

EXAMINING THE LEGACY OF BENAZIR BHUTTO AS A TRAILBLAZER OF WOMEN'S LEADERSHIP OF ISLAM AND PAKISTAN

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ABSTRACT

This study is dedicated to the appraisal and reappraisal of Benazir Bhutto's leadership qualities as a woman politician, a head of the party and a prime minister in order to understand the woman leadership qualities. After the assassination of her father, she stepped in to fill in the very big void which existed in the country. Her leadership attributes were amazing and that includes especially in Pakistan a Muslim dominated nation. The study finds that, Bhutto's political, inherited leadership skills were also a game changer not just in the game of Pakistan politics or for Muslims politics but on a larger international arena as well. This also provides an insight into her position in the development of women's leadership and describes her activity directed to the development of the women in Pakistan. As the Prime Minister of Pakistan, she launched several initiatives related to the improvement of the condition of the women in society. The study will also look for the way in which Bhutto dealt with these challenges of military dictatorship, the solutions she found and the effectiveness of her measures for the improvement of the sociocultural, political and economic position of women in Pakistan.

KEYWORD

DS Benazir Bhutto, Islamic World, Pakistani Politics, Women Leadership

Introduction

Benazir Bhutto was the first women Prime Minister of a Muslim country and thus she was a leader of women's leadership in Islam and Pakistan. Thus, she understood how to charm politics in a man's world which was something against the cultural beliefs. This study sought to study the woman leader's attributes and impact, specifically the concern for women's development and the socio-political situation in Pakistan. It also aimed at finding ways in which her period in office affected women in leadership in Islamic settings and contributed to political advancement in Pakistan.

At Benazir Bhutto's ascent to prominence as a female political leader has not been influenced or aided by any feminist movement, theory, or practice. Research has revealed that women's access to specific opportunities was obstructed by men's interpretations of Islamic principles. Islam has consistently permitted women's access to education and socialization since its beginnings. Islam is a faith that has advocated for and endorsed a progressive perspective on women. Consequently, throughout his political career, Zulfikar Ali Bhutto saw Benazir Bhutto's leadership skills and endeavored to cultivate her according to contemporary ideals. He helped her get an education, accompanied her on several foreign trips, and encouraged her with readings about global political leadership (Sheikh, 2000). Accordingly, Benazir Bhutto's political leadership as a woman is a sign of progressive society and the pinnacle of glory for a woman, as

Jinnah (1876–1948) used to scream his famous words that: (Bhatia, 2008). The social status of women requires enhancement. Jinnah asserted that without the participation, status, and equality of all individuals, no nation can attain the heights of glory and progress. Thus, Jinnah's perspectives on women's social equality and political participation were progressive and vital for the growth of any nation. Zulfikar Ali Bhutto focused on imparting bravery, leadership skills, and political acumen to Benazir Bhutto (Suvorova, 2015).

Numerous factors influenced Benazir Bhutto's leadership. The execution of her father, Z.A., was intertwined with the family's political affairs. Bhutto's leadership capabilities were shaped by her incarceration, her schooling at Oxford and Radcliffe, and her childhood. Her charismatic father significantly influenced her development, and after his death in 1979, she became the cherished and anticipated figure of the PPP. Consequently, she assumed the responsibilities of co-chairperson of PPP and initiated her political career (Shafqat, 1996). Benazir Bhutto encountered difficulties in addressing the tumultuous political landscape of the period in Pakistan and in fulfilling the leadership vacuum. General Zia exhibited vengeful, repressive, and suppressive behavior towards the Bhutto family (Ziring, 1991). Benazir's political credentials and her empathy for Zulfikar Bhutto were strengthened by his execution. Consequently, she was compelled to demonstrate pragmatic leadership as a woman, labor diligently to revitalize the PPP, and provide fervent contributions to the party in her role as co-chairperson (Shabbir, T., 2021). The material on women in leadership is corroborated by Benazir Bhutto's book, which utilizes data from Islamic history to elucidate and substantiate its arguments;

The inaugural individual to embrace Islam was Bibi Khadija, a widow and proprietor of her own business. During Hazrat Muhammad's (PBUH) youth, she was employed by him; they ultimately entered into matrimony. Moreover, throughout the battles against Islam, Umm-e-Umara fought alongside Muslims against their foes. In the history of South India, Chand Bibi of Ahmad Nagar defeated Akbar, the contemporary Mughal emperor, and forced him to ratify a binding peace agreement with her. Furthermore, Noor Jehan, the spouse of Mughal emperor Jahangir, has the requisite administrative and leadership skills to oversee the state's functions. Consequently, Benazir Bhutto examined the role and attributes of women throughout Muslim history, spanning from the inception of Islam to their participation in Sub continental politics. Consequently, Islam as a religion permits women to participate in the administrative affairs of any state. According to Sura Nammal of the Holy Quran, men are entitled to their income, whereas women receive their income.

Benazir Bhutto substantiated her female leadership using historical references and Islamic symbols. Critics asserted that Benazir Bhutto donned the chadar, so attracting a significant number of women across Pakistan to engage in the electoral discourse. Diverse women leaders have implemented various measures at distinct eras to avert religious or cultural problems with Islamic doctrines and practices. Consequently, Benazir Bhutto opposed the Ulamas' coercion, fatwas, and discussions over women's leadership, which aimed to promptly suppress her power. She, however, dispelled misconceptions about women's status and argued—partially through religious references—that a woman is capable of governing a nation (Shabbir, T., & Chandio, D., 2023).

Benazir Bhutto exemplified that millions of Pakistanis selected her as the leader of the PPP, irrespective of her gender. Notwithstanding her gender's role in public welfare, Pakistanis associated her with hope after her father's demise. Benazir Bhutto exhibited boldness, confidence, and composure due to her identity as a woman. She opposed the prevailing regime and steered Pakistan's political landscape towards democracy. Benazir Bhutto demonstrated political acumen, unwavering determination, and exceptional leadership in such circumstances. Her intrepid disposition allowed her to navigate challenging political circumstances and achieve success in various fields. Benazir Bhutto therefore advocated for parliamentary supremacy, championed fundamental human rights, and focused on enhancing women's economic opportunities. Consequently, she resisted oppression throughout her political career and endeavored to promote fairness and eradicate stereotypes of women. She exhibited her exceptional character and leadership skills by resisting Zia's autocratic regime and consistently challenging undemocratic elements in the pursuit of restoring, maintaining, and strengthening democracy (Shabbir, T., & Nadeemullah, M., 2020).

Literature Review

The literature reviewed gave argument on the current international discussion on women in leadership, especially in matters of leadership style in the Islamic contexts. Studies focused on the public sphere of the Bhutto and her charismatic networks. These included her struggle for national and international audiences as well as the political repression. Moreover, there are articles dedicated to her activities concerning women's policy strategies, as well as the specific hurdles, which conservative societies impose on women leaders. In addition, many authors studied her contribution in changing the politics of Pakistan and how she dealt with the political issues in her strategies.

Benazir Bhutto experienced political intimidation and incarceration under Zia's authoritarian regime and governance style. She depended on her political acumen and leadership attributes, dismissing Zia's severe and retaliatory campaign against her because to her gender. During Zia's tenure as a military ruler, Benazir Bhutto resisted his authority and dismissed his efforts to extend his rule. Gen. Zia subjected her to torture on several occasions throughout her imprisonment (Sheikh, M. A., 2000).

Upon her initial foray into politics, the Zia administration described her as a westernised woman, which contradicted the core tenets of Islam. Upon her arrival in Pakistan in 1986, she received a warm welcome and traversed numerous distant regions of the country. Residents of Peshawar, including men and women, out from their homes to observe and listen to Benazir Bhutto address the welfare of the populace. In an effort to convince the mostly male audience of Peshawar, Benazir addressed a substantial gathering, stating: People frequently regard me as feeble due to my gender, although I take pride in being a Muslim lady with a profound heritage. She claimed to possess the endurance and forbearance of Bibi Khadija, the wife of the Holy Prophet Muhammad (PBUH). She asserted that she possessed the valour of Bibi Ayesha, the youngest spouse of Prophet Muhammad (PBUH), who rode a camel in combat while commanding the Muslim forces. Benazir Bhutto asserted that she possessed the tenacity of Bibi Zainab, the sister of Imam Hussain (R.A.) and the daughter of Hazrat Ali. She also exhibited her political allegiance and lineage as the daughter of Zulfikar Ali Bhutto. She informed the audience that she is also the sister of a Pakistani woman. She asserted that instead of unjustly

disparaging her political career, goals, and competencies, her adversaries should confront the issue of overcoming her in democratic elections (Zakriya, 1989, 6).

Benazir Bhutto, as a female political leader, steadfastly opposed military dictatorship and advocated for free and fair elections as a nonviolent method of transitioning power from the military regime to a democratically elected government. Furthermore, Benazir Bhutto galvanised the public with a novel perspective on street politics and audacity through her leadership skills. Consequently, she exhibited her leadership capabilities through many campaigns, marches, processions, and speeches that destabilised Zia's decade-long military regime (Chandio, A. S., Shabbir, T., Uddin, S. S., & Ali, A., 2021).

The actions of male political leaders were, on one side, suppressed by a formidable military regime. Politicians in Pakistan generally aligned themselves with the military dictatorship to attain transient political benefits. Benazir Bhutto, conversely, exhibited tenacity towards the Mullahs and elucidated the unjust measures implemented by Zia on women, which infringed upon their fundamental rights as recognized by Islam. Benazir faced opposition from Zia's establishment lawmakers, law enforcement agencies, and bureaucracy, supported by Jamaat-e-Islami. In other words, Benazir Bhutto's leadership faced disapproval from opposition parties, fundamental Islamic organizations, and religious scholars due to gender prejudice and her audacious, fearless, and visionary qualities. (Zhaokriya, 1989).

Material and Methods

Such a methodological approach allowed for qualitative analysis of various historical documents and content analysis of the speeches, interviews, and policy materials related to Benazir Bhutto's political career. Archival materials such as government documents and news articles were looked through to evaluate women's issues policy and programs under her leadership. In addition, political analysts and historians were interviewed and secondary literature was reviewed in order to better understand the context of Bhutto's political importance for Pakistan and the Islamic world as in her case.

Results and Discussion

The investigation established that Bhutto's headedness was important in terms of impact on both domestic and foreign politics. The reforms that she introduced improved the conditions of women in Pakistan with regard to their education, health and labor. Although encountered with resistance from the traditional and military circles, she was able to establish certain programs that engaged women politically and economically. The thorough analysis of this case also illustrated that how her leadership redefined notions of femininity within Islamic political space, by allowing women to be placed at the forefront rather than marginalized as is often the case.

Benazir Bhutto was a valiant and diligent woman whose leadership skills were apparent. Notwithstanding her challenging medical conditions, she directed her party, engaged in the 1988 electoral campaign, and achieved victory.

On November 16, 1988, the Pakistan People's Party (PPP) secured victory by obtaining the majority of seats in the National Assembly during the general elections. Zakriya, 1989, pages 11–12 Benazir Bhutto demonstrated resolve at that juncture and had a significant impact on the elections as a female candidate. Pakistani women from diverse backgrounds provided their support, participated in the election, and cast their votes for Benazir Bhutto. (Shafqat, 1996) Consequently, Benazir Bhutto's involvement in Pakistani mainstream politics exemplified inspirational leadership, motivating women to engage in and significantly contribute to the nation's political landscape, a precedent unprecedented by any woman prior. (Rafique, 1994)

On December 2, 1988, Benazir Bhutto assumed the office of the first female prime minister of Pakistan. This moment not only altered the trajectory of political history but also fundamentally transformed the history of Muslim politics, as mullahs publicly asserted that women were unfit for the role of head of state and issued fatwas denouncing female leadership. Upon assuming the role of prime minister, she remarked, "I did not select this life; this life selected me." These words elucidate how her personal circumstances compelled her to assume leadership of Pakistan and steer it towards wealth and progress while fulfilling her father's incomplete endeavours inside the PPP framework. (Bhutto, 2008)

As a female leader, Benazir Bhutto shown steadfast dedication to restoring democracy in Pakistan, exhibiting indifference to criticism. She did not perceive her gender as a feeble rationale for religious convictions, the emergence of dissenting perspectives, or the necessity to seek validation from Pakistani leaders who had before held positions of authority. She eradicated gender-based discrimination and exhibited persistence for democracy while steadfastly opposing anti-democratic forces through exemplified leadership, motivating other women via her audacity, foresight, and self-awareness.

Given Benazir Bhutto's leadership capabilities, General Zia and his associates determined that the one method to obstruct her rise as a prominent leader was to weaponise Islam against her. On May 29, 1988, General Zia dissolved his parliament, ousting Prime Minister Junejo and declaring a call for general elections. This was a significant surprise to many individuals. The citizens of Pakistan celebrated and looked forward to the onset of a new democratic age (Khuhro, 2009). Nonetheless, Zia, in his desperation, employed the Shariah card to subvert Benazir Bhutto's position as a political leader. (Zakriya, 1989) Zia was striving to cultivate the acumen required to overcome Benazir Bhutto's allure and convince the populace to endorse electoral democracy. Zia and his associates recognized that Benazir Bhutto's ascent as a popular political figure might be obstructed through the utilization of religious instruments. In her memoirs, Benazir Bhutto asserts that both politicians and the public perceived Zia's utilization of contemporary Islamic exploitation as a means to diminish her power and allure. The Urdu Press suggested that Zia aimed to deter Benazir Bhutto from candidature by framing it within the context of Islamic extremism. In the National Assembly, he aimed to eliminate Benazir Bhutto's status as the leader of the victorious party (Bhutto, 305)

Zia's apprehension and ambiguity concerning his prospective function were extensively observed. He utilised the final card of Islam to incite the public against Benazir Bhutto as a female and obstruct her rise to the premiership of Pakistan. In a Newsweek interview, Zia remarked: "If the populace selects Benazir Bhutto to govern, nothing can impede her." Zia stated

that Benazir Bhutto should not leverage her current popularity to pursue the position of prime minister (Zakriya, 1989)

Benazir initiated legal proceedings against Zia's Voter Registration Act in the Supreme Court of Pakistan, which enabled the Election Commission of Pakistan to exclude any political party from electoral participation under the ambiguous rationale that the group was adverse to Islam. The objective of this act was to obstruct Benazir Bhutto and the Pakistan Peoples' Party from participating in elections. The Supreme Court upheld Benazir Bhutto's case and ordered that elections be conducted along party lines, ensuring no party be excluded. Subsequently, despite the extreme heat, Benazir Bhutto received an enthusiastic reception from the public throughout her travels around several regions of Pakistan. Nevertheless, rumors were spreading that she was returning home with her family. In reply to an inquiry about her forthcoming child, she stated, "If I am indeed then, so what?" Excessive risk precludes the possibility of a hiatus. Bhutto, pages 306-307 The forthcoming election date, announced on November 16, 1988, was established on a non-partisan basis subsequent to the dissolution of the Assemblies. L.P. Bholla indicated that Benazir Bhutto's pregnancy and imminent delivery precluded her candidature, thereby influencing the election date determination (Bholla, 1989). Approximately five hundred Islamic experts from across Pakistan, representing Sunni, Ahl-i-Hadith, and Deobandi viewpoints, convened in the United Ulema Convention in Rawalpindi on February 27, 1989. The Ulemas called for the populace to reject Benazir Bhutto's leadership based on her gender in a collective resolution. Allama Sajid Ali Naqvi, a Shia scholar and former Chief of Tehrik-i-Nifazi-Fiqah-i-Jaffria, asserted that Shias do not oppose female leadership and advised fellow Ulemas to avoid disrupting the political equilibrium and making provocative statements. At that juncture, women and intellectuals vehemently challenged the Ulemas, insisting that they elucidate whether Islam does not Authorize Ulemas to dismantle the political framework of the Islamic state. Benazir Bhutto was a prominent figure in Pakistani politics. Her adversaries, however, utilised varied strategies and methods to challenge her selection as the Prime Minister of Pakistan. Benazir Bhutto's political and personal reactions to her adversaries and detractors, along with her response to the Ulama's Conference, indicate that she was cordially greeted at the All Pakistan Women Association gathering on March 1, 1989, in Karachi.

At this juncture, Benazir Bhutto presented a persuasive argument for her candidature and urged the Ulemas, or religious scholars, to recall the 1960 resolution endorsing Mohtarma Fatima Jinnah's ascension to the role of head of state. She boldly confronted them, asserting that they were either true at that time or are correct now. She stated that these Ulemas occasionally disseminated falsehoods, at the very least. Consequently, she questioned the authenticity of the Ulemas' assertions regarding female leadership while also contesting them. The 1973 constitution stipulated that a woman might assume leadership of the government, as asserted by Jamaat-i-Islami and Jamiat Ulama-i-Islam. She enquired about the reasons behind the Ulemas' recent change of opinion. She also criticized the 1985 Martial Law system, which was instituted by Parliament and formulated by fundamentalists who determined that a woman could govern. She lamented that they had altered their decisions and exploited Islam to obstruct her from attaining any leadership roles and to assert her dominance over the Islamic state. The Pakistani Constitution asserts that both men and women are trustees and agents of Allah on earth, maintaining His sovereignty over the world. In accordance with the Pakistani constitution, men and women who voiced their opinions during the 1988 general elections selected Benazir Bhutto

as a representative of Allah. However, she implored the Ulemas to acknowledge that "these esteemed Ulemas have deviated somewhat if the sentiments of the Pakistani populace do not reflect the intentions of Allah's trustees" (Rahi, 1990).

Benazir Bhutto's assertions challenged the legitimacy of Ulemas' fatwas against women's leadership in Pakistan and affirmed her own competencies. Her reference to the constitution and the divergent perspectives of Ulemas over women's involvement in Pakistani history exemplifies the courage of her leadership. In the 1960s, Ulemas advocated for women's leadership in Pakistan during Fatima Jinnah's political activities, however in the 1980s, under Benazir Bhutto, Ulemas issued fatwas opposing women's leadership. These historical details led to an additional theory positing that the Ulemas' opposition to her rule was a challenge for her as a female leader. She solely contested the validity of Ulemas' critique of female leadership. Under Zia's regime, the social status of Pakistani women was jeopardised, as he advocated for the notion that women should adhere to the principles of Chadar and Chardivari. Nevertheless, Benazir Bhutto endeavoured to enhance societal conceptions of women and sought to refute Zia's convictions regarding them.

Benazir Bhutto endeavored to enhance and alleviate the conditions of women across diverse regions of Pakistan during her two terms in government. She focused on improving the literacy rate, recognizing that an illiterate mother cannot contribute to a literate, progressive, and modern society. Benazir Bhutto was acutely aware of the imperative of gender equality for a strong economy and democracy. The administration of Benazir Bhutto established several services, including the creation of the First Women Bank (FWB), to aid women who had previously had challenges in accessing financial facilities. To improve the condition of women, she established the Ministry of Women Development (Sheikh, 2000). She employed a female pilot for Pakistan International Airlines, marking a historic first in Pakistan. She established police stations for women. Benazir Bhutto instituted a female employment quota and initiated a women's health program. Consequently, Benazir instituted various initiatives to ensure vocational training, skill enhancement, and support mechanisms for women living in distant areas of Pakistan. Ahmad, 2018 Her administration exhibited democratic principles by engaging with NGOs, many federal ministries, and provincial and municipal governments to solicit their counsel and enhance the execution of women's programs, thereby improving the status of Pakistan's female populace. Her administration implemented measures to address the challenges women encountered in social domains like as nutrition, health, and education by providing diverse training programs and skills to facilitate income generation for women. Consequently, during her leadership as Prime Minister, she instituted various programs to enhance the status of women in Pakistan, facilitating their participation in all aspects of national life. Benazir Bhutto endeavoured to cultivate women leaders, since she believed that women's political and economic autonomy is crucial. 288–290 Bhutto, 2008

Benazir Bhutto was the inaugural Muslim woman to govern a state. Moreover, she was the inaugural woman in contemporary history to attain government by a democratic election (Suvorova, 2015). As a woman, she inspired millions globally and implemented legislation to enhance the standing of women in prime ministerial roles. Her political astuteness and charming disposition convinced even her most strong opponents. As a female leader, she continued to inspire and empower women both nationally and globally. She exemplified leadership by

serving as a beacon of hope for many others globally. Foreign journalist Anatol Lieven stated that prominent female leaders, like Indian leader Indira Gandhi, British leader Margaret Thatcher, Israeli leader Golda Meir, and Sri Lankan leader Bandaranaike, have erred in their lifetimes. Despite the numerous challenges posed by a traditional Islamic community, Benazir Bhutto ultimately achieved triumph.

Benazir Bhutto asserted that enhancing women's leadership at the grassroots necessitated the amelioration of women's circumstances. Her primary objective was to eliminate illiteracy, and she initiated several projects to promote women's education. Furthermore, Benazir Bhutto instituted other measures designed to enhance women's socioeconomic standing. Throughout her early career, she had numerous hurdles as a woman in leadership, which persisted until her appointment as Prime Minister. Consequently, throughout her two tenure as prime minister, she was dedicated to eradicating gender disparity, implemented aggressive initiatives for the growth of women in Pakistan, and exerted every effort to mitigate the influence of gender discrimination. Benazir Bhutto advocated for women's involvement in sports, and her administration enhanced understanding of childcare, family planning, dietary guidance, and contraceptive information to assist Pakistani women in achieving objectives linked to physical fitness, health improvement, and population management. Consequently, Benazir Bhutto emerged as the female leader who endeavored to secure women's autonomy across all domains restricted under the Zia regime.

Benazir Bhutto's notable actions and initiatives during her tenure underscore her symbolic significance as a female leader. Notwithstanding her endeavours, she could not rescind several legislation enacted in the name of Islam. As Prime Minister, she confronted several challenges, including a tenuous coalition, appeasing the opposition, and addressing Islamist lobbyists who consistently sought to contest the prevailing norms of female leadership in Pakistani mainstream politics. Despite socio-religious impediments, Benazir Bhutto remained committed to the PPP platform, placing significant focus on gender issues and advocating for the empowerment of women overlooked by previous Pakistani administrations. Benazir Bhutto's political agenda as a female leader focused on establishing links between women's rights, female empowerment, and political activism against gender inequality. Her unique contributions as a female leader were crucial in enhancing the position of women and achieving gender equity in Pakistani society.

Throughout her life, Benazir Bhutto emphasized social justice and freedom. She stated, however, that despite the challenges she faced as a woman in her profession, she maintained her belief in it. She asserted that even in modern nations, women must exert additional effort to achieve parity with men. She asserted that for women to exhibit their leadership capabilities, they must undertake bigger sacrifices and exert more effort over extended hours. Regrettably, many individuals continue to believe that women must acquiesce to male dominance to achieve their personal aspirations and that they are destined to be subordinate to men (Bhutto, 2013)

She faced the opposition's demand that she be prohibited from serving as premier during her second pregnancy due to her status as a female leader. In addition to dismissing the opposition's demands, she asserted that maternity leave regulations are valid and, unwittingly, applicable to her role as Pakistan's prime minister. In an effort to destabilise her administration,

the opposition parties sought to exert pressure on the president of Pakistan. Benazir Bhutto articulated her leadership attributes and her strategies for surmounting adversarial challenges in her writing. "Her father, Z.A., and I previously collaborated on our own plans." She acquired from Bhutto the understanding that time is paramount in politics. Prior to delivering her second child, Benazir Bhutto consulted her physician during her second pregnancy. The physician verified that her child was delivered at full term; hence, with her consent, she opted for a caesarean section on the eve of the strike announcement. She emphasized that she did not wish to endorse or affirm any stereotype suggesting that pregnancy impairs performance. As a female prime minister, she exerted significantly more effort than her male counterparts, hence drawing comparisons between herself and any male prime leader. She was the only woman to give birth while serving as Prime Minister (Bhutto, 2013).

Benazir Bhutto, as a woman, opted for a caesarean section after her delivery, underwent physical discomfort, and withstood societal pressure. Her seasoned leadership as a political figure was evidenced by her actions and decisions over time, illustrating her ability to transcend biological constraints to attain her political objectives. In addition, she continuously addressed the challenges faced by women and maintained a supportive demeanour during her two terms as a female leader. The author asserted that discrimination against women is a significant societal issue perpetuated by Pakistan's democratic government from its inception. She stated that the modifications undermined the fundamental Islamic principle of gender equality. She was pleased that women in Pakistan had challenged several court rulings and demonstrated the audacity to confront legislators, asking, "If a woman in Pakistan could question Hazrat Umar Farooq 1400 years ago, why can't contemporary Pakistani women do likewise?" She reiterated her dedication to abolishing any laws that discriminate against women. She asserted that her party's program specifically delineates social fairness, tolerance, and open conversation as the three essential conditions for the flourishing of democracy. (Rahi, 1990)

Conclusion

Subaltern studies demonstrate that women constitute a marginalised section within society. Benazir Bhutto was aware of the political, economic, and sociological challenges faced by Pakistani women. She consequently expressed her commitment to the emancipation of Pakistani women. Consequently, she markedly enhanced women's standing and advanced gender equality, social justice, and political empowerment. She founded institutions and implemented several projects designed to empower women. She established the inaugural Women Development Bank to facilitate women's access to bank credit for initiating their own enterprises. Furthermore, she established the Ministry of Women to foster the progress and social enhancement of women. She made history as the inaugural female pilot employed by Pakistan International Airlines. Consequently, Benazir instituted many initiatives to ensure vocational training, skill enhancement, and support mechanisms for women living in distant areas of Pakistan.

This perspective allows for an assessment of the intensity of Benazir Bhutto's political engagement and her endeavors to safeguard her father's political legacy, as well as the issuance of fatwas by Ulema against female leadership in Pakistan. Benazir Bhutto resolutely upheld her identity as a woman and a leader under these circumstances. She responded to the Ulema's fatwa

by referencing Islamic historical precedents and doctrines on women's roles. Consequently, despite the unwarranted pressure from religious professors, Benazir Bhutto, as a female leader, remained resolute. Consequently, she shown capabilities including charismatic leadership and a commitment to assisting individuals in resolving their challenges. Despite the myriad hurdles she faced during her political career, she exhibited resilience, possessed a commendable character, and demonstrated steadfast fortitude as a woman, all of which facilitated the creation of a democratic political system in Pakistan based on social equality. She instituted several policies to enhance the position of women and ensure their participation in politics. She created opportunities for women to assume administrative tasks and exemplified women's involvement in executive positions and decision-making processes. Margaret Thatcher, Golda Meir, Bandaranaike, and Indira Gandhi are notable women in global politics who inspired their supporters with optimism, identity, and knowledge. These women attained public office to demonstrate their leadership capabilities. Benazir Bhutto emulated this approach, revitalizing society and transforming it into a progressive community. Benazir Bhutto's endeavors were more arduous than those of previous global female leaders due to her appointment as Prime Minister of an Islamic nation, which poses considerable challenges for women's societal visibility.

Benazir Bhutto was a beacon of optimism for the political empowerment of Pakistan People's Party members and affiliates after the demise of Zulfikar Ali Bhutto. Consequently, Benazir's political responsibilities and achievements represent a significant era in Pakistan's political history. As a female leader, she spoke for herself, accepted criticism gracefully, responded promptly, and executed administrative responsibilities over two terms as prime minister. However, due to women's temperaments, male dominance in the South Asian political system has consistently proved challenging to navigate, resulting in their relegation to less influential roles. Benazir Bhutto, as a woman, emerged as a symbol of modernity, showcasing an ambitious and assertive political style, and proving through her actions and character that she was a competent leader. Millions of individuals, however, who previously congregated to view her saw her as their preferred option. She epitomized hope for marginalized individuals, courageously promoting democracy, eliminating the influence of dictators, and demonstrating political acumen. Her boldness, charming disposition, and advocacy for parliamentary supremacy render her struggle as a female leader in Pakistan a notable chapter in history. Consequently, it is asserted that she led a male-dominated Islamic community as a charming, virtuous democratic figure. Due to her gender, she rejected Zia's severe and vengeful methods, opting instead to rely on her political and leadership strengths. Thus, Benazir Bhutto was a formidable female political leader whose impact on Pakistani women will persist; she will be a source of inspiration for the nation's political history.

Recommendations

It is not possible to intelligible combine the leadership of Benazir Bhutto and the creations that furthered the status of women's leadership in the political systems of Muslims. She was a trendsetter, a woman of unyielding resolve, a steadfast leader with a vision who fought for the underprivileged. Bhutto experienced such events that most of her type in history would dispel especially in politics. In this light I believe you could be established as a unique woman both in Pakistani and Islamic politics.

It would be so with the process of addressing the little determinants of gender in socio-political development. A focus on Bhutto's policies and their effects on women's issues in Pakistan is recommended in that further research should be done on this area and its emphasis on policy under current political conditions. Moreover, new generation of female political leaders in Muslim countries may be inspired by the ideas, and actions of Benazir Bhutto and what are more about her view towards women leadership. Last Paragraph: And to finish, convincing policies that currently exist in practice in some reformist Muslim states would definitely help again – the policies of gender balance and women factors in political succession.

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