

"Khayyami Science": Book 6 of the 12-Book Series "Omar Khayyam's Secret" Released on the Ninth Centennial of His Passing

This year, 2023, brings the 900th Anniversary of Khayyam's true year of passing (AD 1123), two years past the millennium of his true birth date: June 10, 1021.

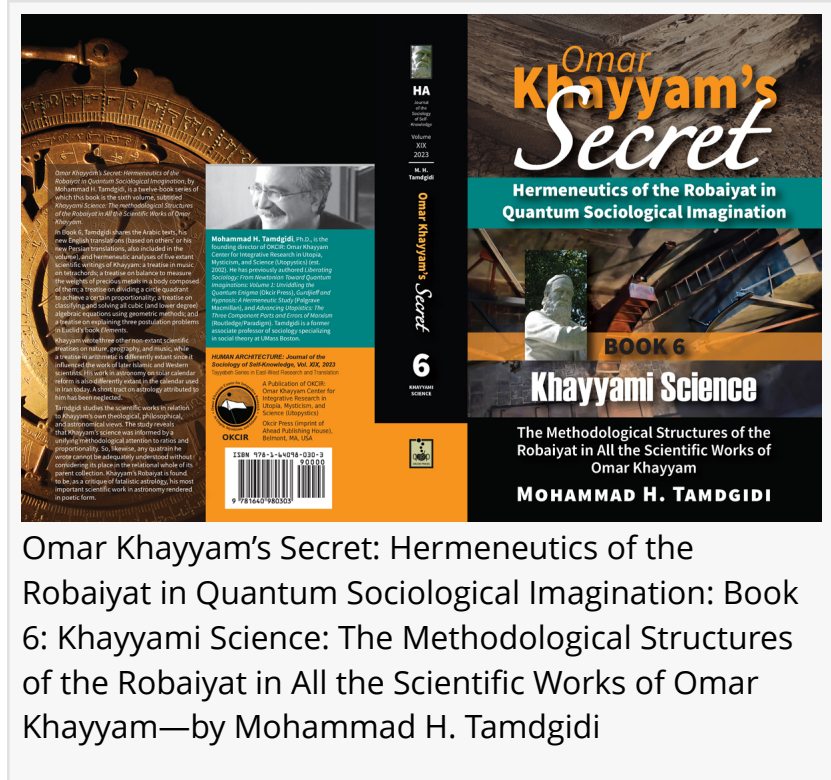
GREATER BOSTON, MASSACHUSETTS, UNITED STATES, June 10, 2023

[/EINPresswire.com/](https://EINPresswire.com/) -- "[Khayyami Science: The Methodological Structures of the Robaiyat](#) in All the Scientific Works of Omar Khayyam," the 6th book of the 12-Book series "Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination," was published by Okcir Press, of the Omar Khayyam Center for Integrative Research, on June 10, 2023.

The publication date marks Khayyam's 1002nd birthday (on June 10, AD 1021) and the ninth centennial of the true year of his passing in AD 1123, a year widely cited in oldest historical records for his passing and etched accurately on his [tombstone](#) in Neyshabour, Iran (517 LH). Omar Khayyam died 102 solar years old.

Aiming to understand the methodological structures of Omar Khayyam's Robaiyat as spread out in all of his extant scientific works, Tamdgidi offers in Book 6 the Arabic texts, and his new English translations of the texts (three based on the Persian translations by the prominent late Khayyami scholars of Iran Gholamhossein Mosaheb and Jaleleddin Homaei, and two based on his own new Persian translations, all also included in the volume), followed by his hermeneutic analyses of all of Khayyam's extant scientific texts.

The studied scientific texts of Khayyam in Book 6 are: 1) a treatise in music on tetrachords; 2) a two-section treatise on balance, including a method to measure the weights of precious metals in a body composed of them; 3) a treatise on dividing a circle quadrant to achieve a certain



Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination: Book 6: Khayyami Science: The Methodological Structures of the Robaiyat in All the Scientific Works of Omar Khayyam—by Mohammad H. Tamdgidi

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proportionality; 4) a treatise on classifying and solving all cubic (and lower degree) algebraic equations using geometric methods; and 5) a treatise on explaining three postulation problems in Euclid's book "Elements of Geometry." Khayyam wrote three other still non-extant scientific treatises on nature, geography, and music, while a fourth treatise in arithmetic is differently extant since it influenced the works of later Islamic and Western scientists. His work in astronomy on solar calendar reform is also differently extant in the calendar used in Iran today. A short question-and-answer tract on astrology attributed to him has been neglected.

Tamdgidi studies the scientific works in relation to Khayyam's own theological, philosophical, and astronomical views. The study reveals that Khayyam's science was informed by a unifying methodological attention to ratios and proportionality. So, likewise, any quatrain he wrote cannot be adequately understood without considering its place in the relational whole of its parent collection. Khayyam's Robaiyat is found to be, as a critique of fatalistic astrology, his most important scientific work in astronomy rendered in poetic form.

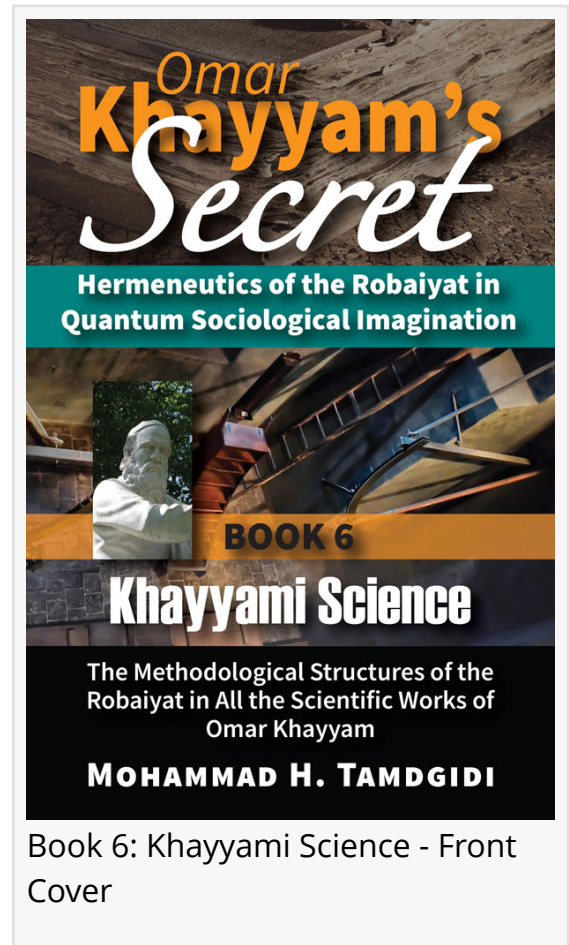
Studying Khayyam's scientific works in relation to those of other scientists out of the context of his own philosophical, theological, and astronomical views, would be like comparing the roundness of two fruits while ignoring that they are apples and oranges. Khayyam was a relational, holistic, and self-including objective thinker, being systems and causal-chains discerning, creative, transdisciplinary, transcultural, and applied in method. He applied a poetic geometric imagination to solving algebraic problems and his logically methodical thinking did not spare even Euclid of criticism. His treatise on Euclid unified numerical and magnitudinal notions of ratio and proportionality by way of broadening the notion of number to include both rational and irrational numbers, transcending its Greek atomistic tradition.

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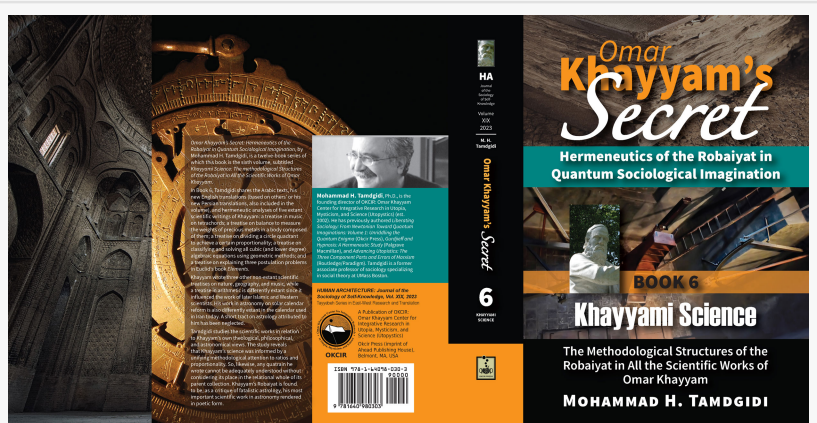
Khayyam's classification of algebraic equations, being capped at cubic types, tells of his applied scientific intentions that can be interpreted, in the context of his own Islamic philosophy and theology, as an effort in building an algebraic and numerical theory of everything that is not only



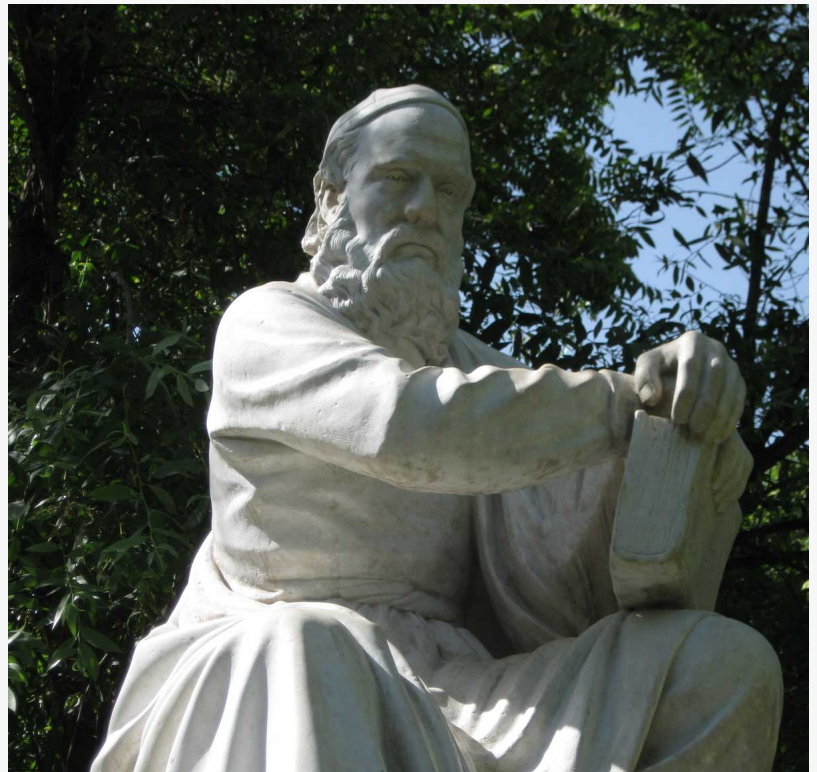
Book 6: Khayyami Science - Front Cover

symbolic of body's three dimensions, but also of the three-foldness of intellect, soul, and body as essential types of a unitary substance created by God to evolve relatively on its own in a two-fold succession order of coming from and going to its Source. Although the succession order poses limits, as captured in the astrological imagination, existence is not fatalistic. Khayyam's conceptualist view of the human subject as an objective creative force in a participatory universe allows for the possibility of human self-determination and freedom depending on his or her self-awakening, a cause for which the Robaiyat was intended. Its collection would be a balanced unity of wisdom gems ascending from multiplicity toward unity using Wine and various astrological, geometrical, numerical, calendrical, and musical tropes in relationally classified quatrains that follow a logical succession order.

If I, like God, had a hand on my sphere at will,
 I would unravel this sphere entirely until
 I rebuilt another sphere anew so the free
 Could, without an ordeal, their goals in life fulfill.
 — Omar Khayyam (Tamdgidi translation)



Book 6: Khayyami Science - Jacket

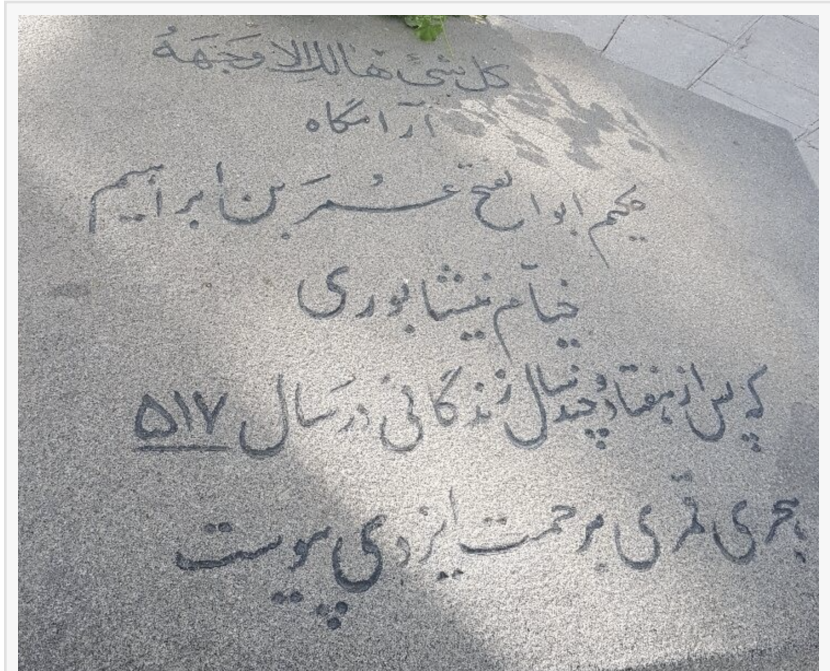


Omar Khayyam Statue, Laleh Park, Tehran, Iran

About the Previous Books of the "Omar Khayyam's Secret" Series

The 12-book series "Omar Khayyam's Secret" is being published in celebration of Omar Khayyam's true birth date millennium and in commemoration of the ninth centennial of the true date of his passing.

In the overall series, Tamdgidi shares the results of his decades-long research on Omar Khayyam, the enigmatic 11th/12th centuries Persian Muslim sage, philosopher, astronomer, mathematician, physician, writer, and poet from Neyshabour, Iran, whose life and works have remained behind a veil of deep mystery. The purpose of his research has been to find definitive answers to the many puzzles still surrounding Khayyam, especially regarding the existence, nature, and purpose of the Robaiyat in his life and works. To explore the questions posed in the series, Tamdgidi advances a new hermeneutic method of textual analysis, informed by what he calls the quantum sociological imagination, to gather and study all the attributed philosophical, religious, scientific, and literary writings of Khayyam.



Khayyam's tombstone in Neyshabour, Iran. The etched oldest reported date of his passing, 517 LH corresponding to AD 1123, was proven correct in Book 2 of the "Omar Khayyam' Secret" series. His 9th Centennial of passing is in 2023. He lived not "70+" but 102 solar years.

The first book of the series was subtitled "New Khayyami Studies: Quantumizing the Newtonian Structures of C. Wright Mills's Sociological Imagination for A New Hermeneutic Method." In the book, Tamdgidi introduced the quantum sociological imagination method framing his hermeneutic study in the entire series.

The method builds, in an applied way, on the results of Tamdgidi's recent work in the sociology of scientific knowledge, "[Liberating Sociology: From Newtonian Toward Quantum Imaginations: Volume 1: Unriddling the Quantum Enigma](#)" (2020). This method is basically built on the idea that each particle is at once congealed and spread-out; therefore, even if the attribution of Khayyam's quatrain particles in various manuscripts is in question, his quatrains must also be present in a spread-out way in his verified texts. Hence, his quatrains can best be studied and their attributability determined by way of studying all his other extant works.

In the first book, in its first chapter, Tamdgidi raised a set of eight questions about the structure of C. Wright Mills's sociological imagination as a potential framework for Khayyami studies. In the second chapter, he showed how the questions are symptomatic of Newtonian structures that continue to frame Mills's sociological imagination. In the third chapter, he explored how the sociological imagination can be reinvented to be more in tune with the findings of quantum science. And in the last chapter, the implications of the quantum sociological imagination for devising a hermeneutic method for new Khayyami and Robaiyat studies were outlined.

The second book of the series was subtitled "Khayyami Millennium: Reporting the Discovery and the Reconfirmation of the True Dates of Birth and Passing of Omar Khayyam (AD 1021-1123)." In the book, Tamdgidi laid down an essential foundation for the series by revisiting the unresolved questions surrounding the dates of birth and passing of Omar Khayyam.

Critically reexamining the manner in which Omar Khayyam's birth horoscope as reported in Beyhaqi's "Tatemmat Sewan al-Hekmat" was used by Swāmi Govinda Tīrtha in his book "The Nectar of Grace: Omar Khayyam's Life and Works" (1941) to determine Khayyam's birth date, Tamdgidi uncovered a number of serious internal inconsistencies and factual inaccuracies that prevented Tīrtha (and, since then, other scholars more or less taking for granted his results) from arriving at a reliable date for Khayyam's birth, hurling Khayyami studies into decades of confusion regarding Khayyam's life and works. Tamdgidi then shared in the book the detailed account of his own discovery of Khayyam's true date of birth for the first time.

He then turned his attention to the task of definitively establishing the true date of passing of Omar Khayyam. Conducting an in-depth, superposed analysis of Beyhaqi's "Tatemmat Sewan el-Hekmat," Khazeni's "Mizan ol-Hekmat," Nezami Arouzi's "Chahar Maqaleh," and Rashidi Tabrizi's "Tarabkhaneh," amid other relevant texts, Tamdgidi reconfirmed, in a textually reliable way, the date (year and month, and most likely day) on which the poet mathematician, astronomer, and calendar reformer died as a solar centenarian, completing his 102nd solar year age.

The third book of the series was subtitled, "Khayyami Astronomy: How Omar Khayyam's Newly Discovered True Birth Date Horoscope Reveals the Origins of His Pen Name and Independently Confirms His Authorship of the Robaiyat." Conducting an in-depth hermeneutic analysis of Khayyam's horoscope in the book, Tamdgidi further reported having discovered the origins of Khayyam's pen name in Khayyam's consideration of his own horoscope.

His analysis of Khayyam's horoscope in intersection with extant Khayyami Robaiyat also led him to discover an entirely neglected signature quatrain that he proved could not be from anyone but Khayyam, one that provides a reliably independent confirmation of his authorship of the Robaiyat. He also showed how another neglected quatrain reporting its poet to have aged to a hundred is from Khayyam. This meant all the extant Khayyami quatrains are now in need of hermeneutic reevaluation.

Tamdgidi's further study in Book 3 of a sample of fifty Khayyami Robaiyat led him to conclude that their poet definitively intended the poems to remain in veil, that they were considered to be a collection of interrelated quatrains and not sporadic separate quatrains written marginally in pastime, that they were meant to offer a life's intellectual journey as in a "book of life," that the poems' critically nuanced engagement with astrology was not incidental but essential throughout the collection, and that, judging from the signature quatrain discovered, 1000 quatrains were intended to comprise the collection.

The fourth book of the series was 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.” In the book, offering the Persian text and his new English translation of the treatise, Tamdgidi explored the ontological structures of the Robaiyat in Khayyam’s last written treatise.

Khayyam’s last keepsake 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 also 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 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.

The fifth book of the series was titled “Khayyami Theology: The Epistemological Structures of the Robaiyat in All the Philosophical Writings of Omar Khayyam Leading to His Last Keepsake Treatise.” In the book it was shown that the most fruitful way of understanding Khayyam’s six other theological texts is by regarding them as efforts made at defending his “succession order” of creation thesis implicitly revealed when commenting on Avicenna’s sermon and finalized in his last keepsake treatise. The texts served to offer the theological epistemology behind Khayyam’s thesis, revealing his creative conceptualist view of existence that informed his poetic way of going about knowing God, creation, and himself within a unitary Islamic creationist-evolutionary worldview.

Khayyam’s way of knowing God and existence was found to be non-dualistic, non-atomistic, and unitary in worldview, allowing for subject-included objectivity, probabilistic determinism, transcontinuous (or ‘discontinuous’) creative causality, transdisciplinarity, and transculturalism; it thus fulfils in a prescient way all the eight attributes of the quantum vision (Tamdgidi 2020). Poetry is most conducive to unitary knowing, and subject-included objectivity must necessarily be self-reflective and thus engage intellectual, emotional, and sensible modes of knowing. This explains why Khayyam transcended scholastic learning in favor of a poetic encounter with reality. What he meant by ‘Drunkenness,’ calling it the highest state of mind known to him, can thus be best understood as a unitary, quantum state of mind achieved by way of his poetry as a meditative art of self-purification (what he called “tazkiyeh-ye nafs”). The goal, metaphorically, is to move from a way of knowing things as divisible grapes to a pure and unitary way of knowing them as indivisible Wine—paralleling what we call today moving from chunky Newtonian toward unitary quantum visions of reality.

Tamdgidi concluded the fifth book by positing that the key for entering Khayyam's secret tent is realizing that what he primarily meant by 'Wine' in his Robaiyat was self-referentially his Robaiyat itself, a key openly hidden therein thanks to his theological epistemology. For him, the Robaiyat was a lifelong work on himself, serving also human spiritual awakening to its place and duty in the succession order of God's creation. It also served his aspiration for a lasting soul. He knew the now-proven worth of his secret magnum opus, and that is why he so much praised his 'Wine.'

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