

Azerbaijan-Pakistan Relations in the Context of Islamic Solidarity and Intercultural Dialogue

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Abstract: National-moral foundations which have been in the process of formation for centuries, of course, represent the ethno-national idea that is, ethno-identity—that combines the religious worldview, morality, ethical and aesthetic views of different peoples of the same nation. In addition, traditions originating from a sense of national identity and reflecting the moral existence of the individual peoples of a nation are a systemic moral code that embodies the essence of an ethical philosophy of life that encompasses the human from birth to death and even the human. From this point of view, the relations between the peoples of Pakistan and Azerbaijan goes back to ancient times. The peoples of Pakistan and Azerbaijan have long lasting bonds of national identity, brotherhood and friendship. The material and spiritual relations between the Islamic Republic of Pakistan and Azerbaijan existed in later periods, including the years when the former Azerbaijan was a part of the Soviet Socialist Republics. After the Azerbaijan Republic gained its independence, these relations were revived, confirmed by cooperation in the most serious fields and developing day by day. In the article “Azerbaijan-Pakistan relations in the context of Islamic Solidarity and Intercultural Dialogue” We have tried to analyze the relations of Islamic solidarity and intercultural dialogue between the peoples and states of Pakistan and Azerbaijan in the context of history and modernity as well as from the political, diplomatic and literary aspects.

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INTRODUCTION

Objective results from axiological and sociological research confirm that it is no coincidence that the national-moral values that this or that nation has created, owned and passed on to future generations for thousands of years are linked to psychological roots and characterize and represent national ideology. These national-moral

foundations are so sensitive, specific and specific that it is possible to determine the cultural and spiritual existence and national consciousness of peoples belonging to this or that nation by examining them.

However, at the present stage of globalization, when the view of multicultural ideas in the spiritual sphere is expanding, it is clear that the peoples of the world belonging to the same nation are facing serious and

exciting problems in terms of the ethno-identity-ethno genesis they represent and the most fundamental issue is the preservation of the idea of national identity.

As expressed in terms of national identity, ethnic, ethno-national culture and national opinion, it expresses such an important factor for the fate of peoples; For example, the existence or absence of society always depends on it.

Of course, the idea of national identity has been historically modernized and updated from time to time. This can be seen in the case of different types of identity such as family, gender, citizenship, political identity. In general, there has been a significant change in the most fundamental premise of national identity, language and the condition that heads of families have the same ethnic origin. Hence, the same ethnic group does not have a common spatial concept. People from one community have shared this conditional destruction by integrating into another, or it is no longer necessary for the community to marry someone of the same ethnicity. There are also great differences in national identity in terms of culture. Even if differences occur in the family of identical individuals, there are significant changes in common traditions. There is a strong change in the identity of the family with everything in common with the separation of a single parent, all the same in religion, language, morals and traditions from the beginning. This example also includes societies of the same nationality and linguistic differences between different peoples. There are also differences in the types of civil and political national identity. The dominant is the Ethnos of nations with an ancient history and no matter how much this ethno-identity changes, ethnos and ethno formation continue to exist in a separate substance.

From this point of view, Muslims, Christians, Jews, etc. in a broad sense. The sense of religious solidarity of the peoples belonging to the nations is now one of the most important factors and our aim in this article is to present an intercultural dialogue model for the thought of world science by highlighting the examples of "Azerbaijan-Pakistan relations in the context of Islamic solidarity and intercultural dialogue".

Main part: The friendly relations between the peoples of Pakistan and Azerbaijan stems first of all from the unity of the Islamic-Muslim identity of the peoples of Azerbaijan and Pakistan representing the same nation, their being a part of the ancient Persian, Turkish and Safavid empires and thus their relations in material and spiritual spheres.

In fact, if we look carefully at the history, we can even determine that Pakistan is an old Turkish state. Turkish researcher Çiğdem Kiranşan even reaches the following conclusion in her study "Discussions on the

Establishment of the Pakistani State": "If we leave aside the findings about some Turkish words that are still in use in the indigenous languages of India, the statuettes of the old Turkish type found in Mohenjo-daro. Hind relations BC. It is possible to start with the Saka and Mekran in the 1st thousandth".

But the real history is no less than the possible knowledge of these stories and language memory. That is, in 1001 with the invasion of India by Mahmud Ghaznavid, the Sultan of the Ghaznavid Turkish state, his struggle against idolatry and the spread of Islam, Turkish political sovereignty and culture was established in the Indian subcontinent. Meanwhile, Mahmut Gazneli made military expeditions to the Indian Peninsula 17 times. The 300 years later, another Turkish emperor, Amir Timur, conquered vast areas of India three times and settled the Karluk Turkish tribes, especially those who brought the Hazara region to form Muslim families and the domination of this Turkish state lasted for 3 centuries. In fact, in 1472, Hakdi Sağar Turkish forgery was established in this region and after 50 years another Turkish state-Babur State began to rule. Hakdi Sağar Turkish forge merged with him and gained greater power in the region. Although, the dominance of the Turks, which lasted for centuries was greatly weakened in the 16th-17th centuries, other generations of Turks, especially the Karluk Turks, Hazara, Kashmir Abatabad, Mansehra, Haripu and b. live in regions.

Serious basic scientific research proves that Turkish political power in Pakistan as well as Turkish literature and culture have developed at a high level. The author of one of the sources of such values is the famous Turkish researcher Enver Konukçu. He was the first person to start researching India which Pakistan was previously in. "History of the Kusan and the Hounds"; "Kalaç Sultanate"; "Human Values in Turkish States in India"; "Mughals: Temured in India"; "Establishment of Delhi Kalaç Sultanate"; "Turkish States Established in India 1206-1414"; "Turkish States in India"; "Kalaç Sultan Alâ ed-dîn Muhammed Shah and His Hindu Politics"; "Turkish States in India"; "Halacians" and so on. There are dozens of studies on subjects".

In order to gain a deeper understanding of the political and cultural map of Turkey and Pakistan, including Azerbaijan, in a period when the world is not shrinking due to the division of borders, Salim Kohce's works of historical importance, together with Enver Konukchu, the last 1500-year period in the Indian peninsula complete. For example, "Şemsi Melikleri (Erzurum in 1986)", "Turkish Presence in India Before the Ghaznavid Period", "Turkish Presence in India in Antiquity", "Turkish Independence Struggle and India", "Development in Turkish Culture and Its Effect on Indians" "," The meeting of the founder of Pakistan,

Muhammed Ali Jinnah with Mustafa Kemal Atatürk, “Turkish Sovereignty in India: Bosnians and Hunters”, “Turkish States Established in India” are valuable researches as well as their names”.

Well-known Pakistani researcher Shahid Huseyn Bokhari writes: “16. The Mughal Emperor Humayun, who ruled an important part of the peninsula in the century, wrote a letter to the Ottoman Sultan Suleiman the Magnificent praising his military, literary and religious achievements. Humayun also established close ties with the Safavid Empire, an Iranian dynasty that ruled from Georgia to the Arabian Sea. At the same time, it is not surprising that two of his successors, Azerbaijan and Pakistan, have established lasting diplomatic relations”^[1].

Thus, it is known that, with the centuries-old domination of the Turks in the Indian subcontinent, relations between the peoples of Azerbaijan and Pakistan were established and Islam and Urdu were formed in Pakistan and reached their present level.

The most important criterion of Islamic religious solidarity among our peoples is psychology, feelings, love and devotion and spiritual cultural partnership of the fellow. And of course love and solidarity are expressed in words, from this point of view, oral Indian Muslim folk literature and then Urdu written literature can be considered and studied as a powerful proof of history.

Vice President of the Azerbaijan National Academy of Sciences, director of the Literature Institute named after Nizami Ganjavi, academic Isa Habibbayli “Azerbaijani-Pakistani literary and cultural relations Historical Traditions, Modern Development and Perspectives” In his article, he follows the spiritual ties between our peoples in folk literature-folklore heritage and evaluates with such an example: “The widespread use of the Kashmir shawl as an idol in Azerbaijani oral folk literature, fairy tales and epics also shows that Pakistani culture has become one of the necessary factors in the Caucasus. Therefore, the reason why a lover is seduced after he is able to bring a shawl from Kashmir to his beloved has a special place in Azerbaijani folklore. For comparison, in Azerbaijani oral folk literature, the reason for bringing a shawl from Kashmir is identical to the hero’s attempt to bring profit from Mount Ararat and the peak of the Caucasus. The fact that the “Kashmir shawl” motif is seen as one of the important factors for the testing and participation of the Azerbaijani folk hero as a buta clearly demonstrates the ancient historical roots of the joint cultures of Azerbaijan and Pakistan”^[2]. Moreover, Novruz, Azerbaijan’s most beautiful holiday, is celebrated in Pakistan as Basant or Basant Panchami and this tradition is also a valuable legacy as the common cultural tradition of the peoples of Azerbaijan and Pakistan. Serious preparations are being made for Basant Panchami, bonfires are lit to burn weight, houses and tables are

decorated, people wear new clothes, visit their elderly relative’s homes and host guests. Various desserts are lined up on the tables, eggs are served and music programs are prepared.

In Urdu literature, historical traces about Turkey and Turks, including Azerbaijan, Islamic-Muslim common cultural consciousness is centered on Sufism literature. For example, if we look at the history of Suhrawardism of the Azerbaijani school of Sufism which is one of the religious-philosophical sciences of Islam, we can see that it spread in Iraq, Syria and Iran, later in Anatolia, Central Asia and in India and Pakistan. The famous Azerbaijani Sufi Shehabaddin Abu Hafs Omar Suhrawardi gave the title of spiritual caliph to Bahauddin Zakaria Multani, the founder of the Suhrevardi teachings in medieval South Asia, who was born near the ancient city of Multan, Pakistan and sent him to the Multan region to develop this sect confirms the historical sources of relations.

Relations between the peoples of Pakistan and Azerbaijan are also characterized by language influences such as religion and traditions.

Halil^[3], researcher of the Department of Urdu Language and Literature at Istanbul University, Faculty of Letters, writes in his study “On the use of” TURK “and” TURKÎ “Kelma in Urdu Language and Literature:

“...The name Urdu, which we use in Turkish and even the word” Ordu” which has been identified with the Turkish nation, since, its appearance on the stage of history, is used in the form of” Urdu “in the Indian-Pakistan sub-continent. ca, -çe, -ça “is derived by the addition of the construction suffix. Of course, since the emergence of the language, not only the word “Urdu” has been used for this language, the language has been called by different names in various periods. [The first and most widespread of these names are “Hindi” and “Hindvf. In the works of Emir Hüsrev-i Dehlevî, who is considered one of the first poets of Urdu, in the famous Hâb u Hayâl mesnevi of Mir Eser in the 18th century and even in the 19th century, Shah Abdülkâdir. Even in the Urdu translation of the Holy Qur’an, “Hindi” has become a realm of this language. Also, names such as Rehta, Punjabi Gucri, Dekenî, Hindustani have appeared in different periods. In later periods, the “mu’allâ” part dropped from this compound and the “Urdu” part became the name of the language, we mentioned. It can be understood from the lines above that the mentioned language has a name of Turkish origin. Turks have a great role in its development”^[3].

These thoughts of Halil Toker are important in understanding the issue of “Pakistan-Azerbaijan relations in the context of Islamic solidarity and intercultural dialogue” which we are trying to analyze: “The understanding of” Turkish = Muslim “is very common among the Indians, especially in the eyes of the Hindus. Because the Turks brought Islam to India, in the eyes of

the Hindus every Muslim in India is a Turk, regardless of their tribe. This is true even for the indigenous people who accept Islam and accepting Islam means accepting "Turkishness".

Of course, the current phase of globalization, as I mentioned above, is not promising for the development of such complete solidarity and faced with the complexity of the time, national identity is weakened by losses as they say, rather than giving plenty of room to research.

For this reason, while examining the historical basis of the friendship relations between our nations and our peoples as different subjects, for researchers, the literature and cultural works and meanwhile, the literature created by Turkish poets in the field of Pakistani ethno-identity consciousness is the most valuable legacy.

For example, the famous Indian poet, musician, musicologist and scientist Amir Hüsrev-i Dehlevî was a descendant of Turkish Bayat. Apart from Amir Hüsrev-i Dehlevî, Kuli Kutubşah (ruler of the Kutubşahî state) of Turkish origin is the author of the first divan in Urdu. Another Turkish origin poet Mirzâ Esedullah Han Gâlib, the sultan of Baburlu Bahadur Shah Zafer, Dag-ı Dehlevî ve Sâlik ve b. By writing and creating in Urdu, thinkers developed the idea of literature on the one hand, developed the Urdu language and culture, on the other hand, created meaningful pages for the history of Pakistani-Turkish relations, including Azerbaijan.

It is also known that Multan merchants, which was one of the trade centers of the world in the Middle Ages, visited Azerbaijan, especially Baku. About 500 years ago, the rulers of Baku built Multan Caravanserai for Multan merchants. Multan merchants stayed in the caravanserai where they received great hospitality. Currently, Multan caravanserai is preserved as a valuable cultural and historical heritage by the government of Azerbaijan^[4]. Meanwhile, in 1996 a Joint Declaration was adopted regarding the declaration of the Azerbaijani city of Ganja as sister cities with the city of Multan, Pakistan.

The material and spiritual relations between the Islamic Republic of Pakistan and Azerbaijan existed in later periods including the years when the former Azerbaijan was a part of the Soviet Socialist Republics.

In general, although Azerbaijan was a part of the USSR during this period, religious and cultural partnership has always conditioned the protection of the feelings of friendship and brotherhood of our peoples. Pakistanis have always preferred brotherly Muslim countries including Azerbaijan, in their relations with the USSR because they care a lot about the word "brother". Indeed, during the visit of the President of the Pakistan Parliament Fazlullah Qadar Chaudhry to the USSR in 1962, an official group, including the famous Pakistani writer and International Lenin Award winner Ahmad Fana, visited Azerbaijan. Indeed, during the visit of the President of the Pakistan Parliament Fazlullah Qadar

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The Pakistani guests took part in events dedicated to the 150th anniversary of the great Azerbaijani playwright and thinker Mirza Fatali Akhundzadeh. In April 1965, Henry Chayase, Pakistan's leading playwright, director and cinematographer, arrived in Baku and the Azerbaijani film community paid tribute to this great artist of the fraternal country. In addition, in August 1967, a delegation of the East Pakistan Legislative Assembly led by Jamiruddin Prodkhan visited Azerbaijan and got acquainted with the artistic and cultural environment of Baku and Sumgayit. One of such unforgettable relations is that Mirza Abel Hassan Isfahani, one of the leading names of Pakistan at that time, wrote his pleasant impressions about friendly and brotherly Azerbaijan in his book "From Leningrad to Samarkand".

One of the important events in this direction is the establishment of a branch of the Soviet-Pakistani Cultural Relations Association in Baku. Through this department, visits to Pakistan were organized, including Azerbaijani scientists, educators and artists, master of Ashug art Panah Panahov, head of department of Azerbaijan State University, doctor of philological sciences, professor Farhad Zeynalov and others and are important in the development of cultural ties between our peoples played a role.

As Pakistan-USSR relations weakened and after the collapse of the USSR in general, the foundations of relations between our countries and peoples were laid in a new, fully-fledged context.

At this point, it would be appropriate to include the Pakistani media's views on friendship and cooperation between our countries. Thus, Pakistani Liberty magazine wrote in an article about the National Liberation Day of Azerbaijan: "The article says": Today, the people of Azerbaijan are masters of their fate. The state of Azerbaijan is governed by will of the Azerbaijani people. It carries on Heydar Aliyev's policy in order to get all of future plans true.

There is no doubt that the Azerbaijan's contemporary history is completely linked with the name of its National Leader Heydar Aliyev. Mr. Heydar Aliyev dedicated his whole life to his Motherland and always stood with his Nation in most dreadful times.

Perhaps that will not be exaggeration to say that the day of June 15, 1993 was the turning point in the history of Azerbaijan. On that very day, Mr. Heydar Aliyev returned to capital-Baku to lead the country which of on the brink of civil war. This day engraved in the country's modern history as a National Salvation Day.

This historical return, in a proper sense of the word was the salvation of Azerbaijan's statehood and people. Though 1992-1993 coincided with the first years of

Azerbaijan's independence, it entered to the country's contemporary history as a period of chaos, arbitrariness and adventurist experiments.

In this situation of deadlock the Azerbaijani Nation laid all hopes on Mr. Heydar Aliyev. People rallied all over the country insistently demanding Mr. Heydar Aliyev to take office over Azerbaijan. The Great Leader heard these appeals.

Thereby, the people of Azerbaijan realizing the importance of the role of a personality in establishment of strong statehood traditions and of a democratic society, gained victory over the threat of losing the state independence by expressing wish to see Mr. Heydar Aliyev on the highest post.

Coming to political power in Azerbaijan for the second time, Mr. Heydar Aliyev undertook a very hard and responsible mission of rebuilding Azerbaijan, saving it from all threats and wrote a glorious page in the Azerbaijani history such as the National Salvation Day. The two presidential tenures of 5 years each starting from 1993 were remarkable for state building in the country, establishment of national ideological principles, integration into the international community and rapprochement with European structures.

President Ilham Aliyev noted that the years 1993-2003 had been key years for the country. Work done in 10 years time equals to the one done in a century. "It was these years when Azerbaijan's international positions strengthened, the country managed to successfully integrate to the world and became known as a reliable partner"^[5] President Aliyev stated.

As a matter of fact, when the issue of Armenia, which occupied Azerbaijani territories for 28 years (Azerbaijan has already restored its border integrity in 2020) was discussed at the United Nations Security Council on 30 April 1993, the Pakistani state presided over the meeting and gave great support to the resolution 822 in the struggle for justice of Azerbaijan.

In 1995, a Cooperation Agreement was signed between the Government of the Republic of Azerbaijan and the Government of the Islamic Republic of Pakistan.

After that, diplomatic visits began between our countries. For example, President of the Republic of Azerbaijan Heydar Aliyev and President of Pakistan Sardar Faruk Ahmad Khan Legari took part in a mutual visit in 1996 and gave material and moral impetus to the establishment of multilateral relations between our countries. From the first meeting, the great leaders expressed their support for the Nagorno-Karabakh problem and the Kashmir issue. I want to recall another example from the history of diplomatic relations between our countries. This is due to the attitude expressed by the national leader of our people, Heydar Aliyev, at a joint press conference with Pakistani Prime Minister Benazir Bhutto. "Azerbaijan has always supported Pakistan's

stance on the Kashmir issue and continues to support it today. There were different views on this issue at the meeting of the Organization of the Islamic Conference in Casablanca, but the Azerbaijani delegation and I personally supported the position of the Azerbaijani President Pakistan", he said. "We have not only defended Pakistan, but also co-written a resolution condemning India and supporting Pakistan on the Kashmir issue." - This position is still valid today.

In 1997, the permanent representation of Pakistan in Baku and Azerbaijan in Islamabad was opened. The President of the Azerbaijan Republic Heydar Aliyev was appointed to the VIII. Organization of the Islamic Conference held in Tehran on 9-11 December 1997. He met with Pakistani Prime Minister Nevaz Sharif at his summit and stated that Azerbaijan always supports Pakistan's position. Prime Minister Nevaz Sharif expressed Pakistan's support for Azerbaijan's just cause and strongly condemned Armenia's aggressive policy.

President of the Azerbaijan Republic Heydar Aliyev also met with President of Pakistan Pervez Musharraf at the Economic Cooperation Organization Summit held in Tehran in June 2000 and expressed the support of the parties to each other.

In 2002, an agreement was signed between the Government of the Republic of Azerbaijan and the Government of the Islamic Republic of Pakistan on defense and military cooperation.

The next meeting between President Heydar Aliyev and President Pervez Musharraf took place in 2002 at the Economic Cooperation Organization Summit in Istanbul. Bilateral relations between the two countries were discussed at the meeting.

These relationships focused on friendship and solidarity are at the forefront of the political governance program of Mr. Ilham Aliyev who was elected President of the Republic of Azerbaijan after the death of Heydar Aliyev in 2003 and today relations between our countries continue at a high level.

The President of the Islamic Republic of Pakistan, Pervez Musharraf, made a three-day official visit to Azerbaijan on 8 July 2004 and signed a Declaration between a Joint Azerbaijan Republic and the Islamic Republic of Pakistan in the context of illegal psychotropic substance smuggling, international terrorism, tourism and customs.

President Pervez Musharraf at this meeting strongly expressed his support for Azerbaijan's position in the Nagorno-Karabakh conflict.

In 2005 was very productive in terms of the dynamics of relations between our countries. During the two-day official visit of Azerbaijani President Ilham Aliyev to Pakistan, the presidents of the two countries signed six cooperation agreements covering serious public spaces-transport, information and communication, aviation,

culture, finance and education. President Ilham Aliyev received Pakistani Prime Minister Shaukat Aziz at the 9th ECO Summit in Baku on 3-5 May 2006.

Thus, the bridge of friendship and cooperation between the republics of Pakistan and Azerbaijan has continued and strengthened in the last 30 years and is still developing at a high level.

Of course, the bridge of friendship between states and peoples cannot be imagined without cultural ties and cultural ties between Pakistan and Azerbaijan are expanding day by day.

In 2006, the book of the well-known Azerbaijani writer Celil Mammadguluzade was published in Pakistan in English and Urdu. At the same time, the publication of an anthology of poems "Azerbaijani poetry: a drop in the ocean" in English in Islamabad in 2010 with the help of the Azerbaijani embassy, provided a wide opportunity to get to know Azerbaijani literature in Pakistan. The anthology contains the poems of 21st century Azerbaijani poets, including Nizami Gencevi who lived in the 12th century and even the new generation of literary powers and information about these literary figures".

Academic Isa Habibbeyli's article "Central Asia" was published in Islamabad, "Central Asian Studies" in 2007. In 2012, agreements were signed between Nakhchivan State University and Pakistan Quaid-e-Azam University and Pakistan National University of Modern Languages. Scientists from the brother country visited Nakhchivan and laid a solid foundation for cooperation in the field of science and education. In addition, the "2015-2017 Cooperation Program between Azerbaijan Republic Ministry of Foreign Affairs ADA University and Pakistan Islamic Republic Foreign Service Academy" was accepted.

In 2013, on the occasion of the 90th anniversary of National Leader Heydar Aliyev, the Heydar Aliyev Corner was established at the National Library of Pakistan. At the opening ceremony, Professor Lubna Abid Ali from Quaid-e-Azam University spoke about the role of Heydar Aliyev in the establishment of the Pakistan-Azerbaijan Friendship Bridge^[6].

The Literature Institute named after Nizami Gencevi from Azerbaijan National Academy of Sciences hosted the International Scientific Conference on "Azerbaijani-Pakistani literary and cultural relations" in 2019 with the participation of Pakistan Muslim Institute. A "Pakistani chamber" was established at the Literary Institute. The works of Mohammed Iqbal, the spiritual founder of Pakistan are examined here. Pakistanis are also familiar with Azerbaijani Sufi literature, Nizami and other classics. An agreement has been signed between the Muslim Institute and the Literature Institute. The creative contacts of our scientists in Pakistan continue successfully. In addition, the Urdu language department was opened at Baku State University.

As Azerbaijan celebrated the 650th anniversary of the classical poet Imadeddin Nasimi in 2019, researchers from the Pakistan Institute of Islamic Sciences took part in a conference dedicated to Imadeddin Nasimi at the Nizami Gencavi Literature Institute.

The scientific relations of our countries are not limited to literature. For example, in 2018, experts from the International Atomic Energy Agency, researchers from the Pakistan Atomic Energy Committee's "Nuclear Agriculture and Biology Institute", Dr. Khalid Mahmoud and Dr. Sajjad Haydar made a scientific trip to the Institute of Radiation Problems of the Azerbaijan National Academy of Sciences and experts gave lectures on the research areas of the Nuclear Institute and the projects implemented there.

The press of both brotherly countries is writing full pages of history on Azerbaijan-Pakistani relations, a BRIGHT expression of Islamic solidarity. By Shahid Hussain's article on "stable diplomatic relations of Azerbaijan and Pakistan" is one of such valuable sources. Here are a few facts: "In a phone call with his Pakistani counterpart, Azerbaijan's President Ilham Aliyev expressed his deep concern at India's perceived human rights violations in Kashmir, stating "Azerbaijan considers Pakistan its close friend" and will "continue to support it" at every forum. The two leaders also discussed the coronavirus pandemic and shortly after, Azerbaijan's ambassador to Pakistan, Ali Alizada, visited a medical center in Islamabad. Alizada was pictured donating medical masks, food parcels and other equipment. While the gesture may be small, the message, timing and symbolism of Aliyev's statement and Alizada's actions are clear. Late last year, Azerbaijani Deputy Prime Minister Shahin Mustafayev expressed his support for China's flagship Belt and Road Initiative (BRI), explaining how Azerbaijan's own Baku-Tbilisi-Kars railway can facilitate "attractive" and "more reliable shipping" between China and Europe. Pakistan is also a major player in the BRI project and is well placed to facilitate closer diplomatic relations between Baku and Beijing. Pakistan can also help Azerbaijan's accession to important regional bodies including the Shanghai Cooperation Organization. In return, Azerbaijan's unwavering support for Pakistan is essential for Imran Khan's government and Baku's repeated attempts to raise the Kashmir issue are a PR coup for Islamabad^[7].

At the same time, the friendship between Azerbaijan and Pakistan in the following years can be regarded as an example of trust and loyalty. For example, with the support of Azerbaijan Heydar Aliyev Foundation, aid activities were organized for thalassemia and hemophilia patients in the Islamic Republic of Pakistan^[8].

Also, the Azerbaijani government supported Pakistan in October 2005 in a severe earthquake in Muzaffarabad. Heydar Aliyev Foundation built a girl's school for 500

students in Rara district of Muzaffarabad. In addition, the Heydar Aliyev Foundation provided medical care and vaccination against hepatitis B to children who took refuge in the Edhi House orphanage as part of a series of humanitarian aid programs in Pakistan and held free examinations for the disabled at the Ekber Care Institute. Cerebral Palsy in Peshawar. At the same time, open heart surgeries were performed at the Women's and Children's Hospital in Laki Marwat, Khyber Pakhtunkhwa province, modern blood transfusion equipment, laboratory-equipped ambulance and 2,000 blood transfusion packages were purchased for the Hamza Foundation (Peshawar). Financial assistance provided for the construction of a new Khyber Eye Foundation building. It was no coincidence that the President of the Islamic Republic of Pakistan, Mamnoon Hussain, presented Pakistan's highest Hilal-e-Pakistan state award to the First Lady of Azerbaijan, the President of Heydar Aliyev Foundation, Mehriban Aliyeva^[9, 10].

There is an example, a good friend is tested in a difficult day. From this point of view, of course, the most memorable event was the support of the Pakistani state to the Republic of Azerbaijan during the Azerbaijan Homeland War that lasted between 27 September-10 November 2020. As Turkey and Pakistan were the first republics to recognize Azerbaijan's independence, they supported Azerbaijan in its struggle for its sacred borders. "Moreover, Pakistan's refusal to recognize the independence of Armenia due to its policy of aggression is a clear indication of the level of support this friendly and brotherly country gives to Azerbaijan's territorial integrity. The undisputed political and moral support of the Islamic Republic of Pakistan to our country during the First and Second Karabakh Wars which had a special importance for the Azerbaijan Republic, is also an unforgettable fact. The famous Azerbaijani literary scholar and poet Abuzar Turan's poem "The Song of Victory", dedicated to the Karabakh-Patriotic War, addressed the Prime Minister of the Islamic Republic of Pakistan, Imran Khan Ahmed Niyazi in the "Aziz Vaziri-Azam" section.

It is no coincidence that Turkish and Pakistani flags fly along with the national flag throughout Azerbaijan during the 44-day war and today these three Flags are hovering on our buildings as signs of Unity, Brotherhood and Victory^[11].

In this part of the article, I would like to remind the following words of the President of the Azerbaijan Republic, Ilham Aliyev, the great leader of our people: "For us, Pakistan is one of the closest allies of the world and we want to strengthen our partnership and further it". This opinion expresses the general position of the Azerbaijani government and its people.

CONCLUSION

In this study, Azerbaijan-Pakistan relations were explored in the context of Islamic solidarity and intercultural dialogue and our main conclusions are:

For us in general, multiculturalism is a philosophy of life for all Azerbaijanis. Above all, the basis of the Azerbaijani multicultural model is the identity of ethics. Therefore, the main priorities of the philosophy of multiculturalism and intercultural dialogue in the Independent Republic of Azerbaijan are peace, dialogue, tolerance, calm and stable life.

Just since, the creation of the world, basic spiritual qualities such as dialogue, communication, love, friendship and cooperation have been the main pillar of human societies and human society has enabled its development and progress with these moral values.

Everyone knows that wherever humanist and human relations continue, intercultural dialogue and tolerance, peace and security prevail. All peoples need tolerance, friendship in general and multiculturalism. And our life philosophy is to be friends with all the peoples living in our country and the peoples of the world regardless of race, religion and language and to live under equal conditions.

It is no accident that the model philosophy of multiculturalism in the independent Azerbaijan Republic is inseparable from state building and political governance. The foundations of MODEL in Azerbaijan are multiculturalism in the world and currently 19 countries have adopted this model. In general, Azerbaijan is known as a venue for the most serious events and forms related to multiculturalism in the modern world. Another factor that determines the importance of multiculturalism in Azerbaijan is its evaluation and study as a science. For this purpose, the department of "Multiculturalism and Tolerance Philosophy" has been established at the ANAS Institute of "Philosophy and Sociology" and it works under my leadership. We are trying to scientifically evaluate the historical experience and modern dynamics in the field of multiculturalism and tolerance in our country and in the world. This article also represents Azerbaijan's philosophical model of Multiculturalism.

Like Azerbaijan which is a member of the giant Turkish nation family, the Turkish state which is rooted in Turkish roots and expresses unity even in its national flag, is engraved with the official crescent-star symbol of the Pakistani people, adhering to the traditions of Islamic morality and culture and have characteristics that define common life such as communication, solidarity and peace. Our proverbs, rich folklore, monolithic stone monuments, epics, national music, carpet weaving, pottery and other folk arts are a vivid manifestation of our ethno-identical philosophy as well as our philosophy of intercultural dialogue^[12].

Our Islamic thought and national traditions, which can be considered as a whole of human rights laws are also philosophical sources in the worldview of our peoples.

Multicultural qualities are strengthened in the minds of our peoples with the effect of peace, love and friendship that our religion has instilled in us forever. It is no coincidence that different nations have been living in peace in Pakistan and Azerbaijan for centuries.

It can be said with national pride that the people of Azerbaijan and Pakistan have indelible traces in the history of humanity and that the works of these geniuses raise our national moral values and the philosophical perspective of our people and our nation.

Thus, the magnificent humanity morality, our Islamic religious culture, can be regarded as a tried and tested valuable system for intercultural dialogue involving all peoples of the world while the idea of Islamic solidarity is a valuable example for Azerbaijan-Pakistan relations.

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