This research thesis is a humble attempt to study critically and analytically Guru Nanak's concept of Creation. The whole study is based on the work of Guru Nanak which has been compiled in The Adi Granth, the Holy Scripture of the Sikhs. Guru Nanak is not only the founder of Sikhism but also a subtle thinker, social reformer, ethical teacher, and a great philosopher. He is, indeed, endowed with discerning insight, sublime vision and all-round profound knowledge.

Since the time immemorial man has been curious enough to know what is around him. In what the world is rooted? What is the Ultimate Reality behind the whole flux of this Universe? This has been the basic and primary problem before the man of every Age. This problem, however, involves the origin and the development of the world of time and space, the notion of perceptible and imperceptible matter, the process of creation of substance, the evolution of organic and inorganic world and ultimately the evolution of the whole spatio-temporal Universe. Thus it is needless to say that the topic is international and universal. Every human being, in every corner of the world, of every Age is immensely interested in the problem. Even today philosophers and
scientists are more keenly interested than ever before to know the Nature and the constitution of the whole Universe.

Guru Nanak being a deep thinker was engaged in the pursuit of true knowledge and gave his own observations in regard to this subtle and complex problem. His inferences and conclusions, however, are not found in a coherent and systematic sequence in his text. Obviously a good amount of effort is required to systematize the whole relevant material and to interpret it in the light of scientific researches. I have sincerely endeavoured to accomplish this task. Every effort has been made, however, to preserve the integrity and sanctity of the original thought of Guru Nanak.

Before this present attempt a good number of scholars from East and West tried their best to study the fundamental philosophy of Sikh Gurus in general and Guru Nanak in particular. Their works are appreciable. The scholars like Dr. E. Trumpp, M.A. Macauliffe, Dr. Bhai Jodh Singh, Dr. Surindar Singh Kohli, Dr. Sher Singh, Dr. Taran Singh, Dr. Jai Ram Mishra, Dr. G.S. Dardi, Dr. Gobind Singh Mansukhni, Dr. Kala Singh Bedi, Dr. Prem Parkash Singh, Dr. Rattan Singh Jaggi, Dr. Dalip Singh Deep, Dr. Manmohan Singh and some others have made a deep study of Sikh Philosophy. But the fact remains
that most of them concentrated on the study of The *Adi Granth* as a whole or on the works of One of the *Sikh Gurus*. Obviously an ample scope is still left to carry on further researches on some specific topics like the present one.

The present research work has been divided into three parts and fifteen chapters. In the first chapter of the first part various Indian Theories of Creation have been discussed as a background. In this chapter *Vedas, Upanisads, Puranas, Jainism, Buddhism, Sankhya system, Vaisheshika system and Advaita-Vedanta system* have been included. In the second and third chapters the concepts of creation in the world religions such as *Zoroastrianism, Judaism, Christianity, Islam, Taoism, Confucianism, and Shinto* have been dealt with. It has been done with this view that Guru Nanak, during his long travels went to the various religious and cultural centres in order to study their fundamental concepts and to propagate his own.

Dr. S.S. Kohli has very rightly pointed out on the basis of his personal visits to some important places that Guru Nanak not only travelled throughout India, but he also went to Saudi Arabia, Iraq, Syria, Palestine, Egypt, Turkey, Iran and Afghanistan in the
Middle East\textsuperscript{1} and he entered into the interior of China via Tibet.\textsuperscript{2} Thus it became inevitable to include all these Theories of World religions in our present study as a background.

In the second part of the thesis the concepts of Shunya and Hukam (Divine Will) as propounded by Guru Nanak have been discussed. In the subsequent chapters of the same part the main theories of creation, namely, Parinama-Vada, Arambh-Vada, and Vivarta-Vada have been compared and contrasted with that of Guru Nanak’s concept.

No doubt the approach to the subject is philosophical and metaphysical but in the third part of the thesis generally and in the last chapter particularly I have made a comparison between the researches of modern scientists and observations of Guru Nanak. I have done this with the view that the cosmological conclusions of Guru Nanak made 500 years back will be fully appreciated if they are found in tune with the available evidence of scientific researches made with highly sensitive and accurate instruments. During my study I found a

\textsuperscript{1}Philosophy of Guru Nanak, Chandigarh, Publication Bureau, Panjab University, 1969, p. 104.

\textsuperscript{2}Ibid., p. 120.
considerable harmony between the two different branches of knowledge.

The outcome of the whole study may be summed up in the following few lines:

1. Guru Nanak has been studied as a great scholar and original thinker.

2. Guru Nanak's concept of Creation has been examined critically and concluded in a systematic sequenc;

3. The difference between science and philosophy (rather religious philosophy) has been minimised. The gulf between the two branches of knowledge has been overbridged.

4. This study provides a good deal of guidance to those scientists who have been working on this branch of knowledge.