

The Question of the Creator: Juxtaposition of Contrastive Literary Rhetoric in Allama I.I. Kazi's and G. B. Shaw's Fictional Works

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Abstract

The research aims to investigate I.I. Kazi's work, Adventures of the Brown Girl in her Search for God (1933), as an encountered discourse to atheism which is portrayed in Shaw's work, the Adventures of Black Girl in Her Search of God (1932). The researcher also aims to analyze the characters of both stories under the light of theoretical framework. The researcher applies Sam Hariss, an atheist manifesto, to evaluate the selected data from Shaw's work and Islamic theory in the light of Quran is used to counter the discourse of Shaw. In current research, atheistic characters of G.B. Shaw's story are encountered with theist characters of I.I. Kazi with the help of theoretical framework to understand the Concept of God. The researcher, in his research, states that I.I Kazi with the help of Brown girl and other characters of his story reject atheistic approach which Shaw has displayed in his work, The Adventure of Black Girl in Her Search for God. The researcher, in his research, also deconstructs the atheistic notion with the help of Brown Girl and theoretical framework. In addition, this research portrays the state of conflict between two concepts, Theism and Atheism. These two concepts have been discussed widely all over the world for many decades. In this research, the works of Allama I.I Kazi and G.B Shaw lead students to be cognizant of these ideologies. Along with this, research helps the students regarding the existence of God in the minds of those who raise questions of God's creation and His supremacy.

Keywords: The concept of God, Theism, Atheism, conflict, ideologies

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Introduction

Background

Any sort of written or spoken

work, which has an artistic touch in its nature, is known as literature. Literature performs a crucial role in human beings' life by depicting the entire aspects of life: literature is a pure

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reflection of all creatures and their lives. It is as ancient as the history of earth. In the Neolithic, literature was produced in pictorial and verbal form, but with change of time, and the development of languages. It was also produced in written form. Literature has various genres that enrich its philosophy with their importance and artistic impression. For instance, novel, drama, prose, short story, poetry, essays, articles and plays.

Short story is considered as the most aesthetic genre in literature. It is not only based on imaginative work, but also carries the realistic elements of human's nature. Short story can be suspense fiction, crime fiction, detective fiction and mystery fiction. Short story has different types, such as anecdote, dribble, fable, sketch story, frame story and story sequence. Short story has different elements which are somehow distinguished than other genres of literature likewise; setting, plot, characters, climax, falling action and resolution. It contains all the universal themes, as other genres of the literature have, for instance; love, God, society, miseries of the human being, cultural barriers, ambition, alienation, evilness, morality and human nature. Many of the short stories also have portrayed religious and political issues of the society. The writer with the help of his artistic and attractive language brings ceaseless changes to solve the problems of people and his each work counters the fallacious etiquettes of the society.

From the outset of the world, it

is literature and language of nations which make people important in the world. A language with enriched literature and its wide history has produced many scholars, poets, dramatists, intellectuals and story writers. England has also produced many writers such as, Shakespeare, Virginia Woolf, John Milton, Christopher Marlowe, Oscar Wilde, Thomas Hardy, George Bernard Shaw, and E. M. Forster and so on. Due to the importance of English language, all over the world people started to write in English language to solve the miseries of human beings with the help of their cultural values, beliefs, and social norms. While the entire countries of the world are in race to share their etiquettes, the Pakistani writers with their intellectual and scholarly approach also share their opinions to solve the issues of people and they promote Pakistani culture in every corner of the world, countering the fallacious beliefs and norms of the society. Pakistan's land and its eternal blaze have also given birth to various writers, poets, novelists and dramatists who produce world-level literature with their scholarly thinking to enhance the world literature. For instance, Imdad Ali Imam Ali Kazi, Saddat Hassan Manto, Amar Jaleel, Quratulain Hyder, Ustad Bukhari (Syed Ahmed Shah Bukhari), Habib Jalib, Mohsin Hamid, and Fatima Bhutto.

Imdad Ali Imam Ali Kazi is a prominent writer of Pakistan. Kazi is also known as Allama I.I. Kazi. He is best known as the Muslim scholar, essayist, short stories writer,

philosopher, jurist, and educationalist. He wrote fiction and non-fiction works, but his most of works are written on education, social issues, philosophy, and religion (Brohi, 1960). He was the contemporary of George Bernard Shaw, who wrote a story at that time, *The Adventures of Black Girl in Her Search for God*. In his story, the Black girl freshly converts into Christianity. She aims to find God, but at the end, the Black girl reaches at a dismal conclusion, rejecting the all institutionalized religions of the earth. So, Kazi produces a story, *Adventure of the Brown Girl in Her Search for God*, to respond G B Shaw with Moslem ideology. Actually, both fictional works are based on the topics of atheism and theism which are broader topics in the world. Kazi with his intellectual thinking writes the story; *Adventures of the Brown Girl in Her Search for God*, to encounter atheistic approach of George Bernard Shaw through Muslim point. Kazi's response to Shaw is not only a shelter for Islamic ideology, but also for all those institutionalized religions to whom the Black Girl of G. B. Shaw has rejected. The theories of theism and atheism will be applied to carry out the research.

Problem Statement

The debate on God has been raised since the dawn of human history (Drange, 1998). Some people believe in the existence of God: they are called theist. Some people do not believe in the existence of the Creator, they are known as atheist. George Bernard Shaw conveys the message of atheism

through his fictional work, *The Adventures of Black Girl in Her Search for God*. G B Shaw claims that there is no God in the universe but the human beings who fulfilled their own purposes, and became gods themselves. Kazi, the writer of *Adventures of the Brown Girl in Her Search for God*, delivers religious message in support of the Creator.

He argues that God is omnipresent and human beings are His creation and realization is the best way to be close to Him. He helps His creature on the every turn of life to guide them what is good and evil for them. The researcher aims to show the contrastive discourse about the Creator in the non-fictional works of Kazi and Shaw. The current study, with the help of theoretical framework, focuses upon the extent of the question to which Creator has been described in both stories.

Significance of Study

The research has its own importance as it shows the conflict between two different ideologies, theism and atheism which are long debated on the earth. It will be helpful for the students of literature to understand the distinguished ideologies through the work of Shaw and Kazi. The research also unravels that how the different ideologies have diverted the mind of human beings with the passage of time. The research will be fruitful for those people who face the question of Creator in their daily life.

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Research Objectives

- " The research intends to critically evaluate Kazi's story, *Adventures of Brown Girl in Her Search for God*, as counter discourse to G.B Shaw's atheistic approach in his story, *The Adventures of Black Girl in Her Search for God*.
- " The research aims to critically explain the contrastive literary rhetoric of Allama I.I. Kazi's and G.B Shaw's works about the Creator.

Research Questions

1. How does Allama I.I. Kazi counter the atheistic discourse of George Bernard Shaw in his story?
2. How does the atheistic character of G B Shaw, *Black Girl*, encounter with the theistic character of Allama II Kazi, *Brown Girl*?

Delimitations

The research has been conducted on Allama I.I. Kazi's story, *Adventures of the Brown Girl in Her Search for God* and George Bernard Shaw's story, *The Adventures of Black Girl in Her Search for God*.

Literature Review

The clash between theism and atheism is as old as the birth of the earth and it is considered as sign of danger for human beings because the questions

regarding God have been raised in each and every era.

Atheism is a Greek term which means the belief that God does not exist. So, it spoils the beliefs of theist people and creates enormous questions in their mind regarding God. It gives birth to new opinions which ruin the beliefs and norms of human beings. One who does not believe in the existence of God is considered as pagan. Ali Shariati defines Kufr as denying the truth or disbelief. He says that the truth also exists in the heart of those people, who deny the existence of God but due to some reasons they cover it with the curtain of ignorance. The curtain can be defined as the ignorance of self-seeking, self-interpretation and self-interest as the atheist interprets (Shariati, 1998).

Moreover, Science is production of different institutionalized religions, so the formulas and experiments which are experienced by not based on factual evidences themselves (Wegter & Div, 2009). They are based on presuppositions such as mass of earth, sun and moon. Verily, Scientists have not measured these objects in reality but their mass measurements are based on presuppositions. However, the scientists still have not found where the soul of human being exists (Wegter & Div, 2009). So, it is worth to deny the existence of God on the bases of limited knowledge which itself is incomplete. All famous scientists have their religions. Thus, they introduce laws of science with the help of their religions

and the scientists who laid the foundations of science (Newton, Boyle, Kepler, Babon, and so on) were believers of God of the Bible (Wegter & Div, 2009).

Greksa (2015) critically evaluates how the collage atheists are dismissed from society and sociology of religion. Society and sociology of religion do not accept their atheist identity formation because they are considered as immoral, empty and ignorant and they spoil the values and more-morals of other communities. Thus, atheists, in United States, are considered as invisible minority due to the dominancy of religious climate. Greksa (2015) finds out the roots of atheistic process from the childhood due to background factors. Further, the author of thesis identifies that institutions (collages) performs prominent role to provide a supportive context and it helps atheists to crystallize their identity as atheist in the society (Greksa, 2015).

The notion of this study deals with formation of atheist identity which is provided by collages, and their survival with dangerous identity that is disapproved by the US society. In 2015, Greksa has observed that the basic reason to put atheists out of society is that their natures are constructed as immoral and they are irrational towards religious norms. Edgell, Joseph Gerteis, and Douglas Hartmann claim that atheists are considered as "other" in the society that is why they are expelled from the moral boundaries and cultural boundaries of those who believe in God

(Greksa, 2015).

The tussle between theism and atheism is ancient and its spring-age can be traced from Greeks. Many scholars have critically analyzed the language context of notions, theism and atheism, against each other. The intentions Bainbridge, in this chapter of the book, is to prove irrationality in the language of theistic context which is used for atheists. In 2009, Bainbridge brings out some lines from the King Jame's version of Bible to prove immorality in religion.

Foolish say in their hearts, there is no God. So, they do unpleasant works and their actions resemble to evilness and wickedness (Psalm, 14, p. 1)

According to religious perspectives, the statement is moral argument against the immoral people who are atheists, but Bainbridge argues that the words wickedness and evilness are afflicted with atheists because they do not accept their mores-moral in their life. So, the researcher finds out irrationality in the context of theists against atheists with his on perspectives and he also deals with Goodness and Moral values which according to him are associated with the religious groups rather than atheists. Thus, the thinking or language about non-believers is harsh and they are viewed as wicked according to those who believes in God (Bainbirdge, 2009, pp. 324-330).

Open theism is a new ideology in theism which is controversial against the classical religion, and the study on open theism is conducted by Jowers

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(2005). The article will help to distinguish between open theism and classical theism. In open theism, the obedience of Human beings bring happiness to God, and that happiness of God ebb and flow by the action of human beings. On the other hand, classical theists claim that God is supreme Who always remains happy, and no one can bring ebb and flow for Him (Jowers, 2005). God has knowledge about present and past, but He does not know what will happen in the future, so He predicts future through the action of human beings. Classical theists argue that Almighty God knows all the hidden meaning and nothing is hidden from him (Jowers, 2005). The opinions of Muslims-scholars regarding the knowledge of Almighty Allah are such as " Verily, Allah only knows what is happening to his creature in the world and under the earth, and He is only pious and supreme Who knows what will happen to His creature after the mortal life, but it is His creature who cannot measure anything of His knowledge (Surah Taha: 110). Open theism is fusion of Greek philosophy and Christian philosophy, but some thinkers claim that the concept open theism is related to any Holy scripture as classical theism. It does not contain holistic touch but it is a path, is created by human beings to enhance the power and freewill of mankind against God (Jowers, 2005). In 2012, Oliphint critically analyses that the basic purpose to introduce this concept is to minimize the 'Godness' of God toward human beings, that minimization of God's Godness contains His absolute sovereignty over His creatures in the

world and hereafter. Our sinful hearts only try to get absolute sovereignty, introducing the concept of open theism (Oliphint, 2012, pp. 181-220). The researcher finally finds out that open theism is against the Holy scriptures and only talks about the power and freewill of human beings, ignoring the supreme power of Creator Who has created entire creation, and He yields many other arguments, used to minimize the sovereignty of God (Jowers, 2005).

Karim et al (2015) critically evaluate the controversy of Dr. Faustus's character, either he is a theist or atheist in Marlow's drama. The researchers claim that Faustus accepts the offer of devil which is devilish act and promises that he will reject the beliefs of trinity. He also learns the necromancy to get supreme power and sells his soul to Lucifer (devil) which is prohibited for a religious person. So, he crosses the limit of morality and enters to immorality, rejecting the values of religion. Thus, the character of Marlow's drama, Dr. Faustus is known as Atheist that is the one perspective of this study (Karim et al, 2015). However, the researchers also observe that Dr. Faustus, at the end of drama, repents by accepting God as supreme. He says, " the mercies of God are infinite" (line-14; scene-13). He claims that only one drop of Christ can save him from eternal suffering and hell. The researchers apply orthodox religious framework to analyze the character of Faustus to bring back in the boundary of religion. The researchers argue that Faustus, at the end of drama, acquires

the self-realization, and realizes his misdeed which he committed in the lust of power, wealth and knowledge. Moreover, he repents for his sinful acts which he performed in pride and arrogance, and comes out of despair. He realizes that hope and buoyancy can only be seen in God (Karim et al, 2015). The above discussion on the topic of theism and atheism will help to create difference between the both ideologies. The research will deal with the concept of God under the light of Islamic ideology to support the theism, encountering atheistic approach of Shaw which he portrays in his story, *Adventure of the Black Girl in Her Search for God*. The purpose of this current research is to critically explain how Islamic ideology works to encounter atheist perspectives which are raised by George Bernard Shaw. Though most of the scholar have attempted many researches on theism and atheism, yet no one has touched Kazi's work, *The Adventures of Brown Girl in Her Search for God*, as a counter discourse to atheism in the light of Muslim philosophy. Thus, the researcher will help to fill up a wide gap.

Research Methodology

Theoretical Framework

The researcher follows the theory of theism and atheism to accomplish this research. Many of the scholars have given theories on atheism but this research only follows some elements of it which exist in the story of G B Shaw. The researcher follows the

theory of Sam Harris, a manifesto of Atheism which also contains views of other atheists such as Diagoras and Epicurus. Atheists believe that God does not exist in the universe; they completely reject the theistic approach of people. The researcher will focus upon atheistic approaches that God is responsible of all miseries and evils. A Greek philosopher, Epicurus, says if God is not able to stop evils in any corner of the world, He is not "Omni-being". If He is able and willing to prevent evils, where do they come from? So, he says that one, who cannot stop evils, is not a God. The term atheism comes from Greek language means godless. It simply shows a disbelief in God; thus it is anti-theism. Diagoras, a Greek philosopher, who strongly criticizes the institutionalized religions, considered as the first atheist. The atheists follow the evidential approach. So, they do not believe in the existence of God without any empirical evidence.

Theists believe in the existence of God. The researcher will follow the theory of Zakir Naik regarding the concept of God under the light of Quran. He uses Surah Ikhlas as Touchstone method to measure the qualities of God. He says that God is supreme power who only creates universe with His genuine creativity. Zakir Naik also takes help from Surah Taha to measure the knowledge of God. Theists believe that creation means to bring something from nothing, so it is only possible for a God. Muslim ideology considers God as omnipresent, supreme power, holiness

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and eternal truth; He is creator and the universe is His creation. God is an actuality that can be understood through realization, not principle. Theists consider Holy Books as a spiritual source of guidance. They do not believe in empirical evidences like atheists and God has given human beings mind to know what is good or bad for them.

Similarly, both of the philosophies, theism and atheism, can be seen in the works of Shaw and Kazi. The researcher critically analyses the selected data, using some elements of the theory of theism and atheism. The researcher will find out the same sort of elements from the works of the both writers. Thus, the both approaches become helpful for the researcher to complete the research.

Research Design

The research has been conducted as descriptive and contrastive rhetoric about Creator which has been shown in the works of both writers. The researcher will focus how Kazi responds to Shaw's atheist approach through the Moslem ideology. The researcher will follow the theoretical framework which is based upon the elements of theism and atheism to show the concept of Creator in Shaw's and Kazi's rhetoric.

Research Method

The researcher has followed the qualitative method to find out the suitable answer of the questions. The

researcher has analyzed the data through critical reading of the texts which has been helpful to achieve the answer of the research questions, applying the elements of the theory of theism and atheism.

Data Generation Tools

The researcher has generated his data from the stories of George Bernard Shaw and Allama I.I. Kazi. The researcher has followed other sources such as internet, articles, books and columns to produce authentic and qualitative material.

Data Analyses Method

The selected data has analyzed using the Islamic theory and Sam Harris' theory, a manifesto of atheism.

Criteria for the Data Selection

The selected data from the both fictional works has been critically evaluated under the theories of theism and atheism to achieve the objectives of the current research. The researcher selects the most relevant chunks from the both fictional works, *The Adventures of Black Girl in Search for God* and *The Adventure of the Brown Girl in her Search for God* which have quite resemblance with the theoretical framework.

Data Analysis

Theism and atheism are two broader terms containing vast philosophies in the field of knowledge

regarding Creator, and the philosophies which have been pointed out in the current research under the light of I.I. Kazi and George Bernard Shaw's work. The believers of theist approach believe in the existence of God, Who is the creator of all entities that exist in the universe. Theists also believe that the Creator has sent us in the world and we will return to God. On the other hand, atheists do not believe in the existence of God, and they consider all religious doctrine as fabricated stories based on myth without logic and reasons. They develop an idea by rejecting notion of all religious doctrine that universe is a gigantic system of reflexes which is produced through shocks after the expulsion of gases.

The universe has been occurred through Natural Selection, and that God is fable. (Shaw, 1932, p. 49) George Bernard Shaw gives voice to his ideas through his characters which are introduced in his story, *The Adventures of the Black Girl in Her Search for God*, to counter the religious dogmas. Black girl meets a troop of Jewish army, she tells them that she is in search of God but still she is unable to reach at her destination. She claims that she has met different gods in her journey such as Mamba, Nailer and Micah the Morasthite, yet her heart is not satisfied to believe any one of them because all of them are arrogant, authoritative, and have thirst to drink the blood of human beings in the name of sacrifice. Shaw, through character of Black girl displays the concept of God as fable; he further says that there is no any such identity like God, and God is a

fabric character used by theists.

Kazi supports theist approach through his work, *Adventures of the Brown Girl in Her Search for God*, to counter the atheistic notion which is promoted by Western writer, G. B. Shaw, in his story, *The Adventures of Black Girl in Her Search for God*. Kazi introduces a character of Brown girl in his story who acts as an atheist in the outset of story. She starts her journey to find out God, she meets many philosophers and religious personalities throughout her journey.

"There is nothing like unto Him, and He is entirely above all whatever man can imagine. He cannot be seen but behind a veil, He speaks not to His creature but through inspiration." (Kazi, 1933, p. 52)

They teach her that reality does not exist behind one veil, but it exists behind many veils which only can be understood by understanding his or her own existence in the earth. For instance, human-eye cannot see everything that exists in the universe because the truths of some entities are behind many veils. Veil symbolizes to a truth which cannot be caught keeping hate, greed, and materialistic desires in the heart, because human soul need prayers as much as our body needs food to maintain the appearance of physical feature. The prophets of Allah were sent to guide human beings and understand the nature of creator. Some of them are pointed out by Kazi in his story such as Moses, Jesus and Messenger (the last prophet); they came to mature human

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brain. So, Human beings should purify their hearts rather than raising the illogical questions which themselves seem stupid and forget the luxuries of earth to find out God. I.I. Kazi critically evaluates the luxuries of world for human beings through the Islamic perspective; Brown Girl is informed by a great religious character of story who is introduced as Messenger. He states that those people who want to increase their prosperity they should do their work honestly and God never refuses to take pleasure from earning which is honestly earned. The basic purpose to encounter the atheist approach of Shaw's is only to save the Islamic belief, but his work performs a great role to save all those institutionalized religions which are countered by George Bernard Shaw in his work, the Adventures of the Black Girl in Her Search for God.

"I want to know why, if you really made the world, you made it so badly."(Shaw, 1932, p. 26)

On the other hand, Shaw's character, Black girl, meets different institutionalized religious personalities and challenges the wisdom of God by saying that the world has been created is full of misfortunes. She, with her atheist approach, suggests that her people would enjoy their lives by committing sins and they will not be tested in their life, if she will God. Shaw actually talks about the freedom of human through his character, Black girl. She rejects the existence of God by saying how one can be a god who cannot control the evils that exist in the

world. The hidden purpose behind these words is to reject supremacy and omnipotence of God. She portrays the picture of God in her mind as amateur God who enjoys the suffering of human beings rather than providing them pleasurable life. Shaw's character of Black girl displays the nature of God as a person who does something badly without skills. She actually supports the notion of atheism to raise questions against the philosophy of God which is taught in religious institutions, and her atheist approach is portrayed by Shaw to justify God as a bungler who treats human beings as little creature.

"Unwashed hands do not defile: it is the unwashed mind that defiles a man."(Kazi, 1933, p. 40)

Kazi, with his theistic approach, encounters the arguments which are raised by Shaw's character, Black girl, against the philosophy of Creator. He accepts, everything that exists in the universe is created by Almighty Allah, but he claims that the creator of the universe (Allah) also bestows mind to human beings as they can understand the difference between the evil and good. If the evilness day after day is increasing, it is just because of greedy nature of human beings. They use their minds to get self-interests rather than thinking about other creature. Mind is given to human beings as they can punish evil holding flag of goodness in their hands, and it must be punished. Kazi, through his characters, deconstructs atheist approach of Shaw by saying that evilness is nothing but the absence of

goodness and it can be observed when human beings give more importance to their materialistic desires, and it is the fault of those worst followers who cannot create difference between good and evil; and keep in their hearts more worldly ambitions than spirituality. Thus, it brings violence and destruction in the world. Kazi encounters atheistic approach of Shaw, supporting to theist approach. He, through his characters, suggests that belief in Allah is best to get rid from the all miseries and prayer helps to protect human beings and keep them back from the wrong actions and it is only way to guard against the pitfalls.

"Pooh! Said the Sculptor your Allah is a bungler; and he knows it. I have in my both in a curtained-off corner some Greek gods so beautiful that Allah himself may well burst with envy when he compares them with his own amateur attempts. I tell you Allah made his hand of mine because his own hands are too clumsy."(Shaw, 1932, p. 59)

George Bernard Shaw uses rhetoric speeches against the God (Allah) of Muslims through his character, Sculptor, in his story. When Black girl meets Messenger in her journey, she asks him to guide the way to find God. He says that God (Allah) is everywhere, but the eyes of human beings are not capable to see Him. On this statement of Messenger Sculptor bursts, Shaw introduces this character in the story to give voice to his own ideas to demoralize the religious values and

norms, implementing the atheistic approach. Sculptor, with his atheistic mentality, interprets Muslim's God as self-interested entity who only tries to get hegemony over the world. According to G.B. Shaw's character of the story, God creates competition with the old Greek gods, showing his power over all creatures in the universe. He also portrays the picture of Allah in human beings mind as self-esteemed who knows nothing without his glory. Shaw challenges skills of Allah, and considers his power as limited, using the word, clumsy. This statement gives spirit to atheist perspective as it is mentioned in Sam Harris theory, an atheist manifesto. Shaw's atheistic perspectives are used to disable all the religions, waving the flag of atheism in the air. He claims through his characters in the story that clumsy hands are only the cause of all sufferings and miseries as it has been explained in Harris' theory regarding God. Muslim God is amateur that is why he implements limitations over his creature because he himself is not satisfied what he is created. George Bernard Shaw, with help of his characters, tries to promote the atheist notion throughout the world, rejecting all religions because he thinks that institutionalized religions are the cause of violence and destruction.

All the power is God's. I have no authority over anyone; nor even has the devil. I warn you and he attempts you. But if you want to see the sign of God, then look around you. Don't you see them in creation of heavens and earth; in the change of day and night, and in the water when it revives the dry

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earth and gives it life after death, and brings forth the new green? In the movements of winds and the clouds; in the rising of sun and waxing of the moon? Are there no signs in these? (Kazi, 1933, p. 57)

When Brown girl, protagonist character in Kazi's story, meets Messenger, she asks him to suggest the signs through which she can accept the existence of God, because in the outset of story Kazi has introduced her as an atheist who raises the questions regarding the existence of God. Messenger replies the lady in a mannerable way as he can logically and rationally solve the problem and persuades her to believe in the existence of God. He displays the omnipotence of Allah at every corner of world and his control over all creation that exist in heaven and earth. The discourse, in above statement, regarding the concept of Allah is produced under the light of Islamic theory. Kazi through characters in the story tries to encounter atheistic approach of Shaw which he has conveyed with support of characters in his story, the Adventures of Black Girl in

Her Search for God. The Messenger tells Brown girl that the sun rises and sets in at its due time without changing its direction. The clouds float on the sky without having feathers that process is only in the hand of the creator such types of attributes are not related to human nature. Man developed his mind slowly and gradually and discovered number of things by aping

God but remained unable to bestow them an eternal life. For instance; with the help of the scientific temperament humans introduced a robot but they failed to provide it a human mind and thinking abilities. In the same way, whatever humans have created it occupies limited functions and life. It refers to the certain limitations of human nature and power. She is impressed by Islamic ideology and converts from atheism to theism. Thus, the atheistic approach of Shaw which is developed in his story is rationally encountered by the character of Messenger in the story of Kazi with the reference of Islamic theory.

"He would hardly keep us alive for the pleasure of looking at us, ugly and ephemeral insects as we are. Therefore come in and help to cultivate this garden to His glory. The rest you had better leave to Him." (Kazi, 1933, p. 68)

Black Girl, at the end of her journey, meets an Old Gentle man, who performs major to change the views of Black Girl regarding the Concept of God, and he presents the picture of God as amateur. Old man is considered as gentle man in Shaw's story, because he supports to atheistic approach. Thus, he influences the mind of Black Girl and leads her to the way of atheism where she spends her life, rejecting the identity of God. Old man says that God sends human beings to achieve his work and kills them after gaining His purposes. It proves that the ideas of Old man, in the story of G.B Shaw, support to atheistic approach, avoiding the

identity of God.

The character of Black Girl reaches on dismal conclusion and accepts the notion of atheism that proves her an atheist character in the story of George Bernard Shaw, *The Adventures of Black Girl in Her Search for God*. She finally claims that human beings gain their purposes of without guidance of God, so they are Gods in their lives. Thus, she considers herself as demi-god in the story. She lives her entire life, following atheism. However, the character of Old man, in the story, is a clear depiction of atheist who supports to atheistic approach, denying the identity of God as it is mentioned in cited lines.

"Realization my child, Realization, which means obtaining nearer and nearer, profounder and profounder glimpses of God till He is seen in full glory." (Kazi, 1933, p. 124) These words have been uttered by History, a character of I.I. Kazi's story. He suggests Brown Girl that realization is the best way to understand the concept of God. The existence of God can be realized by analyzing nature with keen observation that, how it works without any controller. The force behind the control of all such things clearly symbolizes the omnipresence and existence of God as it is mentioned in theoretical framework. He also suggests her that realization, in the life of human beings, is the best way to understand full glory of God. The process of realization helps to remove veils that exist between humans and God, and it also helps to know the

concept of God and His identity.

Brown Girl inspires from the ideas of history and turns to theism. After a long journey of her life, she understands the purpose of life in world and becomes sympathetic lady towards all humans. So, she offers lunch to beggar and her daughter and she provides cake and some other dishes in front of them. The daughter of beggar tries to eat all the things quickly as possible as she can, and her mother, who pretends to see through one eye, loses her control of one eye and she suddenly opens her other eye. Brown Girl shocks and learns from that omen to understand the concept of God, who exists behind many veils. Thus, the belief of Brown Girl regarding the concept of God becomes stronger than ever.

Conclusions

The last segment is based on findings of the current research, Allama I.I. Kazi, with the help of Islamic theory, removes allegations that has been raised to demoralize the concept of God by Shaw in his story. Kazi deconstructs the atheistic notion of Shaw by representing the love of God to human in his story. He claims that God bestows brain to human beings as they can justify the evil and good and punish evils. It is mind which helps human being to understand the signs of god, but they cannot understand signs of God, because they are busy in their materialistic desires and it is a flaw of human, not god.

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G. B. Shaw's Fictional Works*

This current research is carried out with reference of Islamic theory to promote the theistic notion throughout the world, and stand as resistance in the way of atheism. This also clarifies facts regarding the concept of God who is eternal, God sends his prophets to develop human mind and guide them in the earth. This also clarifies that he tries to provide a save shelter for institutionalized religion.

Brown Girl converts from atheism to theism, she is inspired from the ideology of Muslim that God exists behind many veils and one can only understand his presence when he knows the purpose of his existence in the world. The research helps to prove that Kazi counters the atheistic approach of Shaw, bringing Brown girl back to theism. The research also clarifies that God possesses power over all creatures, but he does not use His power to treat His creature as minute insect. Thus, the atheistic perspectives of George Bernard Shaw are encountered through the story of Kazi. Shaw says that God uses his power to suppress the freewill of human beings, and He threatens his creature to worship Him and wishes to possess high glory in the universe. The arguments of Kazi against Shaw's views are analyzed with reference of Islamic theory, theistic approach, through Brown girl and other characters of the story, has revealed in this research; all luxuries of universe belong to God, and the researcher has evaluated data with reference of Islamic theory that there is no compulsion in religion unless one prays with his all hearts and soul. So, the

researcher clarifies through his findings that those people who offer prayer in the fear of God; the prayer is of no use and is disrespect to God. The research has limitations which rely on G.B Shaw and Allama I.I Kazi's mentioned works; The Adventures of Brown Girl in Her Search for God and The Adventures of Black Girl in Her Search for God.

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