Him"), and printed on more than one occasion the "Hungarian Creed" "I believe in One God, I believe in One Fatherland, I believe in One Divine-Eternal Justice, I believe in the Resurrection of Hungary" (*The Sunrise* (Lahore) 6,3,1937,4-5). Let us quote Ayaz's commentary in the March 6 and April 24, 1937, issue of *The Sunrise*:

The whole Islam world should feel glad in giving thanks to God for the brave Magyars are now proved to be our brothers in soul and spirit ... The idea of one God is the principle of every Hungarian, which brought them closer to

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<sup>3</sup> The "Turanian One God Believers" (Turáni Egyistenhívők) returned partly to the pagan Hunnish and Hungarian tribes' "Eastern" ritual and mythological symbolism. Jenő Márton and Zoltán Bencsi, the leaders of this more political than ecclesiastic organisation, joined later the Arrow-Cross Movement, i.e. the Hungarian Fascists.

Islam ... I came among my brothers when I stepped on Hungarian soil. The change in our form and appearance was only due to a long separation but spiritually we are one and the same. My brothers though clad in western clothes absorbed my love because Westernism has not poisoned them so much as it did in other countries ... The great Khalifa intends to make Budapest the centre of Islam movement in Europe because the Hungarians have now begun to love, defend and spread Islam with enthusiasm.

The completely unknown László Torkos became Ayaz Khan's favourite poet, supposedly for a poem of his, also published in the 6 March 1937 issue of *The Sunrise*:

To eat and drink I did not care,  
 Nor for nocturnal rest.  
 'The devil take me', - then I thought, -  
 And now I'm in the West,  
 Ah it is the west, but no repose,  
 for I am roving still, -  
 From mountain summits to the vale,  
 From valley to the hill.  
 And like a Muslim, with folden arms,  
 Eastward I turn my eyes;  
 Unconsciously on my lips  
 Rise most heart-breaking sighs,  
 And if soon all this doth not cease,  
 My fancy's constant flight, -  
 I think I even might become  
 A Turkish Islamite.

I feel as if I had to hear  
 Our great Prophet's lore,  
 And to his Eastern shrine I'll be near  
 As in the days of yore.

This "anti-Westernism" of the Hungarians was, of course, very far from being as evident as Dr Ayaz seems to have felt it although his impressions were confirmed not only by Julius Germanus and other members of the "Gül Baba Comité", but also by the famous Indologist, Ervin Baktay. Ayaz wrote the following about him (*The Sunrise*, 13,2,1937,6):

In his two concluding lectures on the 7th and 21st of December 1936, the learned lecturer explained "Islam" and "the Ahmadiyya Philosophy of Islam" respectively. "Islam is the improved and perfect form of all religions" - He said - "Eastern people forgot it and Western ones ignored it but Ahmad, the Messenger of all nations has again brought home to the world that peace of mind

that can only be found in Islam. All the religions are doomed to admit the Ahmadiyya Reformation. There is no other way. Every intelligent man has one and the same "faith" although his "religion" may be different. Christianity as introduced in the East by Christian missionaries is not the same as the European priests claim it. It is impossible for a man to reject the Ahmadiyya philosophy of Islam. The belief in One God and all the prophets including Moses, Jesus, Buddha, Krishna, Mohammad, Ahmad, and others is quite natural and understandable". The great orientalist gave a short history of the Ahmadiyya Movement of Islam and explained the mission of Ahmad, the Promised Messiah and mahdi, in such a way that the Hungarian public took an extraordinary interest and many people requested me to supply literature on True Islam.

The Ahmadi press in India was replete with reports on Hungary, and some of the papers in Hungary carried detailed stories on the Ahmadiyya. The heart of Ayaz was overflowing with the Hungarians and some "Turanian" Hungarians sang praises of Ayaz. Crowning all this joy was the visit to Budapest in August 1937 by the staunch Ahmadi Sir Zafrullah Khan, the Railway and Commercial Minister of the British Indies<sup>4</sup>. Zafrullah was given a due reception by his hosts here: Baron Perényi held a grandiose dinner in his honour in Budapest's prestigious Gundel Restaurant<sup>5</sup>. However, the Hungarian ministers were startled by the news that the local Ahmadis wanted to erect a mosque in the Hungarian capital (*Pesti Napló* 2,9,1937,7). This, of course, was never realized, and the Ahmadi community itself was soon dissolved (if there

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<sup>4</sup> According to *The Sunrise* 23,10,1937,6: "Sir Mohamed Zafrullah Khan is a young man of 43 but he has already made a great career in politics. He went to school at Sialkot and Lahore and then the University in England. Between the years 1921-1929 he was a lawyer in Lahore ... In 1930-33 he was the chairman of the All-India Muslim League. From here he came to the Executive Council. First he was Education Member and for the last two years he has been the Railway and Commercial Minister". In 1947, Zafrullah Khan became the Foreign Minister of Pakistan, and later President of the International Court of Justice at The Hague. He is the author of several books on Ahmadiyya - see e.g. fn. 2.

<sup>5</sup> For an account in English with pictures see *The Sunrise* 23,10,1937,5-6 - the translation of an article in *Esti Újság* 18,8,1937,9. See also: *Pesti Hírlap* 24,8,1937,9, 26,8,1937,3; *Pesti Napló* 26,8,1937,6; *Magyar Hírlap* 26,8,1937,2; *Budapesti Hírlap* 26,8,1937,3.

was any such community at all)<sup>6</sup>. Ibrahim Nasir left Hungary in 1938, and Ayaz Khan was sent by his Caliph to Warsaw in the summer of 1937, where his work met with a more lasting success<sup>7</sup>. In August 1938, *The Sunrise* wrote the following on his return to Qadian:

Chaudhri Haji Ahmad Khan Ayaz arrived at Qadian on July 26 after a stay abroad of about two years, during which time he had acted as the missionary of the Ahmadiyya Movement under the New Scheme (the Tahrik-i-Jadid) of expansion of Tabligh work for Islam. He was first posted to Hungary in which country he was successful in forming a Jama'at of Hungarian Ahmadis and in organising an Ahmadiyya Tabligh centre at Budapest. Later, he was transferred to Poland and then to Czechoslovakia. Both at Warsaw and Prague he did considerable Tabligh work through the press, personal interviews, and speeches. Mr Ayaz is one of those young men who after finishing their University education had dedicated themselves, at the call of Hazrat Amir-ul-Momineen, to the Movement's service under the New Scheme which had been formulated in 1935 to extend its missionary activities. Mr Ayaz was, by the grace of God, eminently successful as a pioneer worker in countries where there had so far been no regular Ahmadiyya missionary. He has the gift of boldness, and an ease of manner, both of which he turned to good account as a skilful apostle of Ahmadiyyat. Readers must be familiar with his methods as he was a frequent contributor to the "*Sunrise*" during his stay in Hungary.

Mr Ayaz, before he went abroad, was the Salar-i-Jaish and Qaid-i-Azam (highest in command) of the Ahmadiyya Volunteers Corps. The corps in uniform mustered strong at the railway station to accord him welcome. Members of the local community in large numbers were also present despite the weather. On alighting from the train Mr Ayaz was given a rousing reception. He was garlanded by the Officer-in-charge of the Tahrik-i-Jadid and others, and, after shaking hands with all present left by car for the town where he first prayed at the Masjid-i-Mubarak and the offered Du'a at the tomb of the Promised Messiah, and was later admitted to an audience with the Amir-ul-Momineen.

Since then, Ayaz Khan has been living in Kharian, Pakistan. Over the past decades, he had served as an officer in the army, and tried his hand as a lawyer and a businessman. Meanwhile, he has always re-

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<sup>6</sup> The supposed community's leaders are mentioned in the press of the day: Gyula Avar and Béla (Musztafa) Orbán. I could not find their traces.

<sup>7</sup> There is, nowadays, an approximately fifty-members-strong Ahmadi Muslim community in Warsaw, led by the editor and poet Imam Mahmud Taha Zuk.

mained a Hungarian in his heart. His house, called "Villa Budapest", is situated on the "Gül Baba Hill", and a brook divides his garden into "Pest" and "Buda"<sup>8</sup>. His son is called Csaba, after the name of the son of Attila the Hun. In Rawalpindi, he established the "Pak-Hungarian Friendship Society". The stationery of his mail is decorated with the Hungarian national tricolour and the "Hungarian Creed". In Pakistan, he discovered the "relatives" of the Hungarians. Aged over eighty today, he has followed the developments in Hungary for more than half a century now. A honorary member of several emigre Hungarian organizations, he received in 1971 a decoration from the World Federation of Hungarians. Ayaz Khan outlived all the other persons in this story, and now it no longer makes any difference whether or not he was overestimating the effect of his one-time activity in Budapest. The yellow pages of the contemporary Indian and Hungarian papers prove that he spared no effort in preaching the word of God. He deserves respect from both the Hungarians and the Ahmadis. Although this respect he duly receives from the current Head of the sect, Mirza Tahir Ahmad, his "Hungarophil" approach has never become part of the Ahmadi credo.

Let us remind the reader here that the Ahmadiyya Movement in Islam was founded in 1889 by Mirza Ghulam Ahmad (1835-1908) of Qadian called by his followers "Mahdi and Promised Messiah". Unlike the decisive majority of the Muslims, they do not consider the Meccan Prophet Muhammad the last of the prophets. Succeeding Prophet Ahmad at the head of the Movement was the First Caliph, Hakim Maulvi Nurud Din, who in turn was followed by the above mentioned Second Caliph in 1914. After the war between India and Pakistan in 1947, the town of Qadian became part of the territory east of the borderline, and thus the Ahmadis built, in Pakistan, a new centre called Rabwa<sup>9</sup> some 95 miles west of Lahore. In 1954, it was in Rabwa that a fanatical assailant cut the neck of the Second Caliph. He survived the attack, but

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<sup>8</sup> See *Népszabadság* 1, 1, 1966, 11.

<sup>9</sup> Cf. *The Koran* 33:50

the last eleven years of his life he spent in serious condition. His son, Mirza Nasir Ahmad, who was the grandson of the Prophet, succeeded him as the Third Caliph. Since 1982, the Movement has been headed by the Third Caliph's younger brother, Mirza Tahir Ahmad, who was born in 1928. In 1984, he was compelled to move his office from Rabwa to London because of the persecution of his followers in the Pakistan of Ziaul-Haq. As is known, a part of the states that consider themselves Muslim are hostile to the Ahmadis, whom they do not even consider Muslim proper. Saudi Arabia, for example, prevents them from going on the pilgrimage to Mecca. The Ahmadis are also blamed for rejecting the doctrine of the armed Holy War against the unbelievers, and they have to suffer countless further accusations from the other Muslims. However, in the teeth of all these animosities, the Ahmadi community is growing dynamically. They themselves reckon with some ten million followers worldwide, but this figure is difficult to check.

The Movement has communities in most of the capitals in Western Europe. The only small groups in the eastern part of the continent are to be found in Pristina and Warsaw (see fn. 7). This fact can be accounted for only partly by the four decades of communist rule or by the fact that there are practically no Asian or African guest workers in Eastern Europe. Perhaps the main reason behind this is that the Ahmadis themselves did not even try to spread there the message of Islam, as they understand it. This could well be a successful enterprise, since for example there is a Muslim community of exclusively Hungarian citizens in this country, which has worked legally for years now and is headed by an active and clever young sheik. However, it remains to be seen whether the abilities of the Ahmadis can equal his talent. Since the dawn of democracy in Eastern Europe, Christian and non-Christian missionaries have been flocking to this part of the world. As Ayaz Khan wrote in the December 26, 1936 issue of *The Sunrise*:

The attention of the Mohammadan world is growing more and more to Buda, the Hungarian capital. Verily, Buda is the holy town of Islam. It is the wonderful bulwark and the farthest outpost of the followers of Mohammad ...

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Prophet Mirza Ghulam Ahmad,  
the Founder of the Sect



Hakim Maulvi Nurud Din,  
the First Caliph



Mirza Bashirud Din Mahmud Ahmad,  
the Second Caliph



Mirza Nasir Ahmad,  
the Third Caliph



Julius Germanus, alias  
Hajj Abd al-Karim in the 1930s



Ibrahim Nasir



Ayaz Khan in 1936



Mirza Tahir Ahmad,  
the Fourth Caliph, in the 1980s

Ayaz's stationery



دوسميا الله الكشغريا الشيخيزا

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Advocate

General Representative of the  
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will provide inspiration and faith to break barriers between brother-peoples of common origin for productive ventures of mutual friendship, know-how exchange; and get-together programmes for the Seythian scions of Royal Kushans and Loe Khaos of glorious past as "Huns" (revolutionaries) whose family feuds and exchange of sword-arms with the present Khatek tribes of North Western Frontier Provinces of Pakistan, pushed up the "Westward Drive" of all "Huns" (freedom fighters) and "Gjers" (destroyers of evil) when called up to prove themselves upto their hereditary tribal titles of "Mahauygar" / Mahagyuzar / Magyar (Great Warrior) and "Gurogyor" / Gurjar (Master Warrior) by raising an army of storm troopers selected from the parent units of the Seythian settlements in Gujrat, Kalat, Khazarne, Gurjistan—Kaukazia Georgia etc., under the leadership of the Avar Prince Arbal/Arpad, of the ancient Avaran tribal Kingdom of Szaka Kalat and Balochistan, to cross Karpathian mountains for establishing a Great Home for Great Peoples (Magyarorszag) of all the "Hun - Gurjaran" (Hungarian) tribes in the Danube Valley, where several kindred Seythian tribes had already settled round the river bends. The strategic situation of both the odd lands rightly points the destiny that "one who holds Hungary holds Europe and one who holds Pakistan holds Asia".

LONG LIVE PAK MAGYAR FRIENDSHIP

**Capt. H. A. Ayaz Khan**

NA/504, Ayaz House  
11th Road, Satellite Town,  
Rawalpindi.

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Kedves Magyar testverem es Baratem;

Assalam-o-Alaikum :

Our blood relations have been cemented by faith and past history of thousand years. Being Edge Isten Hivok and Turanian brothers, we are natural friends of Hungary and the Hungarians. We feel the Magyars much nearer to our hearts despite the physical distance. The old history of India (Blavesha puran) and Kashmir has revealed that North Western India, now called West Pakistan, was known as Hun Desh (HUN ORSZAG), as the Huns had settled in large number in this area and had ruled this land in the 4th Century. The realitons of Magyars and Pakistanies also date back from the visit of PRINCE CSABA of Hungary, the great hunting prince, who came in search of his ancestors and made this country as his home. Later on his descendants were famous Kings of Punjab.

A recent visit of the Hungarian Trade Delegation led by Mr. Wladika Vilmos has opened a new chapter of friendly and ever increasing Commercial and fraternal relations between Hungary and Pakistan; and our Government has given friendliest consideration to this Trade Pact.

We are doing our best to promote the cause of brotherhood between the people of Hungary and Pakistan and to enlarge our efforts, we have just shifted our Headquarter to Rawalpindi City (the interim Capital of Pakistan). NOW THE ONLY THING WE DESIRE OF YOU, is that you should keep us informed of yourself. On our part, we have taken up effective steps to project the Hungaro-Pak friendship and fraternity. It was decided in the last meeting of our corporation to undertake the following programme :-

- (1) To make the present Headquarter more fruitful as a central place for all activities in order to stimulate interest in Pak-Magyar friendship-organisation and to enlarge its membership and image.
- (2) To construct an UJ-BUDAPEST VILLA on the high hills facing the Grand Trunk Road at KHARIAN, where land has already been availed to make it a Tourist Resort.
- (3) To acquire suitable plot in Commercial Block of ISLAMABAD, the new Capital of Pakistan and construct a CSABA HALL for PAK-MAGYAR CULTURAL CENTRE, which will have three departments, one for Reading Room where upto date Magyar literature and its translation will be maintained and the second portion will be meant for a Museum and Display Room of Magyar Arts and Crafts; and the third portion will be reserved for social gathering and lectures.
- (4) To exchange good-will missions and send special delegation to Hungary and other places to have close study of our brothers' Culture, Arts and their day to day Problems.

Both Hungary and Pakistan have to play the destined role of a bridge to unite East and West. With faith in ALLAH and with determination burning in our hearts, we are on the march to integrate the future glory of Magyars and Muslims through unity of Turanian brothers .....Amen.

Igaz Baratja es testver;  
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