

# Social Ideas of Dr. B.R. Ambedkar – A Critical Appraisal Analysis

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Dr. B.R. Ambedkar, an eminent scholar, a voracious reader owned the biggest personal library in Asia. An Indian scholar, T.K Tope says, “ Dr. Ambedkar’s erudition and learning were no doubt great.....the generations to come may not remember the political achievements of Dr. Ambedkar, but they will remember his lofty achievements in the field of scholarship and learning. Ambedkar, the political leader, Ambedkar, the social revolutionary, Ambedkar, the modern exponent of Buddhism, may be forgotten, but Ambedkar, the scholar, will be immortal”. (Ahluwalia B.K and Shashi Ahluwalia; 1981). His passion for books, thirst for knowledge and erudition were unique. He acquired the highest degrees of three famous English and American universities. Ambedkar viewed that the portions of Vedas, at any rate, particularly the Purushasukta, which was the mainstay of the Aryasamajists, were fabrications by Brahmins intended to serve their own purpose. According to him, the Aryasamajists have done a great mischief in making the Hindu society a stationary society by preaching that the Vedas were eternal, without beginning, without end and infallible. (Ambedkar; B.R.; 1946).

Ambedkar could not accept the views of Gandhiji. There was a difference between Ambedkar and Gandhiji regarding the question of restructuring of Hindu social order. Gandhiji suggested the varna system which was different from that of Arya Samaj or Geeta. “The varna system of Geeta and Arya Samaj simply labels the people in four varnas depending on the basis of occupation but there is freedom for individual to move from one varna to another, if the occupation of the individual changes. So the process of learning (or the taking of occupation of other varnas) is open and free. Gandhiji’s concept of the varna is different, in the sense that it makes the learning process open to all varnas, but it does not allow them to use acquired skill and knowledge for earning

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