



INFRAHUMANIZATION IN A POST-WAR WORLD: A THANATOPOLITICAL STUDY OF BHUTTO'S "*THE SHADOW OF THE CRESCENT MOON* (2013)"

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Abstract

This article investigates the reality of politicians and examines it through the lens of Giorgio Agamben's theory of *Thanatopolitics* in this novel. Fatima Bhutto wrote this novel, *The Shadow of the Crescent Moon* (2013), to tell the impact of the Pak-Afghan war on ordinary people's lives. This investigation depicts the unhumanized treatment of individuals in a post-war world. This research examines how politics ignores the lives and deaths of ordinary people. This article employs a qualitative approach and an interpretive methodology. The study analyses the narrative structure, character development, and the death symbol of trauma. Findings reveal how people face the fear of death in everyday life and find peace in their daily lives even though they face sorrow, turmoil, and fear of the 9\11 war. The research contributes to the trauma and anxiety in ordinary people's lives, and politics only supports the military. This research examines the main symbols of death and attacks in this novel through the lens of *Thanatopolitics*. This research tells about the suffering, fear, and sorrow or traumas of ordinary people because their relatives die in war. This research examines the everyday lives of ordinary people and the conditions of their daily routines.

Keywords: *Fear, Infrhumanization, Memories, Pak-Afghan War, Politics of Death, Sorrow, Suffering, Trauma and Anxiety*

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1. Introduction

The novel explores people who are always afraid in post-war times. This story is about the lives of the people of the tribes and territory and presents the strength and power of Pakistani women. The novel depicts the imaginary city of Meer Ali of Waziristan. Three brothers live their lives separately and pray Eid namaz in different mosques only because of fear. The novel tells how war can distract the lives of ordinary people. The novel showcases places where people live with many difficulties. Other people speak about the trauma, mapping violence against women, resistance, and the power of storytelling. This research suggests this story through the lens of *Thanatopolitical* theory. She explores in this novel how war conditions in Pakistan at this time, every person lives in control of attack from terror, not in their own power. She knows about the death of her grandfather and aunt, both of whom are politicians, and their deaths depend on her family members because of a political scheme. And explore, there is always a gaze on the Afghan people. The attacker is visible on the drawing. Everyone is in fear because of this situation. Five characters of this novel explore the psyche of people or how they can face trauma or depression because of war distraction. The novel explores the power and strength of women at this time of war, when men are feared, but in the end, women face all difficulties with bravery.

1.2. Problem Statement

This research depicts the main problem of the politics of death. Politics ignores the deaths or lives of ordinary people for several reasons: people face depression, trauma, and anxiety. Politics only prefer the beneficial scheme, and they can't compete in war with people. Death is easy to see for politicians, but the ordinary person faces trauma or depression because of their relatives' deaths. This novel explores how Politics negatively impacts the ordinary person. Ordinary people can't spend their lives with full rights or without any fear of attack or death at the time of the 9/11 attacks. Seventy-six years have passed since Pakistan became an independent country. Still, only 3,4 families are in control of Pakistan's politics, and this country cannot survive positively in any field because politics do not support the ordinary person.

1.3. Research Questions

1. How the novel depicts the inhumanized treatment of individuals in a Post-war world?
2. How the fear of impending death haunts the everyday lives of individuals?
3. How people of Mir Ali find peace amidst turmoil is a proximate fear?

1.4. Research Objectives

- To explore how the novel depicts the inhumanized treatment of individuals in a post-war world.

- To explore how the fear of impending death haunts the everyday lives of individuals.
- To explore how people of Mir Ali find peace amidst turmoil is a proximate.

1.5. Research Significance

Thanatopolitics in this research is studied in the context of the politics as this novel explores politicians who don't worry about people's deaths but only pursue their own schemes. Previous research explores pain, war's impact on people's lives, or women's strength in Pakistan through feminism, post-colonial, Trauma, etc. This research explores the gap in previous research on politicians and fills it with the concept of *Agamben*. He gives the idea of *Thanatopolitics* in his work "*Homo Sacer Series*". At this time, death and the lives of people are only under politics. This novel depicts the situation in Waziristan at the time, where familiar people face death because politics denies people their rights and ignores the lives of ordinary people. They can't compete in a war against people; death is easy to see at this time, only for politics, but ordinary people face Trauma or depression because of their relatives' deaths increasing day by day. An ordinary person's life is limited to living without any rights. If politics prioritizes protecting the ordinary person's life first, people won't face difficulties.

2. Literature Review

Previous research has found that trauma, suffering, fear, hardship, and the struggles of ordinary people in their everyday lives exist. All previous research addresses topics different from those of the article but does not fulfill the novel's primary purpose, *The Shadow of the Crescent Moon* (2013) by Fatima Bhutto. This research fulfills the gap in the reality of politicians in ordinary people's lives. In all previous research, studies on the condition of ordinary people's lives, but not on the life-and-death of ordinary people, are based on politics. Even people are in fear because of the Shia religion.

This research, conducted by Nawaz, Qasim, (2023), examines how Bhutto's novel *The Shadow of the Crescent Moon* (2013) shows the pain and suffering caused by war and displacement. It uses the ideas of Caruth, Lacapra, and Herman to explain how people in the town of Mir Ali face emotional and mental trauma during the War on Terror. The story moves between past and present, showing how the characters keep remembering their painful memories. The main characters, Mina, Sikandar, Hayat, Aman, Erum, and Samra, all face trauma and difficulties. Mina's story clearly shows trauma after losing her son in a bomb blast. She keeps feeling the same pain again and again until she learns to accept her loss and start to heal, as Herman explains. Sikandar hides his sadness. Hayat and Samra struggle with fear, loss, and confusion about their identity. The novel explores how war destroys families, peace, and identity, and how people express their identity through language, culture, and religion. This article explores

Bhutto's story to give voice to the victims of war, showing their deep pain and their strength to survive and move forward (Nawaz, Qasim, 2023)

This study discusses how Fatima Bhutto's novel shows the hardship faced by people of Pakistan for terrible reasons, especially in the fictional city of Mir Ali. This state uses force through the army, police, and courts, and ideology through media, religion, and education to make people obey. This novel shows how the government controls people by using power and ideas. In the story, when the people of FATA demand their rights or freedom, the state labels them traitors rather than addressing their problems. Bhutto gives these people a voice and tells their side of the story, which the government often ignores. This novel is related to real events like the war on terror, and the condition of Mir Ali at this time shows how the army and military made life painful for the locals. Scholars like Bangash and Ayesha Sadiqa also write about how the military and politicians use their areas for their own interests. In the end, Bhutto's work became a call for justice and peace, showing that force and violence only cause more suffering. The study suggests that the state should be fair, kind, and open to dialogue rather than resorting to oppression to control its people (farhan, Nawaz, & Najam, 2023).

Ahmed (2024) discusses Fatima Bhutto's novel *The Shadow of the Crescent Moon* (2013) study with *Migration* theory by Everett Lee's (1966) to depict why the government is pressuring the people to leave their homes in Pakistan's tribal areas, especially FATA (Federally Administered Tribal Areas). It shows that the war on Terror brought great suffering, poverty, displacement, and fear to these people. Bhutto's novel reflects these struggles, showing how violence, job loss, political pressure, and insecurity push people to seek safety. This article uses Lee's showing of terrorism and military attacks and inner feelings like trauma, sadness, and fear. Influence their decision to migrate. The novel also explores the emotional pain and cultural loss people feel when they leave their homeland. By studying this article, we learn that the government should improve education, healthcare, and living conditions, and treat people with care. At the end, this research shows that Fatima Bhutto's novel highlights the real pain people endure due to war and forced migration, making it an intense critique of Pakistan's political and social problems (Ahmed, 2024).

This article, conducted by Khan, Zeeshan, & Ali (2023), examines Fatima Bhutto's novel by showing the struggles of Pashtuns in Pakistan. This article criticizes the Pashtun countries. Pashtuns are regularly treated as outsiders and face unfairness in social, political, and cultural life. This article discusses the differences between the rich and the poor in Pakistan. Nationalism created a gap between the rich and the poor, and Pashtuns belong to the weakened group. Their traditional way of life, Pashtunwali, which values honor, kindness, and protection, is seen as un-Islamic by the Taliban group in the War on Terror. They lead to confusion about their identity and have caused more violence in their

religion. The novel shows this through five characters who suffer because of their nation and religious beliefs. At the end, this article shows that Pashtuns are part of Pakistan but are not equally treated, and they continue to face problems due to discrimination and inequality (Khan, Zeshan, & Ali, 2023).

This study looks at how Pakistani literature, especially Fatima Bhutto's *The Shadow of the Crescent Moon* (2013) shows the impact of violence. It also shows how books can inspire young people to bring social change. Trauma stories do more than describe pain. They speak against government silence and preserve forgotten histories. The novel shows the real problems in Karachi. It connects these problems to youth movements like the Pashtun Tahafuz Movement and the Student Solidarity March. Literature and political/social complaining work together to raise awareness and to fight injustice. The study highlights three main points. First, literature preserves hidden stories. Second, youth turn these stories into action. Third, schools and other institutions should include such stories to promote peace and justice. Universities should also teach to help students understand real-life issues. Human rights groups can use novels and poetry to give survivors a stronger voice. This article shows that online storytelling and protest libraries can save the experiences of marginalized communities (Hussain, Qureshi, & Akhtar, 2025).

This study depicts how Fatima Bhutto's novel "*The Runaways*" shows the unfair treatment of women in Pakistan's society, where males are dominant. It uses feminist ideas from "The Second Sex" to study how women are considered less critical by men. The story focuses on Anita Rose [who later calls herself Layla] and her mother Zenobia. They both struggle to survive in poverty and face many hardships. Zenobia works hard as a maalish-wali to support her children, while Anita suffers from social and emotional pressure. She changes her name to escape her painful life, but still feels lonely and powerless. The novel shows how women in Pakistan lose their real identity and freedom because of male dominance. Bhutto highlights how poor women face more problems as they are oppressed by men and by poverty. This novel sends a message that women deserve respect, equality, and the right to live freely. At the end, Bhutto shows that even when women try to change their identity, they still struggle to find happiness and acceptance in society (Sahar, Saif, & Khan, 2024).

2.1. Theoretical Framework

Thanatopolitical theory ("Thanato" means death and "Politics" means power), introduced by Agamben, is built on Michel Foucault's concept of *Biopolitics*, but there are some differences between the two. *Biopolitics* discusses the control over life, and *Thanatopolitics* discusses the control over death in politics. This research focus on *Thanatopolitics*. This theory is constructive in identifying the main purpose of Fatima Bhutto in writing the novel chosen for this research article. The main concept of this theory

is to tell about the reality of politics. Knowing about the concept of this theory by Giorgio, when this theory applies to any novel whose main purpose is to tell about the reality of politics, not the fake stories about politics. This theory examines the control of politics and power over the common people's deaths (Politics of Death and Survival). Main aspects of this theory are that death is under political control, and sometimes, in conditions of Wars and Attacks, they make stringent rules based on race. These rules focus only on their benefits and their lives. Still, they can't give politics the right to rule over the common person in these conditions, and politics decides people's lives and deaths. Politicians ignore the death of a common person because death is easy to see in politics. Still, it's not easy to see for a common person because they face many difficulties with their relatives' death, and "Bare life" means to say that they spend life only as a living body without any rights for herself from politics (Agamben, 1995).

This theory is an overlap of several theories, primarily two (*Necropolitics* by Mbembe and *Biopolitics* by Foucault). In these theories, different theorists have different concepts about theories. Firstly, Michel introduced *Biopolitics*. In this theory, his concept is only the control of politics on common people's lives, not the control of death. Still, after this theory Giorgio fills a gap in this concept by introducing a new concept, his concept is (politics of death), which means that politics not only controls the life of a common person, they controls the death of a common person. *Necropolitics*, introduced by Mbembe, is a concept that holds that the lives of people are controlled by authority and government, meaning that life and death are under the control of politics; they decide who lives or who dies at that time. These three theories have different concepts, depending on the theorist. All these theories have different theorists, but the most famous or important concepts from each are present here.

Thanatopolitics overlaps with existentialist and postcolonial theory, but neither is important for this theory; *Necropolitics* and *Biopolitics* are important overlaps for *Thanatopolitics*. After applying this theory to *The Shadow of the Crescent Moon* (2013) this research examines the impact of the Pak-Afghan war and the impact of politics on the deaths of common people. The main purpose of this novel is to tell about the reality of politics, because all politicians focus only on state benefits. This research depicts the death and life of a common person under the rule of politicians and power. This theory is constructive in identifying the novel's objectives, problems, and background, as well as the real conditions of people after the Pak-Afghan war due to political missteps. At this time, they select rules that are either too strict or too lenient, which do not benefit the common person and don't give them any political rights. In this novel, Fatima Bhutto explores the reality of politics through the imaginary city of Mir Ali. At this time, people of this city face many difficulties and trauma. When applying the theory by Giorgio to this research, which deals with the Pak-Afghan post-war scenario, the city of Mir Ali shows

negative decisions or the impact of politics for the state, terror, and the upcoming danger that can end lives. Many writers and theorists discuss the relationship with *Thanatopolitical* theory, which is helpful for this research (Foucault, Mebembe, 2011).

Some writers discuss this here. Still, all are have different concept (Judith Butler according his concept states are given importance to some lifes but some lifes are not important for them)after this concept here is one more concept related with this theory (Esposito according this writer in some societies *Thanatopolitics* or *Biopolitics* both of them are equal and state that protection of life and management of life is two sides of the same coin. More theorists, like Mebembe and Foucault, offer concepts in their theories related to *Thanatopolitics*. All writers or theorists present their concepts. All these concepts relate to the main concept of *Thanatopolitics* because, in all of them, life is not in people's hands; life and death are under the power of states. All these concepts are right and equal, but Giorgio's Tantopolitical concept encompasses them in a few words, and all these theories overlap within it. *Agamben* was a prominent theorist of *Thanatopolitics*(the Death of Politics). He introduced this theory in his famous book, "*Homo Sacer: Sovereign Power and Bare Life*," first published in Italian (1995) and, about 2 years later, translated into English (1998).His concept about this theory know from the title of this book "Bare Life" meaning of this word which life is only spend as biological way and states are not give rights and protection to humans."Sovereign Power" meaning of this word in this title is stated to have rights to take a decision who have political rights or who are not able to have political rights. A politician has full rights over people's lives and death; they can decide at the time of war and attack that is killed and taken prisoner at this time, and common people mainly face these difficulties or trauma because of these difficulties. This theory of his is constructive for my research, helping me identify the novel's main purpose and the objectives of this research (Agamben, 1995).

3. Finding and Analysis

Thanatopolitics means politics of death and survival. This theory is a mixture of *Biopolitics*, *Necropolitics*, and trauma theory. Millions of people lost their homes and jobs due to military operations and terrorism. This chapter shows how *Thanatopolitics* helps us understand the reality of politicians and the condition of ordinary people during the Pak-Afghan war. This research explores the inhumanized treatment of individuals. At the time of the post-war period, people faced death at any time because nobody knew their life or death. This chapter depicts the effect of the 9/11 attack on people's daily lives and tells about how people can find peace in daily life even if they face trauma, sorrow, struggle, fear, and suffering.

The first question of this research concerns the treatment of people as less than human. This novel showed the state's oppression of all night when all house doors are damaged and broken, men from the houses faced death because of this. Women face

difficulties in life and trauma because of their husband's death, and children face suffering because of their parents' death. The primary purpose of all of this at night is to instill fear of death from state oppression. When men are kidnapped from houses or doors of houses are broken, then some people suffer trauma because of their relatives' deaths. Here, people are treated as inhumanized, meaning they are considered animals and seen as a sign of political learning. As the author says; "Doors were broken down in the dead of night, men were arrested from their streets, women were widowed, and children were orphaned to teach the town its most important lesson: there was no match for the ruthlessness of the state" (Bhutto, 2013,).

In this novel, when Askari disappeared from his city, Inayat says the army disappear the people considered as pests or termites, not regarded as human. People's lives are not essential and are considered less than human after their disappearance. No one returns to Mir Ali city, even after weeks or months, and no one is worried about their absence. Because of state ignorance, people are not considered human beings; they do not have real human lives. People's rejection and disappearances are common at this time. This research is studied, talking about it; the novel becomes a mouthpiece, as the author says.

"Askari's disappearance. It was a service, Inayat had said, like termite extermination or pest control. The army had, of course, taken men and held them without warrants before, for weeks or even a few months, but they had not really disappeared before. There was a difference. No one in the country waited for Mir Ali's missing" (Bhutto, 2013, p.43).

Students considered terrible and bombed the road on this road, school students go to the governor's house for Eid performance, but they were considered non-human. They killed all students in this bomb attack, considering them enemies, even though they thought students were not human, they are like animals. Hence, they attack on this road for a government car, but this is a school van filled with cute children, and they are all killed at this time. States give importance only to the Army or support them; they ignore the ordinary people. As the author says:

"They bombed the road his school van was on, his class van on their way to the governor's house to perform an Eid presentation. He claws his hands across his face, whipping away tears that mingle with spit as he draws his fingers across his lips. The bastard thought it was a government car. It was a van filled with children." (Bhutto, 2013, p.53).

When Taliban groups attacked Sikandar, they did not trust him when he said he was Muslim because he was from a Shia region. The Taliban was against Ehtesham Tashi Sikandar, trying to save his life and saying, "I am only a driver". They are doubtful about Sikandar's faith and shot him with a gun. Blood flows from his body. He was trying to save his life. Here is a show where people are not treated as human, even when there is

only a doubt about their faith; they are facing death by gunshot. They ignore his humanity. As the author says

“I am only a driver... I do not have the time to live as a good Muslim, so I must pray on Fridays whenever I can leave work for a few moments. The Talib turns the gun with one swift revolution and rams the butt of the rusted Kalashnikov against Sikandar's temple” (Bhutto, 2013, p.132).

The second question of this research was to understand the fear of death during the post-war period. They face death any time anybody not knowing about their death state ignores the life and death of ordinary people and in this novel talk about the effect of this fear on their daily life.” No one prays together, travels in pairs, or eats out in groups. it is how they live now, alone.” because of fear of death, they don't pray namaz at one place for all family members and travel in pairs. Everyone lives their life alone and faces difficulties and the fear of death in their daily life routine. This novel depicts children who face the effects of war, and everyone teaches their children to live with its impact. Inayat teaches his son that life in this world is not easy. At this time, life is only to live with the fear of death. Even children who face the fear of death ignore the lives and deaths of ordinary people. Every member knows about the pain of death based on the politicians ' statements. As the author says:

“We will teach our children to live with curfews and midnight raids, prepare the elderly for moves at three in the morning, abandoning our homes and possessions. Every member of the household will know that pain is of no consequence when fighting for the collective” (Bhutto, 2013, pg.13).

Many lines in this research are related to the fear of death because mainly *Thanatopolitical* theory is associated with the fear of death, as states have faced the fear of death every time people faced the fear of death at the time of the Pak-Afghan War. Suddenly, Sammara was arrested, and wrapping her eyes with a cloth like a dead body, she did not know what was happening near him. This time in the novel shows that in Mir Ali city, there is no difference between life and death because all people in their lives face stringent rules from the state, and politicians ignore the lives and deaths of ordinary people. Sammara faces this condition like a dead body, not like a living person. As the author says:

“Before she understood what was happening, she had been lifted off the ground. The sound of the engine starting vibrated against her cheeks. Her hands had been bound, and a filthy rag, smelling of sweat and of diesel, had been placed over her like a shroud” (Bhutto, 2013, p.123).

Fear of death is part of daily life, and children see everything about death and attack, but because of fear, they can pretend they can't see anything in this during war. Even the gate of a university is like a cage door, and students spend their lives there as prisoners. Even in universities, over time, not giving students all the information about the

condition of Mir Ali city at the time of the Pak-Afghan war, but they all know about it. Only the fear of death prevents them they had not present at the time of war in this world.

“Children begging on street corners knew what they saw, but pretended they had not understood the physics of a man's illegal capture. Students are in, but to prevent them from leaving, the university is guarded by large wrought-iron gates. Over time, they served not to let” (Bhutto, 2013).

Like the character of Hayat, he knows a wrong step can become a torture point for his family. Still, he spends his daily life routine in fear of death and revenge, so they can't focus on the impact of a wrong step on their family. Sammara and Hayyat killed the family of Nasir. After the killing of Nasir's family, this fear is not only for them; this fear of revenge affects the lives of all their other family members, as they are all spending their lives in fear of death or revenge. Fear of Death has become a part of their daily routine of life, and everyone accepts it without any case or idea about freedom. As this author said; “They will kill Nasir's family. If you give him the go-ahead, Samarra, they will trace him - whether he lives or dies, and they will torture his family for months before they make an example out of them” (Bhutto, 2013, p.147).

Characters are silent and still a dead body because even if they speak according to their rights and spend life with full rights, they face death. Sikandar and Mina, because of fear when the Taliban group is near the window of their house, Sikandar lowers his gaze, and Mina acts like a dead body without any movement. This fear and silence are gripping people in Mir Ali city and the state; the people do not support them; the army supports them. As the author says:

“Sikandar keeps his eyes on the Taliban speaking to each other. He can see them arguing. When they catch his eye, he lowers his gaze. Mina is still deathly. She has not moved since the man with the light-blue turban backed away from her window” (Bhutto, 2013, p.129).

The final research question of this research is to talk about the life of humans who find peace for themselves even in the condition of trauma, suffering, war, sorrow, turmoil, and fear of the death of the 9\11 War. They all have tried to avoid the fear of death, but they all face different types of fear. But this question only addresses the finding of peace amid turmoil and sorrow. In families, relationships are equal, even if they are against each other. Inayat is avoiding discussion with his sons only to find peace. His sons know about his defeat, so he can't talk to them, because he finds peace in suffering, fear, and every kind of wear and tear. People are facing silence or are not in contact with their families, only to find peace. At this time, in all these different types of fear and turmoil, everyone is trying to find peace. In all these situations, families and even parents do not talk freely with their children, only for peace. As the author says

“Don't isolate the boy,” Zainab begged her husband as she watched him take their youngest into his memory, nightly feeding Hayat the stories while Aman Erum was left to his schoolbooks. 'You're excluding him. 'He's too angry, Inayat would say quietly. "He counts my defeats”(Bhutto, 2013, p.10).

Sammara is not leaving Mir Ali. She can't go to America for peace; she lives her life in Mir Ali and can't leave her city, love, or memories of childhood, and she is trying to find peace in the streets of Mir Ali, even at a time Mir Ali faces the condition of war or fear of death. Every year faces turmoil at any time. Still, she can defeat turmoil or anxiety and find peace on Mir Ali Street in her childhood memories with Aman Errum. She was like the city, living in Mir Ali only because of her memories and because she spent time with Aman. Root of peace in true love or relation, not running away from difficulties. Face all difficulties bravely, focus only on peace, and find peace; don't focus on turmoil, fear, defeat, or suffering. Sometimes, she spends time focusing on singing and enjoying different types of songs and poems. For someone like Mina, she recites Rehman Baba's poetry and sings to the boy, ignoring the fear and suffering in her city at the time. Try to find peace in every condition, take freedom from trauma or different types of fear that bind your thoughts and life. As the author says:

“I don't want to leave Mir Ali,' Samarra said."I don't want to walk on roads that have no memory of my life. I want you and me to walk our children to school on streets we know by heart, streets that have known us since we were children.” “She sings to the boy, reciting Rahman Baba's poetry to him in a soft voice as she washes his knees gently with the sponge, preparing him as if he were going to say his prayers.I could wake up this sleeping country with my cries, but still they sleep as if in a dream” (Bhutto, 2013, p.28).

Meena is looking for peace. Right now, fear and violence are rampant outside, but she ignores all these things and only seeks peace in life. We know this when she goes to wherever there is a death with tamarind seeds. She finds peace in her faith and prayers, even as she faces many problems. But she finds peace by abandoning everything outside. On the time of funeral she find peace this time show every person in every condition only focus on the finding of peace even they all are face fear of death because they don't know about the time of death any time any person was killed with attack and shot or sate only support the army neglect the life and death of ordinary person. as author says: “Tamarind seeds. Counted at funerals. The words of Prayers are said over them before they are offered as petitions to God on behalf of the deceased. She carries them with her” (Bhutto, 2013, p.130).

They do not talk about fear or sorrow; instead, they try to stay calm by engaging in their activity (mission). This phrase suggests that characters like Sammara take refuge in "action" by giving in to their fear. She can't be afraid of death or punishment; she only

works to fulfill her mission. She refuses all the suffering and turmoil at the time and finds peace in fulfilling her mission. But in reality, her mission is not accurate for herself or her family, yet she ignores its negative impact and finds peace in this idea of mission. That is, creating artificial calm in the midst of unrest, this is finding peace amidst turmoil. As the author says ;

“Samarra stands up and checks her phone, a black-plastic Nokia with a backlit screen whose light never entirely turns off. She doesn't acknowledge Hayat's words. In their place, she carries on a conversation they never started. 'Let's go.' Sammara presses two keys to unlock the phone and looks at the time” (Bhutto, 2013, p.149).

All this time is spent in fear, suffering, sorrow, and turmoil, or in violence everywhere, yet everyone is trying to find peace in all conditions. Some quotations given in this research show this.

4. Conclusion

This research finds a gap in that the death of people is only under the control of the state; they ignore the death of ordinary people and only support the army in every matter, the fear of death, and survival. All existing research depicts trauma, the lives of people, not based on politicians, but on themselves. *The Shadow of the Crescent Moon* is written to tell about the reality of politics, but before this research, all researchers had only focused on trauma, life's suffering, etc. This research reveals that they do not know the time of their death; their death time is based solely on politicians' ideas. Everyone faces fear of death, suffering, and violence. People are considered Nonhuman, or even less than animals, in this novel. Balach's death and when they cut his arm as an unhuman treatment shows the reality of politicians because politicians support only the army and do not focus on all these conditions of the people's state that negatively impact the lives of ordinary people. People are always afraid in post-war times. This story is about the life of a tribe or territory.

This research shows that everyone faces the fear of death at any time and that this fear affects people's daily lives. Even in all these conditions, fear, suffering, trauma, and avoiding turmoil, they are all finding peace every time through different ways, singing, silence, less relation with family members, or many ways. People are face trauma because of their relatives death they cannot take relieve from trauma like Mina was face trauma because of her son's death and show feminism and power of Pakistani women at the end of this novel and tell about the suffering or *Biopolitics* means life is under control the politics all above is tell in existing researches this research is tell about the death of familiar person only under the control of state. Politicians ignore the pain and fear of people; they can't support the people, and fear and suffering only help the politicians. After applying the theory of *Thanatopolitics*, This research identified a gap in existing research and addressed it in this study. This gap is the reality of politicians because they ignore the lives

and deaths of ordinary people and only support the military force. Politics cannot give ordinary people rights, and they cannot live with any real rights. This research shows how politics ignore familiar people's anxiety, pain, and treat death as usual.

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