AMBEDKAR'S MILESTONES ON THE ROADMAP OF INDIAN CONSTITUTION

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CONTENTS

Preface..... xi

Notes on Contributors..... xv

PART I SHIELDING CONSTITUTIONAL MORALITY AND DEMOCRATIC EDIFICE OF INDIAN CONSTITUTION

1. **Benign Personage of Dr. Bhimrao Ambedkar: Some Twisted Glimpses** 3
   Prof. (Dr.) Sanjay Sindhu

2. **Ambedkar's Idea of Social Democracy** 23
   Prof. (Dr.) Baljit Singh Mann

3. **Constitutional Morality: Ambedkar's Progeny and India's Legacy** 35
   Prof. (Dr.) Shruti Bedi

4. **Ambedkar's Prospect on Constitutional Edifice of Indian Democracy**..... 48
   Dr. Komal Krishan Mehta and Sandeep Rani

5. **Dr. B.R. Ambedkar's Vision of Constitutional Morality in Contemporary Era of Living Constitution and Constitutionalism: Judicial Attitude** 61
   Dr. Shikha Dhiman

www.historymarg.com

6. Ambedkar's Stance in Empowerment of West Pakistan Refugees in Jammu and Kashmir: Socio-Economic and Political Spheres 78
Priyajyot Kaur Johal

7. Conceptualising Democracy: Babasaheb Ambedkar's Perspective 93
Pushpinder Kaur

PART II DISCERNING DIMENSIONS OF SOCIAL, ECONOMIC AND POLITICAL JUSTICE

8. Imbibing the Perceptions of Dr. B.R. Ambedkar: An Insight of Socio-Political and Economic Equality under Constitution of India..... 105
Prof. (Dr.) Rattan Singh

9. Ambedkar as an Icon of Marginalised People: Elevating the core values of Justice, Liberty and Equality..... 129
Prof. (Dr.) Pawan Kumar and Ranjit Singh

10. Varied Facets of Ambedkar and Gandhi under the Realm of Social Justice in India..... 145
Hiteshwar Singh and Mriganka Dey

PART III PANORAMIC OUTLOOK ON SECULAR SPIRIT

11. Interfaith Perspectives and Constitutional Vision of Baba Saheb Dr. Bhim Rao Ambedkar on creation of Egalitarian Order 155
Prof. (Dr.) Tarun Arora

12. "Sarva Dharma Sambhava" vis-à-vis Secular Attribute of Indian Constitution: Ambedkar's Premise 167
Dr. Mona Goel and Chahat

www.historymarg.com

13. Ambedkar's Dream of Secularism in Current Epoch: Boon or Bane for Indians 178
Dr. Inderjit Kumar and Brahmjeet Singh

14. Ambedkar's Perception on Secular India 190
Dr. Mohit Saini and Dr. Nidhi

PART IV EMPOWERMENT OF FEMINIST PARADIGM

15. Revitalising Ambedkar's Dogma on Women Empowerment in 21st Century: Constitutional Horizons 207
Prof. (Dr.) Emanual Nahar and Hardeep Kaur

16. Empowering the Concerns of Women in India: Dr. B.R. Ambedkar's Approach 216
Prof. (Dr.) Gurpreet Pannu and Indu Bala

17. Ambedkarite Jurisprudence on Gender's Parity: Past and Present Avenues 228
Prof. (Dr.) Supinder Kaur

18. Fortification of Women's Rights in India: Intensive Endeavours by Ambedkar 239
Harkirandeep Kaur

19. Safeguarding Women's Rights in India: Dr. B.R. Ambedkar as Tenacious Sentinel 248
Sarita and Arun Klair

20. Extensive Philosophy of Ambedkar in Women Empowerment 260
Simarpreet Kaur Billing

www.historymarg.com

PART V KEY REFLECTIONS ON EDUCATION AND LABOUR LEGISLATION

21. Educational Schemes of Dr. B.R. Ambedkar: Exigent Need in Present Times 275
Dr. Varinder Singh

22. Ambedkar's Ideology on Education: It's Pertinence in Modern India... 288
Balwinder Kaur and Sajandeep Kinra

23. Labour Welfare Rights in India: Radical Initiatives of Dr. B.R. Ambedkar 296
Prof. (Dr.) Arti Puri

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Chapter 11

INTERFAITH PERSPECTIVES AND CONSTITUTIONAL VISION OF BABA SAHEB DR. BHIM RAO AMBEDKAR ON CREATION OF EGALITARIAN ORDER

PROF. (DR.) TARUN ARORA*

On 26th January 1950, we are going to enter into a life of contradictions. In politics, we'll have equality and in social and economic life we'll have inequality. In politics we'll be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we'll, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we'll do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built up[1].

1. PREFATORY STATEMENT

Millennial Indian will not find it much difficult to examine the relevance of these words in contemporary scenario. These words were the part of a speech given by Dr. Bhim Rao Ambedkar. Despite 68 years of the commencement of the Constitution of India, the magnum opus of craftsmanship stipulating the philosophy of life of "we the people of India", the ground realities depict the distance in attaining the goals of establishing an egalitarian social order on India soil. Social justice has been incorporated as a signature tune in Indian Constitution[2]. Article 38 of the Constitution imposes an obligation on the State to strive for ensuring social justice[3]. It is important to point out here that there is a long history and well-drafted intentions of the framers of the Constitution behind

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1. Constituent Assembly Debates, Vol. II, 184-187.
2. *Punjab National Bank v. Ghulam Dastagir* AIR 1978 SC 481; *Gujarat Steel Tubes Ltd.* v. *Gujarat Steel Tubes Mazdoor Sabha* I Lab. L. J. 137; *Basti Sugar Mills Co. Ltd.* v. *State of U.P. & Anr.* AIR 1979 SC 262; *Col. A.S. Iyer and Ors. Etc.* v. *V. Balasubramanyam & Ors.* AIR 1980 SC 452;*People Union for Civil Liberties* v. *Union of India* AIR 1982 SC 1478, *Lingappa Pochana Appelwar and Ors.* v. *State of Maharashtra and Another* AIR 1985 SC 389; *B. Rajagopal* v. *Jomy Xavier* W.A. No. 215 & 250 of 2009 decided on March 3, 2010.
3. *Article 38: State to secure a social order for the promotion of the welfare of the people*

   The state shall strive to promote the welfare of the people by securing and protecting as effective as it may a social order in which justice- social, economic and political- shall inform all the institutions of the national life.

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the use of expression ……*strive.* Attempts have been made for ensuring social justice not only through the Constitution and legislative measures in post-independence era but also through various faiths and ideologies in the pre-independence India. The tenets of Islam, Sikhism and other faiths certainly promote universal welfare and brotherhood. Therefore, social justice is inherited in India culture. Basically, India is a land of diversity with variety of languages and multiple faiths[4]. Each faith has its own philosophy to promote the welfare of not only the individuals but also of the society. Despite such a rich cultural and religious legacy of millennial generation, social justice is a distant dream.

2. AIMS AND OBJECTIVES OF STUDY

In view of foregoing discussion, this chapter attempts to project fresh insights to the concept of social justice with interfaith perspectives. It intends to serve the present generation with literature to understand the richness of the country's history, culture, faith and sustenance thereof through the Constitution of India. The purpose of elaborating the concept of social justice through the prism of religious faith is based on the assumption that culture is an alive and vibrant phenomenon that accompanies man from womb to tomb. Therefore, this chapter is an outcome of an innate desire of the author to sensitize the present generation about the constitutional philosophy of social justice with the help of religious faiths. Social justice is nothing new that has been imposed by the State; rather it is a part and parcel of Indian history. Social Justice is blended with vibrant socio-cultural heritage of India. It is a renewed constitutional commitment and vision – an outcome of the vigorous efforts of Dr. Ambedkar in building an egalitarian society.

3. SIGNIFICANCE OF THE STUDY

The concept of governance can be studied through an interdisciplinary outlook covering morality; ethics, law, policy, religion, etc., . Religion entails the way of life and emancipation from salvation of desires. Prior to the existence of the State, religion was the supreme law to regulate activities of an individual. With the formation of modern State, the dictums regulating individual's life were transformed into the obligatory norms backed by sanctions, in other words, physical force of the State. Relying on the theory of Fredrick Carl Von Savigny, renowned jurist from a historical school, a custom, usage or ritual is superior to legislation. Usually, the customs represent the culture and common consciousness of the people. They are very effective in regulating the conduct of individuals being based on the common consciousness (*Volksgeist).* Legislation being

4. *S.R. Bommai* v. *Union of India,* (1994) 3 SCC 1.

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an outcome of an agency, though consisting of representatives of community, is usually considered *imposed* which makes an individual uncomfortable.

Besides, the author derived inspiration from Max Muller's description of India. He described India as the richest country endowed with all the wealth, power and beauty bestowed by nature. The significance of this work lies in connecting the dots in the less explored areas of *inter-relationships* and *similarities* among various faiths in the constitutional concept of social justice. The importance of the chapter is underscored in elaboration of the age-old intellectual capital of India in resolving the paradoxes germinated out of denial of social justice. The forthcoming discussion has been confined to the constitutional philosophy of social justice through the prism of Sikhism and Islam and creation of an egalitarian social order. Accordingly, the chapter underscores the rich cultural and religious diversity aiming the rarefied pleasure *(Ananda)* by overcoming existential problems in society. The tenets of Sikhism and Islam highlight the importance of social justice not only for social peace and order but also for spiritual bliss have been elaborated. Attention has also been paid to elaborate the constitutional perspectives on Social Justice followed by recapitulating the conclusive dictums of social justice aimed towards realization of fundamental duty *to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities*[5].

4. PERSPECTIVES ON SOCIAL JUSTICE

Social justice has been defined by various jurists, philosophers, sociologists, reformers and social thinkers from time to time. The perspectives on social justice can be discussed under following heads.

4.1 Ancient Perspectives on Social Justice

Socrates meant justice as the interest of the weaker, the governed, and not of the stronger[6]. Plato defined it as a virtue of the soul. It is a part of human virtue and the bond which joins the men in a State together. He defined "justice" in context of a society consisting of different men and their occupation such as farming, defence, administration depending upon one another for the impulse of their needs. He explained that social justice consists the full discharge of one's duty and thereby justice serves as a bond to hold the society together as a harmonious union of individuals[7]. Pythagoreans viewed, "every citizen should have his special place assigned to him in a just social

5. Article 51A(e), The Constitution of India, 1950.
6. M.B. Foster, *Master of Political Thought* (Calcutta: Oxford University Press, 1975) 45.
7. Ernest Barker, *Greek Political Theory- Plato and His Predecessor* (New York: Methuen and Co. Ltd., 1963) 153.

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order"[8]. Aristotle emphasized on distributive justice providing for proportionate allocation of office according to the worth of the individual. Distributive justice was the most powerful instrument for the prevention of revolution which helped in strengthening the bond that keeps the society integrated on the whole. He favoured the realization of virtuous living and good life possible through the institutions of the State[9]. Cicero defined "justice as an intrinsic good"[10].

4.2 Legal Philosophy

Law has hitherto been visualized as a gadget for creation of an egalitarian social order geared towards development of an individual in harmony with the society. The jurists and philosophers viewed law as an embodiment of spatiotemporal norms of a civilization or society. Social contract theory uncovers two units of society which are considered subject to the implementation of laws: First, an individual and second, a group of individuals. Accordingly, a society devises two kinds of norms to exercise control over (a) internal or human nature (b) external or physical nature of humans in group. Likewise, a Constitution symbolizes the ideals to be imbibed in living as an individual and as a social being. The Constitution of India is such a holy creation that covers both aspects of life.

The preamble to the Constitution of India sets out the "Justice - Social, Economic and Political" as the first promise made by the people of India to themselves. The use of word "social" as a suffix to the word "justice" owes its existence to the statesmanship and erudite vision of Dr. B.R. Ambedkar. He has been recognized as a great architect of constitutional structure of democracy. Emphasizing more on the idea of social justice, it was visualized by Dr. Ambedkar that the freedom would certainly throw challenges to the governance wherein the political equality may turn hostile to its aim of strengthening the roots of democracy on Indian soil in case social and economic inequalities do not cease to exist. Dr. Ambedkar cautioned that the social and economic life, due to the deep-rooted social and economic structure in India, would continue to deny the principle of one man-one value which would ultimately put the political democracy also in peril[11].

Against this backdrop, the author focuses upon the paradoxes being faced by India posing more serious challenges than ever before and a grave threat to the governance. Looking at the brighter side of India in new millennium, one can certainly be proud of its recent success at first attempt in operational mission to Mars, but at the same time

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8. *Ibid*.
9. David Johnston, *A Brief History of Justice* (London: John Wiley and Sons Ltd., 2011) 63-64.
10. C. Lawrence Wanlass, *Gettell's History of Political Thought* (London: George Allen and Unwin Ltd., 1961) 68.
11. Vasant Moon, *Dr. Babasahed Ambedkar- Writings and Speeches*, Vol.13 (New Delhi: Dr. Ambedkar Foundation, Ministry of Social Justice & Empowerment, Government of India, 2014) 88.

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cannot remain oblivious to the vulnerabilities of violation of one's right to live with dignity and in denial of social justice for many.

Life has undoubtedly become full of contradictions as visualized by Dr. Ambedkar[12]. Taking cue from the advisory issued by Dr. Ambedkar, the forthcoming discussion underlines and revisits the concept of social justice acknowledging the contribution of various faiths with special emphasis on Sikhism and Islam through their tenets.

5. INTERFAITH PERSPECTIVES ON SOCIAL JUSTICE

The bond of fraternity can certainly be strengthened with the existential attitude towards fellow human beings as per the teachings of Sikhism. It emerged as a social rejuvenation for the achievement of the highest state of spirituality and emancipation of humanity (*Sarbat da Bhala)* from suffering and injustice[13]. Sikh Gurus made untiring efforts through their sermons and teachings to present man as a perfect emancipator of humanity and guarantor of social and political justice. Similarly, the *Qur'an* seeks to solve the economic problem more on the basis of its moral teaching than by legislation. The whole *surah al-Ma'un* spells out the dictums of social justice[14]. Likewise, Abu Saeed Khudhri enlightens, to quote, "Anyone who possesses the goods more than his needs, should give surplus goods to the weak (and poor); and whosoever possesses food more than his needs should give the surplus food to the needy and the destitute".

5.1 Quran and its Teachings – Do's and Don'ts

The essence of these Surahs is to repose the faith in supreme power of Allah who sustains life on the universe, by praising in first Surah; followed by his kindness and grace; the administrator of justice and praying to show us the right path, path of the people whom the supreme power blessed with its grace not on whom it shown its anguish.

Surah 2, says, it is book of Allah, no doubt, the followers are guided by it. Further Surah 2.168, addresses People and guide: Only eat the things of your earning – hard work (Rizek-e-Halal). Don't follow the Satan. Be thankful to the Allah for giving you the capacity to earn with your labour. Sura ur Rehman 55: Sun, Moon, Stars tree pay their obeisance to the eternal. A great importance has been given in holy Quran to the instrument of Balance (Tarazu) so that one can weigh reasonably without any deviation. Further, Sura Ul Mut-fifeen (83), dictates that deviation from path of fairness is destructive. Surat Al Hadid (57): Ensure honesty, spend as per your entitlements only.

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12. *Supra* note 1.
13. Nirbhai Singh, *The Philosophical Perspective on Sikh View of Martyrdom* (Amritsar: Singh Brothers, 2007) 51.
14. Ahmad Hasan, "Social Justice in Islam", *Islamic Studies,* Vol. 10. No. 3 (September, 1971) 209-210.

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Dun spend the money or wealth of which you are not entitled. The messengers have been sent on the earth with a holy book and balance so that justice may be established.

Surat 66 (8) Sura aat Tahreem, O people with honesty, feel sorry before the Allah, may be probably, Allah may forgive you.

6. ISLAMIC PERSPECTIVES ON SOCIAL JUSTICE

Islamic concept of social justice emerged as a reaction against mercantile aristocracy promoting the control upon all the means of production. *Yathrib* and *alTa'if* depict the instances of unequal distribution of land and literature available on pre-Islamic Institution of *hilf-al-fudul* uncovers realities prevailing at that time as this institution was created to redress the growing injustice caused to the downtrodden, small and poor businessmen, and the destitute. In *Qur'an*, to quote: "Leave me alone with him whom I created, and gave him and yet he desires that I should give more"[15]. Repeated instances of morality and social justice in *Qur'an* in the form of "feeding the poor" have been spelt out by Ahmad Hasan in his work which can be reproduced as under:

1. Hast thou noticed him who counts false the religion;
2. That is the one who repulses the orphan;
3. And does not urge the feeding of the poor;
4. Woe to those who pray;
5. Who of their prayer are careless;
6. Who make a show;
7. And without Succour[16].

Qur'an condemns maltreatment of the poor and love of wealth[17]. It clearly prohibits hoarding of wealth and condemns those who do not spend it on the poor[18]. In his commentary of this verse cited above, Abu Dharr cautioned about the constant danger from the indigents to the rich in case of failure in compliance to above. Therefore, he suggests to "help the poor". Besides, the institution of *Zakat* does take into account to the spending of rich on the poor and condemning the hoarding of wealth to eliminate exploitation and social injustice from the Muslim society. *Qur'an* promotes the establishment of such a society which guarantees the happiness and prosperity of its members. It opposes

15. *Surah al-Takathur,* 74:11-15.
16. *Surah al- Ma'un,* (107: 1-7).
17. (89: 15-21).
18. (9:34-35).

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accumulation of wealth in few hands. Therefore, it asks Muslims to give share in the wealth of the country proportionately to everyone in accordance with their capacity and work, and particularly to their needs. Taking account of practical hurdles in introducing complete equality, Islam dictates equitable distribution of wealth in its Islamic egalitarianism[19]. It allows pubic ownership of the means of production in case exploitation is probable. The Prophet issues an injunction: "People have three things in common: water, grass and fire, and salt"[20]. This principle can be extended and applied to other means of production in accordance with changing conditions. Abu Saeed Khudhri's opinion on equitable distribution has already been shared earlier[21]. In *Kitab-Ul-Amwal*, Caliph Umar observes that each and every Muslim has a right in the property of *Bait-Ul-Mal* whether he exercises it or not. Endorsing the same approach, Abu Daud pointed out the responsibility of the government that the government is guardian of anyone who has no guardian. *Al Qur'an* reveals that believe in Allah and his messenger and spend of what, whereof he hath made you trustees[22]. Besides, there are many verses in the *Qu'ran* campaigning for the distribution of resources among the weaker, helpless, destitute, etc.

7. SIKHISM ON SOCIAL JUSTICE

The great ideologies do not emerge in metaphysical world. The roots of such ideologies cannot afford to alienate from the socio-cultural milieus. The roots of Sikhism were not isolated from the contemporary social realities. Sikhism came into being for realization of the divinely commissioned design of the *Akalpurakh* for the upliftment of the subaltern.

To promote equality and common brotherhood among individuals, Sikhism installed *Kirtan, Langar, Pangat, Sangat, Seva, etc.* Sikhism represented a radical individualism as well as socialism. For personal resolution, there is no clergy or agent in between. Sikhism supports social progress, and it is the religion of the workers, peasant, and tillers of the land. Guru Nanak Dev's humanitarianism embraces social and economic contexts as well by going beyond the boundaries of spirituality and religion. He opposed not only exploitation of nature, religious, social or economic, but also promoted unity through the natural principle of equality. To quote,

> *Ek maati ek tey karee, ek jyoti sabhi mahi!*
> *Es se banyu banau, tanhi bharmahu ur mahi naahi!*
> *Khaalak ek khalak banai, bhalaju bura neech uchtai!!*[23]

19. (11:6) read with (59:7).
20. Ahmad B. Hanbal, *Musnad,* Vol. V. (Cairo) 364.
21. *Supra* note 2.
22. *Qur'an* (57: 7).
23. *Naam Prakash* 41/64-71.

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Guru Nanak Dev's anecdote of revealing blood through the food offered by riches indicated denial of inequalities by his spiritual ideology. He raised his voice against economic exploitation and emphatically expressed his concern against economic disparity. Guru Nanak Dev believed that it is not possible to maintain social equality along with economic disparity. Therefore, he preached that if a there is a strain of blood on the cloth or attire, however, small – the whole cloth becomes unchaste. What would be the fate of the man who squeezes blood of another. To quote:

Jey rattu lage kapde, jaama hoyie plieto
Jau rattu pewahi, maansa tin kau nirmal cheetau!![24]

Furthermore, Sikh Gurus prohibited deprivation of others from their dues and entitlement. Guru Nanak Dev strongly condemned it by equalizing to eat the meat of cow for Hindus and pig for Muslims. To quote:

Haqu paraiya Nanaka, ussu suar ussu gai!![25]

Therefore, Sikhism promotes "eat after sharing", "community kitchen" and "selfless service of humanity". In fact, Sikhism emerged as a reaction against suppressing of human conscience and freedom.

The active resistance and militant trend, spearheaded by Sikh Gurus, culminated into creation of *Khalsa*. The creation of *Khalsa* is based on the principle of equality of the human beings. It was created by Guru Gobind Singh rising above the sectarian and parochial outlook. He acted as the guarantor of justice, destroyer of evils of caste and tyranny of ruler, and promoter of righteousness. The sect founded by him presented a follower *Khalsa* as an individual alone and the as a part of the social order as well. According to Guru Gobind Singh, the *Khalsa* is not a creation of history; it is a natural creation of the divine for realization of the eternal freedom of the self. However, this concept of freedom in Sikhism is different from the Judaic Covenant and the social contract theories of Hobbes, Locke and Rousseau. Judaic tradition reveals a formal agreement or contract between the Prophet and the Jews. The Western thinkers Hobbes, Locke and Rousseau were secular. Unlikely, Sikhism came into being without any place for prophet and linking an individual with eternal emancipation coupled with martial spirit. The cause of introducing martial spirit in Sikhism is to allow the use of force for the welfare of humanity (*Sarbat da Bhala*). Thus, Sikhism can be seen spiritualizing the war and the use of war weapons. However, it may kindly be noted that the

24. *Var Maaj* 1-6 at 140.
25. *Ibid.*

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philosophy was introduced at the time of foreign rulers or invaders, not democratic setup. Permission of war under Sikhism never meant war against the democratic setup. In contrast to it, Sikhism promotes democracy based on the principle of equality, liberty and fraternity. It is against the treatment of individual as a silk worm shut in the cocoon. To deny ancient theory of divine rights of the king, Sikhism epitomizes a rebellion of conscience against injustice and tyranny. Sikhism viewed caste system as anti-national and created egalitarian order anchored on the principle of equality and humanitarian values. To put in practice, the sacrament of *Khanda* – baptism – twofold process of spiritual regeneration was introduced. It injects the spirit of discharging moral, social and other responsibilities in a *Khalsa.* The creation of *Khalsa* itself owes its existence to the principle of universal equality as the *Panj Piaras,* to baptized Guru Gobind Singh. In this way, Sikhism projected *Khalsa*, a concrete unit in the society, as an emancipator of humanity and guarantor of social and political justice. It would not be out of place to mention here that the *Panj Piaras* were the people who were considered as belonging to lower castes[26] and the people of upper caste were used to hesitate sharing the space with them. The creation of *Khalsa* abolished the inequality forever and Sikh Sangat became invincible. To quote,

> *Eke hi sarup sabhe, eke hi banaav hai*
> *Maanas ki jaati sabbey, eke hi pehchann bau*[27].

Attacking upon the caste system and untouchability, Guru Gobind Singh shared a bowl among all *Panj Piaras* for blessing them with nectar and also drunk nectar from the same bowl after *Panj Piaras.* It was further followed by serving bites of meal in the mouth of *Panj Piaras* to evict from the evil of caste framework. It idealized interpersonal relationship with man and man, man and group, and group and group and sharing values with each other in society. For social welfare, Sikhism promotes determination to secure victory in all actions (*Nische kar apnai jit karun)* and welfare of universe (*Sarbat da Bhala).* The philosophy of Sikhism does not promote fight against the person but against the evil. It can also be illustrated through an anecdote. When a Khalsa lodged a complaint against Bhai Ghanaiya ji for serving water to the wounded soldiers of the enemies, the Guru asked Bhai Ghanaiya about his behaviour. He replied, "I am not serving water to enemy, I am serving water to my thirsty Gobind". Thus, Sikhism carries with it spirit of selfless service (Nishkam Sewa). It laid down the collective responsibility and individual interest would yield to the collective will.

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26. Daya Ram from Lahore, Dharam Das from Hastinapur, Mohkam Chand from Dwarka, Sahab Chand from Bidar and Himmat from Puri.
27. *Akal Ustat,* 85-86.

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8. CONSTITUTIONAL PERSPECTIVES ON "SOCIAL JUSTICE"

The constitutional perspective on social justice can be understood with the help of various Articles in Parts III, IV, IV-A and philosophy of Dr. B.R. Ambedkar underlying these parts[28]. Dr. Ambedkar's idea of justice was inclined towards welfare of individuals based primarily on the Aristotelian concept of distributive justice promoting equality[29]. Experiencing the inequalities in socio-economic domain of life, Dr. Ambedkar introduced a practical idea of equality among equals with the view to bring unequal to equal level and ensure the affirmative action for the unequal[30].

Rejecting the Varna system, Dr. Ambedkar advocated for the idea that the fruit of fraternity and brotherhood can be tasted only if the seeds of liberty are charged with the manure of equality. It would not be out of place to refer here that the teachings of Sikhism and Islam also promoted the idea of brotherhood through liberty and equality. As only the equality of liberty can preserve harmony among the bearers. Regarding the meaning of term "justice", Dr. Ambedkar based his theory on Buddhism. He observed that principle of justice is what can be described as the foundation of a moral order. The philosophy of justice cannot be isolated from the fundamental of substantial equality, in other words, "equitable" equality. He considered Buddha, Kabir and Mahatma Phule as his Gurus and developed his theory of justice from their teachings. He made it clear that the words, liberty, equality, fraternity have not been borrowed from the French Revolution but from the teaching of his master, the Buddha.

The approach of Dr. Ambedkar was further endorsed by the Supreme Court in *A.B.S.K. Sangh (Rly.) v. Union of India*[31] where it was observed by the Supreme Court that political democracy cannot exist in India unless there is social democracy. The democracy does not mean that elections are conducted and government is formed with elected representatives. The real democracy is viewed from the functioning of social, political and judicial institutions in nation. The Supreme Court reminded from time to time that Part IV of the Constitution aims at establishing an egalitarian society which will ensure social and economic development based on concept of social and economic justice. There shall be no concentration of wealth. Equal opportunities shall be available to all for development[32]. Observing governance and polity as oppressive

28. Articles 14-32, 36-51 and 51A, The Constitution of India, 1950.
29. Articles 14, 36, 39, The Constitution of India, 1950.
30. *Indira Sawhney* v. *Union of India,* AIR 2000 SC 498.
31. AIR 1981 SC 298.
32. *State of Bihar* v. *Kameshwar Prasad,* 27 May 1952; *Shankari Prasad* v. *Union of India and State of Bihar,* SCR (1952) 89; *Sajjan Singh* v. *State of Rajasthan,* (1965) 1 SCR 933; *Golak Nath and Ors.* v. *State of Punjab and Another,* (1967) 2 SCR 76; *Keshavanad Bharti* v. *State of Kerala,* AIR 1973 SC 1461; *Bhim Singh* v. *Union of India,* AIR 1985 SC 1650; *I.R. Coleho* v. *State of Tamil Nadu,* January 11, 2007.

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whether intentional or unintentional where the people get marginalized despite the country having abundant natural resources, the judiciary recognized right to food, right to shelter, right to health[33], right to education[34], right to human dignity[35], development of personality[36], social protection[37], and right to rest and leisure[38] as part of right to life guaranteed under Article 21 of the Constitution. It was acknowledged by the Supreme Court that unless the educational and economic interests of the weaker sections of the people are promoted quickly and liberally, the ideal of establishing social and economic equality will not be attained[39]. Therefore, the special provisions made for combatting the educational and social backwardness of society were held as based on rational approach[40].

9. CONCLUSION

The upshot of aforesaid discussion is that the concept of social justice comprises liberty, equality and fraternity making life dignified. Absence of inequality in context of liberty, access to natural and material resources of community, hatred and discrimination on any ground is what we can cover in social justice. In context of first hypothesis, it can be submitted that it is proved that social justice is a concept falling within the purview of jurisprudence and other disciplines of life as well. The study revealed the contribution of all the three domains in the area of social justice, Sikhism, Islam and Constitutionalism, depicting vision of Ambedkar for establishing an egalitarian society. The result of second hypothesis is also affirmative and clearly depicting that though there are spatiotemporal differences in method of expression and presenting the solution to the socio-economic inequalities, it would not be wrong to conclude that these faiths, Sikhism, Islam and Constitutional Philosophy, are geared primarily towards one fundamental objective an egalitarian society. Such a society has been visualized as free from man-made distinctions wherein the individual enjoys adequate minimum standards of civilized life wherein everyone gets opportunity to self-enlightenment, self-expression and self-contentment. To sum up, the common cause of these faiths is

33. *Francis Coralie Mullin* v. *Union Territory,* AIR 1981 SC 746.
34. *Mohini Jain* v. *State of Karnataka and Ors.,* AIR 1952 SC 1858; *Unni Krishnan* v. *State of A.P.,* AIR 1993 SC 2173.
35. *People Union for Democratic Rights* v. *Union of India,* AIR 1982 SC 1473.
36. *University of Delhi* v. *Ramnath,* (1964) 2 SCR 703.
37. *M/s Crown Aluminum Works* v. *their Workmen,* AIR 1958 SC 30; *D.S. Nakara* v. *Union of India,* (1983) 1 SCC 305; *Management, Chitavalash Jute Mills* v. *Its Worker,* (1968) 2 SCJ 655; *State of Jharkhand and Ors.* v. *J.K. Srivastva and Another,* 2004 (2) BLJR 1014.
38. *J.K. Cotton Spinning and Weaving Mills* v. *Labour Appellate Tribunal,* AIR 1964 SC 737.
39. *M.R. Balaji* v. *State of Mysore,* AIR 1963 SC 649; *Akhil Bharatiya Soshit Karmachari Sangh* v. *Union of India,* (1981) 1 SCC 246.
40. *State of Kerala* v. *N.M. Thomas,* AIR 1976 SC 490; *Indira Sawhney* v. *Union of India,* AIR 2000 SC 498; *Ashok Kumar Thakur* v. *Union of India,* AIR 2000 SC 498.

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to eradicate the social evils and economic injustice, and the creation of a society based on egalitarianism.

Finally, it can be said that the task lying ahead of us is to understand the depth of rich cultural, inter-faith and constitutional perspectives is to recall the words of wisdom of Arnold Toynbee, a British Historian, to quote:

> At this supreme dangerous moment of history, the only way to salvation for mankind is the Indian way[41].

Above observation was further endorsed by Sylvia Levi, to quote:

> She (India) has left indelible imprints on one-fourth of the human race in the course of a long succession of centuries. She has the right to reclaim... her place amongst the great nations summarizing and symbolizing the spirit of humanity. From Persia to the Chinese sea, from the icy regions of Siberia to Islands of Java and Borneo, India has propagated her beliefs, her tales, and her civilization![42]

41. "Great Thinkers on Sri Ramakrishna", retrieved from <https://www.belurmath.org> visited on 03.11.2018 at 11:40 a.m.
42. Jawaharlal Nehru, *The Discovery of India* (Calcutta: Penguin Random House Pvt. Ltd., 1946) 210.