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ORWELL'S ANIMAL FARM AS A UNIVERSAL POLITICAL ALLEGORY TO REFLECT ON PAKISTANI POLITICAL HISTORY

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ABSTRACT

The paper presents a comparative analysis of George Orwell's political allegory *Animal Farm* with Pakistani politics. For Tambling (2010), "[a]llegory describes one thing under the image of another, or speaks one thing while implying something else" (p. 6), whereas Cuddon (2013) describes allegory as "a story or image with several layers of meaning: behind the literal or surface meaning lie one or more secondary meanings of varying degrees of complexity" (p. 21). Orwell used this literary device in his novella *Animal Farm* (1945) to reflect upon the failure of the Russian Revolution. This paper aims to analyze the novella's themes, concepts, and their relevance to the political history of Pakistan. Through this comparative study of Orwell's *Animal Farm* and Pakistani political history we examine power structures as well as the causes that lead to the failure of revolutions and nations. The paper locates the similar elements of betrayal, corruption, deceit, unchecked authority and class stratification as in *Animal Farm* that have contributed to shaping the socio-political contours of Pakistani nation over the years since her inception. Establishing Orwell's novella as a universal allegory the paper offers an introspective examination of the Pakistani political landscape, serving as a reminder that lessons learned from a universal allegory such as *Animal Farm* can help us

understand better and navigate societal challenges in order to avoid the pitfalls that lead to the destruction and failure of any society. The paper is an appreciation of Orwell's timeless allegory as a valuable literary resource for understanding the political systems globally.

INTRODUCTION

Orwell's *Animal Farm* (1945) is a universal political novella showing a revolution's going wrong. Written allegorically to expose the Russian Revolution, the story begins on a manor farm, serving as the backdrop for the happenings. Initially, the animals were mistreated, neglected, and experienced a lack of freedom under Mr. Jones, their human owner. However, their circumstances changed when old Major, an elder boar, introduced them to the concept of a society that would be free from human control and where animals would govern themselves. Animals united under old Major's vision and created an anthem called 'Beasts of England'. When old Major passed away, two pigs, Snowball and Napoleon, led his ideas forward. Influenced by old Major's teachings, the animals revolted against their human oppressor Mr. Jones and successfully expelled him from the farm. At the beginning of the revolution, Napoleon and Snowball emerge as leaders, organizing the newly formed society and trying to establish a system that focuses on the principles of animalism, promoting equality and fairness among animals. Snowball worked hard for animals' progress, introducing them to educational programs and technological advancements to benefit the animal community. Their main aim was to create a self-governing society that gave equal rights to animals and provided them freedom of expression, enabling them to make their own decisions. However, with the passage of time, the pigs started abusing their leadership positions and beguiled the principles of animalism.

Napoleon, drunk with power, becomes proud and changes his behavior and starts manipulating other animals' rights on the farm. The pigs alter their seven commandments, initially established to promote equality, and start prioritizing their own interests over the well-being of the other animals. Squealer, a convincing and compelling spokesperson for the pigs, employs his oratory skills to rationalize the pigs' actions and suppress dissent among the other animals. Pigs' revolution gradually failed due to the erosion of revolutionary ideas and corruption. They adopted human-like behaviors, formed alliances with them, and exploited other animals' rights on the farm for their own self-interest. The revolution, which initially was aimed to bring freedom and equality among all the animals on the farm, tragically ended in oppression and inequality. The pigs, finally, become indistinguishable from their former human oppressors, thus causing the failure of the revolution. The narrative of *Animal Farm* represents the journey from the initial ambition for liberation to the ultimate downfall of the revolution. It reveals the strength of power to corrupt and the human tendency to prioritize self-interest over the greater good. Orwell, through pigs' transformation on human-like patterns, emphasizes the fragility of ideals. *Animal Farm* serves as a stark reminder of the potential consequences of unchecked authority.

LITERATURE REVIEW

Rehman et al. (2021) focus on contemporary Pakistani politics only and draw parallels between *Animal Farm* and Pakistani contemporary politics. Their

study, singularly highlighting the theme of manipulation of masses and failure of leadership, examines Imran Khan and his party's (Pakistan Tehreek-e-Insaaf) role specifically. The paper at hand expands the canvass of critical analysis and covers Pakistan's political history from its inception to the contemporary time period. Though Rehman et al. offer valuable insights regarding the manipulation of the masses and the failure of leadership, their study concentrates only on Pakistan's specific time periods and political figures whereas this research aims to provide a broader analysis of *Animal Farm* and its connection with Pakistani politics as a whole. This study addresses the lacuna mentioned above and offers a more extensive understanding of the allegorical reflections in *Animal Farm* - a fiction, and its application to real-world politics.

THEORETIC FRAMEWORK

The paper, utilizing 'allegory' as a key term, offers a close reading of *Animal Farm* - a political allegory, by drawing comparative parallels to Pakistani political history. Allegory has ancient origins and is closely related to other literary forms such as fables and parables, and can be satirical, salutary, or moralistic in purpose. Derived from the Greek word 'allegoreo' (the other meaning) "[a]llegory describes one thing under the image of another, or speaks one thing while implying something else," therefore "conceal[ing] a secret significance, in that it may persuade readers to probe for another meaning, it may enrich the meaning that has been given, or it may draw attention to a split between the surface meaning and what is underneath" (Tambling, 2010, p. 6). For Cuddon, "an allegory is a story or image with several layers of meaning: behind the literal or surface meaning lie one or more secondary meanings of varying degrees of complexity" (2013, p. 21). Allegory as a literary device plays a very significant and important role in literature because it can serve as a tool for political critique and social commentary; moreover, it gives authors the freedom to convey their complex ideas and critique societal structures. Through this, authors can convey profound messages directly to the readers and allow them to navigate sensitive and controversial topics in a more subtle and thought-provoking manner. Allegory serves as a mirror that reflects the complexities and contradictions of real-world politics and permits its readers to think about it in their context and region. Moreover, allegory has the advantage of transcending through time, religion, and culture. Famous literary works such as *Nineteen Eighty-Four*, *Lord of the Flies*, *The Pilgrim's Progress*, *Brave New World*, and the most renowned *Animal Farm* have significantly added to the genre of political allegory. An allegory's capacity to connect the fictional world politics to the real-world politics can bridge the gap between the literary realm and real-world experiences. The paper does the same by appropriating *Animal Farm*'s allegorical themes of corruption, betrayal, power struggle, false propaganda, deception, and suppression of freedom, vis-à-vis Pakistani political history. Allegory reveals the invisible through the visible and often involves multiple levels of interpretation. From various types of allegories like moral, political, religious, and historical, the paper exploits the political aspect of allegory because it allows the writers to represent the complex political issues of Pakistani history, thus providing an opportunity for social commentary.

Animal Farm, as a universally applicable political allegory, has the potential to shed light on the complexities of the political systems worldwide. Illustrating

how the narrative is relevant to the Pakistani political landscape, this research explores the universality of *Animal Farm* as a political allegory and intends to gain a deeper understanding of the reasons for revolutions and nations' failure, including corruption, deception, betrayal, character assassination, suppression of freedom, and unchecked authority. As a cautionary tale for all power structures, Orwell's *Animal Farm* is a great literary achievement in crafting a universal allegory that transcends specific contexts, regions, and cultures.

ANALYSIS AND DISCUSSION

Shared Visions and Struggles: A Tale of Animal Farm and the Birth of Pakistan

At the *Animal Farm*, a revolution sparked when old Major had a dream, envisioning a future where humans would no longer exist (Orwell, 2022, p. 13). Similarly, a struggle for a separate homeland for Muslims ignited when Allama Iqbal dreamt of a separate homeland where Muslims would live freely. Just as old Major gathered all the animals on the farm (p. 13), Allama Iqbal also gathered all the Muslims in Allahabad to give them a powerful address aimed at uniting them in their pursuit of self-determination for a separate homeland for them. Old Major, unfortunately, passed away before witnessing his dream materialized into reality (p. 21), so did Allama Iqbal also pass away nine years before the inception of Pakistan.

The anthem: 'Beasts of the England' of the *Animal Farm* stirred the animals into a fervent state, and it became a motivational chant sung before and after every meeting (p. 19). Most animals memorized the entire song by heart. Similarly, throughout Pakistan's journey, various slogans remained popular among the masses, like "Ban k rahy ga Pakistan, le k raheingy Pakistan" [Pakistan will endure, we will support Pakistan] or Pakistan ka matlab kya? La Ilaha Ilallah [What is the meaning of Pakistan? There is no deity but Allah].

Both the *Animal Farm* of the novella and Pakistan embarked on their respective arduous paths after their independence. The animals at the *Animal Farm* worked tirelessly to construct windmill, symbolizing progress and prosperity. Similarly, Pakistan exerted immense efforts to become a nuclear power to maintain its integrity, safeguard its sovereignty, and ensure national security. In 1970, Pakistan's President Zulfikar Ali Bhutto declared: "We will eat grass, and even go hungry, but we will have our own", while referring to the attainment of nuclear weapons (Bangash, 2015).

Deception and Betrayal: Unveiling the True Nature of Power

Deception and betrayal are other common themes shared between the *Animal Farm* and Pakistani politics. It is due to the persuasive tendency to deceive one's comrade in pursuing power. Both the characters in *Animal Farm* and personages from Pakistani political history often resort to manipulation and exploitation of their authority and power for their self-interest. The main character of *Animal Farm*, Napoleon, the novella's primary antagonist, deceives Snowball and other animals on the farm for his self-interest. Initially, Napoleon and Snowball are

represented as leaders who work together to overthrow their former human oppressor Mr. Jones and to establish a society where all the animals will enjoy equal rights. However, as the story progresses, Napoleon gradually begins to deceive Snowball. One of the notable instances of this deception is when Napoleon uses his secret guard dogs to forcibly expel Snowball from the Animal Farm during a debate about the construction of the windmill (Orwell, 2022, p. 47). Snowball, a capable and intelligent leader, was unjustly accused of being a traitor and presented as a collaborator with the farm's previous owner by Napoleon (p. 65). In the political history of Pakistan, we can find several similar examples.

Iskandar mirza and Ayub khan

When Iskandar Mirza was the President of Pakistan, he and Ayub Khan knew that if they did not take any step now, then they would never taste the joy of ruling ever because Iskandar Mirza had no longer remained famous in public due to his many irresponsible and wrong decisions during his reign. He could not get the vote of confidence, and Ayub Khan, on the other hand, would retire. So, Iskandar Mirza dismissed the government and announced martial law in the country. He made Ayub Khan the chief martial law administrator, but Ayub Khan deceived Iskandar Mirza and turned the tables on General Mirza within the day. He forced him into a pensioned exile in London, declared himself the President of Pakistan on October 27, and held the office of chief martial law administrator. "Major General Iskander Mirza, lately President of Pakistan, has relinquished his office of President and has handed over all powers to me. Therefore, I have this night assumed the office of President and have taken upon myself the exercise of the said powers and all other powers appertaining thereto" (Haider, 2016).

Ayub Khan and Zulfiqar Ali Bhutto

Ayub Khan and Zulfiqar Ali Bhutto also present a similar story of betrayal and deception. During Ayub Khan's reign, Zulfiqar Ali Bhutto was the foreign minister of Pakistan and used to call him "daddy" (Ayub, 2019), but when he saw the situation changing against Ayub Khan and did not find him as much popular as before among the masses he took advantage of public emotions against Ayub Khan and formed his own party 'Pakistan's Peoples Party' and become most popular leader in the West of Pakistan (Askar, 2016).

Zulfiqar Ali Bhutto and General Zia-ul-Haq

When Zulfiqar Ali Bhutto was the Prime Minister of Pakistan, he was cautious about the army because army generals were at that time very much involved in state politics of Pakistan, so he took several steps to distance the uniformed officers from the country's politics. Bhutto passed almost six generals in order to pick Zia to be the next Chief of the Army Staff because Zia, at that time, was famous for his professionalism and lack of interest in politics. So, when Bhutto heard about Zia's reputation of serving his superiors with unquestioning loyalty, he thought such a man could not threaten Bhutto (Burki, 1988). His daughter, Benazir Bhutto, also mentioned this in her memoir saying that when Zia became

Chief of the Army Staff, there were about half a dozen other generals around and they all qualified for the same position. At that time, though Zia was not even a senior officer, the army still liked him, due to which he became the Chief of the Army Staff. Later, he became the reason for the tragic flaw of the Bhutto family (Bhutto, 1988, p. 77). On July 5, 1977, Bhutto was removed in a bloodless coup by General Zia-ul-Haq, and he also suspended the constitution and declared Martial Law in the country. On April 4, 1979, Zulfiqar Ali Bhutto was sentenced to death and hanged in Rawalpindi Jail despite of all the international appeals and the split judicial verdict.

Benazir Bhutto said about this that Zia was the one who sent soldiers in the dead of the night to arrest Bhutto because he wanted to take charge of the country with the help of the force (Bhutto, 1988, p. 5). Zia overthrew Bhutto, who introduced the Constitution of 1973, which gave Pakistanis fundamental human rights and guaranteed the protection of all humans in Pakistan. (p. 66) He not only arrested Bhutto but tortured him and sentenced him to death. After Bhutto's death, different types of rumors arose. Some people said he was not executed but had died due to torture in the cell. Some said the army wanted him to sign a paper, but he did not, so they beat him to death. It was also said that an army officer pushed him, and his head stuck on the wall, and after that, he never came to his conscious state. The regime said that Bhutto was executed, but during the funeral of Bhutto there was no sign of hanging on his neck (pp. 14-15). A senior spokesman for the military government said that the execution of Zulfiqar Ali Bhutto took place at 4 AM in the morning in the presence of military officers headed by President Zia-ul-Haq and that the decision to hang Bhutto was also taken by Zia-ul-Haq despite the flood of petitions. Even four decades later the murder is still considered as a judicial murder (Altaf, 2018).

Undermining of Political Rivals: The Technique of Character Assassination through False Propaganda

The practice of character assassination of political opponents by targeting and defaming them through a planned campaign in order to gain an advantage in elections is a rampant phenomenon of Pakistani political history. Both the socio-political contexts of the Animal Farm and Pakistan showcase the use of spreading false propaganda, manipulating public opinion, and creating false narratives to undermine the credibility and reputation of political opponents. At the Animal Farm, Napoleon played different techniques and campaigns to defame his political rival Snowball with the ambition of solidifying his control over the animals. These strategies include demonizing Snowball's ideas, spreading lies and rumors about him, and launching personal attacks on him. By distorting Snowball's reputation and discrediting his contributions to the Animal Farm, he established himself as the farm's sole leader. This propaganda helped him to justify his actions on the farm, suppressing dissent and ensuring the animals' continued obedience to him. Moreover, Napoleon blamed Snowball for his mismanagement and failures on the farm. For instance, when the windmill fell due to a heavy storm on the farm, he says it fell due to Snowball (Orwell, 2022, p. 59). By portraying Snowball as the leading cause for every problem experienced by animals on the farm, he effectively diverts animals' attention away from his shortcomings as a leader. This tactic defames Snowball

and bolsters Napoleon's image as a competent and infallible leader, which helps him further solidify his control on the farm (p. 64).

Fatimah Ali Jinnah

For the 1965 Elections, Ayub Khan formed a constitution of his own will and declared elections under the same constitution. Ayub Khan contested the elections as a presidential candidate, and was not expecting any political opponent against him. However, when the opposition nominated Fatimah Ali Jinnah, he became afraid because she was very popular. He was afraid of her popularity in both East and West Pakistan. To undermine her popularity, Ayub decided to start a defamation campaign against her. He ordered his associates to open her political records and show the public that she was incapable of being President of Pakistan due to her lack of experience as a leader and relations with international power. To remove her from his way for the seat of the Head of the State, he planned to obtain a fatwa against her. He succeeded in obtaining the fatwa against her from 650 Ulemas (religious scholars) in the conference held in Lahore. Maulana Badayuni adopted a resolution stating that: "To assign the office of the Head of the State to a female was un-Islamic and haram (prohibited) besides being destructive of the country and the nation" (Tariq, 2006). Ayub Khan also introduced an infamous law: Elected Bodies Disqualification Order (EBDO), in 1959, under which he disqualified more than 6000 politicians (Mehboob, 2017).

Benazir Bhutto

Benazir Bhutto's practical life began as a politician after her father's judicial murder. After the execution of her father, she faced a series of house arrests, detention, and imprisonment till 1984, when she went to London for exile. Nusrat Bhutto, her mother, also suffered due to her during this period. Benazir needed to give the impression that although her father was dead, his party was not dead. The PPP managed to survive due to several seriously committed party workers, while many prominent leaders remained imprisoned then. After Zulfiqar Ali Bhutto's hanging the pictures of his family disappeared from the newspapers, and their name was not mentioned anywhere. It seemed that Zia wanted to set aside Bhutto's family and crush his party (Bhutto, 1988, p. 27). Zia strictly followed the rules of Islam, but his behavior toward Benazir and her mother was so callous that he gave orders to his soldiers to enter their homes and imprison them at gunpoint (p. 26).

There was a time when Benazir and Begum Bhutto went to Qaddafi Stadium to watch a cricket match, but when they entered the stadium, police locked the gates and started the use of tear gas, which suffocated the environment. When Benazir came to, she searched for her mother, and when she found her, the blood was streaming from her head. As they tried to escape the stadium, even the security was shocked to see them in this condition. They went to the hospital, and the wound took twelve stitches to close; after this, they both were arrested (pp. 126-127). In January 1984, Benazir Bhutto went into exile to London, where she continued to pressure the military regime to secure the release of

political prisoners who numbered some forty thousand, many of whom were PPP activists.

In the Elections of 1990, when Benazir Bhutto was to contest in elections, General Hameed Gull formed Islami Jamhoori Ittehad (IJI) in response to her popularity among the masses – a fact that General Hameed Gull accepted openly many times (Dawn, 2012). They started a defamation campaign against Benazir Bhutto to reduce her popularity. Their common slogan then was “Nau Sitaray Bhai Bhai Benazir ki Shamat Aai” [Nine Stars are brothers, here comes Benazir’s trouble] (Faruqi, 2018). In addition, to tarnish her character, her photo-shopped nude pictures were thrown from a helicopter, and she was labeled as Western-minded and Zionist to diminish her popularity.

Class Stratification and Inequality

The theme of class stratification permeates the novella *Animal Farm* and Pakistan. It is also the animal’s seventh commandment, which declares equality among all the animals on the farm: “All animals are equal” (Italics in original, Orwell, 2022, p. 27). Boxer, the hard-working horse, embodies the plight of the lower class that tirelessly works without question. His unwavering dedication is exemplified through his personal mantra: “Napoleon is always right, and I will work hard.” (Italics in original, p. 49). Boxer’s significance cannot be overstated, for he possesses a strength that resonates with all creatures on the farm. Day and night, he poured his heart and soul into constructing the windmill, a symbol of progress. However, when the windmill was eventually completed, it was named “Napoleon Mill” (Italics in original, p. 77), which symbolizes the insidious manipulation of power. Tragically, when Boxer becomes old enough to work hard and collapses during his selfless endeavors, he is not given even the medical treatment which he so desperately needs because now he is useless to them. In a heart-rending turn of events, Boxer was mercilessly sold to a horse slaughterhouse (p. 94). The pigs, blinded by greed, traded his noble spirit for a case of whiskey, a haunting testament to their betrayal (p. 95). This narrative is a powerful reminder of the harsh realities of class division and the inherent corruption accompanying unchecked authority.

Under Napoleon’s rule, the pigs secured positions of authority, treating others like slaves without respite; even on Sundays, they must work till the afternoon. If they did not do so, their rations were reduced to half (p. 52). Furthermore, the pigs, without any hard work, seized the farmhouse as their residence, comfortably enjoying luxuries denied to the rest. Napoleon, seldom seen in public, spent most of his time secluded in the farmhouse. A menacing entourage of dogs guarded him, and his orders were relayed through the persuasive pig, Squealer. Even within the farmhouse, it was rumored that Napoleon occupied a separate quarter and took his meal alone with his dogs waiting upon him. Gun was also shot on his birthday every year (p. 73). It was usual to credit Napoleon for every successful achievement and every stroke of good fortune at the *Animal Farm*. For example, a hen says under the guidance of the leader Napoleon that she has laid five eggs in six days, or two cows enjoying the drink at the pool will exclaim thanks to the leadership of leader Napoleon how excellent the water tastes (pp. 73-74). When the *Animal Farm* was short of food in winter, all

rations were reduced except for pigs and dogs (p. 86). They set a rule when a pig and any other animal met on the path other animal must stand aside (p. 87). Milk, apples, and barely were reserved exclusively for the pigs, with Napoleon receiving the lion's share of the daily beer ration, served in the opulent Crown Derby soup tureen (pp. 87-88). Despite the explicit prohibition outlined in the fifth commandment of the Animal Farm, which states: "No animal shall drink alcohol" (p. 27), the pigs flagrantly and openly drink alcohol within the farmhouse and order Whymper, an intermediary between Animal Farm and the outside world, to purchase some booklets on brewing and distilling (p. 83). A school was built for the education of young pigs only (p. 90). This shows the tyranny of class division, where the ruling pigs exploit their power, enforcing a stark hierarchy that perpetuates inequality and denies fundamental rights to the working class.

The same can also be seen in Pakistan. The founders of Pakistan asked for a separate homeland where everyone could enjoy equal rights so they could live according to their own rules and regulations. According to Article 25 of the constitution of Pakistan, all citizens are equal before the law and are entitled to equal protection by the law. However, the one percent elite does not let this happen. The elite class controls the country. The ordinary people work hard for their survival, and the upper class pays minimum wages to laborers, hardly sufficient to fulfill their basic needs only. They are tortured in various ways if they try to raise their voices against injustice. The only thing the elite class wants is more and more money and power to rule the world. In Pakistan, one of the significant problems is class difference.

Due to this, there are institutions for the rich and institutions for the poor. For example, Aitchison College Lahore is an institution for the elite class from where they get their education, and the poor need help to even think of sending their children to this institution because they cannot afford its expenses. However, politicians get their education from Aitchison. Faisal Saleha Hayat, Imran Khan, former prime minister of Pakistan, Ayaz Sadiq, and Aitzaz Ahsan are some alumni of Aitchison. Karachi Grammar School is another example that also houses the kids of the wealthiest people in business who own multinational companies. Some of the alumni of Karachi Grammar School are Benazir Bhutto, Shereen Rehman, Bilawal Bhutto, Asif Ali Zardari, and Waheed Murad. There are many private institutions where only the elite can get their education. Pakistan is an Islamic Country where alcohol is strictly forbidden, but the elite class engages in its consumption within the confines of their homes and parties. Recently, a notable incident occurred when the driver and gunman of Chaudhary Pervaiz Elahi, the former chief minister of Punjab and PML-Q President, were apprehended by the police in Islamabad for carrying liquor bottles (Tribune, 2023). Additionally, another incident unfolded when Sharjeel Memon, a Pakistan People's Party member, who had been transferred from jail to a private hospital, was discovered with alcohol bottles in his hospital room during a surprising visit by the Chief Justice of Pakistan (Tunio, 2018).

Corruption: A Widespread Issue in Pakistani Power Structures

A significant issue Pakistan faces is corruption because people in authority abuse their power for personal gain. This is evident through several incidents

and scandals involving public officials, influential figures, and politicians who misuse their positions for illicit activities that benefit themselves or their associates. One prominent example is the Avenfield verdict, where the Sharif family failed to give evidence of their source of income and how they purchased Avenfield apartments. As a result, the former Prime Minister Nawaz Sharif was sentenced to 10 years in prison for assets beyond his income, while his daughter Maryam Nawaz received a 7 year sentence for abetment (Samaa, 2022). However, they did not complete their punishment and went to London. Another case, the Al-Azizia reference case, accused Nawaz Sharif of corruption related to the Al-Azizia steel mills in Saudi Arabia. He was sentenced to 7 years in prison and fined \$25 million and Rs. 1.5 billion (The International News, 2018). He also escaped this punishment. Additionally, Shahbaz Sharif, Nawaz Sharif's brother, was arrested in the Ashiana Housing scam, revealing further instances of corruption in the real estate sector (Waqar et al., 2018).

Former president Asif Ali Zardari and his sister Faryal Talpur were also embroiled in a mega-money laundering case (Naseer, 2020). The rental power project scam involving former Prime Minister Raja Parvez Ashraf, the principal suspect in this scam, also came under scrutiny due to reported irregularities, leading the Supreme Court to intervene (Sher, 2019). Another prominent case that shows corruption was the 2016 Panama Papers leaks, which alleged the involvement of Nawaz Sharif and his family in money laundering to acquire expensive assets in London through offshore companies (BBC News, 2017). These examples shed light on the deep-rooted corruption in Pakistan, illustrating how individuals in positions of power exploit their authority for personal gain. Similarly, at the Animal Farm, corruption is exposed as the pigs assert control over everything, solidifying their share over the other animals. One notable manifestation of this corruption is the unfair distribution of resources, specifically the exclusive reservation of apples and milk for the pigs (Orwell, 2022, p. 34). As the ruling class, the pigs exploit their fellow animals' labor to serve their interests.

Another example of the pigs' corruption is the unequal distribution of food. Napoleon leads the pigs to seize the most nourishing and valuable provisions, such as apples and milk, justifying their actions by claiming their superior intelligence and energy requires such sustenance. They manipulate the narrative, arguing that these privileges are necessary sacrifices for the collective welfare of the farm, as they perceive themselves as the intellectual driving force behind its operation (p. 35). As the corruption boosts, the pigs progressively adopt human-like behaviors, inhabiting the farmhouse, sleeping in beds, wearing clothes, and engaging in trade with neighboring farms, contradicting their initial principles (pp. 54-55). This modification signifies a betrayal of the core ideals of Animalism, the system intended to establish freedom and equality for all animals. It is a stark reminder of the menace of power and its potential to corrupt individuals and institutions. The pigs' usurpation of resources mirrors the exploitative nature of oppressive systems they once aimed to overthrow, underscoring how leaders can exploit their positions for personal gain. Moreover, the pigs' eventual engagement in trade with humans, despite the animals' original aspiration for complete independence, illustrates the

corruption of power as the pigs prioritize their interests over the welfare of the farm, ultimately compromising their foundational principles.

From Vision to Reality: A Gulf between Promises and Actions

In Pakistani political landscape, several politicians make broken promises during elections, only to fall short of fulfilling them. For instance, in the 2018 elections, Imran Khan made several promises that still needed to be realized. Among them, he promised to recover worth \$200 billion of looted wealth, envisioning a new Pakistan that would embody the moral standing of the Holy Prophet's Riyasat-e-Madina, the democratic principles of Sweden, and the economic prowess of China. Imran focused on improving the living standards to a level where people from other foreign countries would willingly migrate to Pakistan. Additionally, he demonstrated that seeking assistance from International Monetary Fund (IMF) would not be necessary. Furthermore, he claimed to possess superior knowledge of India due to his cricket career and promised to peacefully resolve the issue of Kashmir. Imran Khan also pledged that he would end the military intervention in Pakistani politics, asserting that the army and the political establishment were in alignment. However, these promises were not fulfilled. Within a few months, he extended the army chief's tenure, citing national security concerns, thereby indicating the army's sway over the political landscape. It is evident to keen observers of Pakistani history that the grandiose and bombastic promises made by Imran Khan three years ago remained unfulfilled (Faruqui, 2021).

Similarly, in the allegorical context of *Animal Farm*, the animals were presented with a resolution that assured them of equality, forbidding them from residing in houses, sleeping in beds, wearing clothes, drinking alcohol, handling money, or engaging in trade. They were promised that no animal would be slaughtered, instead dying of natural causes, and all the eggs laid by hens would hatch. Moreover, animals were forbidden from causing harm to one another (p. 18). Regrettably, over time, these pledges were broken. Pigs appeared as the ruling class, creating a different stratification between them and the working-class animals. The pigs moved into the farmhouse, indulging in human activities like sleeping in beds and wearing clothes (p. 56). They even wore the clothes of Mr. Jones, the previous human owner (p. 101). The pigs engaged in trade with humans, utilizing money as a medium of exchange, and drinking alcohol became common among the pigs. Napoleon, one of the leading pigs, executed various animals, betraying the promise of not harming one another (p. 68). The hen's eggs, which were meant to hatch, were sold instead (pp. 62-63). When a hard-working and loyal horse, Boxer, was no longer valid, he was callously sent to the slaughterhouse (p. 92). Thus, like the broken promises in Pakistan's history, *Animal Farm* portrays a scenario where the initial ideals of equality and fairness were neglected in favor of self-interest and the power struggle.

Fear and Silence: The Suppression of Freedom of Expression

In Pakistan, a significant gap exists between constitutional provisions that guarantee freedom of expression and the reality that journalists face. Article 19, which affirms every Pakistani's right to freely express him-self and grants the

press the freedom of expression and free will remains nothing more than a pretense. Disturbingly, the alarming number of journalist fatalities (138 since 1990) serves as a testament to the grave danger journalism faces in Pakistan (Dawn, 2020). The 2020 global press freedom report by RSF (Reporters without Borders) placed Pakistan at a dismal rank of 145th out of 180 countries in terms of freedom of expression (Sarfraz, 2021).

Anyone who musters the courage to question and criticize the current government in Pakistan is likely to face dire consequences, with murder becoming an all-too-common fate. One recent case involves the tragic murder of Arshad Shareef, a renowned journalist who openly supported the opposition and criticized the Pakistani military. Prior to his ultimate demise, Shareef repeatedly voiced concerns about threats from the present government. Despite seeking refuge in Kenya, his efforts to preserve his life proved futile as he was ultimately killed in Kenya, and many political personalities have accused Pakistan's present government behind his murder (BBC News, 2022).

Another distressing incident is the missing of Imran Riaz Khan, a controversial 47-year-old anchor/commentator with a substantial following of over three million on YouTube. Since his arrest by the police at Sialkot airport on May 11, 2023, in front of the public, neither his family nor the police know where he is. Khan, who had been a vocal supporter of the opposition, frequently questioned the military, was subjected to multiple arrests, and was given many threats by the Pakistani government. The present government's prominent silence regarding this television anchor's fate strongly suggests that he may have endured severe mistreatment and could even have perished while in custody (Hussain^a, 2023).

In a recent event in 2023, PEMRA (Pakistan Electronic Media Regulatory Authority) imposed a ban on broadcasting speeches by the opposition leader Imran Khan on news channels. Additionally, they banned a renowned TV channel, ARY News, for airing its press conference and revoked its license. These actions serve as a stark reminder that the freedom of the press in Pakistan exists merely on paper, with the grim reality contrasting sharply with what is outlined in the constitution of Pakistan (Hussain^b, 2023).

Similarly, at the Animal Farm, the nine dogs raised by Napoleon serve as a powerful symbol of the suppression of freedom of expression within the Animal Farm. Orwell effectively illustrates how those in positions of power employ fear and violence to quash dissent and stifle independent thought. Whenever an animal dares to doubt, questions the pig's authority, or challenges Napoleon's leadership, the dogs are unleashed upon them, effectively silencing any opposition. The dogs' unwavering aggression and intimidating tactics cultivate an atmosphere of fear and silence, dissuading other animals from voicing their concerns or speaking out against Napoleon's regime. There had come a time when no animal even dared to speak in his mind due to fear (Orwell, 2022, p. 70). For example, when Napoleon disregarded the resolution that prohibited animals from engaging in trades with humans or using money, all the animals recognized this as a violation. However, their fear prevented them from openly opposing him. Even when four pigs attempted a timid protest and tried to raise

their voices, the dogs swiftly and forcefully silenced them with menacing growls (p. 55). Furthermore, when Napoleon executed animals after their confessions, no one dared to say that such acts were against the sixth commandment that prohibited killing of one animal by another: "No animal shall kill any other animal" (Italics in original, p. 72). The presence of growling dogs deterred any animal from challenging the status quo. Three dogs always accompanied Squealer, who skillfully used their threatening growls to coerce the animals into unquestioningly accepting his explanations without further inquiry (p. 51). This further exemplifies the dogs' role as the instruments of control, ensuring compliance and suppressing any potential opposition.

CONCLUSION

The in-depth analysis of allegorical themes present in *Animal Farm*, such as character assassination, false propaganda, deception, betrayal, corruption, broken promises, and suppression of freedom and expression, and their reflection in Pakistani political history reveals the striking similarities between the two contexts and unite a fictional world with the real world by serving as a bridge between them. Both narratives depict a struggle for freedom and self-determination and then the manipulation of the same ideals for their personal gain. Both contexts shared the same journey from struggle and quest for an independent state towards deception and betrayal, the practice of character assassination, and the spreading of false narratives.

The theme of class stratification and inequality highlighted in *Animal Farm* also finds echoes in Pakistani political history. The concentration of power in a few hands is a stark reality that persists in both realms. Drawing their parallels, this research article shed light on how political allegory can provide valuable insights into real-world political struggles. It shows how it serves as a mirror that reflects the complexities and contradictions of real-world politics and serves as a tool for authors to convey their profound messages to readers without revealing their names or events. It is a reminder that lessons learned from literature such as *Animal Farm* can help us better understand and navigate the challenges to our political system. By successfully analysing Pakistani politics, it is proved that political allegory transcends from a specific time and region and becomes a universal piece of literature from which people of any age, region, or context can benefit.

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