

RELEVANCY OF JUST WAR THEORY IN THE TWENTY-FIRST CENTURY: MOHAMMED HANIF'S RED BIRDS, AS A POST-WAR CASE STUDY

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Abstract

The paper discusses the inception of just-war theory and the way it has been manipulated over the course of time, to the advantage of the few. The research focuses on the consequence of armed conflicts that undermine the moral aspect linked with jus-bellum justum. Developing its case on Hanif's latest novel Red Birds, the paper deconstructs the notion of just-war and pre-emptive strikes and focuses on the post-war ramifications that are entirely ignored. The research utilises a fictional narrative to shed light on the fact that United States befittingly wielded its financial and military ascendancy to evade the international jurisdictions and to materialise the desired geo-strategic significance in a third-world country. It's witnessed that frequent bombings constitute an everyday survival routine of the characters. The novel transcends the enforced doctrine of warfare to support mankind through its narrators. Momo, Mutt, Mother Dear, and an American war pilot, Ellie, enlighten a liminal space between acceptance and reverberations. The satiric connotations shake the western weltanschauung of appropriation of the Persian-speaking population. The paper intends to give a critical interpretation of asymmetric warfare, war repercussions, and of the absence of post-war responsibility that is adding to the human devastation in the twenty-first century.

Keywords: Just war theory, post war society, moral responsibility, imperialism, international law, contemporary fiction, modern day colonialism, south Asian literature

1. INTRODUCTION

1.1 Philosophy behind just-war rationale

The ugliness of war is vividly portrayed in this unique narrative novel, *Red Birds*. Hanif astonishes the reader by constructing the plot around an exercise of bombing a ruined place called Desert Camp, this place is perceived as an inherent threat to the sovereignty of United States. The novel takes inspiration from America's Global War on Terrorism that commenced with the airstrikes picking out Al-Qaeda in Afghanistan, and even after almost 20 years the end result of is yet to come. The farce and the satire in the text amplify the absurdity of warfare in connection to the annihilation of Middle Eastern and Central Asian communities in the name of just war.

For centuries humanity has contemplated the purpose of backing the war rationale. This discourse has taken an acute outlook in the post-cold-war age. The era of rising nuclear encounter has imparted the moral acquiescence to the war enthusiasts for the use of force. Perfidious manoeuvres have been vindicated as either the pre-emptive of an anticipated attack or an intercession to impede grave humanitarian despotism. The just war theory accommodates the concept of just intervention. These clutches of holy reasons debilitate to classify moral cynics with the meticulous determination in order to appropriate the philosophy behind just war theory. Traditional precepts aspire to restrain a lot more than furnishing encouragement for initiating a war, this proposition thus contributes more to an already existing war narrative than towards peace.

The philosophy has in turn substantiated the argument of unprecedented warfare. This decree averts the condemning effect into an empowering one, thereby instilling the instrument of war morale with jurisdiction and undermines the recourse along with the conduct that follows the curse of war. The dereliction of the mass human suffering, an outcome of antagonism erodes the moral aspect, if there is any at all.

The article devotes itself to explore the less deciphered aspect of *jus bellum justum* in the twenty first century; by taking in account the latest novel of Mohammed Hanif, *Red Birds*, which desperately calls out for the post-war considerations in the war-stricken community. Western theology has always validated the citation of war with the legal framework by drawing up the doctrine of *jus bellum justum*, resorting for the most part on the causes that substantiate the pursual of war rather than considering the repercussions that would follow such an act. Hence the warfare was not observed as a de-facto process, which enforced identical regulations upon all parties involved but as an approach with a partial gradient towards the powerful belligerent.

The notion of proportionality and non-combatant immunity forms the base of war theory (Walzer 1977) [1]. It becomes necessary to quote the phases of just war in correspondence to the Latin propositions, *ad*, *in* and *post*, since Hanif, effectively corelates the destruction of the society with process of war. Essentially, *jus ad bellum*, the determination of the time, feasible to wage war, and *jus in bello*, the extent to which violence is brought into action, and after that the suffering community was left on its own (Hanif 2018) [2]. Medieval armies followed a rather linear pattern of war, where the intensity of the conflict naturally died down with a surrender from either of the forces.

The theory states that, justice spread over the eras incalculable sprouts from the tenants prescribed by Cicero. The semblance was then codified during the Roman era, which tethered war to the states' discretion. Augustine recalls the dismemberment of the Empire, initiated in 410 CE, along with which the principles of statehood and justice perished. The laws that were later adhered to had a relatively scanting influence and were even less executed in practice (Johnson 1981) [3]. Caritas forms the pivot of *jus bellum justum*, the belief rests in the ideology of bearing the transitory loss to avert mass destruction. The western states acting out on Caritas, enforce that fighting is not carried out to kill the enemy but to dissuade it from further war (Dubik 2016) [4]. The harm to the enemy, though done, is trivial relative to the benefit that follows. To this end, certain requisites ought to be followed and once acquired, they ought to be brought into practice to assure legitimacy vis à vis the violence, only then can a war be considered just. Keeping in mind that each war waged by the imperialists was sold to world as a just war.

War has always been perceived to be heroic, from the times of Homer to the battles fought centuries later, this rendition is entirely based on the limited perspective of the victorious clan (Erwin 2017) [5]. There rests a dark truth in Ellie's monologue, a character from *Red Birds* as he stands in the desert, in the middle of nowhere, he felt a million dead soldiers coming back at him, yearning to claim appreciation, millions of them dead, desiring some sort of payback from Mother Nature to avenge their untimely death. The troubling isolation tweaks his mind and he visualises his dead comrades shouting in despondency trying to uncover the sham of their deliberately glorified deaths, 'Their dead faces have never been seen on TV, only their cuddly family pictures, not their torn limbs, not their ghoulish demented grins from battles won and lost far far away' (Hanif 2018, p. 57) [2]. The irony in Ellie's tone becomes evident as he mocks the system that calls such disintegrated body parts to be forever alive, in reality however 'they are dead for every other purpose' (Hanif 2018, p. 57) [2].

The dogmatic texts of the Middle Ages have over the diverse span of epochs developed themselves as being receptive to the modernising world while being faithful to their fundamental concept. The values of justice and peace in the twenty-first century deliberate upon the countermanding of Just War Theory as it becomes the most pressing issue of the day. Staged between the idealism of Pacifism and the cynicism of Realism, the relevancy of theory indoctrinates the violation of basic human rights listed in the document of the Geneva Convention and International Humanitarian Law.

2. DISCUSSION

2.1 The grounds for counterinsurgency

The equilibrium of the moral compass points towards the present-day predatory nations as they take an evolutionary leap in twisting the war doctrine to their advantage. Just war theory strengthens itself with the discerning of ubiquitous dilemmas that have taken the shape of an epidemic (Williams 2014) [6].

Being solely reliant on the subjective opinion of the populace, the ignorance of masses towards the mass killing of innocents in the name just war aids the political administration to forgo even a dialogue on the ethical imperative. The distinguishing feature to be retained from the just war theory regarding the American agenda is its neutralisation of the war concept as per the need of the time. Regardless of the fact whether it is a Just War or war fought justly, it would have overwhelming contraventions (Williams 2014) [6]. The wars of all sorts are conveniently seen violating human rights, however the restoration of peace which is the ultimate objective of a just war, can neither be addressed nor imposed. The circumstances that prevail *jus post bellum* are the inherent reason that wars that are fought, and its ramifications are incomprehensible, a war struck region can never dwell on anything known as lasting peace.

This focuses on the moral defences imposed by *jus bellum justum* on the soldier's conscience, he visualises his actions to be nothing but just and morally-correct, and the purpose is to annihilate potential belligerents without fully comprehending the human aspect of the encounter. To develop an understanding, it is taken into consideration through the works of distinguished scholars that a just-cause does not proclaim justice of war, rather quite the reverse. The history is replete with instances, the greater the cause, the grave are the odds of moral corruption, hence the predatory nations with the moral backing of Just War Theory assure that however the dire is chaos or the demolition, it never appears disproportionate, for the cause is supreme.

There are invariable situations of overlap, and in the twenty-first century the intensity of conflict and military operation characterises the unification of the three, *ad*, *in* and *post bellum*. The blurred distinction between peace-time and the war in areas such as Middle-East and North-West Asia, as the setting of *Red Birds* depicts, add to the categorical recognition of responsibility in the social construct of the society. The acts of aggression and the antagonism that follows, create difficulties in maintaining peace thereon. Iraq and Afghanistan are the principal illustrations in defining the complexity that separates war from what follows it. The trail painted by American forces in Afghanistan shows a decade long counterinsurgency warfare after the American military efficiently removed Talibans from power in a fortnight. However, the volatility of the following years utterly devastated the structure of society and resulted in a complete reversal of the war gain for US troops (Patterson 2009) [7]. The intrastate conflict triggered by the foreign invasion became a far bigger problem for not just the aggressor or the country but for the whole world in general. Non-state actors, asymmetric warfare and private military contractors played an ever-dominant role in obliterating an already ruined society, the fictional representation of which is effectuated in *Red Birds*.

The study here is conducted to divulge a better understanding of war implications, utilising Hanif's latest publication that addresses the grave issue of societal defacement in the post-war days through his characters which represent a diverse population. The fictional text, *Red Birds*, is wielded to fathom out the philosophical concept behind war-theory in the new millennium, in order to interpret for the reader, the cruciality, intricacy and the implications that persist among the individuals of the war-stricken region. The text elaborates upon the significant facets of *jus bellum justum*, purposefully depicting the discrepancies practised by the invading army and their aforethought malice in establishing an equitable society in the succeeding days. The work also intends to shed light upon the imbalance of power between the victor and the vanquished at the end of the military operation and the destruction of social community as a consequence, with its focus on post-war environment in order to draw attention toward moral accountability.

2.2 Offensive mechanism of aggressive militarisation

The war-stricken area is permeated with grief and trauma, the context of the novel reveals the circumstances of Operation Enduring Freedom, that was unleashed by United States in order to uphold the War on Terror. The decision to launch war had a huge impact on the lives of both American citizens and that of the targeted country. It can be seen that the language of anti-terrorism was used to smear and justify the mass human rights violations, infringement of international law and the prescriptions of the Geneva Convention. It depicts the acts of aggression and breaches of peace, regardless of the fact that preservation of peace supersedes all conflicts (Barnet 1968) [8]. Ellie, a war pilot in *Red Birds*, exposes

the United States obsession with the offensive warfare, dedicating a disproportionate amount of taxpayer money to it, and all effort towards the production of war machinery without putting any consideration towards the tutelage of manpower running those machines. 'They give you 65-million- dollar machine to fly, with the smartest bomb that some beam rider in Salt Lake City took years to design, you burn fuel at the rate of fifteen gallons per second, and if you get screwed they expect you to survive on four energy biscuits and an organic smoothie.' (Hanif 2018, p. 3) [2]. War evades the boundaries of time, days turn into months and months into years, and even after that the airstrikes could still be smelled afresh in the air of the desert (Hanif 2018) [2], the war engulfs all regardless of their age or gender.

It is asserted that principles of discrimination must be maintained, the military personnel must be distinguished from the civilians. This non-combatant immunity historically included women, children, and the elderly. In today's time when war has become a click of a button, sadly the landmines and aerial bombings do not discriminate between warriors and innocents, the distinction between the two has become impossible, making non-combatants suffer all the same (Caldwell and Williams 2011) [9]. Ellie was morally and legally bound to bomb the refugee camp despite being aware of the large number of residents being women and children. On the basis of not to take things personally, Ellie uncovers the reality of the impact of war crisis from his own understanding when he says, 'On paper, your flying jacket is also fire-proof but papers don't tell you that it can't protect your eyes from melting in their sockets' (Hanif 2018, p. 12) [2].

The fortified Hanger in the middle of the desert was a sign of death for the living, fighter jets never took a moment's breath, either dropping bombs at a number of sites or maintaining a continuous flow of supplies, something was always happening there. The text portrays the working of the American military and the heinous atrocities done against mankind in pursuit of martial success. The decisive military victory was enduringly overshadowed by the looming question of post-war just and lasting peace, which seemed impossible to attain.

Despite the logistical triumph, the ground reality gave away a different story, war left the societal structure dishevelled. The *post bellum* phase of these conflicts proved to be a bigger challenge than the conflicts themselves. The theory that has survived for millennia, its historical conditioning is in dire state of perpetual transition. The United States' occupation strategy appeared to be in total chaos regarding operational concerns of stabilisation and restoration as in other aspects of nation-building as both depicted in the novel and in reality.

The modern warfare discards concern for humanity, nonetheless it is maintained that taking human life is indeed unjust as claimed by the civilised communities of the world, however the question emerges regarding a valid justification of war and whether there were means employed in order to avoid such a devastating humanitarian crisis. The western theologians have stressed on not only good but also the just grounds of war. The lessons that were learnt by America's recent expeditions in the Middle-East and North-West-Asia (Williams 2012) [10], had been avoided could have saved not just thousands of combatant and non-combatant lives but billions of dollars as well.

2.3 Incapacitated post-war neighbourhood

The text depicts a moral rot in the post-war society, a dilapidated social apparatus, and a poor educational structure. This ideology of selective development, setting up tent schools for children, and expecting the holocaust that the native population has been through would simply die down and the war-affected refugees would just turn out to be normal ambitious civilised humans, is absurd. Momo, the youth of the time, seemed faithless, he was adamant that education would not bear any fruit for him or for those who are in its quest. The tragedy engulfs every minute of their day. Mutt, the sarcastic pet dog, gets nostalgic as the memory of falling bombs flashes in his mind, he reminiscences about the rotting human flesh, death, and disease, and mocks peace as boring (Hanif 2018) [2]. The obvious outcome of this operation of foreigners on his land was vivid clear in his memory from the very beginning.

War history has shown that aggressive nations are only ambitious in war goals and side-step on the obligation to provide for a feasible post-war living conditions to the civilian community for their streamlined retrieval towards normal life, and that the surviving population can conduct itself with humility and respect.

A USAID counsellor, Lady Flowerbody, 'she keeps hoping for more raids' (Hanif 2018, p. 179) [2] stays amongst the local household members to conduct a study on post-conflict conflict resolution, 'She is a consultant. She has been sent to assess the psychological effects of post-war adjustments' (Hanif 2018, p. 46) [2], she is an utterly incapable individual, drenched in drugs and illicit relations, she discusses her subjects as though they were her pets, more ambitious in dressing in a certain way than in the conflict resolution itself. Momo intercedes and simplifies the situation for the reader, 'they bombed us and then sent us well-educated people to look into our needs.' (Hanif 2018, p. 44) [2]. Such a workshop 'Living with the Trauma' (Hanif 2018, p. 44) [2] becomes an opportunity for the non-government organisations to extort money from their sponsors' pockets in the name of the war-rehabilitation programmes. However, nothing is gained out of these publicity-only initiatives. Even after the evasive operation has been long ended and the Hanger that used to manage a link between the fragrant side of the world and the rot, has been inactive for quite some years, Lady Flowerbody, playing the mouthpiece of the invading forces, shamelessly states, 'Of course, the process of rehabilitation can't start till we recognise our losses' (Hanif 2018, p. 47) [2]. The war site becomes a tourist destination for foreign scholars. The worst of it all comes with the disclosure from Lady Flowerbody herself, 'I intend to use this community as a laboratory for testing my hypothesis.' (Hanif 2018, p. 44) [2]. The treatment of living individuals as guinea pigs and mice, with no substantial effort employed to counteract the effect of being a refugee in one's own land.

Momo has been part of these sham research projects since he was eleven, and being aware that it would bear no fruit, these manoeuvres made him think of himself as a lab rat, who must always be attentive towards his respective research scholar. Even after half-a-decade, and a ton of highly paid individuals who conducted research in the region, the cause of unresponsive behaviour of the authorities towards the rehabilitation of the society was still to be discovered. \$120 a day contract for a single researcher seems to have been taken directly from the book of worse economic war dissolution plans (Hanif 2018) [2]. The per annum expense of a single researcher was beyond \$36,000, and a whole lot of them were roaming about in similar refugee camps cashing in their pretence as they made top dollar. A more concrete post-war strategy of rehabilitation would have taken far less effort and money and the constructive prosperity of war-stricken community would've borne substantial results.

The tragedy of colonial mentality surfaces as Momo considers his people to be cursed, ill-fated, jumping onto the fact that this war was perhaps truly waged to do them good, his belief in colonizer's supremacy and his hatred for towards his race forces him to utter, 'even our conquerors have abandoned us' (Hanif 2018, p. 69) [2]. The text quotes numerous highly paid individuals who were deployed to address the mental health of the refugees, however with no regulation, they only were good at collecting their weekly payments. Mother Dear suffers from the most severe form of depression, 'not wearing her depression like a badge of honour, but turning it into a subtle form of resistance' (Hanif 2018, p. 81) [2], her hallucinations were almost real, it was so painful that not just humans but even the dog bears the trauma. The animals and birds go through mutation due to the excessive presence of the low strength uranium in water ponds and elsewhere. Neglect is what stinks in Mutt's nose.

2.4 Post-bellum accountability

The situation of those effected by war was tormenting, and there was a complete silence on the matter of restoration, even the petty material objects and necessities of everyday life were far from being reimbursed. 'I think they should have given us compensation for our house they destroyed' (Hanif 2018, p. 72) [2]. The inefficiency of the *post bellum* mechanism created tension amongst people, it played with their mental well-being. Not death, but absence and abduction, left stringent marks on their sanity, and the characters in the novel are seen to draw up their own conclusions to justify and ease the mental ordeal, each according to his/her own perception. The obvious outcome of this arrangement was a chaotic amalgamation of xenophobia and xenomania yoked together by violence.

The post-war behaviour lacks the moral principle, Schuck views *jus post bellum* as;

"If one assumes for the moment—as many do—that the rubrics of the just war theory are morally tenable, then post-war behavior must also come under moral scrutiny. If [we] are called upon to probe the moral propriety of entering and conducting war by using the seven *jus ad bellum* principles (which

concern justification for using force) and the two *jus in bello* principles (which apply to conduct in war), should they not also be called upon to monitor the moral propriety of conducting a war through some set of *jus post bellum* (post-war) principles?" (Iasiello 2004, p. 37) [11].

The irony chases the post-war planning, Mother Dear after having a glance at Lady Flowerbody gives her own interpretation of the whole scenario, 'First, they bomb our house, then they take away my son, and now you are here to make us feel all right' (Hanif 2018, p. 48) [2]. The cruciality of war termination policy, and the process of reintegration, true reintegration in terms of military evacuation and rebuilding of the defeated societies is shockingly disturbing in the least. However, the novel reveals, that all war-mongers seem to manage is an average researcher, who is obscure of even the way about. The situation is troubling to the war-survivors as well as to the reader himself.

The pages of the text overflow with irony as Mutt quotes Momo waiting, 'for the situation to stabilise, for the reconstruction phase to begin' (Hanif 2018, p. 85) [2] however the span of five long years failed to motivate the invading military of the United States to recognise its liability of mending the devastation that it has caused. The case of redressal of post-war missing persons, to resolve doubt and assuage anxiety, should have been done to protect 'brain-damaging hazard' (Hanif 2018, p. 84) [2]. The text unwinds the tragedy of people who lost their loved ones and no logical explanation can be offered regarding their sudden disappearance. To make matters worse Lady Flowerbody puts forth the dismal metaphor, as she goes on to casually dismiss a grief-sick mother's agitation, 'when the world shifts. When the tectonic plates of history readjust, some people fall through the cracks' (Hanif 2018, p. 73) [2].

This aloof behaviour of Lady Flowerbody is rather symbolic of the world's interest in war tormented communities and is in synchronisation with the elusiveness with which the invading forces have acted. The focus must always be on the process of attaining equality for those misdeeds committed by the aggressors, only to victim's rights' vindication, whether it be trials, or punishment to be ordained, the proceeding must mete out a natural climax that concludes in the obligation of uplifting the human rights of all parties involved.

2.5 Unjust cause

'White man is gonna believe whatever is convenient for him' (Hanif 2018, p. 212) [2]. The spirit of colonisation formulates the working of war ideology, the natural belief of ascendancy of the western ideology falls back on encountering the conundrum of reality. The verity rests in blind adherence towards the juncture of bringing about conformity in the entire world, and any dissidence to be tackled with force. The imperialistic agenda focused on the taming of the local populace in favour of the invasion through USAID soft ended policies in order to ensure the methodological continuity to justify the war motive and to legalise the cause. The anti-human facade of *jus bellum justum* is counteracted by deeming the lost lives as collateral damage in pursuit of a higher goal. The Charter of United Nations and the International Law asserts the states' 'right of self-determination, it emboldens states' sovereignty and the code of non-interference. It is believed that in a matter of conflict of an action with respect to the existing concern, the succeeding law will be credited as valid. The Paris Pact and Kellogg-Briand Pact, both in the wake of the twentieth century necessitated the renunciation of war as a strategy of action to address out- border predicaments (Khan 2020) [12]. The Vienna Convention sanctifies political independence of the countries, adding to the autonomous stature that each country already has (Starke 1989) [13]. The preservation of the territorial integrity is supreme; with war, not only is the law subsided, but also human casualties and atrocities against the civilian population take a toll. No cause is grave enough, nor has ever been, which sanctions the utilisation of an extreme measure as that of an armed conflict, that has a chance of turning into a blood bath. The time and morality have taken a dive from their point of origin, however United States in its ambition continues to exercise pre-modern routines of exercising its military muscle to enhance its mission of world domination. The political and economic leverage permits America to evade the restraints of international law, the peace-keeping bodies and the limitations that are imposed on the military expedition hinged with the just cause. The sharp contrast between the said principles of the forgone philosophy and the traumatising reality of the destitute post-war society questions the magnitude of the absurdity that exists in the system.

Wars with the scheme to aggrandize are doomed from the very onset. All the fuss of guerrilla warfare, the targeting and bombing of a living-in-peace community results from oppressor's perception of natives to be inherently evil, and their connection with the bad Arabs and 'even if we are not bad Arab we must be up to something' (Hanif 2018, p. 76) [2]. It's appalling that this futile mission with just an assumption and no substantial evidence to hold up the claim, has put millions of people in their graves. Even if the intervention is steered by a good intention, it must have a clear exit strategy that should comply with implementation soon after the mission is over, not only for the well-being of the targeted community that it wanted to save but for the good of its own military. If the rationale is the procurement of lasting peace from the inception of the conflict, the *post bellum* considerations should be able to reinstate the respective community in due time (Kellogg 2003) [14], something that was clearly absent in the refugee settlement shown in *Red Birds*.

The destructive legacy of war has wrecked various generations, though the text reveals that the military hardware was dispatched back to the States, right where it belonged soon after the conflict, however the less tangible remnants dictated the everyday lives of the desert people (Hanif 2018) [2]. The heroin consumption, trade, and the surfeit of leftover military equipment in the hands of the teenagers present an alternative view. It lends more weight to the idea, that such an intervention inhibits regional and international peace, not the vice versa (Temes 2003) [15]. The healing, as it comes across, was required at both ends, for the defeated and the victorious. The text satirises the war jingoism, Ellie, an American war pilot, suffers from a personal loss, his military routine evaded the human element in his life. He would throw a bomb in a far-flung part of the world, sending hundreds to hell and would rush back home for dinner at night (Hanif 2018) [2]. The death of the emotion in the military personal erodes their mental health, the effect of which is not confined to him alone but eventually affects his wife as well, and she too experiences frequent nervous breakdowns.

Lincoln in his annual address to the Congress said that, 'The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise to the occasion.' (qtd. in Hay & Nicolay 2009) [16]. Taking cue from history regarding failed post-war strategies that have had ghastly consequences for the whole world illustrate that the Treaty of Versailles forced Germany to a position of obliteration, it not only pushed Germany to the brink of World War II but also led a severe nationalistic movement across Europe that precisely negated all aspirations of just and lasting peace, and it was a consequence of poorly framed war-termination agenda. Augustine inscribed the motive behind the war, such that, they must only be pursued for achieving or restoring justice. The intention must always be the promulgation of good or the rectification of an unjust tyranny, thus it may be concluded that just-wars may never be pursued with a motive of revenge and can neither be waged to acquire political and economic gain (Paolucci 1962) [17].

The text clearly indicates that the enemy did not intend to establish peace, with the delayed identification of the refugee crisis, teenage militarisation, heroin trade, and the psychological mistreatment of the living, it was found deficient in recognising the needs of the effected populace and ceaselessly denied the natives' desideratum of retrieval towards normality. Restoration of a peaceful environment in the desert camp was nowhere to be seen, the unavailability of legal and moral precepts too resulted in absolute failure of rule of law and ransacked all chances of community's retrieval towards normal state of affairs.

3. CONCLUSION

Coates (1997) [18] points out that the prospective theory behind the war against terrorism was personified as 'a monumental struggle of good versus evil, in which good will prevail', its roots are consolidated in the tenants of Just War Theory. President Bush's approach portrayed their struggle as not just a combat between nations but elevated it euphorically as a confrontation between Civilisation and Barbarianism. He insisted in his speech given to the Joint Session of Congress in 2001, on unfurling United States policy by clearing out any space of neutrality as he went on to say 'Either you are with us or you are with the terrorists' (Hanif 2018, p. 16) [2]. The dissemination of the duty principle silenced the conscience of the soldiers that were to execute the gruesome task, regardless of the counter voices

that insisted not to condone the mass killing, the idea carried on so strongly as portrayed in the text that Major Ellie wasn't even aware of the race of the people that he was killing (Hanif 2018) [2]. For he in his mind had an exclusive moral justification of his actions, he was certain that he is doing this not only for the sake of protecting his own country but for the well-being of the whole wide world. However, his moral brainwashing crumbles as he sees the camp, that particular camp was all but blue plastic roofs, a junkyard, and piles of rubbish stood there like a question mark in front of Ellie, 'What was I thinking? What was Colonel Slatter thinking? He came to bomb this place because he thought it was an existential threat to our great nation.' (Hanif 2018, p. 92) [2]. The re-enactment appears as a far-fetched idea 'there will be nothing beyond this Camp' (Hanif 2018, p. 110) [2]. It is when his conscience confronts him and he summarises the absurd doctrine of just-warfare, 'On your map, the house is marked as a compound inhabited by enemy combatants. Now you are up there and you can't tell whether you are about to target enemies plotting an atrocity or innocent civilians waiting for dinner.' (Hanif 2018, p. 93) [2]. The premises of theory are adhered only to assert the oppressor's poignant ambitions, and the aftermath is conveniently ignored and forgotten. Ellie incessantly tries to decipher the mystery of bombing an irrelevant place, such as that, 'Maybe Colonel Slatter had tried to bomb it and ended up with the same fate as me. Maybe Major Stratford had bombed it' (Hanif 2018, p. 142) [2], both lost their lives in pursuit of bombing a junkyard, and now Ellie was caught in its midst. He is reminded of the worthlessness of soldiers' lives and abuse of taxpayers' money on one-sided missions as this. 'They sit around a table in a conference without taking any opium and still manage to start wars that kill millions' (Hanif 2018, p. 152) [2]. It was indeed the most scrupulous of wars, with fighter jets in the air and tanks below to mow the entire humanity down. The insistence on philosophical facade was bloated with irony, with numerous battles ongoing on a number of fronts, lives lost in the name of bringing freedom to a far-fetched place in the world with no bit of prudence to measure the human sacrifice. The soldiers of the invading army face a similar fate as that of the desert people, 'then nobody comes looking for you?' (Hanif 2018, p. 169) [2], once the mission is executed, the discarded goods find no place back, as war being a sword that cuts both ways. The wars just or unjust, are never a solution to the problem, they have never been, they never will be, 'when men run out of words, they want to kill' (Hanif 2018, p. 228). For centuries it's only prejudice and fear that has fed the motivation.

Red Birds has comprehensively lent itself to process of disentangling *jus bellum justum* in a fictional context. The study, however, deliberates that aftermath of the war, usually neglected, deserves absolute attention. The complacency of the invading army in the *post-bellum* perspective ought to be modified and improved. 'This places reeks of neglect' (Hanif 2018, p. 177) [2], the *Red Birds* plot develops a disturbing yet an honest climax. The community is a forgotten war-scape. The study was successfully able to draw out the callousness of the world powers in their treatment of the defeated foe. This disregard towards human rights fosters crisis. It must be understood that not only the initiation of war but the post-war conditions must be subjected to moral scrutiny. Though it is perhaps impossible to segregate the phases of the war, but pertaining to constitute its base in human rights would strengthen its foundation (Williams 2014) [6]. The study thus concludes that nations have a moral obligation in their conduct of war. The circumstantial realities have deemed it significant to accentuate *jus post bellum*, since the healing of the tormented community is vital, it gives a clear precept of duty, on the restoration of the war-field to be reinstituted to its pre-battle setting. The philosophy, which has only become a misused tool in the hands of the aggressors, if blurs between war and peace along the spectrum of rights than the spectrum of violence, then the problem will remain, deeming this theory inefficient in conjunction with the developing times.

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