

"Khayyami Philosophy" Released: Book 4 of the 12-Book "Omar Khayyam's Secret" Series

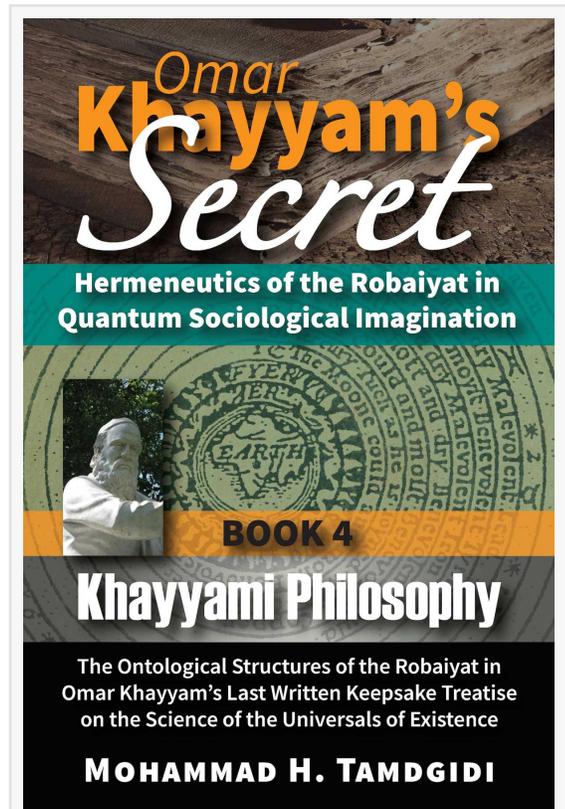
In this 4th book of his 12-book series, Tamdgidi offers a hermeneutic study of Khayyam's last keepsake philosophical treatise on the universals of existence.

GREATER BOSTON, MASSACHUSETTS, UNITED STATES, October 12, 2021 /EINPresswire.com/ -- The [fourth book](#) of the [12-Book series](#), "Omar Khayyam's Secret," was published by OKCIR Press, of the Omar Khayyam Center for Integrative Research, on Oct. 1, 2021. In the book, sociologist and Khayyami scholar Mohammad H. Tamdgidi, Ph.D., offers a hermeneutic analysis of Khayyam's last keepsake philosophical treatise on the universals of existence.

"Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination," authored by Mohammad H. Tamdgidi, is a 12-book series of which the newly released book is the 4th volume, subtitled "Khayyami Philosophy: The Ontological Structures of the Robaiyat in Omar Khayyam's Last Written Keepsake Treatise on the Science of the Universals of Existence." Each book, independently readable, can be best understood as a part of the whole series.

Having confirmed in the prior three books of the series the true dates of birth and passing of Omar Khayyam (AD 1021-1123), his pen name origins, and his authorship of a robaiyat collection, Tamdgidi explores in this fourth book the origins, nature, and purpose of such a collection by applying the series' quantum sociological imagination method to hermeneutically explore the ontological structures of the Robaiyat in Khayyam's last written treatise.

Khayyam's treatise, found in the early 20th century and still largely ignored or misread, radically challenges the mythical narratives built over the centuries about him as one who thought



Front Cover — Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination: Book 4: Khayyami Philosophy: The Ontological Structures of the Robaiyat in Omar Khayyam's Last Written Keepsake Treatise on the Science of the Universal

existence is unknowable, having died not solving its riddles. Strangely, his treatise instead offers a logically coherent and brilliant worldview of someone who has found his answers as far as human existence is concerned. Khayyam even goes so far as confidently saying he hopes his peers would agree that his brief treatise is more useful than volumes.

Offering the Persian text and his new English translation of the treatise, Tamdgidi undertakes in this book a detailed clause-based hermeneutic study of the treatise. He also explores

its broader intellectual and historical contexts by examining its relation to the book “Savior from Error” by Khayyam’s junior (by more than three decades) contemporary foe, Muhammad Ghazali, while questioning the long-held belief that the treatise was requested by and addressed to Fakhr ol-Molk, a son of the famous vizier Nezam ol-Molk.

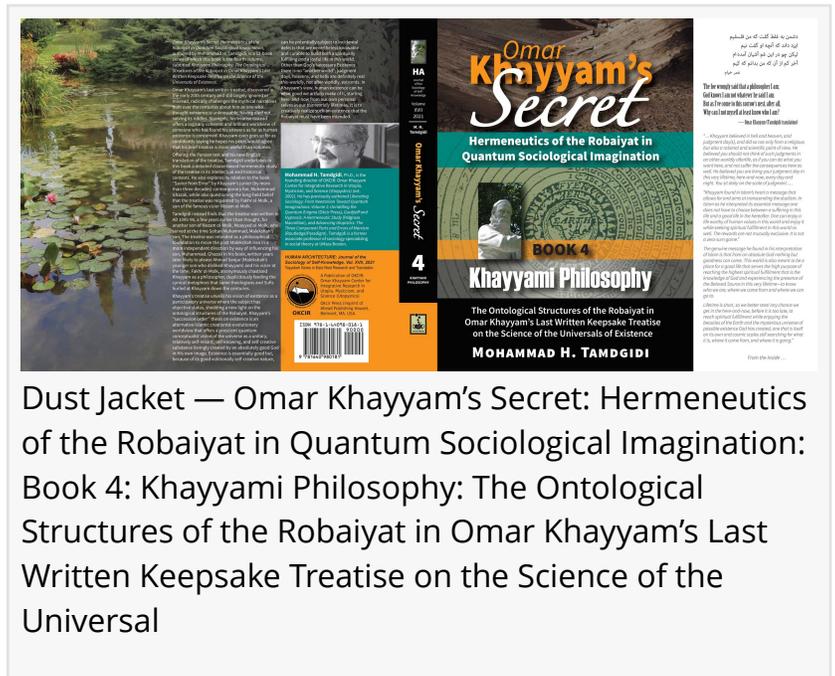
“

Omar Khayyam's treatise, found in early 20th century, offers a logically coherent and brilliant worldview regarding human existence—a treatise he hoped his peers would find more useful than volumes.”

*Mohammad H. Tamdgidi,
Ph.D., Sociologist and Author*

theologians and Sufis hurled at Khayyam down the centuries.

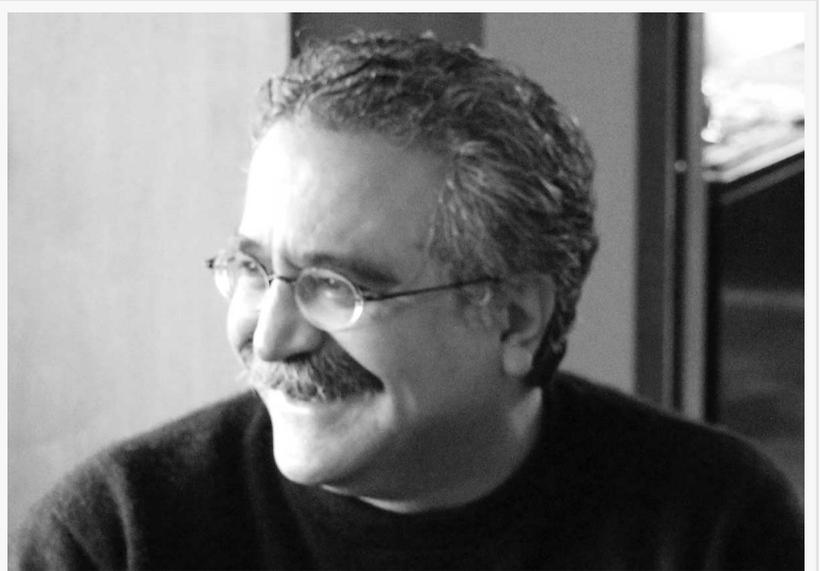
Khayyam’s treatise unveils his vision of existence as a participatory universe where the subject has objective status, shedding a new light on the ontological structures of the Robaiyat. His “succession order” thesis of existence is an alternative Islamic creationist-evolutionary worldview that offers a prescient quantum conceptualist vision of the universe as a unitary, relatively self-reliant, self-knowing, and self-creative, substance lovingly created by an absolutely good God in His own image. Existence is essentially good but, due to its good volitionally self-creative nature, can be potentially subject to incidental defects that are nevertheless knowable and curable to build both a spiritually fulfilling and a joyful life in this world. Other than God’s Necessary



Dust Jacket — Omar Khayyam’s Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination: Book 4: Khayyami Philosophy: The Ontological Structures of the Robaiyat in Omar Khayyam’s Last Written Keepsake Treatise on the Science of the Universal

Tamdgidi finds instead that the treatise was written in AD 1095-96, a few years earlier than thought, for another son of Nezam ol-Molk, Moayed ol-Molk, who served at the time Soltan Muhammad, Malekshah’s son. The treatise was intended as a philosophical foundation to move the post-Malekshah Iran in a more independent direction by way of influencing his son, Muhammad. Ghazali in his book, likely written to please Ahmad Sanjar (Malekshah’s younger son who disliked Khayyam) and his vizier at the time, Fakhr ol-Molk, anonymously chastised Khayyam as a philosopher, duplicitously feeding the cynical metaphors that some

Existence there is no “another world”; judgment days, heavens, and hells are definitely real this-worldly, not after-worldly, existents. In Khayyam’s view, human existence can be what good we artfully make of it, starting here-and-now from our own personal selves in our this-worldly lifetimes. It is to creatively realize such an existence that the Robaiyat must have been intended.



Mohammad H. Tamdgidi, Ph.D.

The 12-book series “Omar Khayyam’s Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination” is published in celebration of Omar Khayyam’s true birth date millennium (2021) and forthcoming ninth centennial of passing (2023). In the prior books of the series, Mohammad H. Tamdgidi, a transdisciplinary sociologist of Iranian descent, reported his discovery of the true date of Khayyam’s birth on June 10, AD 1021, also reconfirming his true date of passing on his birth day in AD 1123 at the age of 102.

The various editions of this volume in print (paperback and hardback with dust jacket) and EPub and PDF formats can be ordered from the [Okcir Store](#) and major online bookstores worldwide.

The foe wrongly said that a philosopher I am;
God knows I am not whatever he said I am.
But as I’ve come to this sorrow’s nest, after all,
Why can I myself not know at least who I am?
— Omar Khayyam (Tamdgidi translation)

About the Author:

Mohammad H. (Behrooz) Tamdgidi (pronounced “tamjidi”) is the founding director and editor of OKCIR: Omar Khayyam Center for Integrative Research in Utopia, Mysticism, and Science (Utopystics) (www.okcir.com) and its journal, "Human Architecture: Journal of the Sociology of Self-Knowledge" (ISSN: 1540-5699), which have served since 2002 to frame his independent research, teaching, and publishing initiatives. Tamdgidi holds a Ph.D. and M.A. in sociology and a graduate certificate in Middle Eastern studies from Binghamton University (SUNY). He received his B.A. in architecture from U.C. Berkeley. Other than his 12-book series on Khayyam currently in progress and commonly titled “Omar Khayyam’s Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination” (four books of which were published in 2021), he has previously authored “Liberating Sociology: From Newtonian Toward Quantum Imaginations:

Volume 1: Unriddling the Quantum Enigma (Okcir Press, 2020), "Gurdjieff and Hypnosis: A Hermeneutic Study" (Palgrave Macmillan, 2009) and "Advancing Utopistics: The Three Component Parts and Errors of Marxism" (Routledge/Paradigm, 2007). Tamdgidi is a former associate professor of sociology specializing in social theory at UMass Boston and has taught sociology at SUNY-Binghamton and SUNY-Oneonta. Due to research commitments facing urgent deadlines, and preferences for written communication and privacy, the author can be reached only by email.

Mohammad H. Tamdgidi

OKCIR: Omar Khayyam Center for Integrative Research

pressrelease@okcir.com

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