

## Abstract

The thesis elaborates the philosophical system of Mulla Sadra Shirazi with the aim to present synthetic character (bridging Kalam, Peripathetic school of Ibn Sina and Sufism) of late Islamic philosophical discourse where existential approaching the reality plays a crucial role in solving the quests of unity and plurality in the macro- and microcosmos. I argue that Mulla Sadra is not only reversing the *primacy of essence* - a dominant discourse in philosophy of his time - into a existentially perceived changing reality, but also re-defining the terms as movement, causality and teleology in particular, and metaphysics and philosophy in general. Against the static structure of essences Sadra juxtaposes a dynamic flow of existence. Every being is determined by sharing the same existence. What is causing the plurality in this world is a changing degree of this identic existence in particular beings. The existence is being modulated in time towards its higher intensities, and in the end unites with the Pure existence, ergo God. We witness the *modulation of Being* as an evolutionary process where every new moment is followed by continual self-evolving rather than replacing a potential state by actual. Hence, the movement becomes a continuity of a single unity. Sadra proves his concept on a consciousness of the soul. The evolving process of existential realization develops in soul through an act of knowledge. The presential knowledge is a way how we can cognize and understand the continuity of existence and elucidate the relation between unity and plurality as an continual evolution towards always increasing plurality and otherness in the world and in a man that culminates in uniting with the Simple existence of God.