



**RESEARCH PAPER**

**Pakistan- Türkiye Bilateral Relations: A Historical Perspective**

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**ABSTRACT**

Pakistan and Türkiye enjoy incredible and fraternal bilateral relations starting from the formation of Pakistan. The cordial relations between the two nations are unique as deep feelings of brotherhood between the two nations are extraordinary. Both the nations likewise share a typical perception on various international and local issues. Pakistan and Türkiye share religious, social and historical bonds. The two nations have important geostrategic importance as well. Their political, economic and military capabilities make both as center powers and major nations among the Muslim world. In spite of close feelings, the two nations couldn't change over it into dense political and economic relations. This paper investigates the history and its timelines of relations which includes change in the mutual relations, common culture and religious identities, and their security concerns and to explore major areas of strength. It will likewise concentrate on which historical relations couldn't help better relations in various times. Keeping in view the relationship between the two is seen in confirmable view and in sequential order.

**KEYWORDS** Bilateralism, Diplomatic, Historical Relations, Political Relations, Secularism

**Introduction**

The people of Pakistan and Türkiye appreciate each other by maintaining brotherly relations that are well established in history as well as depend on shared values and common national interests. (Khan, 2016) Diplomatic ties among Pakistan and Türkiye were officially settled in 1947 following Pakistan's emergence as a free nation. In any case, the foundations of their relationship broaden further into history, following back to the English colonial period when Indian Muslims respected the Ottoman Empire King as a beacon of Islamic solidarity (Hussain, 2008). This feeling of family relationship persisted even after Türkiye progressed to a Republic in 1923, with Türkiye being among the first countries to recognize Pakistan's power and to set up political channels with the new state in 1947. In this context, Yahya Kamal and Mian Bashir Ahmed were designated as the ambassadors of Türkiye to Pakistan and Pakistan to Türkiye, separately (Almas, 2021).

Türkiye's relations with Pakistan are fundamentally based on the basis of close friendship and brotherhood since the foundation of Pakistan as an independent and a free state on 14 August 1947, 2022 marked the 75th commemoration of the foundation of political relations between Türkiye and Pakistan (Ishtiaq, 2022). The support reached out by the Muslims of the Indian sub-continent to the war of Turkish Freedom has an extraordinary place in the hearts of the Turkish public. Türkiye's outcome in laying-out and establishing a modern state after the conflict has been a source of motivation for the Pakistani people (Burke, 1990). Pakistan and Türkiye have both common lines being predominantly Muslim majority countries exceeding 90% of population being Muslim (Yilmaz, 2016)

The Indian Muslims supported the later Ottomans in their wars, such as:

- a) Turkish-Russo war (1877-78).
- b) Greece-Turkish War (1897).
- c) Balkan wars (1912).

The Muslims of India embraced and maintained the Ottomans because of common religious identity (Chaudhari, 1988).

During a prominent address on March 4, 1948, Pakistan's founder Mr. Muhammad Ali Jinnah, while accepting Türkiye's most memorable diplomat and admiring the significant esteem and fellowship felt by the Pakistani nation towards Türkiye by expressing: "Türkiye has been in our perspectives for long and has drawn our attention for the courage of your people and the manner by which your legislators, statesman and pioneers have battled and battled practically untiringly amidst Europe for your opportunity and power which have been happily preserved. I can, in this way, guarantee that the Muslims of Pakistan engage feelings of respect, love and honor for your nation, and presently Türkiye and Pakistan both as independent, free, sovereign and autonomous nations, can further build better ties increasingly more to ultimately benefit both" (Gilani, 2020).

The diplomatic ties between Türkiye and Pakistan were fundamentally reinforced through a series of two-sided arrangements, which lead to a landmark friendship agreement in 1951. Türkiye stretched out its help to Pakistan in different areas, notably aiding the foundation of its currency printing framework. The coalition between the two countries was additionally cemented when both joined the Central Treaty Organization (CENTO, formerly known as the Baghdad Agreement) in 1955, improving their international cooperation (Selcuk, 2013).

### **Literature Review**

Ahmar, Moonir (2014) The book examines the vision for the state of Pakistan as perceived by the founders of the country. A positive secular approach can manage the conflicts, particularly those at communal and sectarian levels. It insights to develop secular approaches that allows states to tackle secular issues in Pakistan, based on a comparative study of the understanding of Turkish and European models of secularism.

Hussain, Munir (2008) In this research article published by Alternatives, the author has identified the reasons of stalemate of relations between the two countries over sometime. He has identified the significance of Euro-Asian Market which can benefit both the countries if they jointly co-operate and produce goods. Pakistan with its manpower and labor can be of immense help through the Turkish technological advancement in production and manufacturing lines. The author has mentioned another key area of the role for Muslim Ummah or uniting the Muslims for a common cause for survival in which Pakistan and Tukiye are key players.

Almas. et. al (2021)The research paper covers the historical ties between Pakistan and Türkiye. It highlights multiple dimensions of cooperation which includes geography, culture and traditions, economic, political, comparative strategic, defence and diplomatic, moral support from both countries to help better relations in future. Muslims across the world are tied in a brotherly bond. The concept of Pan-Islamism can overcome stage of rift between many Muslim countries and unite against common enemies. Trainings in both fields of military as well as infrastructure development will allow both countries in a positive way for a better prospect and buildup.

Kachiar Yatharth, (2021) Recognizing Türkiye's commitment with Pakistan which has involved a mix of economic collaboration, military supplies, soft power projection, conflict resolution, and Islamic fortitude governmental issues. The profound historical and

religious relationship among Türkiye and Pakistan track down its echo among the conservative masses in the two nations. Over the most recent of years, Türkiye has upgraded its social allure in Pakistan through Television programs like Ertugrul. The literature additionally specifies the help of the Pakistani state has additionally guaranteed the rising deference for Ottoman history and culture in the country. As the last Muslim Kingdom and Caliphate, Türkiye needs to take advantage of the emotive appeal of the Ottoman Kingdom that brings back the memory of greatness of Muslim civilization. Türkiye can create such allure in Pakistan more effectively than Middle Easterner nations. The 'Khilafat Movement' was characteristic of the emotional bond that Muslims of the subcontinent had with the Ottoman Empire as it mirrored their unhappiness about the caliphate's end. In addition, Pakistan's identity crisis and its shift towards Pan-Islamism play well with Erdogan's neo-Ottomanism. With the Arab world, Türkiye's relations have forever been affected by mistrust and memories full of conflicts of the last years of the Ottoman Empire.

Khan, Ghalib Ahmad Yar, (2016) The book has an excellent insight of the timeline of historical events between Pakistan and Türkiye. The chapters include a comprehensive range of historical events unfolding the genuine and tremendous amount of support during wars, disasters and economic crisis. Both countries share some common values and strategic alliance on the ground of need based strategic and military support. The book notes various MOU's and bilateral agreements between the two brother nations.

Wynbrandt, James (2009) James Wynbrandt has presented the land, people and important traditions that represent Pakistan. The territory and its people; The Indus Valley Civilization; The Vedic Period in Pakistan, The Mughal Period; British rule; support for the Ottoman Empire; The struggle for Pakistan; Partition; Civil & Military rule and Pakistan being becoming a strict Islamic country.

## **Material and Methods**

In this study, the research is based on qualitative method. A chronological historical timeline has been used to examine the bilateral relations and its development between Pakistan and Türkiye. Secondary data is collected from existing research work of various authors, including books and articles published in various journals, government documents and multiple web sources. Despite brotherly and strong historical ties Pakistan and Türkiye have failed to capitalize on each other's potential. Due to the change of governments on both sides and pressure from world powers and Kingdom of Saudi Arabia, Pakistan has not fully uncovered the true benefits of bilateral relations with Türkiye.

## **Results and Discussion**

### **Ottoman Empire and The Muslim Struggle In The Indian Sub-Continent**

After the end of World War I, the downfall of the Ottoman Empire became inevitable. South Asian Muslims made efforts to save the empire by joining the Khilafat Movement (Wynbrandt, 2009). After the defeat of Turkey in World War I, Indian Muslims did their best to ensure that the deep and spiritual value of the Turkish Sultan remained intact. By the mid-1920s, anti-British sentiment among Indian Muslims was more intense. As a consequence of these heated feelings, the Khilafat Movement was started in India to save the Turkish Caliphate (Khan, 2016).

During Caliphate (Khilafat) development, pioneers & prominent figures like Abul Kalam Azad, Molana Shaukat Ali, Muhammad Ali, and Shibli Naumani decried in unequivocal terms the crimes executed on Turks by the aggressors. On the opposite side the Agha Khan (Head of All India Muslim Association) Syed Ameer Ali (Head of All India Muslim Association London branch) independently, they made genuine requests to the

English Government to save Türkiye from complete breaking down. Those missions of the Khilafat development fundamentally gathered immense resources for the assistance of Turks. The situation of the Turks upset the Indian Muslims significantly. The deep grief of the Indian Muslims were especially esteemed considering the way that they blamed that enormous number for miseries upon the Britishers, who they accepted were determined to wreck the last fortress of the Muslim supremacy. Among those Muslim leaders who forewarned the English leaders who advised the English Government against aftereffects of its hindrances with the inevitable destiny of the Khilafat which was driven by Muhammad Ali Jauhar. He got some information about the opinions and feelings of the attachment of the Indian Muslims with the regard to Türkiye while framing the policies of the empire. The Muslims believed that their strong help of partners for Türkiye would convince the English not to be too fierce and re-consider their request (Khan, 2016).

In October 1919, the All-India Khilafat Committee announced the celebration of Khilafat Day. The first gathering of the Khilafat meeting was held in New Delhi, and on 23 November it was decided that the Muslims would not attend the official celebration of the victory in the conflict, and if their ultimatum were not accepted, they would boycott all British goods and not attend government functions. . A leading member of the Khilafat Council concluded that the appointment of the Muslims would be decided on the initiative of Maulana Muhammad Ali Jawhar. Muhammad Ali Jawhar then went to England. The requests of the Muslims were then conveyed to the British President Lloyd George. His immediate response was that all the defeated states would be the same and there would be no exclusions. One of the consequences of the British position was the decision to relocate the Muslim fighters from British India, which had been declared Dar-ul-Harb. On the other hand, the Indian Muslims made great sacrifices to save Turkey. However, contrary to his statement, Lloyd George believed that Germany and Austria were punished and Turkey will not go unpunished. On 2 June 1920, all the party members gathered in Allahabad for a conference and discussed the terms put forward to the Turks by the British. The decision led to the famous Non-Cooperation Movement (Bajwa, 2013).

While presiding the all-important session of the Khilafat Conference in Karachi On 8<sup>th</sup> July 1921, Molana Muhammad Ali Jauhar cautioned the British Government:

"If the English Government battled Ankara Government the Indian Muslims would turn to Non-Cooperation, civil disobedience, proclaim total freedom and lift the national flag of the Indian Republic at the Ahmedabad meeting of the Indian National Congress" (Khan, 2016).

Finally, the Grand National Assembly decided to abolish the Caliphate, disillusioning the Muslim masses. The failure of the attempt to save the Ottoman Empire gave rise to the ill-fated Hijrat or migration movement. As the British neglected to help the Caliphate, Islamic scholars issued fatwas declaring that it was immoral to live in the lands under British rule. Many hard-line ulema and religious leaders signed the fatwa calling on Muslims to migrate to Islamic lands. In 1922, a large number of Muslims left their homes and properties and went to Afghanistan. Most of them were Pashtuns, Baloch, and Sindhis from the wilderness. Under pressure, Afghanistan closed its borders and left the homeless migrants homeless (Wynbrandt, 2009). In 1938, at the official 27<sup>th</sup> annual session of the All-India Muslim League in Patna, Mr. Jinnah paid heartfelt tribute to this charming leader of Turkey in these words: "Another extraordinary figure; who died is Mustafa Kemal Ataturk. His death was an extraordinary loss for the Muslim Ummah; he was the most outstanding figure of the Muslim East" (Khan, 2016).

### **Pakistan- Türkiye Journey-1947**

After division, Pakistan laid out improving its political relations with different countries, one of them was the principal grounds to which their thinking turned was

Türkiye. The Muslims of the sub-continent learnt incredible lessons and motivation during their struggle for freedom from the Turkish brothers. Malik Firoze Khan, on unique directives of Quaid-e-Azam Muhammad Ali Jinnah visited Türkiye on 12th December 1947 and communicated:

'Pakistan values the magnificent past of Türkiye, and its dynamic accomplishments and definitive limits in different times. Pakistan is right now a young independent country, and soon the two amicable countries will spread out close friendly, business and political relations. Another bright time will emerge for these two countries' (Khan, 2016).

### **Türkiye's Position over Kashmir Issue**

During the 60's, the Turkish leaders and their popular opinion showed sharp increase for Pakistan's viewpoint as for the Kashmir question. For instance in February 1962, the *Yeni Istanbul*, a generally distributed paper of Türkiye, it maintained Pakistan's right stand' on Kashmir issue and communicated that Kashmir had a comparable similar importance of which Mr. Nehru had used while having Goa. He further said that the world must understand of Goa being typically maintained Indian situation for this present circumstance, on the plea of patriotism, the Indian administration ought to have recognized Pakistan's genuine right over Kashmir and acted with more conspicuous understanding (Khan, 2016).

In 1966, The Turkish minister of foreign affairs made an urging request to the United Nations General Assembly for an early ceasefire on the Kashmir with reference to the resolutions of Security Council. In the month of February 1999, Peace initiative started in Lahore among Pakistan and India, the then Government of Turkey maintained the harmony proposition and their foreign ministry concerned the peace process as the most reasonable ground to address the critical issue among Pakistan and India.

### **Pakistan Support over Cyprus Issue**

In 1954 and in 1957, Pakistan upheld the real reason for Turkish Cypriots in the General Assembly and insisted that the world leaders in United Nations to fulfill the genuine desire of the Turkish Cypriots. Later the Pakistan delegation in 1959 at the UN encouraged the world organization for the guarantees of the human rights and the real desire of the Turkish Cypriots. Cypriots acquired freedom and their independence in 1960, under the pact of Zurich, supported by the Türkiye, Greece and the United Kingdom. The constitution supported the Turkish subgroups with extensive privileges in collective ties and outright dismissal on huge administrative and governmental decisions.

At the time when suggested constitutional amendments by the Turkish Leader of Cyprus grieved the conditions of the Turkish people for guaranteed opportunities and the problem was again raised to the UN Security Council. Pakistan showed full assistance to the Turkish government in United Nations. In 1963 Mr. Zulfikar Ali Bhutto went to meet the members of the General Assembly of the UN and in his position he showed full commitment, responsibility and a worry of the Government of Pakistan and her concern for their Turkish community. He showed desire to stay aware of that agreements settled the issues of Cyprus ought to be viewed as international responsibility and guaranteed that Pakistan will drive full support to Türkiye in this critical times of crisis (Khan, 2016).

### **Turkish Attitude over Pakistan-India Wars**

The start of the India-Pakistan war on 6<sup>th</sup> September, 1965, was a key test of Pakistan's support and friendship with its regional partners. Turkish Prime Minister Urugplu said: "The Government of Turkey believed that Secretary General of the UN, U Thant efforts to broker a truce would be successful. He further mentioned that India was

making matters worse by taking the conflict past Kashmir into the territory of Pakistan and by shelling Pakistani cities. He continued: "The recent dangerous escalation of tension between Pakistan and India is a straight outcome of the tension with the single solution to the Kashmir issue." On September 10, 1965, Iran and Türkiye issued a joint statement demanding an immediate ceasefire and urged India to withdraw all its troops, along with their weapons and ammunition, from the territory of Pakistan. A large number of Turkish people offered to fight against Indian aggression and a large number of medical staff went to Pakistan to serve there. Nearly \$5 Million worth of ammunition was sent to Pakistan during the war which had already been negotiated before (Kaur, 1993).

Later in December 1971 when the India-Pakistan war broke out again, Turkish Prime Minister Nihat Erim called on India to quickly withdraw Indian troops. In June 1972, the President, Mr. Zulfikar Ali Bhutto, visited Turkey. A collective statement was issued after meeting his Turkish counterpart President Cevdet Sunay, both leaders expressed the optimism that the anticipated summit meeting between the Head of State of Pakistan and the Indian Prime Minister would lead to a definitive and just resolution of the disagreement between the two countries. In his speech to the UN General Assembly on 4 October 1972, Turkish Foreign Minister made an urgent call to free the Pakistani troops held as prisoners of war in Indian Territory since December 1971.

## **Discussion**

In 2009 the two nations laid out the High Level Cooperation Council (HLCC). The main role of HLCC is to work on the economic and financial relations of the two nations. There are no great financial ties between the two states assuming that we see the historical ties of the two nations. Both have had a close affinity for a really long time; although social and religious and relations are important areas of strength for both, there is potential for better economic ties. Subsequently HLCC needs to improve and expand mutual investment and exchange. The volume of bilateral trade in 1990 was \$132 billion. In 2000 there was \$135 million, just \$3 million expanded. In 2011 the reciprocal exchange arrived at its peak with \$1.087 billion, yet it declined to \$599 million in 2015. Turkish commodities to Pakistan are 73% more than Pakistani products to Türkiye (Suvankulo & Ali 2012).

Pakistan and Türkiye signed bilateral deals on strengthening ties in 2010, 2017 and in 2022. Türkiye sees Sunni-Muslim country Pakistan, generally known to be financially reliant upon Saudi Arabia and other Gulf nations, as an organizing region in the continuous rivalry for supremacy inside the Muslim world. To make progress in this endeavor, Türkiye has embraced different methods, for example, stretching out political help to Pakistan on basic issues at global forums, reinforcing economic and trade relations, undertaking a role of mediation among Pakistan and Afghanistan, and improving the social and cultural ties between the two nations. In a bid to challenge Saudi Arabia's power and secure its position as the head of the Islamic world, Türkiye is self-assuredly defining various non-religious issues like Kashmir and backed to Pakistan in FATF in strong terms. Likewise, Pakistan is a key market for Türkiye's defence exports a key and financial priority for AKP government that intends to extend its safeguard modern industrial base by helping arms deals to USD 25 billion by 2023.

## **Conclusion**

Pak-Turkish relations have profound roots and have hundred years during a time before the inception of Pakistan. Although all the Muslims are tied in a kindly bond, history showed unique relations among Türkiye and Muslims of the subcontinent. Pakistani Muslims have similar affections for Turkish brothers. The Muslim world is confronting difficult situations, and Pan Islam can assist with handling these difficulties. Jews are attempting to sabotage. Tragically, they succeeded many times as a result of Muslims

shortcoming. Türkiye and Pakistan are the main countries that can lead the Muslim Ummah to counter to Jewish conflict pulling. Pak-Turkish kinship will go on in future, and the various projects undertaking will give a potential chance to fortify relations more steady.

Pakistan and Türkiye brotherly relations are well established what began around quite a while back even before making of Pakistan. Although every Muslim of the world is tied in a sacred bond yet there is an exceptional connection among Türkiye and the Muslims of subcontinent. These relations were begun by our ancestors. Nothing has changed since those times and Pakistani Muslims have similar affections for their Turk brothers to date. We are following the teachings of our predecessors which they showed us 100 years back and we will keep on doing likewise till our last breathe.

The Muslim world is confronting difficult situations and pan Islam can be the powerful measure to handle these difficulties. Jews are attempting to subvert Muslims from the very beginning. The fierce barbarism of killing innocent and unarmed Palestinians in Gaza and West Bank and the silence of the whole Middle Eastern world, the Ummah is taking a close look at Pakistan and Türkiye. Pakistan and Türkiye are the main countries which can lead the Muslim Ummah to tackle to the Jewish wire pulling. This is the reason that these two nations are the primary targets of anti-Muslim forces and recent events in the two nations have demonstrated it obviously.

Establishing Pak-Turk relations further is the need of great importance. Both the countries ought to improve mutual participation in political, economic and defense area however they should be tied in blood relations as well, to make this bond stronger and longer. It is a test for Pak-Turk companionship. My sincere request to the government of the two nations to increase bilateral relations on mutual participation and help each other in different areas in a moral, ethical and a responsible way.

### **Recommendations**

- Pakistan and Türkiye should extend their cooperation beyond friendship in multi-dimensional areas, as security, economic, social, cultural, and military and technology.
- Mutual cooperation of diverse sector such as agro-economy, dairy products, textile, energy, infrastructure, banking and financial services.
- Pakistan and Türkiye can help combat terrorism as both countries are victims of it.
- Cooperation on the lines of non-traditional security challenges.
- Pakistan and Türkiye can help prevent and prepare for climate change destruction and its hazards as both are vulnerable to such.
- Special economic zones and free trade agreements can be prioritized in strengthening bilateral relations.
- Pakistan and Türkiye should help OIC to become united on common fronts and problems which the Muslim world is facing.
- One of the major differences between Pakistan and Türkiye is that the latter is a Secular state, whereas the former is an Islamic State.
- Turkish model of secularism under the modernization during Kemal Ata Turk and his dynamic authority had the option to transform the Turkish society from conservative and backward enlightened and forward looking, a lesson for Pakistan. (Ahmar, 2014)
- Both countries have regional importance; Pakistan can stretch the project of CPEC to Türkiye with the help of China.
- Pakistan and Türkiye should take their relationship beyond religion and culture.

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