

Magical Realism as a Tool for Women Empowerment in Our Lady of Alice Bhatti by Mohammed Hanif

Nimra Ramzan*, Kiran Batool**

Abstract:

Mohammed Hanif, a comic virtuoso, speaks to women's activist plan in his novel *Our Lady of Alice Bhatti* by enabling his hero Alice Bhatti with the apparatus of mysterious authenticity. With an extremely solid enthusiasm for rambling city Karachi, he portrays the issue of deceptively moderate Pakistani society where ladies are explicitly annoyed, shot or hacked, choked or choked, harmed or consumed and hanged or covered alive. Be that as it may, Mohammed Hanif's obstinate hero, Alice Joseph Bhatti, is battling against Pakistan's misogynous male centric society and strict dominant part. Hanif stands quick in upholding the job of Pakistani ladies who are familiar with male centric talk. *Our Lady of Alice Bhatti* foils the man centric authority by consolidating otherworldly organization in Alice Bhatti to reestablish her ladylike notoriety and supremacy in the genuine unremarkable phallogocentric world. The misuse of the Christian Choorahs (Sweepers) in the novel is additionally the sign of Muslim bigoted mentality towards minorities of Pakistan. The target of the examination is to feature the profundity of Pakistani Literature in the more extensive domain of South Asian Literature which has as of late increased more force with the beginning of various Literary Awards for this locale. The exploration draws its Theoretical Framework from the general comprehension of the women's activist hypothesis and enchanted authenticity. The contemporaneous idea of the examination gives it a contemporaneous importance and degree. Hanif has cut Alice Bhatti as a holy person before the finish of the novel with the assistance of supernatural authenticity. Thusly proposing that Hanif's ladylike characters accomplish their place and command over society when they are dead.

University of Okara*

Mphil, University of Faisalabad**

Introduction:

Alice Joseph Bhatti is one of the supernatural characters of Pakistani fiction in English. This is an excursion of a French settlement young lady from Alice Joseph Bhatti to *Our Lady of Alice Bhatti*. Hanif gives an inspire to his hero through various marvels in the story for instance fantastic mental fortitude of Christian young lady, specialty of understanding faces, her supplication that offers life to a dead child and her exaltedness as a soldieress of Yassoo. Hanif obtains this method of Magic Realism from the Latin American journalists who utilize this method to make their scholarly works captivating and charming. Other female characters of Pakistani fiction in English are generally depicted as the casualties of male centric culture like Bapsi Sidhwa's luring female magnificence Shanta. Nadeem Aslam's Christian female characters in 'Period of the Rainbirds' are under the terrible grasps of Muslim lion's share and they are being tormented. However, Hanif's Alice is depicted as solid and aggressive Pakistani female character.

Research Objectives:

Taking into account this boundary, the research objectives of this investigation are as per the following:

- To put the female hero under the infinitesimal view and examine the strange things in the character.
- To open up the strategy of Magic Realism which enables ladies and counters the patriarichal talk of Pakistani writing
- To unfurl the obscurity of sainthood in the account.

Research Questions:

This research will concentrate on the accompanying research questions:

- How does the author consolidate the procedure of Magic Realism in his novel "Our Lady of Alice Bhatti"?

- Why does Mohammed Hanif over amplify his female hero Alice Joseph Bhatti interestingly with other female characters in the account?

Research Methodology:

The investigation is account research and follows unmistakable cum-diagnostic strategy for research. The winnowed printed references are given as a proof for reinforcing contention of this examination. The key ideas of Magic Realism, Ladies strengthening and Latin American convention of Magic Realism are explored in this exploration. The character examination is a significant element of this exploration paper. Alice Joseph Bhatti is put under magnifying instrument for complete understanding of the formative periods of the hero. Pertinent statements and concentrates have been taken from the surveys of the novel, basic articles and books.

Literature Review:

The literature review of this article can be given by naming some example artistic pundits and their ground breaking works which lay the reasonable foundation of Magic Realism which is key idea of this examination. Maggie Ann Thicketts' book *Magical Realism*, Lois Parkinson Zamora and Wendy B. Faris' book *"Mystical Realism: Theory, History, Network"*, Raman Selden et al's *A Reader's Guide to Contemporary Literary Theory*, Rani Singh's exposition on *Magical Authenticity* and Peter Berry's *Beginning hypothesis* make the writing that is evaluated beneath. The term mysterious authenticity was first utilized by Franz Roh in 1927. Roh was a German Historian and he never gave the meaning of supernatural authenticity. The definition for supernatural authenticity recorded in the *Oxford Concise Dictionary of Literary Terms* is "a sort of present day fiction where breathtaking and fantastical occasions are remembered for a story that something else keeps up the solid tone of target pragmatist report". (Baldick, 1990, p. 146)

Rani Singh in her exposition on "Magical Realism" pronounces it as a sort that challenges thoughts of the genuine by consolidating components of the magnificent into regular real factors. The primary capability of supernatural authenticity lies in uncovering the intensity of language to build character and our impression of the world. It gives the voice to the underestimated and deceived individuals of the general public. The women's activist writing changes the job of the female through supernatural authenticity. ("Essay on Magical Realism", n.d., p.1)

Wendy B. Faris characterizes magical realism in *Ordinary Enchantments* along these lines: "Mysterious authenticity consolidates authenticity and the awesome so the radiant appears to develop naturally inside the normal, obscuring the qualification between them".(Faris, 2004, p.1)

Epistemology and cosmology are the two channels of enchantment. In epistemology the enchantment is gone through an individual's recognition while if there should arise an occurrence of metaphysics the world around the individual is mysterious all alone.

Maggie Ann Bowers gives perhaps the best guide for the class of Magical Realism in her book "Mysterious Authenticity". She calls attention to these characteristics of an otherworldly pragmatist account.

"Not exclusively should the storyteller propose genuine and mysterious happenings with a similar self evident certainty in a conspicuously reasonable setting yet the supernatural things must be acknowledged as a piece of material reality, regardless of whether seen or inconspicuous, they can't be essentially the imaginings of a solitary psyche, regardless of whether affected by drugs or to investigate the operations of the psyche, envisioning our highlights or for making an ethical point." (Bowers, 2004, p. 29)

Analysis

Spiritual Journey of Alice Joseph Bhatti:

Alice Joseph Bhatti outperforms the human limits and gets the status of a holy person. Her sentiment with her religion from her youth, her penances as a reformer of untamed Muslim young ladies in nursing school, her boldness to stand against the degenerate specialists in the medical clinic, her strong and develop demeanor towards guys, her supernatural occurrences in the maternity ward, what's more, her commitment with her calling make Alice Joseph Bhatti of French Colony "Mother Teresa" of Pakistan. Muhammad Hanif endeavors to enable Alice through all these profound attributes. Our investigation will uncover the developmental formative phases of this principled figure. We will follow out "how does a typical young lady from French Colony of Choorahs get the prime status of holy person with divine powers?" This settlement is well known for its creation of good sterile experts be that as it may, it will bring forth a holy person. By what means can an individual gain admittance to God with void stomachs and different dissatisfactions? This inquiry is replied by Mohammed Hanif in this novel. He shapes this female character with the shade of otherworldly authenticity. Along these lines he amplifies and engages Alice Bhatti, and a typical young lady turns into "Our Lady of Alice Bhatti". Different ladies of French Colony should clean the poop of the huge houses. This is their destiny. Yet, the instance of Alice Joseph Bhatti is bizarre. She is ascending from this foulness and turning into the sparkling gem in this universe of fiction made by Mohammed Hanif. Ascending from rottenness is the metonym for Alice's "raised". The section twelve of this novel speaks to the foundation and raised of Alice Bhatti.

Miss Alice Belongs to a stinky province of rambling city Karachi. The individuals of this settlement are the shit cleaner of this super city Karachi. These Choorahs have been here in this domain from hundreds of years, their destiny is irreversible what's more, their situation is same as it was previously. Alice's dad Joseph Bhatti is portrayed as unapproachable Choorah among other Choorahs. The family where starvation is worshiped as God's will, where little girl isn't liable to her dad, where

there is no mother at home, where father doesn't prompt his little girl, where there is nobody at home to request that her spread her head; This is the group of Alice Joseph Bhatti. Her raised is exposed to numerous lackings. She figures out how to live with all these lackings acceptably. She is completely fulfilled and sure with what she has throughout her life. Neither one of the she gripes God nor does she finger towards any individual for her situation. She generally commends "Yassoo" and feels an abnormal perfect spell around her.

Alice's mom, Margret Bhatti, kicked the bucket when she was twelve. Her mom's demise was not regular passing but rather a homicide by bourgeoisie attacker. The remarkable thing about this character is that misfortunes in life are making her more grounded. This is a peculiar thing about this character. Ordinary individuals become powerless when they experience misfortunes. Yet, this is opposite on account of Alice Bhatti. Her mom's passing makes her develop. So we can say Alice Joseph Bhatti is an independent woman. Her training map from grade school to nursing school is additionally a supernatural occurrence. Offering training to a young lady from French Colony is against the standard. Alice takes this test and satisfies it effectively. She cherishes Yassoo and it appears that she is having close access to Jesus Christ. Generally young ladies of Alice's age sell out her sex in light of such conditions. Be that as it may, Alice is adhering to her sexual orientation and religion. She is very much aware of her virtues. Alice's spiritualist nature offers her with full fledged social understanding. She can peruse the appearances, and can tell about the genuine essences of individuals. Alice uncovers this mystery to a ward kid Noor in these words:

"Conventional individuals in the city, I simply know. I take a gander at their face and afterward I see their dead face and I know how they will kick the bucket."
(Hanif, 2011, p. 61)

Alice affirmation in nursing school, her war with narrow minded Muslim young ladies, her visit to Borstal Jail, and her appearance in the legal court are the

sublime occurrences that make her fearless as well as progressive as well. Mohammed Hanif portrays the preferential demeanor of the Muslim society towards Christian minority. Alice is battling against this framework built up by Muslims where Christians are treated as useless specie. Joseph Bhatti portrays the demeanor of the Muslim society in these words:

"These Muslas will make you clean their poo and afterward whine that you smell."
(Hanif, 2011, p. 01)

In the nursing school, the Muslim young ladies gave Alice the title of "the Kafir sanctum". These young ladies challenged her with hockey sticks and a duplicate of the Quran. There were three Christian young ladies in the class. Yet, it was Alice who confronted all of them. She is Yassoo's soldieress and evangelist, and is battling against those young ladies. At the point when this contention between this Christian warrior and Muslim young ladies reach to its pinnacle, at that point Doctor Pereira, Head of the Nursing School, paid heed and commented:

"Medical attendants may be accomplishing God's work yet they shouldn't bring God into their work." (on the same page. 254)

Be that as it may, Alice made Yassoo's affection her motto for lecturing in the avenues of French Colony. She had confronted a ton of physical torments and these torments are imprinted on her body like a moon molded scar of shot to her left side cheek, a cut on her right eye forehead, a nibble on her shoulder and indication of cigarette torment in favor of her left bosom. Nursing school young ladies' siblings gunned Alice. The storyteller of this account remarks on Alice thusly:

"Her twenty-seven years of age body is a conservative little combat area where contending warriors have stomped on and left their imprints." (in the same place. 256)

She is still as much solid and fiery as she was before every one of these episodes. Be that as it may, these happenings throughout her life gave her greater invulnerability and her endurance had expanded. All through the account Mohammad Hanif endeavors to amplify his female character. He makes her noticeable by demonstrating her goal-oriented, quiet and otherworldly nature. The perceivability of her profound side gets perfectly clear in the last parts of this novel. The bizarre and remarkable signs of weird forces as a part of her character make her strange character in this universe of fiction. But God she doesn't fear from anybody, that is why she faces each misfortune with full mental fortitude.

Magical Realism as a Tool for Women Empowerment in Our Lady of Alice Bhatti by Mohammed Hanif:

Alice's remain against the celebrated specialist sends her into the police lockup. She was welcomed in the police headquarters for a casual talk about the passing in the activity theater. The patient kicked the bucket because of the carelessness of a well known specialist. During activity she was there in activity theater. As an observer she went there to criticize the degenerate specialist. In any case she was proclaimed the principle charged and the specialist got the pre-capture bail. Alice as soldieress of Yassoo resolved to rebuff the principle denounced without anyone else. In the wake of getting bail, she herself became police and went directly to the center of that specialist. This astounding and fearless discipline is depicted by the storyteller along these lines:

"Before the popular specialist could yell or press signal, she took a marble vase from the windowsill and focused on his head. He blacked out at the main blow and in this manner was spared; enduring a wrecked nose and losing four front teeth from his imported Swiss false teeth." (on the same page. 266)

This was Alice's strict power which pushed her against the corruptors and defaulters. Her closeness with God or her association with God is depicted by the storyteller thusly:

"You were unable to experience childhood in French Colony and not have God forced on you, His (God) nearness as unavoidable as the odor from the open sewers. Presently she has confidence in God like individuals in the climate." (in the same place. 260)

After the war with the specialist in the facility she was sent to prison for a year. That was the reason Alice needed to take her last test of the year from Borstal Jail. The prison's grimy environment couldn't hurt her in light of the otherworldly protective layer of this soldieress. Mohammad Hanif's courageous woman "Alice Joseph Bhatti" is overflowed with manly strength and resolved characteristics. It is elusive such a character in the genuine Pakistani society. Mohammad Hanif gives Alice the manly characteristics like development, fearlessness and wonderful cognizance to balance the two sexual orientations. Like such a significant number of other Pakistani ladies who are scorched alive, covered, hacked, assaulted and deceived Alice isn't defenseless or frail. The writer recognizes this female character from different characters in the content as such:

"Alice doesn't prefer to resemble other ladies. She attempts to keep up a common outside; she learns the sideways look as opposed to taking a gander at individuals legitimately. She talks in rehearsed, exact sentences; with the goal that she isn't misconstrued... .She keeps away from eye to eye connection and she never eats out in the open." (ibid.145)

Raman Selden cites the comments of Robin Lakoff about manly attributes in females in the primary release of her book "A Readers Guide to Contemporary Literary Theory", and these comments are given beneath:

"Robin Lakoff is of conviction that ladies' language fact is second rate, since it contains the examples of shortcoming what's more, vulnerability, centers around the insignificant, the trivial, the unserious, and stresses individual feelings. Male articulations, she contends, is more grounded and ought to be received in the event

that they wish to accomplish social equity with men." (Selden, Widdowson, and Brooker, 1997, p. 121)

Mohammad Hanif's courageous woman is wearing this manly language all through this story. Her language is free from shortcoming, vulnerability, technicality and unseriousness. He engages this woman by utilizing such semantic articulations in the account which advocate his women's activist plan as well. Noor, who comprehends Alice's tendency, remarks on Alice commonly in the content. He uncovers her brain science in a remark along these lines:

"Alice is the sort of individual who will restore some help by saying screw you as well. Her tragic defect isn't her family foundation, yet her complete powerlessness to express basic things like 'pardon me' and 'thank you'." (Hanif, 2011, p.32)

These articulations like 'excuse me' and 'thank you' show the shortcoming and silliness of language. That is the reason Alice is keeping away from such kind of language. Presently an inquiry emerges "From whom did she gain proficiency with these mentalities and good values?" Definitely schools and universities don't show these things. Such qualities are infused by an organization named home. Yet, there is nobody at home to spoon her with virtues. Yassoo murmurs in her ears when she goes to Church for Sunday petitions. We can without much of a stretch remark that she is under the shadow of Jesus Christ.

At the point when Alice shows up in the court under the steady gaze of judge; she is raised and brimming with fire of Jesus' adoration. She thinks about police ladies as her guardians. In the court procedures her demeanor towards the adjudicator is as:

"She takes a gander at the adjudicator as though to state, by what method can a man so fat, so appalling, wearing such dandruff canvassed dark robe sit in judgment on her?" (on the same page. 69)

Alice Joseph Bhatti flourishes into her down to earth life subsequent to leaving Borstal Jail. She lands the position of Replacement junior Medical attendant at the Sacred Heart Hospital for All Ailments. Her expert life as a medical caretaker can be labeled as a day to day existence brimming with wonders what's more, eye-opener episodes. Alice's supplication which offers life to a dead infant in the maternity ward and chicken sucking in the VIP room are among these episodes. Alice works in the emergency clinic with full commitment. Sister Hina Alvi who is a senior medical attendant, allocates Alice the night obligation of the VIP room where a bourgeoisie woman "Begum Qazalbash" is conceded. She is languishing from renal disappointment. In the wake of intersection the military of protectors she arrives at the VIP room. She goes into the room and inspects the state of the patient. The room is encouraged with all extravagances. Alice sees two youthful hefty men sitting toward the edge of the room. Maybe they are Begum Qazalbash's children. One of them is gazing at her. He gets up from his seat and offers Alice a bit of cake. After this offer he focuses a gun on her head and powers her for sensual caress. As of now referenced she is definitely not a sensitive lady who moves on the signs of men. However, she is a player who screws others. She will end this game as handily as she did great job in the center of specialist. Alice slices his chicken and leaves the man crying in the room. She has an excessive amount of positional to reply back the demonstrations of exploitation performed by men. This is the most grounded thing about this character. Alice is an operator of this account who conveys the women's activist plan. She answers the grumbling of Sister HinaAlvi about the occurrence in these words:

HinaAlvi says: "This is reality. That thing that you sliced was a genuine chicken."

Alice answers: "And he was waving that genuine rooster of his in my genuine face." (in the same place. 111)

Her straightforwardness shows the genuine magnificence of this character. These characteristics as a part of her character make the perusers love her. Alice Joseph

Bhatti's development as a principled figure in this universe of novel is demonstrated with various wonders occurring in the novel. The principal clear model is the birth at the maternity ward. The dead infant got existence with Alice's supplication. The child was announced dead by senior medical caretaker HinaAlvi. How does this marvel happen? The portrayal is given underneath:

"She holds the child's palm in both her hands and begins to supplicate. She supplicates like she never asked, as no one supplicated previously. She just invokes her Lord Yassoo and offers it to Him. She holds him by his throat till he can't inhale, she swings from His robe... She blames Him for being a miscreant Lord leaving poor pathetic young ladies to bring dead infants into this world."(pp. 243-244)

The last snapshot of revelation when Alice meets the Holy Spirit is depicted or described in these words:

"She hears an entryway squeak behind her and she opens her sad eyes gradually. Before she can pivot she sees a little blood bubble jump out of the dead infant's left nostril, at that point the toes on his correct foot begin jerking, as he is attempting to stroll in his demise rest." (in the same place. 244)

The knowing about entryway squeak demonstrates the nearness of Holy Spirit in the room. In reality God addressed the petition of Alice Joseph Bhatti. Her cursive supplications in Latin and Punjabi bring the spirit back in the infant's body. Such remarkable odd force in her supplication verifies her as a prophet like figure. Her strange forces will uncover now. She herself realizes that she has accomplished something massive. Alice is disrupting the crucial norm of nature through this supernatural occurrence, along these lines she is outperforming the human limits. She is turning into another Alice. She is experiencing significant change from a typical French Colony young lady to our woman of Alice Bhatti. The introduction of another Alice is seen in the section 22 of this novel. Hanif enables Alice Joseph Bhatti by giving her the prophetic characteristics and secretive forces. The

principal individual who peered toward this entirety episode was a ward sweeper; the storyteller portrays this thusly:

"The sweeper will tell everybody that he felt the nearness of the Holy Spirit. Truly he is down on his knees, he understands that the dead infant woke up is a wonder." (in the same place. 272)

The report about this present child's introduction to the world contacts individuals like wide spreading infection. The individuals come to see her during her day time obligation. They kiss her hands yet she doesn't let them kiss her feet. In her nonattendance the patients likewise identify her nearness in the Sacred Heart Hospital for All Ailments.

"She shows up at individuals' bedsides in the night when she isn't even on the job, when she isn't even in the medical clinic, when she is likely sleeping soundly in her bed." (in the same place. 277)

Joseph Bhatti's open letter to the assembly for the reasons for holy people gives the decisive articulation about Alice sainthood. Rather than featuring the testimonial of Pakistani ladies Mohammed Hanif pens entirely unexpected outcomes of testimonial which are amplifying the character of female character. By passing this content into the focal point of supernatural authenticity Alice Joseph Bhatti gives off an impression of being a zoomed feisty character who is the exemplification of the Christian sainthood. Alice's upset marital life and her homicide is introduced diversely by Mohammed Hanif. Alice's passing is climbing her to paradise. Her unexpected marriage adrift with an alienated spouse Junior Mr. Faisalabad-Teddy Butt is a disappointment. Hanif utilizes such a large number of terrible descriptive words to characterize this man of honor called Teddy Butt. He announces him changed attacker, executioner what's more, womanizer. The upset marital existence of the couple prompts the wicked and huge closure where Teddy Butt pours one liter Sulphuric corrosive on the essence of Alice Joseph Bhatti. This difficult occurrence gives her the pass to paradise. She climbs to Heaven with Holy Mother

and doesn't experience the ill effects of the torment of acid. Thusly this homicide isn't sabotaging the girl of Joseph Bhatti. Generally such a passing is depicted as far as deadly consummation however in this case she is enabled. Most authors portray such a viciousness or exploitation as the predicament of ladies however Mohammed Hanif endeavors to give superhuman status rather than subhuman position. Alice is praised as a holy person in the letter of Joseph Bhatti thusly:

"My little girl didn't endure the agony that her offended spouse intended to cause her by pouring a large portion of a liter of Sulphuric corrosive on her celestial face. Rather she climbed to paradise with our Holy Mother." (in the same place. 329)

Some others examples of Magic Realism in the Novel

"A X-beam machine moved through the halls of Ortho ward arrived at stop on the edge of steps, at that point expanded its mechanical arm and began zooming as though it was constrained by an imperceptible power and taking photos for children." (in the same place. 329)

"An IV dribble in the overall ward went to drain." (on the same page. 329)

"The medico-lawful official Dr. John Malick likewise saw the spirit and bowed down and sang the recognition of our Lord Yassoo and afterward of Our Holy Mother." (on the same page. 330)

"The sky was clear and there was no moon. At that point over the rooftop individuals saw a silver seat floating, held high up by a herd of peacocks on which sat a similarity of our Holy Mother and furthermore the Likeness of Alice Joseph Bhatti." (in the same place. 328)

Other female characters of the novel Mohammed Hanif's other female characters are additionally engaged here and there or other. The other female operators of this novel are Sister HinaAlvi, Zainab, Margret Bhatti and Begum Qazalbash. Zainab a

helpless matured woman is conceded in the medical clinic. She is the mother of Noor a ward kid. Zainab's strengthening lies in the quiet bed demise in the clinic. She is not consumed, covered or hacked like a large number of other Pakistani ladies. Zainab is gave with the finesse of being a mother of a virtuoso child who deals with her more than his own life. Her life is isolated into two stages, the primary stage characterizes her life in Borstal Jail; the subsequent stage gives the point by point record of her stay in medical clinic. This female character is enabled with the idea of parenthood. As a mother she is getting a charge out of this status. Her child is consistently prepared to serve her.

Another female character Begum Qazalbash is additionally presented by Mohammed Hanif in his novel. She has a place with altogether various species. She has a place with an exclusive class and is getting a charge out of the authority and prime status equivalent to men. She is a fat elderly person with pink cheeks and silver hair; the vast majority of the individuals see her as a stupendous old woman. Due to renal disappointment she is conceded in the VIP room of the emergency clinic where Fatima Jinnah was conceded for one night. Like the majority of the regular workers individuals she isn't experiencing stomach or liver sicknesses that are brought about by lack of healthy sustenance. She is brought in the emergency clinic with full convention. A multitude of gatekeepers wearing dark dresses is remaining outside the room. Here we can effectively remark that societal position or fiscal status is engaging this woman. The ladies with great riches and property status are enabled in the general public. With cash they discover such an opportunity.

"Her name is Begum Qazalbash, however she jumps at the chance to be tended to as Qaz. Religious circle instruction, an extremely independent woman in a family where even the 6th era of men don't need to effectively get by." (on the same page. 82)

Alice's mom Margaret Bhatti is likewise a minor character which is defrauded in the novel. Margaret Bhatti was assaulted and killed by a major house proprietor. She used to work in that large house.

Conclusion:

Our elucidating investigation of Mohammad Hanif's epic "Our Lady of Alice Bhatti" demonstrates that Mohammed Hanif utilizes the apparatus of otherworldly authenticity to engage the female characters of his novel particularly the hero female character Alice Joseph Bhatti. One can unhesitatingly follow out the pattern of Latin American Magical Realism in this talk of "Our Lady of Alice Bhatti". Hanif endeavors to reveal the riddles of sainthood in this account.

The winnowed printed references of the essential source are the strong verifications of this fantastical world made by Mohammed Hanif. Alice's otherworldly excursion of self-disclosure is loaded with wonderful and mind blowing references which enable ladies in the story. This is the first talk in Quite a while fiction that counters man centric talks by offering voice to the voiceless, by boosting up the undermined female characters. This exploration has labeled Mohammad Hanif as enchantment pragmatist.

References:

1. Hanif, M. (2011). Our Lady of Alice Bhatti. India: Random House Publishers Private Limited.
2. Baldick, C. (1990). The concise Oxford dictionary of literary terms. Oxford [England: Oxford University Press.
3. Barry, P. (1995). Beginning theory: An introduction to literary and cultural theory. Manchester [England: Manchester University Press.
4. Bowers, M. A. (2004). Magic(al) realism. London: Routledge.
5. Essay on Magical Realism. (n.d.). Retrieved from <http://ranisingh.hubpages.com/hub/Essay-on-Magical-Realism>
6. Selden, R., Widdowson, P., & Brooker, P. (1997). A reader's guide to

contemporary literary theory. London: Prentice Hall/Harvester Wheat sheaf.

7. Zamora, L. P., & Faris, W. B. (1995). *Magical realism: Theory, history, community*. Durham, N.C: Duke University Press.

8. Yassin-Kassab, R. (2011, October 7). A sparkling witty tale reflects the sad state of Pakistan. *The Guardian* [UK], p. 1.

9. Someshwar, M. (2013). Biting satire lays bare plight of Pakistan's women and minorities. *Sunday Morning Post* [Hong Kong], p. 13.

10. Faris, W. B. (2004). *Ordinary enchantments: Magical realism and the remystification of narrative*. Nashville: Vanderbilt University Press.