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The Concept of Revolution in George Orwell's *Animal Farm* and Ali Ahmed Bakathir's *Red Rebel*: A Comparative Study

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This research has two objectives; one is to examine the concept of revolution in the two novels, *Animal Farm* and *Red Rebel*, and the other is to compare and contrast the two novels to find out points of similarities and differences. The findings of this research reveal that the points of similarities are more than that of the differences.

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This research has two objectives; one is to examine the concept of revolution in the two novels, *Animal Farm* and *Red Rebel*, and the other is to compare and contrast the two novels to find out points of similarities and differences. The findings of this research reveal that the points of similarities are more than that of the differences. Those similarities are not limited only to the themes of the two novels, but also even the lives of the two writers are similar. The two novels are similar in the main themes, in presenting the concept of revolution, and revolution success and destruction. The two writers verbalize and criticize communism, socialism, oppression, injustice; they call for equality and freedom. It seems that Orwell's *Animal Farm* influenced Bakathir.

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INTRODUCTION

This research is carried out to investigate a very important theme in modern English and Arabic literature, "The Concept of Revolution", portrayed by two famous English and Arabic literary writers. These two writers are the famous English writer George Orwell, in one of his most well known political and fable novels, *Animal Farm*, and the well known Arabic writer, Ali Ahmed Bakathir, in his masterpiece political novel "*Red Rebel*". Revolution can be defined as a state of change from oppression to freedom. It comes as a reaction against tyranny imposed by totalitarian regimes. Thus, revolution begins when a community or even free individuals are oppressed and humiliated out of tyranny and injustice, which push them to revolt. The individuals within society could be unhappy because they are being abused in a similar way of the animals in "*Animal Farm*"

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or as Hamdan and his cousin, Abdan, as well as other farmers in, "*Red Rebel*". They could be fascinated with idea of what a new world would be, as Old Major's dreams and the song "Beast of England" in *Animal Farm* and these ideas encourage them to rebel and revolt. The two famous writers attack and criticize the corruption of the totalitarian regimes and communist systems in the modern world that end with great revolution. Orwell and Bakathir have written about violence, oppression, dictatorship and brutality that man can inflict on his fellow men.

George Orwell was essentially a political writer who wrote of his own times. He is a man of intense feelings and fierce hates. He hated totalitarianism (centralized and dictatorial government system). He was critical of communism but was himself a socialist. He distrusted intellectuals, although he was a literary critic. He hated cant, lying and cruelty in life and in literature alike. He died at forty-seven of a neglected lung ailment, leaving behind a substantial body of work, a growing reputation for greatness, and the conviction that modern man is inadequate to cope with the demands of his history.

However, Ali Ahmed Bakathir is considered the father of Yemeni fiction and an outstanding Arabic writer who enriched Arabic literary life and culture for long years. He lived a life of the committed writer, who had devoted his life to his art. He liked poetry and he composed some poems at the outset of his literary era. Besides, his literary production was various and he became a poet, prose writer, translator, and playwright and a novelist.

The purpose of this research is to compare and contrast the concept of revolution in George Orwell's *Animal Farm* and Ali Ahmed Bakathir's *Red Rebel*. This research is vitally important for the students of English in particular and for readers and researchers who are interested in comparative literature in general, since it analyzes and investigates the concept of revolution in Orwell's novel, *Animal Farm*, and Bakathir's novel, *Red Rebel*, thoroughly.

The significance of this research lies in the importance of these writers who depicted the realistic concept of revolutions. This research manifests the concept of revolution in Arabic literature to non-Arab readers and researchers and vice versa. This research

will tend participate in revealing the close relationship between Arabic and English literatures and cultures; and the mutual influence amongst them.

I. ORWELL AND BAKATHIR: BIOGRAPHY AND LITERARY CONTRIBUTIONS

a) George Orwell's life, Age and Literature

Eric Arthur Blair (June 25, 1903 –January 21, 1950), known as *George Orwell*, is an English novelist and journalist. His work is marked by keen intelligence and wit, a profound awareness of social injustice, an intense, revolutionary opposition to totalitarianism, a passion for clarity in language and a belief in democratic socialism. Considered perhaps the 20th century's best chronicler of English culture, Orwell wrote literary criticism and poetry, as well as fiction. He is best known for the dystopian novel *Nineteen Eighty-Four* (1949) and the satirical novella *Animal Farm* (1945). His *Homage to Catalonia* (1938), an account of his experiences as a volunteer on the Republican side in the Spanish Civil War, and his numerous essays are also widely acclaimed. Orwell's influence on culture, popular and political, continue several of his neologisms, along with the term Orwellian, now a byword for any draconian or manipulative social phenomenon or concept inimical to a free society, have entered the vernacular.

George Orwell was born in Bengal, India, in 1903, into a family that had to struggle to make ends meet. Orwell was brought to England as a toddler of a British civil servant. The boy became aware of class distinctions while attending St. Cyprian's preparatory school in Sussex, where he received a fine education but felt out of place. He was teased and looked down upon because he was not from a wealthy family. This experience made him sensitive to the cruelty of social snobbery. As a partial-scholarship student whose parents could not afford to pay his entire tuition, Orwell was also regularly reminded of his lowly economic status by school administrators. Conditions improved at Eton, where he studied next, but instead of continuing with university classes, in 1922 he joined the Indian Imperial Police. Stationed in Burma, his class-consciousness intensified as he served as one of the hated policemen enforcing British control of the native population. Sickened by his role as imperialist, he returned to England in 1927 and resigned his position. He planned to become a writer, a profession in which he had not before shown much interest. In 1928, perhaps to erase guilt from his colonial experiences, he chose to live amongst the poor of London, and later, Paris.

In Paris, he published articles in local newspapers, but his fiction was rejected. His own life finally provided the material for his first book, published in 1933. *Down and out in Paris and London*, which combined fictional narrative based on his time spent in those two cities with social criticism, was his first work

published as George Orwell. The pseudonym was used so his parents would not be shocked by the brutal living conditions described in the book. The next year, Orwell published *Burmese Days*, a novel based on his stay in Burma. Subsequent novels, including *A Clergyman's Daughter*, *Keep the Aspidistra Flying* and *Coming Up for Air*; all contain autobiographical references and served as vehicles for Orwell to explore his growing political convictions.

In 1936, Orwell traveled to Barcelona, Spain, to write about the Spanish Civil War and ended up joining the battle, fighting against Spanish leader Francisco Franco on the side of the Republicans. Wounded, he returned to England. Two nonfiction books, *The Road to Wigan Pier*, a report on deplorable conditions in the mining communities of northern England, and *Homage to Catalonia*, the story of his participation in the Spanish Civil War, allowed Orwell to explicitly defend his political ideas. Dozens of pointed essays also revealed his political viewpoint. By that time, Orwell clearly saw himself as a political performer whose tool was writing. He wrote in a 1946 essay, "Why I Write "that" every line of serious work that I have written since 1936 has been written, directly or indirectly, *against* totalitarianism and *for* democratic socialism, as I understand it." Orwell's next book, *Animal Farm*, a fable about the events during and following the Russian Revolution, was well liked by critics and the public. He had had trouble finding a publisher during World War II because the work was a disguised criticism of Russia, England's ally at the time. When it was finally published, just after the war, it was a smashing success. The money Orwell made from *Animal Farm* allowed him, in 1947, to rent a house on Jura, an island off the coast of Scotland, where he began to work on 1984. His work was interrupted by treatment for tuberculosis, which he had contracted in the 1930s, and upon his release from the hospital in 1948 Orwell returned to Jura to complete the book. Under doctor's orders to work no more than one hour a day, but unable to find a typist to travel to his home, he typed the manuscript himself and collapsed upon completion of the book. For the next two years he was bedridden. Many critics claim that Orwell's failing health may have influenced him to make 1984 so pessimistic, and Orwell admitted that they were probably right. Orwell did plan to write other books, according to his friends, and married while in the hospital, but three months later in 1950 he finally died of tuberculosis.

The 20th century marked the period when the novel really becomes self reverential; i.e. when writers wrote novels for the purpose of exploring themselves and their world. This is both a great strength and a great weakness. The strength lies in the depth and breadth of themes that literature can effectively address, and how novelists have been able to use the form to literally change the world by exposing readers to important themes. The weakness is that when novels are written

solely for thematic purpose, but entertainment is forgotten, then they become an elitist art form and lose their power. This age was noted for colonization, tyranny, fatal war, and totalitarianism among those novelists, George Orwell, who was influenced by the spreading of tyranny, violence and inequity that totalitarian and communist regimes infect on their follow men in that age. In a nutshell, Orwell was considered to be the star of English literary writers.

b) *Bakathir's Life, Age and Literature*

Ali Ahmad Bakathir was born in Indonesia on December 21st, 1910 for Yemeni parents from Hadrmout. When he reached the tenth of his age, he came back with his father to Hadrmout. He spent some years with his half brothers and sisters in the city of Seiyon in Hadrmout where he studied Islamic theology and Arabic language and started composing poetry at the age of thirteenth. His poetic skill and vision started to grow in Seiyon because of the influence two main factors, the first is his family whose members had great interest in poetry and some of them were poets and the second is that the society in Hadrmout, especially Seiyon had great fascination in poetry.

When his father died in February 3rd, 1925, Bakathir (aged 15 then) wrote an elegy of more than seventy lines. After studying at Al- Nahdha School in Seiyon, Bakathir worked in teaching and then he became the principal of the same school in 1926. During his stay in Seiyon, Bakathir was involved in literary life and participated in publishing (*Al-Tahthib*) magazine. Bakathir left Hadrmout after the death of his beloved wife in 1932; he was so sad and expressed his deep sorrow and sadness for the death of his wife in some of his poems. He travelled to Aden where he spent sometimes there and composed some fine poems about the beauty of Aden and Yemen in general. He met Muhammad Loqman a famous writer in Aden and he became his close friend there. He, later, was highly influenced by Loqman and his friendship where he composed some poems expressed his admiration and love of his friend. Then he left to Somalia and then travelled to Hejaz in Saudi Arabia where he wrote his first poetic and social play.

Bakathir left Saudi Arabia to Egypt in 1934. He settled there to study English literature in Fuad the First University (now Cairo University). During his study there he translated Shakespeare's "*Romeo and Juliet*" into Arabic in the form of free verse in 1936 and became the first Arabic writer to translate and write in free verse. His discussion with his English teacher who believed that only English language can be used to write free verse encouraged Bakathir to write in free verse. Bakathir then wrote his first original poetic play in Arabic language in the form of free verse entitled "*Ikhnaton Wa Nevirtiti*" and became the first Arabic writer to write a play in free verse.

After graduating from the university, Bakathir worked as an English teacher for fourteen years, seven of them at Al-Rashad secondary school in Mansurah, then moved to Cairo. He was transferred to the ministry of Al-Thaqafah wa Al-Irshad Al-Qaomi (Ministry of Culture) where he worked until he died in November, 10th, 1969. He got married to an Egyptian lady in 1943 and got the Egyptian citizenship in August 22nd, 1952. He won many prizes and medals for his distinguished literary works and some of his novels such as (*Wa Islamah*) were taught to students in Egypt and Yemen. He was a contemporary and friend to some outstanding writers as Naguib Mahfoudh and Al – Sahhar.

Bakathir wrote different literary forms including novel, drama, poetry, short story, literary translation and criticism. Most of his works are published but there still are works unpublished and remain in rough copies and drafts as some poems, stories, plays and critical essays. His wrote six great novels and all of them are published, most famous of his novels are (*Wa Islamah*) "Oh my Islam" 1945 and *Al- Thaaer Al-Ahmar*, "The Red Rebel" 1948. Though limited in number, he gained great reputation and was introduced as a pioneer of Arabic and Islamic historical novel. Islamic history, values and concept influenced Bakathir and his novels. He used to quote some verses from the Holy Qur'an to introduce his novels and also borrowed some historical characters and events to treat some modern problems and issues. He represented the Islamic trend, attitude and school of modern fiction. The Islamic values and ideology of his early and original society in Hadrmout, Seiyun participated in forming the Islamic views and conception of Bakathir, the novelist and the writer. Dr. Aati (2013:190) stated that "Ali Ahmad Bakathir got his Islamic thought from the Islamic sources "The Holy Qur'an and Sunnah; the Islamic attitude and Bakathir's Islamic thoughts were clear in his novels, plays and poetry (1)."

Moreover, Dr. Serbaz (2010:1) confirmed the view that Bakathir represented the Islamic trend and attitude in his fictional, dramatic and poetic works where the Islamic background can be seen clearly. He pointed out that Bakathir called for Islamic thought and he did not think that there is any problem in this aspect because Bakathir believes that each writer has to have an idea or thought to call for in his works (2). Bakathir also wrote another novel '*Sallamat Al-Qis*' 1943. Its main idea was taken from the first century of the Islamic history and it treats a modern issue of love. Bakathir presented the theme of pure and innocent love and dealt with human weakness which is a part from his humanity from Islamic perspective. Dr. Hamid (2010:15) pointed out that Bakathir presented a realistic treatment of this romantic theme which was one of the reasons behind the great reputation of this novel and it was produced in a film on cinema (3).

The theme of Bakathir's novel *'Lailat Al-Nahr* 1946 was a modern one; it deals with a social problem of pure and truthful love between a boy and a lady but the boy failed to marry her because of her uncle who took care of the lady and refused to agree for her marriage. He insisted that she should marry another rich boy though she did not love him and then the boy whom she loved and he loved her died out of sorrow and sadness. Another novel of Bakathir is *'Sirat Shogaa'* "The Biography of a Brave 1955. Bakathir presented in this novel an example of the conflict for the sake of rule and authority in the Islamic history. The novel has a political theme, the conflict to get authority and nationalism. At the end of this novel nationalism and good are victorious and the best remains however the worse and treachery are deviated.

The last novel of Bakathir is *'Al-Fares Al-Jamil'* The Handsome Warrior 1965. The author here borrowed a historical event from the Islamic history to deal with modern political issues and problems. It depicts the struggle and conflict for personal affairs and searching for regime and authority even at the cost of national unity and its truthful welfare. It deals with modern political conflict and calls for Arabic unity and cooperation away from personal materialistic considerations and selfishness. Thus, Bakathir deals with historical, social and political themes and problems in his novels and some of them are taught to students in schools as the novel of (*Wa Islamah*) which was taught in Yemen and Egypt alike.

Bakathir was awarded many medals and he won some prizes for his distinguished literary production as the State Prize of Egypt and the medal of Science and Arts from the Egyptian president Jamal Abdu Nasser in 1963. Bakathir was an optimistic writer who believes in humanity and universality. Hamid (1997:69) narrated what Bakathir said about himself and stated that Bakathir said "I am an optimistic writer. I believe in humanity as a part of my belief in The Almighty Allah and I wish that Allah will make Arabs regain their mission of being benefit able and witnesses on humanity (4). Bakathir's optimistic view and inspired soul clearly influence his works.

Away from novel, Bakathir is originally a poet. As mentioned earlier, he started composing poetry in the beginning of his literary career at the age of thirteen. His early poems reflected his mission of reform and renewal which he wished for his homeland Hadrout as Hamid (2008:20) pointed out (5). Furthermore, Hamid (2008:11) declares that "poetry was the companion of Bakathir during his life in different phases; it was the mirror of his emotions, feelings and inner thoughts (6). Though Bakathir is well known as a dramatist and novelist, his poetic talent and interest can be seen clearly even in his plays and novels. He wrote poetic drama, the plays that were written in free verse and he called for using literary standard in writing novel and

drama. Hamid (2008:11, 12) added while talking about Bakathir "poetry was present in Bakathir's dramatic and fictional works; moreover, poetry had a distinguished and an excellent presentation in his poetic plays which represented the birth and the leading appearance in the history of Arabic poetic drama and poetry. Bakathir became the pioneer of Arabic free verse in modern Arabic literature as most of the critics declared (7).

Bakathir's poetic career can be divided into four stages related to the places and countries where he lived. The first stage is Hadrout where he stayed until 1932; at this stage he started composing poetry to describe his deep sense of love to his beloved wife and his love of his homeland Hadrout. He wrote several poems in this stage which were collected and published later in a form of a book entitled *"The Flowers of Refine in the Poems of Youth"* 1987. The second poetic stage is the era in which he composed poems in Aden city.

The themes of nationalism and friendship were among the important themes for Bakathir's poems which were collected later and published in 2008 in a book entitled *"Aden's Magic and Yemen Pride"*. The third stage is that while Bakathir was in 'Hejaz, now Saudi Arabia, where he composed poems later collected in a book entitled *Najd Youth and the Breaths of Hejaz*. The last one is the Egyptian stage after his arrival to Egypt where he composed poetry equaled in amount to the three previous stages as Hamid (2008:12) pointed out (8). Bakathir had the dream of being Arab Laureate after Ahmad Shawgi; Hamid (2010:11) stated: "Ali Ahmad Bakathir arrived Egypt as a poet, dreaming of being the Arabic Laureate after Ahmad Shawgi, but after joining the faculty of Arts, department of English, Cairo University he turned to drama (9).

To sum, Bakathir began his life as an inspired and genius poet and ended as a great pioneer of modern drama and novel. Bakthir's study of English language and literature in the faculty of Arts, Cairo University increased his motivation to write drama and led to two main changes in Bakathir's literary tendency. Baharethah (2012:97) pointed out these two changes and stated:

The first is that Bakathir invented Arabic free verse poetry with repeated monometer which was clear in his poetic drama in Egypt; the second, is that Bakathir turned to drama and novel instead of poetry(10).

It is clear from the above mentioned that Bakathir turned to the art of drama after his arrival to Egypt and joining the department of English language though he wrote his first poetic play *"Humam Aw fi Al-Ahga"* earlier. Bakathir's genius extends poetry to drama. Aati (2013:65) pointed out that if Ali Ahmad Bakathir is the pioneer of modernity in modern Arabic poetry in the twentieth century, he is no less genius and pioneer in the fields of drama and fiction (11). Bakathir is a well known and an outstanding Arabic dramatist. He wrote more than sixty plays with different themes

including political, social, and historical and legendary ones. He is a genius playwright with universal themes and ideas. Hamid (1997:67) stated that Bakathir once said "I believed in universality..I wished that peace to be spread over the world..I wish if the world is united in continues peace, cooperation and love (12).

Bakathir's well known plays including *The Secret of Shahrazad* 1952 a romance which was translated into English inspired by *the Arabian Nights*. Another play is *Harut and Marut* 1962, a moral fantasy represents the Islamic view of man's future in the universe. It makes possible that man can reach other planets and stars and discover their secrets as he does on earth. *Men Fawq Saba'a Samawat* , *Qasr Al Hawdag* , *Al-Silsilah wa Al-Ghofran* and *Serr Alhakim be amr Allah* are other plays of Bakathir that were influenced by his Islamic attitude and values. Another significant play of Bakathir is *Dr. Hazim* which deals with contemporary social issues. Bakathir also wrote *Masrah Al-Siasah* "The Drama of Politics" which is a collection of his political dramatizations dealt with some political issues and themes. Six of Bakathir plays were written in verse and eleven plays remain unpublished. *Ikhnaton Wa Nefrititi* is a famous verse drama which deals with historical events from ancient Egyptian history. *Oedipus Tragedy* is another famous legendary and social play of Bakathir.

II. REVOLUTION IN ANIMAL FARM

Revolution can be defined as a state of change from oppression into freedom; and the state of overthrowing a ruler or government and replace them by another. In many revolutions, a circle of events starts right before a revolution and ends with a society ready to rebel again. However, most of the revolutions begin with one basic thought or concept: There is something wrong with this society, which leads to a state of unhappy mood among the citizens because they are being abused in a similar way the animals were abused in "Animal Farm". They also could be fascinated with old major's dreams and the song "Beasts of England". Briefly, when all of the mistreatments become too much, the society will rebel against. This part will discuss the factors of revolution, revolution success and deterioration.

a) Factors of Revolution

All over the world, revolutions start as a rebellion against wrong doings and injustice committed by government leaders. Therefore, Orwell succeeded in presenting the main factors that lay behind any revolution in his masterpiece, *Animal Farm*, and they are as the following:

i. Oppression and the Absence of Freedom and Justice

In *Animal Farm*, Orwell criticizes the ways that dictators and power-loving leaders use oppression and

the absence of freedom and justice as means of controlling their peoples. Oppression is one of the devils from which people wish to free themselves and this what we see in *Animal Farm* in the act of Mr. Jones who used to overwork and oppress the animals and steel their products of their labor as well as he can whip or slaughter them at his discretion. Above all, he plunders them from their freedom and this was reflected in old major's speech when he delivers an impassioned speech to the animals imploring them to reject the injustice imposed upon them by the human, Mr. Jones. He asks them about the nature of their life, which is miserable, laborious, and short. He says that no animal in England is free and the life of an animal is a misery and slavery. Finally, he attributes the miseries of their lives to human being who is the real enemy they have. He ends his speech by saying that the solution is to remove man from the scene, and the root cause of hunger and overwork is to abolish forever because man is the only creature that consumes without producing.

ii. The Leader's Corruption

George Orwell attacks the government corruption which is one of the major factors that lay behind revolution anywhere in the world. He presents a realistic image of the behavior of the government corruption in *Animal Farm*. In this novel, Mr. Jones and his government represent the corrupted government. However, all animals in the farm suffer a lot from their owner's ruthless and strict rule. They undergo a type of offense, humiliation, torture, oppression and slavery as well as starvation. Nevertheless, when problems come to head and they could not afford such harsh and merciless rule. Then they unite and rebel against their master, Mr. Jones, and chase him off and establish their new egalitarian society based on the equity of their own.

iii. Dictatorship

Animal Farm is a short satire on dictatorship. Animals on the farm revolt against their master, Jones. They are successful in getting rid off of the tyrant. They disastrously unsuccessful over something they had never regarded as a problem, their dealings with each other. The revolution is hardly complete before the conflicts appear. The pigs did not actually work, but directed and supervised others. With their superior knowledge it was natural they should assume the leadership. With the leadership, they also assume the buckets of milk yielded by the cows, and the apples from the orchard.

Once there was no longer any danger of Jones's return, a new threat must be found to keep the other animals working their hardest, contented in submission to the pigs. The new threat is a pig. Snowball, who believes that the proper strategy is to send out more and more pigeons and stir up rebellion among the animals on other farms; as opposed to pig's leader. Napoleon, backed by squealer, who insists that

what animals must do was to procure firearms and train themselves in the use of them. Long after Snowball has been driven into exile, his name serves as a slogan of hatred: his machinations are held responsible for every failure on the farm, and every animal suspected of the disaffection is denounced as an emissary of Snowball:

A goose came forward and confessed to have secreted six ears of corn during last year's harvest and eaten them at night. Then a sheep confessed to having urinated in the drinking pool urged to do this so she said, by snowball. At last the farm is established as a going concern, but the animals are surprised to find that—except for the pigs and their protectors, the watchdogs—life is exactly as hard and is painful as it always was. Even their sense of pride is destroyed when, on returning from the fields they find that the pigs have taken to walking on two legs and carry whips: meantime the basic principle of the revolution, 'All Animals are Equal' inscribed on the barn wall after the expulsion of Jones, has a qualifying clause; But some animals are more equal than others."

b) The Success of Revolution

No revolution in the world will be successful without a great intention of its notion to change the miserable conditions of life, which are resulted from oppression, persecution, and violence into the life of any liberty, happiness and independence. Thus, the success of any revolution is confined to some factors that should be followed like unity, corporation, determination, being of good leaders and dreams of freedom and independence. These factors are embodied in the revolution of Animal Farm, which its success can be attributed to the following factors:

i. Unity and Nationalism

Unity and nationalism play the largest and most important role in the success of any revolution in the world, since they are considered as the soul of corporation, strength and success. Therefore, unity and nationalism will be the dream of every individual in the society. However, planting the idea of unity and nationalism among downtrodden people gives rise to the success of revolution. For example, in Animal Farm, Old Major could unite all the animals by reminding them of their miserable and laborious life, by calling them comrades, by planting the idea of freedom through his dream for the new life they would have. In addition, by teaching them a revolutionary song "Beasts of England" and recommending them that all animals are equal. Old Major goes on relating that the main reason behind their sufferings and miseries is the human being. Therefore, he tells them that the sole solution for getting rid of such human enemy is unity. They should have nationalism and love of freedom.

ii. Cooperation and Determination

Strikingly, cooperation and determination are pathways to overcome any suffering, oppression or obstacles in life. In *Animal Farm*, all animals are brothers and they are one hand. By cooperation, animals could

cover all shortages and vices of each other. As a result of cooperation and determination, all animals could liberate themselves from the tyrannical system of (Mr. Jones). All animals support each other, so they win the battle of cowshed, windmill and all battle against Mr. Jones.

iii. Wise Leaders

A sophisticated leader is an important element in achieving victory of any revolution. In Animal Farm, if there is no presence of Old Major, it will not be mentioned as a mere name of revolution or as novel called Animal Farm. This means that Old Major is the founder of the revolution and without the existence of Old Major; there will be no revolution at all. Because of the experience and wisdom of Old Major, he could ignite the soul of revolution intelligently in all animal hearts. Besides, he could create the spirit of hostility against the tyrant and lazy person (Mr. Jones) by reminding them of their miserable and laborious life. Actually, all successful and sophisticated leaders used their minds correctly, as Old Major did in Animal Farm. Eventually, the organization and arrangements are needful factors from any wise leader to win any battle in life.

iv. The Motivation of Freedom and Independence

The revolution of Animal Farm starts as a dream of Old Major. Through this dream latter on changes to reality. Old Major rouses all animals to rebel against the corrupted leader (Mr. Jones). Indeed, this dream of freedom and independence has a great influence on the success of revolution. Really, this dream is the main gate for all animals to liberate themselves from the tragic position in which they live. By this dream, Old Major spreads the soul of enthusiasm among all animals in order to revolt against the unfair government.

In addition, Old Major exhorts the animals to band together to defeat their enemy, and teaches them all "Beast of England" the song that becomes their revolutionary anthem and battle cry. Actually, all animals are greatly moved by Old Major's speed, and they really around the rebellion idea, singing "Beast of England". After three days of Old Major's death, the animals revolt against the common enemy and defeat him. Meanwhile, the animals regain their lost rights and know the meaning of happiness that they have never seen.

c) Deterioration of the Revolution

The following are the main factors of revolution destruction:

i. The Corrupted Leaders of Communism

First, this element participates a lot in destroying the revolution because of the corrupted leaders. The mark of communist system starts in the beginning as a path of freedom and stability. All animals are eager to be covered under this fair system but unfortunately, everything turned upside down. The fierce leaders of this system exploit everything on behalf of

their own interests regardless of any miserable conditions or circumstances of others. Those savage leaders plunder all animals efforts. In addition, they dominate, humiliate and kill anyone who dares to stand in their ways.

ii. *Greed, Injustice and Selfishness*

In *Animal Farm*, the leaders, (the pigs) are stronger in position and wealth than other animals so, they hold the rule as the government easily. Those greedy leaders appear in the first screen as wise and fair ones. However, they really fail their devoted notion because of greed and selfishness. They oppress and kill several animals to terrify the others for making any policy would lead to threaten their prestige in the country. They use all means to maintain a quite situation through mass media, convincing or murdering if needed.

iii. *Conflicts and Disagreements*

Because of the lack of power, prestige and reputation the conflict starts taking its way to eliminate the revolution walls. As this known in *Animal Farm* novel, the pigs are the leaders. Nevertheless, they are scattered as the scatter of the flowers in the winter season. Each one of the leaders stands to prepare his army to invade each other as same as Napoleon does to Snowball. Without deny all these bitter events of arguments and disagreements pave the way of revolution destruction in *Animal Farm* novel expectedly.

iv. *Changing and adjusting the Commandments of Revolution by the Leaders*

Old Major establishes a system of unity and all animals were fully satisfied with the system that represents the constitution of the farm, which is represented by seven commandments as they were mentioned previously. However, unfortunately all these seven commandments were adjusted then changed to serve the leaders' benefits only. Actually, these seven commandments aim at uniting all the animals as one body and one soul and keep them faithful to each other. Moreover, these seven commandments are designed to keep order and prevent animals from following the human's evil habits.

However, all the dreams of Old Major are destroyed by the dishonest leaders who adjusted all those commandments for their own comforts and welfares only. For example, the commandment that says "No animal shall drink alcohol" having to excess appended to it,, and "No animal shall sleep in a bed with sheets added to it." Eventually, all the commandments are replaced with "All animals are equal, but some animals are more equal than others." As a result of the betrayal of those virtuous and upright commandments by the dishonest leaders; the pillars of the revolution vanished to be nothing.

v. *Absence of Equity and Equality*

The absence of equality and equity is considered the main reason of the anarchy that led to the disappearance of the revolution. As it is seen and noticed from the evil deeds of the leaders, all hopes and demands of animals are extinguished by the absence of equality and equity of the leaders. The rulers of *Animal Farm* such as Napoleon and Snowball are more oppressive and heartless than that of the former human masters. They plunder all the rights of animals by force. In addition, they oblige majority of animals to work as slaves beneath their harsh orders mercilessly. As it is clear, the pigs are superior of all animals, so they attempt to stop any animal from approaching their positions and benefits. In fact, the leaders killed many innocent animals in the way of scaring the others to be silent and satisfied with all what would occur at any moment. Eventually, all oppressed animals suffer a lot and undergo several colors of more ordeal and homelessness in the period of pig's rule than what they have seen at the period of their former human masters.

III. THE CONCEPT OF REVOLUTION IN *RED REBEL*

Revolution is a state of change from situation to another, from worse to better, from dark to light and vice versa. Revolution comes as a reaction against persecution, tyranny and portion imposed upon society. However, when these kinds of mistreatments come over a head people within a society, it may not bear such abuses. Then they will revolt against as Hamdan and many other peasants do in "*Red Rebel*". They suffer and taste the ups and downs of life. They are being abused, humiliated and mistreated by their master, Ibn Al-Hateem, who is the owner of the land. Finally, when the mistreatments become unbearable, they revolt against their leader. Following are the factors of revolution and revolution success and deterioration.

a) *Factors of Revolution*

There are many factors and causes that lay behind the revolution in *Red Rebel*. Revolution in *Red Rebel* comes as a result from Ibn Al-Hateem's harsh and strict rule. These factors can be summarized as follows:

i. *Oppression and the Absence of Freedom and Justice*

In *Red Rebel*, Ali Ahmed Bakathir comments on the powerful leaders who use oppression and persecution as means to control their poor and needy subjects. This powerful act can be seen in the act of Ibn Al-Hatiam used to overwork and oppress the peasants or laborers in his land. He steals their products from their labor and plunders them from their liberty. They suffer a lot because of their overworks and miserable conditions of life. They used to work day and night without stopping for the sake of getting their life living.

As a result, their life becomes dull, miserable, and very difficult; and is full of cares, miseries and hardships.

ii. *The Feudal System*

The life of people in the feudalism period is cruel and brutal for many downtrodden peasants. In reality, the majority of people work in their master's land which originally belongs to them previously. As it mentioned in the *Red Rebel*, there are two persons who enslave poor people to work in their lands such as Ibn Al-Hatiam and Ibn Al-Haseem, they rape and capture several pieces of lands of poor people by hand. So many farmers and poor peasants are obliged to work in this land to support their families and gain their livings. Most of persecuted farmers and poor people work in those stolen lands in return for little food to be alive only. These oppressed people suffer a lot and see death many times in a day. They work in those lands as slaves and humiliated ones who gain nothing except suffering and misery. The owners of those lands deal with the poor farmers so mercilessly and put heartless rules for those who are lazy ones or work less than others do.

iii. *Selfishness and Greed of the Ruling Leaders*

Selfishness and greed are the factors that ignite the soul of hostility for any society to revolt against any leader trying to hold such factors. Selfishness and greed play very important role in sparking any revolution in any society. Evidently, Ibn Al-Hateem and Ibn Al-Haseem are selfish and greedy, so they exploit all means that lead to satisfy their needs, desires and wants as well as to achieve their dreams even if at the cost of others' deeds and efforts. They kick away everybody opposing them in their proposals and projects which aim at increasing their financial properties.

Ibn Al-Hateem and Ibn Al-Haseem violently use the power over all needy people by force, for their own benefits. They engage all the mean ways to make the poor people kneel under their feet and do their favors completely. Absolutely, those savage leaders utilize all kinds of ordeal, threats and cruelty to subjugate inferior people to serve under their orders as slaves. However, this matter does not last for a long time; all downtrodden people start to get together, so they rebelled against those tyrannical leaders bravely and gallantly.

iv. *Violation of Human Rights*

In *Red Rebel*, Bakathir comments on the violation of human rights by feudal system. Ibn Al-Hateem is the master and the owner of many lands in Al-Qufa city. He is indulged in welfare and comfort he has the authority upon poor and needy people such as workers and peasants who belong to the low class. As poor people, they have to work for Ibn Al-Hateem in his land and surrender to his feudal system. This feudal system is based on assumption that they have to work day and night without stopping; and whatever they produce goes directly to their master who takes everything and gives them a little that can suspend their

livings only until it becomes unbearable life. Then they revolt against their master and his strict system. The leader of this revolution is Hamdan who is the founder of this revolution. They call this revolution the peasants' revolution against feudal system in Al-Qufa.

b) *The Success of Revolution*

The success of any revolution is based on some factors that should be followed precisely for the sake of achieving a fruitful revolution. However, Bakathir succeeded in presenting these factors in his masterpiece, "*Red Rebel*" and these factors are as the following:

i. *Unity and Cooperation*

Bakathir is so aware of the strength of unity and cooperation as well as the weakness of separation between the individuals within a society. He states that community is strong as long as its people are united. Once this unity is disrupted, they are at once weakened and are easy to be controlled. This image is portrayed in *Red Rebel*. Hamdan and many other peasants in Al-Badhah village suffer a lot from the ruthless and strict role of their master, Ibn Al-Hateem. When Hamdan discovers that his master, Ibn Al-Hateem, is the one who kidnaps his sister, he feels that his honor is lost. He decides to revenge for his honor and dignity and save his sister whose destiny is unknown. He joins Al-Ayrain group asking for their help. They help him on the condition that if he wants their help, he should fight with them against the wealthy people. He agrees to fight with them. Many people join him like peasants, labors and manufactures. The first spark of revolution starts with his impassioned speech in which he says "O' people heed the warnings of the history: divide we lose unite we survive. Finally, they united and achieved a great rebellion.

ii. *The Secret Plan and Organization*

The successful revolutions in all over the world start with secret meetings and organization to plan carefully for the success of the revolution by the leaders. This secret movement and plan are embodied in *Red Rebel*. The success of revolution in this novel belongs to the secret movement and organization of Al-Yarian sect. a few days later, Hamdan becomes the leader of this sect. this movement calls itself (The movement of justice and equality). Therefore, its task is to fight wealthy people under the guise of establishing the equality for both poor and rich people and its motto is that "all people are equal".

iii. *The Peasants' Revolt against Feudal System*

In *Red Rebel*, the peasants rise in revolt and the factor that ignites this revolt is the poll tax imposed by the feudal power. In addition, there is an element of social revolt against the class distinctions. The peasants become restless because of the underserved supremacy of Ibn Al-Hateem. Peasants are eager to

have rights of social equality. A preacher called Al-Sheikh Bahlol Al-Ayar states in all his preaching that the system of landed aristocracy or feudalism should be abolished and that all land should be taken away from Ibn Al-Hateem and the wealthy people like him and be distributed among the poor people.

iv. *Bravery, Sacrifice and Resolution*

In *Red Rebel*, Bakathir comments on the bravery and resolution and their relation to the success of revolution. He states that bravery, sacrifice and gallantry are very important factors in the success of any revolution. These important features can be seen in *Red Rebel* in the role of Hamdan and his cousin along with poor peasants. Hamdan is the very embodiment of such bravery and resolution. He dares to stand in front of his ruthless leader. He succeeds in accumulating many needy and poor peasants to revolt against their masters. However, if Hamdan and his peasants are not brave and have no strong determination and readiness to sacrifice, they will not succeed. Nevertheless, they are very courageous and determined in proving their bravery and resolution by achieving a great victory through a great rebellion against a feudal system.

c) *Deterioration of the Revolution*

There are factors of revolution destruction, and the following are the main factors:

i. *Disbelief*

As an image of the communist system as is introduced in the *Red Rebel*, most of the people who joined Hamdan's false religion are non-Muslims. They rudely violate the true instructions of Islam. They change completely several prophet sayings or Hadiths. Also, they interpret many verses of the Holy Quran according to their false thoughts for the purpose of cheating the people about the correctness and honesty of the Holy Quran. They utilize the Holy Quran according to their Jewish desires and beliefs which should serve and satisfy their own benefits only. They attribute themselves to the Prophet Mohammed (peace be upon him) in order to convince the weak minds to join them in their forbidden creeds. Some of them reach to the degree to say that there is no God, but the mind is the only source that can control human beings. They plunder and kill anyone who refuses to join them or who talks badly about their fierce thoughts. They kill many pilgrims mercilessly. They shed blood in the way to terrify the people who do not follow them in their tales and fables. They make gabs in the rules of Islam to exploit the weakness of the Islamic rules and to spread their false thoughts. But eventually, the rope of lies is weak and short; their false beliefs and thoughts do not last, they are exposed and separated; because they are based on Jewish ideas.

ii. *Falsehood*

Bakathir portrays the betrayal and the falsehood of the corrupted leaders. After the success of the

revolution, Hamdan and his cousin Abdan, become the leaders. They promise all people (their nation) to spread the equality and equity to encompass all of them. Hamdan and his close friend dominate the rule and the position. At first, they appear as pious, good and fair leaders. However, after that, they fail their nation's hopes and dreams. They start to establish a new kingdom under the flag of (The Comprehensive Justice). However, after they enjoy money, comfort and welfare, this flag is broken and carried to the falsehood. They make many people to undergo a type of slavery, torture and humiliation. Therefore, the revolution starts to vanish like a dream.

iii. *Negative Liberalism as a Color of the Communist Regime*

This factor plays an important role in separating and destroying the revolution. The system of libertinism allows everything to all people. The corrupted leaders who adapt this Jewish system permit all women to make sexual relationships with all people and to do all they want so freely. Those low and dishonest leaders violate all human morals and break all honorable values and deeds of human kind. In addition, they dare to change and violate the Islamic rules and attack those true and holy rules of Islam. For example, they change the system of prayer and make it two prayers only in the day. Moreover, they encourage all bad acts and do practice them proudly in their whole life. They drink alcohol and rape the honor whenever they want from any one. They kill anyone who attacks their thoughts or criticizes their rough deeds. Those ugly leaders are free to do what comes to their minds. They think all people are disbelievers except them and their supporters.

iv. *Selfishness, Disagreement and Betrayal among the Leaders*

When reaching the top of controlling and holding the authority, some leaders start to work for themselves. Selfishness starts to divide the unity of the leaders. It begins to destroy the strong bonds between them quickly. The cause of this selfishness results from the self-pride, the vanity and the greed that lead to the destruction of any revolution. Another point that leads to the collapse of the revolution in *Red Rebel* is the disagreement and conflict. This disagreement takes its place among the leaders when the leaders lose their confidence in each other. Every one of the leaders wants to seize more belongings and lands more than the others. Therefore, the discrimination appears to disintegrate the harvest of the revolution. Another point is betrayal and treachery. Betrayal is an incurable disease that leads to the fall of several coherent communities at one moment. As it happens in *Red Rebel*, each leader dispenses and betrays with each other and the result is the collapse of the revolution aims.

v. *Abu Al-Baga's Movement*

The true religious system is considered as the best honorable and beneficial system that keeps and insures all human rights at any age. It is the system that spread fairness and equality among all people regardless their richness, poverty, prestige, inferiority or superiority. This movement is established by Al-Sheikh Abi Al-Baga who is supported by the Alabasi king Al-Moghtadhed. This generous movement destroyed all kinds of poverty and starvation among all people, so that justice and equality prevail all people.

On the contrary, Hamdan's system or movement which is based on the theory of (the comprehensive justice) ends with failure and damnation because it neglects the rules and principles of Islam. At the beginning, this movement aims to achieve all demands, needs and desires of all oppressed people in order the leaders win their confidence, loyalty and devotion. After the leaders control everything, they start replacing their noble and fair system by severe and harsh one. They oblige all inferior people to work in the lands in return for simple things such as food and clothes only. Those leaders start to plunder and humiliate all downtrodden people. In addition, they order them to give up performing the prayer for the sake of increasing more production and more harvest that goes to leaders' pockets only.

After all, the downtrodden people feel more oppressed and enslaved than Ibn Al-Hateem's system; they left working in those lands. All those oppressed people escaped to Baghdad to join Abi Al-Baga's movement. It is the movement that is based on the Islamic rules and which achieve all their rights in return for nothing. So, Hamdan's system starts to fall down gradually until it disappears completely.

IV. *ANIMAL FARM AND RED REBEL*: A COMPARATIVE STUDY

This part focuses on finding out the main points of similarities and dissimilarities in the representation of the concept of revolution in both novels and the life of the two novelists. This part is divided into two sections:

Section 1: Similarities and Differences in Orwell and Bakathir's life and the themes of their Novels

This section is also divided into two parts, the similarities and differences in the life of the two writers which explains the similarity of the two novels and the second part will focus on the similarities and differences of the themes of the two novels.

a) *Leader Novelists*

George Orwell (1903-1950) is a prominent novelist, essayist, and critic who lived according to his beliefs, dedicating all his life and writing career for the sake of fighting oppression, tyranny and injustice. The main motivating force behind Orwell's writing was his

strong feelings about social injustice and oppression whenever and wherever he saw their practice. It is his social injustice and tyranny that caused his unhappiness in life. Therefore, he became a strong fighter of oppression and totalitarianism in all its forms. "Thereafter I knew where I stood. Every line of serious work that I have written since 1936 has been written directly or indirectly against totalitarianism and for Democratic Socialism as I understand it". Orwell said.

Bakathir is considered by many critics the leader of Arabic literary writers and the pioneer of Islamic historical novel in modern Arabic literature. He is also the pioneer of free verse poetry and political drama in modern Arabic literature. He endowed his life to his art, the art of literature. His work is marked by seriousness, faithfulness and intelligence. He wrote six novels and his most famous novel was *Red Rebel*. Bakathir said: "In my writing of novel and drama, I'm fishing for achieving two objectives: political one which is based on calling for Arab unity, and humanitarian one that is concerned with expressing the reality of Islam and its higher position as well as its views in life and the world".

b) *Thematic Similarities in the Animal Farm and Red Rebel*

As has been examined and explored previously, there is a similarity in the themes of the two novels.

i. *Violence and Terror as Means of Control*

Violence and terror are used as a means of control in both novels. Violence is one of the yokes from which people and animals wish to free themselves. In *Animal Farm*, Mr. Jones uses violence and terror as a means of controlling the animals in the farm. Not only does Mr. Jones overwork the animals and steal the products of their labor, but can slaughter and whip them at his discretion as well. Once the pigs gain control of the animals, they, like Mr. Jones, discover how useful violence and terror can be. They use this knowledge to their full advantage. So, the foremost example of violence and terror in this novel is the pattern of public executions.

Similarly, in *Red Rebel*, Ibn Al-Hateem uses violence and terror as means of control. He overworks and overwhelms the peasants and steals their products of their labor. However, when Hamdan and his cousin, Abdan, gain control and become the leaders of people, they do worse than Ibn Al-Hateem did. They use violence and terror as means of controlling their subjects.

ii. *Human Rights and Exploitation*

In *Animal Farm*, initially, animals don't realize that Mr. Jones is exploiting them. For this reason, old Major's speech is a revelation of momentous proportions. Old Major explains to the animals that they are enslaved, exploited, their life is miserable and that man is to blame. Then he teaches them not only what exploitation means, but also the fact that isn't inevitable.

When Napoleon became the leader, all the animals on *Animal Farm* were exploited, except the pigs. Boxer's life is particularly a sad example of exploitation because he exploits himself, who he heartedly believed in Napoleon's goodness. In the end, Napoleon turns the tables and exploits Boxer, having him slaughtered for profit.

Similarly, in *Red Rebel*, Sheikh Bahlol's speech is a serious speech delivered to Hamdan. He explains to Hamdan that they are exploited and oppressed as well as their rights are violated, and Ibn Al-Hateem is to reproach. Sheikh Bahlol is the one who exploits these peasants for his full advantage and for spreading his false communist ideas and beliefs. He is proficient enough to get the ball on his ground under the guise of establishing an egalitarian society.

iii. Human and Animal Rights

Animal and human rights are violated in both novels. In *Animal Farm*, animals' rights are violated by the harsh and strict rules of Mr. Jones and then by Napoleon. In a similar way, Human rights in *Red Rebel* are violated by Ibn Al-Hateem, at first, then by Sheikh Bahlol and Hamdan as well as his cousin, Abdan.

Section 2: Similarities and Differences in Representing the Concept of Revolution in Animal Farm and Red Rebel.

The similarities and differences in the portrayal of the concept of revolution in both novels will be discussed under the following subtitles:

c) Factors of Revolution

As has been seen earlier, there are many factors of the revolution success in *Animal Farm* and *Red Rebel*. Here is a comparison of the main factors in both novels in brief:

i. Both Novels Begin with Oppression, the Absence of Freedom and Justice

Oppression, tyranny as well as the absence of freedom and justice are seen from the very start of each novel. Oppression seems to be one of the devils from which people and animals wish to free themselves. It can be seen in the cruel treatments of Mr. Jones to the animals in *Animal Farm* and the deeds of Ibn Al-Hateem in *Red Rebel*. In *Animal Farm*, Mr. Jones is used to overwork and oppress the animals and steal their products of their labor. Moreover, he used to whip or slaughter them as he was discretion and cruel. Above all, he plunders them from their freedom; this was reflected in old Major's speech when he delivers an impassioned speech to the animals imploring them to reject the injustice imposed upon them by the human.

Is it not crystal clear, then comrades, that all the evils of this life of ours spring from the tyranny of human beings? Only get rid of Man and the produce of our labor would be our own. Almost overnight, we could become rich and free. What then must we do? Why, work night and day, body and soul, for the overthrow of the human race! That is my message to

you, comrades: Rebellion! I don't know when that Rebellion will come, it might be in a week or in a hundred years, but I know, as surely as I see this straw beneath my feet, that sooner or later justice will be done.

Similarly, in *Red Rebel*, Ibn Al-Hateem is used to overwork and oppress the peasants or laborers in his land. He steals their products from their labor and plunders them from their liberty. They suffer a lot from overworks and miserable conditions of life. They used to work day and night without stopping for the sake of getting their life living nothing more:

Oh, humiliated people, what is the meaning of the life without freedom, what is the meaning of life without stability and safety. You are the masters of the lands. You have the right to live in your lands freely. You have all the power, all the faith, to destroy the enemy, Hamdan stated.

ii. Revenge

The second factor of revolution in *Animal Farm* and *Red Rebel* is quite different; the idea of the revolution in *Animal Farm* comes from a dream. Old Major, the venerable and well-respected pig, has called all the animals to gather for a secret meeting outside the big barn on the farm. Old Major tells them all that he had a miraculous dream last night, in which he saw his approaching death, and also understood more clearly the life of animals. He wants to rouse the animals to take action and revenge that he has come to feel is necessary. Old Major points out to the animals that the cause of their miserable existence is the tyranny of is the lazy, incompetent creature called man. He steals the fruits of the animals' labor for his own benefit. Old Major describes his vision of England where animals could live peacefully and plentifully in coexistence with each other; free from the cruel tyranny of man. However, the revolution in *Red Rebel* starts as revenge. Hamdan, the peasant wants to take his revenge from Ibn Al-Hateem who kidnaps his sister.

d) The Success of Revolution

As has been investigated previously, there are many points of similarities in the success of revolutions in both novels. They are as follows:

i. Unity and Cooperation

Unity and cooperation play an important role in the success of both revolutions. In *Animal Farm*, Old Major could unite all the animals by calling them comrades, planting the idea of freedom through his dream for the new life they would have, teaching them a revolutionary song "Beasts of England" and by recommending them that all animals are equal. Old Major goes on relating that the main reason behind their sufferings and miseries is human being. Therefore, he tells them that unity and cooperation are the main factor for getting rid off of such human enmity. Similarly, in *Red Rebel*, Hamdan and many peasants in Al-Badhah village suffer a lot from the ruthless and strict rule of their master, Ibn Al-Hateem. However, when they unite with

the help of IL-Ayarian group, they could overthrow their master. The first spark of revolution starts with Hamdan's impassioned speech in which he says "O' people heed the warnings of the history: divide we lose unite we survive". Therefore, they unite and achieve a great rebellion.

ii. Secret Arrangement and Planning

It is clear that both novels emphasize the important rule of meetings and planning for the success of revolution. *Animal Farm* opens with a secret meeting that is held in the barn by Old Major.

e) The Deterioration of the Revolution

Revolution in both novels is deteriorated and vanished when its principles and rules are violated because of the following reasons.

i. The Corruption of Communist System and its Leaders

The corruption of communism system is the main reason that causes the collapses and destructions of the revolution in both novels. In *Animal Farm*, the mark

of communist system starts in the beginning as a path of freedom and stability. All animals are eager to be covered under this fair system, but unfortunately, everything becomes upside down. The fierce leaders of this system exploit everything on behalf of their own interests regardless of any miserable conditions or circumstances of others. These savage leaders plunder all the animals efforts. Therefore, they dominate, humiliate and kill anyone dares to stand in their ways. Similarly, the same thing happened in *Red Rebel*.

f) Animal Farm and Red Rebel as a Satire on Communism and Socialism

Animal Farm and *Red Rebel* refer to all forms of totalitarian governments; Orwell and Bakathir wrote the two novels as satires on communism and socialism. The former wrote this animal story as severe attack on communism in Russia. However, the latter wrote his novel *Red Rebel* as a direct satire on the struggle of communism and socialism in Al-Qufa, in Iraq. Moreover, the two novels share some similarities in terms of the main characters, events and objects.

Here is a list of the similarities and differences in the main characters and other things in *Animal Farm* and *Red Rebel*

Animal Farm	Red Rebel
Mr. Jones <ul style="list-style-type: none"> irresponsible to his animals (lets them starve) sometimes cruel - beats them with whip sometimes kind - mixes milk in animal mash 	Ibn Al-Hateem <ul style="list-style-type: none"> irresponsible to his peasants cruel - sometimes brutal with opponents Sometimes kind - hired poor people to work for him
Old Major <ul style="list-style-type: none"> taught Animalism workers do the work, rich keep their product, animals revolt dies before revolution 	Hamdan <ul style="list-style-type: none"> invented Communism "workers of the land unite and overthrow the owner of the land . stays alive till the end of revolution
Animalism <ul style="list-style-type: none"> no owners, no rich, but no poor workers get a better life, all animals equal everyone owns the farm 	Communism <ul style="list-style-type: none"> no owners, no rich, but no poor peasants get a better life, all people are equal everyone owns the land
Overall details about Revolution <ul style="list-style-type: none"> it was supposed to make life better for all life was worse at the end The leaders became the same as, or worse than the other farmers (humans) they rebelled against 	Overall details of the Revolution <ul style="list-style-type: none"> it was supposed to make life better for all life was even worse long after revolution The leaders became worse than the former leaders they rebelled against
The Song: Beasts of England Beasts of England, beasts of Ireland, Beasts of every and clime, Hearken to my joyful tidings Of the golden future time. Soon or late the day is coming, Tyrant man shall be o'erthrown, And the fruitful field of England Shall be trod by beasts alone.	A Revolution Anthem We are the callers for the Majesty From east to Outman The land belongs to us, not to the oppressors Woe unto them! in the battle field

g) Mr. Jones and Ibn Al-Hateem

Mr. Jones and Ibn Al-Hateem share many points of similarity and occupy an important position in

these novels. Mr. Jones is the man who originally owned *Animal Farm* and then is overthrown by the animals at the beginning of the revolution. Similarly, Ibn Al-Hateem

is the owner of the land, who is overthrown by the peasants at the beginning of the revolution. Moreover, Mr. Jones and Ibn Al-Hateem can symbolize corrupt fatally- followed governments that creates societies ripe for revolution. Both Ibn Al-Hateem and Mr. Jones are harsh, cruel and irresponsible to their subjects. Mr. Jones, for example, used to bate the animals with whip and to slaughter them at his discretion. In the same way, Ibn Al-Hateem is ruthless and irresponsible to the labors of their works. However, Mr. Jones is not so extravagant and had no servants. But Ibn Al-Hateem is so extravagant and is indulged with his bondswomen in his different places.

h) *Old Major and Hamdan*

Old Major and Hamdan are the main characters in these novels. They are of great similarity in their speeches, actions and roles of the revolution. Looking back at the main actions and traits of these characters discussed in part two, we can see that they have a great role in raising the revolution as they devoted their lives for the betterment of their societies. They similarly believe in others' rights of free speech and holding secret meetings.

Moreover, Old Major is the founder of the revolution and animalism who believes in the equality of all animals. Similarly, Hamdan is the one who lights the first spark of revolution and brings the notion of communism under the guise of establishing the comprehensive justice.

i) *Revolution Anthem*

Both novels have revolutionary anthems, which have democratic dimensions and purposes. In *Animal Farm*, Old Major calls the animals on the farm for a meeting. Then he compares the humans to parasites and teaches the animals a revolutionary song (a revolution anthem), "Beasts of England."

*Beasts of England, beasts of Ireland,
Beasts of every and clime,
Hearken to my joyful tidings
Of the golden future time.
Soon or late the day is coming,
Tyrant man shall be o'erthrown,
And the fruitful field of England
Shall be trod by beasts alone.*

Singing of song threw the animals into the wildest excitement and created a state of self-pride and patriotism. Similarly, in *Red Rebel*, the revolution anthem is:

*We are the callers for the Majesty
From east to Outomah
The land belongs to us, not to the oppressors
Woe unto them ! in the battle field*

V. CONCLUSION

This part is intended to highlight and summarize main points of similarities and dissimilarities investigated and discussed in the preceding parts. Having examined and compared the portrayal of the concept of revolution in *Animal Farm* and *Red Rebel*, the whole novels are direct exposure of the communist and socialist regimes.

Revolution in both *Animal Farm* and *Red Rebel* comes as result of oppression, the absence of freedom justice which are dominating images of the totalitarian regimes. These cruel and ruthless acts can be seen in the acts of Mr. Jones in *Animal Farm* and the deeds of Ibn Al-Hateem in *Red Rebel*. Both Mr. Jones and Ibn Al-Hateem used oppression, violence and terror as a means of control.

However, there is a slight difference in the factors of revolution in the two novels. In *Animal Farm*, for example, Old Major teaches and incites the animals to take revenge from their master who steals their products. On the contrary, in *Red Rebel*, Hamdan's revolt against his master is to take revenge for his sister who is captured by Ibn Al-Hateem and against the maltreatment of the rulers as in *Animal Farm*. The success of revolution in both novels is due to some similar factors like unity, cooperation, secret meeting, planning and being worldly-wise leaders. Moreover, animals in *Animal Farm* and the people in *Red Rebel* suffer a lot from oppression and maltreatment.

However, revolution in both novels is deteriorated due to the existence of wrong concepts that could deteriorate and destroy any revolution or unity and these wrong and corrupted concepts are seen in the existence of false communism, selfishness, and greed. Communism appears in both novels as a devil and, in fact, it the devil itself that can corrupt weak believers of people. Despite the main theme in *Animal Farm* and *Red Rebel*, (the corrupted ideals of communism and socialism) both novels have been proved political stories, namely, about revolution against totalitarian regimes and corrupted leaders with many similar features of both systems.

Through comparison, both novels emphasized to a great extent many similar features and objects in the concept of revolution. In *Animal Farm*, the idealistic revolutionary leader is represented by Old Major (the founder of revolution who lights the first spark of revolution), Mr. Jones (the owner of the farm and irresponsible to his animals), Animalism, Beasts of England (revolution anthem). Similarly, in *Red Rebel*, the intellectual vision that leads to revolution is represented by Hamdan (the owner of the land), Ibn Al-Hateem is quite similar to Mr. Jones (the owner of the land). Another point is that both novels have revolutionary anthems. Animalism in *Animal Farm* is faced by Communism in *Red Rebel*.



Another important point is that, there are some points of similarity in the two novelists' lives. Both were representatives and leaders of their ages, novelists, essayists, critics, as well as political writers. Both Orwell and Bakathir attacked communism and socialism. Both of them are influenced by tyranny, oppression and injustice that result from the totalitarian regimes (communist and socialist). Due to this fact, they attacked and criticized those regimes in their literary writings. Another important finding is that the great Arabic writer Bakathir, is influenced by his contemporary English writer Orwell and his *Animal Farm* which was written three years earlier than Bakathir's *Red Rebel*

END NOTES

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