

# Persian Keyboard

Homa Katouzian

Learn Persian Through Conversation Dariush Dehghan,2011-08-27 Learn Persian & Know Persians through Conversation and audio files.

**Arabic Type-Making in the Machine Age** Titus Nemeth,2017-07-20 Arabic Type-Making in the Machine Age is an in-depth historical study of the evolution of Arabic type under the influence of changing technologies in the twentieth century.

Arabic in Contact Stefano Manfredi, Mauro Tosco,2018-07-10 The present volume provides an overview of current trends in the study of language contact involving Arabic. By drawing on the social factors that have converged to create different contact situations, it explores both contact-induced change in Arabic and language change through contact with Arabic. The volume brings together leading scholars who address a variety of topics related to contact-induced change, the emergence of contact languages, codeswitching, as well as language ideologies in contact situations. It offers insights from different theoretical approaches in connection with research fields such as descriptive and historical linguistics, sociolinguistics, ethnolinguistics, and language acquisition. It provides the general linguistic public with an updated, cutting edge overview and appreciation of themes and problems in Arabic linguistics and sociolinguists alike. As of January 2023, this e-book is freely available, thanks to the support of libraries working with Knowledge Unlatched.

**Intelligent Systems in Science and Information 2014** Kohei Arai, Supriya Kapoor, Rahul Bhatia,2015-02-13 The book Intelligent Systems in Science and Information 2014 is the carefully edited collection of 25 extended chapters from selected papers in the field of Computational Intelligence that , which received highly recommended feedback during the Science and Information Conference (SAI) 2014 review process. All chapters have gone through substantial extension and consolidation and were subject to another round of rigorous review and additional modification and represent the state of the art of the cutting-edge research and technologies in the related areas.

**Transportation & Technology in Iran, 1800-1940: : Chapar, Carts, Carriages, Automobiles, Bicycles, Motor Cycles, Lodgings, Sewing Machines, Typewriters & Pianos** Willem Floor,2023-08-21 Only 100 years ago the main means of transportation in Iran was by quadruped. Transportation & Technology in Iran, 1800-1940, by renowned Iranian studies scholar Willem Floor is an in-depth, illustrated, four-part study of the subject. Until the 1920s Iran had no more than 700 kilometers of roads suitable for motor vehicles, which situation greatly impeded Iran's economic development. Caravans traveled 40 km/day, though travelers in a hurry could cover 150 km/day when using the courier system (chapar), which is the subject of part 1. Wheeled transportation, (in part 2 of the books) was rare and limited to only a few parts of country due to the lack of roads. This situation underwent change when carriages became popular in urban areas and on the few modern roads after 1890. Motorized transportation grew in importance after 1921 and really took off in the 1930s, with the construction of a new road network. As a result, newer, more powerful trucks reduced the cost of transportation significantly, thus lowering the cost of retail goods. The increase of motorized transport also meant that car dealers, import rules, mechanics, garages, supply of spare parts, and gasoline distribution as well as traffic regulations had to be created ex nihilo; All these processes are detailed in the book. Like cars, bicycles and motorcycles also were increasingly used as of the 1920s, thus increasing choice in people's mobility. More road traffic also implied that travelers needed places to spend the night and eat. The change from caravanserais to guest-houses and hotels is discussed in part 3. These changes in transportation methods did not come alone, for other modern tools of change such as the sewing machine and the typewriter also made their appearance and had a major

impact on people's availability and use of time. Finally, the piano made its entry onto the Iranian musical scene, and although not perfectly in tune with the traditional Iranian musical system, it is now as much part of music making in Iran as the tar and santur (part 4 of the book). All these changes and new technologies did not happen overnight or without problems, and slow adoption initially was limited to the upper-class. However, with falling prices and changing needs and policies these new technologies eventually reached a larger public and the idea that they once were 'exotic' and 'out of reach' is now inconceivable to Iranians. The studies in this book provide a new vantage point and understanding of the transfer of modern technology for scholars of the social-economic and cultural history of the Middle East.

**Wisdom, Well-Being, Win-Win** Isaac Sserwanga,

**Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination: Book 7: Khayyami Art**

Mohammad H. Tamdgidi, 2024-03-01 Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination, by Mohammad H. Tamdgidi, is a twelve-book series of which this book is the seventh volume, subtitled Khayyami Art: The Art of Poetic Secrecy for a Lasting Existence: Tracing the Robaiyat in Nowrooznameh, Isfahan's North Dome, and Other Poems of Omar Khayyam, and Solving the Riddle of His Robaiyat Attributability. Each book, independently readable, can be best understood as a part of the whole series. In Book 7, Tamdgidi shares his updated edition of Khayyam's Persian book Nowrooznameh (The Book on Nowrooz), and for the first time his new English translation of it, followed by his analysis of its text. He then visits recent findings about the possible contribution of Khayyam to the design of Isfahan's North Dome. Next, he shares the texts, and his new Persian (where needed) and English translations and analyses of Khayyam's other Arabic and Persian poems. Finally he studies the debates about the attributability of the Robaiyat to Omar Khayyam. Tamdgidi verifiably shows that Nowrooznameh is a book written by Khayyam, arguing that its unreasonable and unjustifiable neglect has prevented Khayyami studies from answering important questions about Khayyam's life, works, and his times. Nowrooznameh is primarily a work in literary art, rather than in science, tasked not with reporting on past truths but with creating new truths in the spirit of Khayyam's conceptualist view of reality. Iran in fact owes the continuity of its ancient calendar month names to the way Khayyam artfully recast their meanings in the book in order to prevent their being dismissed (given their Zoroastrian roots) during the Islamic solar calendar reform underway under his invited direction. The book also sheds light on the mysterious function of Isfahan's North Dome as a space, revealing it as having been to serve, as part of an observatory complex, for the annual Nowrooz celebrations and leap-year declarations of the new calendar. The North Dome, to whose design Khayyam verifiably contributed and in fact bears symbols of his unitary view of a world created for happiness by God, marks where the world's most accurate solar calendar of the time was calculated. It deserves to be named after Omar Khayyam (not Taj ol-Molk) and declared as a cultural world heritage site. Nowrooznameh is also a pioneer in the prince-guidance books genre that anticipated the likes of Machiavelli's The Prince by centuries, the difference being that Khayyam's purpose was to inculcate his Iranian and Islamic love for justice and the pursuit of happiness in the young successors of Soltan Malekshah. Iran is famed for its ways of converting its invaders into its own culture, and Nowrooznameh offers a textbook example for how it was done by Khayyam. Most significantly, however, Nowrooznameh offers by way of its intricately multilayered meanings the mediating link between Khayyam's philosophical, theological, and scientific works, and his Robaiyat, showing through metaphorical clues of his beautiful prose how his poetry collection could bring lasting spiritual existence to its poet posthumously. Khayyam's other Arabic and Persian poems also provide significant clues about the

origins, the nature, and the purpose of the Robaiyat as his lifelong project and magnum opus. Tamdgidi argues that the thesis of Khayyam's Robaiyat as a secretive artwork of quatrains organized in an intended reasoning order as a 'book of life' serving to bring about his lasting spiritual existence can solve the manifold puzzles contributing to the riddle of his Robaiyat attributability. He posits, and in the forthcoming volumes of this series will demonstrate, that the lost quatrains comprising the original collection of Robaiyat have become extant over the centuries, such that we can now reconstruct, by way of solving their 1000-piece jigsaw puzzle, the collection as it was meant to be read as an ode of interrelated quatrains by Omar Khayyam. Table of Contents: About OKCIR--i Published to Date in the Series--ii About this Book--iv About the Author--viii Notes on Transliteration--xix Acknowledgments--xxi Preface to Book 7: Recap from Prior Books of the Series--1 Introduction to Book 7: Tracing the Robaiyat in Omar Khayyam's Artwork--11 CHAPTER I--Omar Khayyam's Literary Work "Nowrooznameh": An Updated Persian Text and Its New English Translation for the First Time--21 CHAPTER II--Omar Khayyam's Literary Work "Nowrooznameh": A Clause-by-Clause Textual Analysis--147 CHAPTER III--Unveiling the Open and Hidden Functions of the Mysterious North Dome of Isfahan: How Omar Khayyam Designed, for His Commissioned Projects of Solar Calendar Reform and Building Its Astronomical Observatory, Iran's Most Beautiful Dual-Use Structure for the Annual Celebration of Nowrooz--367 CHAPTER IV--Omar Khayyam's Arabic and Persian Poems Other than His Robaiyat: Translated into Persian (from Arabic) and English and Textually Analyzed--497 CHAPTER V--Did Omar Khayyam Secretively Author A Robaiyat Collection He Called "Book of Life"? : Solving the Manifold Riddles of His Robaiyat Attributability--573 Conclusion to Book 7: Summary of Findings--677 Appendix: Transliteration System and Glossary--731 Cumulative Glossary of Transliterations (Books 1-5)--744 Book 7 References--753 Book 7 Index--767

Proceedings 2003 Symposium on Document Image Understanding Technology David Doermann,2003

**Introduction to Arabic Natural Language Processing** Nizar Y. Habash,2022-06-01 This book provides system developers and researchers in natural language processing and computational linguistics with the necessary background information for working with the Arabic language. The goal is to introduce Arabic linguistic phenomena and review the state-of-the-art in Arabic processing. The book discusses Arabic script, phonology, orthography, morphology, syntax and semantics, with a final chapter on machine translation issues. The chapter sizes correspond more or less to what is linguistically distinctive about Arabic, with morphology getting the lion's share, followed by Arabic script. No previous knowledge of Arabic is needed. This book is designed for computer scientists and linguists alike. The focus of the book is on Modern Standard Arabic; however, notes on practical issues related to Arabic dialects and languages written in the Arabic script are presented in different chapters. Table of Contents: What is Arabic? / Arabic Script / Arabic Phonology and Orthography / Arabic Morphology / Computational Morphology Tasks / Arabic Syntax / A Note on Arabic Semantics / A Note on Arabic and Machine Translation

**Khalil Maleki** Homa Katouzian,2018-04-05 Khalil Maleki (1901–1969) was a selfless campaigner for democracy and social welfare in twentieth-century Iran. His was a unique approach to politics, prioritising the criticism of policies detrimental to his country's development over the pursuit of power itself. An influential figure, he was at the centre of such formative events as the split of the communist Tudeh party, and the 1953 coup and its aftermath. In an age of intolerance and uncompromising confrontation, Maleki remained an indefatigable advocate for open discussion and peaceful reform – a stance that saw him jailed several times. This work makes a compelling case for him to be regarded among the foremost thinkers of his generation.

*Language and Culture in Persian* Paul Sprachman, 2002 This book is a full course in Persian Lite. It offers sophisticated insights into the language without requiring months of laborious study. The book will interest both general readers and language specialists, especially autodidacts who want to learn about the languages and cultures of the modern Middle East and Central Asia but do not have time for formal language instruction. The type of language and culture awareness the book promotes not only helps one understand the way millions of people communicate in Afghanistan, Iran, Pakistan, and Tajikistan, but it also fosters an awareness of basic features of Arabic, Hindi, Kashmiri, Pashto, and other languages that have either contributed to the development of modern Persian or have been influenced by it..

**Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination: Book 5: Khayyami Theology** Mohammad H. Tamdgidi, 2022-05-01 Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination, by Mohammad H. Tamdgidi, is a twelve-book series of which this book is the fifth volume, subtitled Khayyami Theology: The Epistemological Structures of the Robaiyat in All the Philosophical Writings of Omar Khayyam Leading to His Last Keepsake Treatise. Each book, independently readable, can be best understood as a part of the whole series. In Book 5, to understand the theological epistemology (or, way of knowing God) framing Khayyam's Robaiyat as spread out in all his philosophical works, Tamdgidi further offers the texts and his updated Persian and new English translations and analyses of six primary writings that preceded Khayyam's last keepsake treatise on the universals of existence: 1: Khayyam's annotated Persian translation of Avicenna's sermon in Arabic on God and creation; 2: Khayyam's treatise in Arabic addressed to Nasawi (wrongly regarded as an Avicenna pupil) on the created world and worship duty; 3-5: Khayyam's three treatises in Arabic (all addressed to Abu Taher, to whom Khayyam also dedicated his treatise on algebra) that are separate chapters of a three-part treatise on existence on topics ranging from the necessity of contradiction, determinism, survival, attributes of existents, and the light of intellect on 'existent' as the subject matter of universal science; and 6: Khayyam's treatise in Arabic addressed to Moshkavi (a supportive Shia intellectual) in response to three questions on soul's survival, on the necessity of accidents, and on the nature of time. The most fruitful way of understanding Khayyam's six texts is by regarding them as efforts made at defending his succession order 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 is 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. 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. 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. 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.' About OKCIR—i Published to Date in the Series—ii About this Book—iv About the Author—viii Notes on Transliteration—xvii Acknowledgments—xix Preface to Book 5: Recap from Prior Books of the Series—1 Introduction to Book 5: Exploring the Theological Epistemology of the Robaiyat in Omar Khayyam's Philosophical Treatises—7 CHAPTER I—Omar Khayyam's Annotated Persian Translation of Avicenna's "Splendid Sermon" in Arabic on God's Unity and Creation: The Manuscript with a New English Translation, Followed by Comparative Textual Analysis—17 CHAPTER II—Omar Khayyam's Treatise on the Created World and Worship Duty: The Arabic Manuscript with Updated Persian and New English Translations, Followed by Textual Analysis—85 CHAPTER III—Part 1 of Omar Khayyam's Treatise on Existence Addressed to Abu Taher Regarding the Necessity of Contradiction, Determinism, and Survival: The Arabic Manuscript and Updated Persian and New English Translations, Followed by Textual Analysis—175 CHAPTER IV—Part 2 of Omar Khayyam's Treatise on Existence Addressed to Abu Taher Regarding Attributes: The Arabic Manuscript and Updated Persian and New English Translations, Followed by Textual Analysis—237 CHAPTER V—Part 3 of Omar Khayyam's Treatise on Existence Addressed to Abu Taher Regarding the Light of Intellect on 'Existent' as the Subject Matter of Universal Science: The Arabic Manuscript and Updated Persian and New English Translations, Followed by Textual Analysis—305 CHAPTER VI—Omar Khayyam's Treatise Addressed to Moshkavi in Response to Three Questions on Soul's Survival, the Necessity of Accidents, and the Nature of Time: The Arabic Manuscript and Updated Persian and New English Translations, Followed by Textual Analysis—347 CHAPTER VII—From Grapes to Wine, Khayyam's Unitary Way of Knowing: Integratively Understanding the Structures of Omar Khayyam's Theological Epistemology in the Robaiyat as Spread Out in All His Philosophical Writings—409 Conclusion to Book 5: Summary of Findings—483 Appendix: Transliteration System and Book 5 Glossary—513 Book 5 Cumulative Glossary of Transliterations—526 Book 5 References—535 Book 5 Index—541

**Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination: Book 1: New Khayyami Studies** Mohammad H. Tamdgidi, 2021-06-01 Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination is a twelve-book series of which this book, subtitled New Khayyami Studies: Quantumizing the Newtonian Structures of C. Wright Mills's Sociological Imagination for A New Hermeneutic Method, is the first volume. Each book is independently readable, although it will be best understood as a part of the whole series. In the overall series, the transdisciplinary sociologist Mohammad H. 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 still remain behind a veil of deep mystery. Tamdgidi's purpose 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, he 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. In this first book of the series, following a common preface and introduction to the series, Tamdgidi develops the quantum sociological imagination method framing his hermeneutic study in the series as a whole. In the prefatory note he shares the origins of this series and how the study is itself a moment in the trajectory of a broader research project. In his introduction, he describes how centuries of Khayyami studies, especially during the last two, have

reached an impasse in shedding light on his enigmatic life and works, especially his attributed Robaiyat. The four chapters of the book are then dedicated to developing the quantum sociological imagination as a new hermeneutic method framing the Khayyami studies in the 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 Imagination: Volume 1: Unriddling the Quantum Enigma* (2020), where he explored extensively, in greater depth, and in the context of understanding the so-called "quantum enigma," the Newtonian and quantum ways of imagining reality. In this first book, he shares the findings of that research in summary amid new applied insights developed in relation to Khayyami studies. In the first chapter, Tamdgidi raises 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 shows how the questions are symptomatic of Newtonian structures that still continue to frame Mills's sociological imagination. In the third chapter, the author explores how the sociological imagination can be reinvented to be more in tune with the findings of quantum science. In the last chapter, the implications of the quantum sociological imagination for devising a hermeneutic method for new Khayyam and Robaiyat studies are outlined. In conclusion, the findings of this first book of the Omar Khayyam's Secret series are summarized. CONTENTS About OKCIR—i Published to Date in the Series—ii About this Book—iv About the Author—vi Note on Transliteration—xv Acknowledgments—xvii Preface to the Series: Origins of This Study—1 Introduction to the Series: The Enigmatic Omar Khayyam and the Impasse of Khayyami Studies—9 CHAPTER I—The Promise and the Classical Limits of C. Wright Mills's Sociological Imagination—27 CHAPTER II—The Newtonian Way of Imagining Reality, Society, Sociology, and Khayyami Studies—61 CHAPTER III—Quantum Sociological Imagination As A Framework for New Khayyami Studies—109 CHAPTER IV—Hermeneutics of the Khayyami Robaiyat in Quantum Sociological Imagination: Source Availability and Matters of Secrecy—177 Conclusion to Book 1: Summary of Findings—215 Appendix: Transliteration System and Book 1 Glossary—225 Book 1 Cumulative Glossary of Transliterations—238 Book 1 References—243 Book 1 Index—251

**Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination: Book 3: Khayyami Astronomy** Mohammad H. Tamdgidi, 2021-06-01 Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination is a twelve-book series of which this book is the third volume, 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. Each book is independently readable, although it will be best understood as a part of the whole series. In the overall series, the transdisciplinary sociologist Mohammad H. 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 still remain behind a veil of deep mystery. Tamdgidi's purpose 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, he 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. Omar Khayyam's true birth date horoscope, as newly discovered in this series, is comprised of a dazzling number of Air Triplicities sharing a vertex on a Sun-Mercury Cazimi point on the same Ascendant degree 18 of Gemini. Among other features, his Venus, Sextile with Moon, also plays a lifelong, secretively creative role to intentionally balance his chart. These features would not have escaped the attention of

Omar Khayyam, a master astronomer and expert in matters astrological, no matter how much he embraced, doubted, or rejected astrological interpretations. In this third book of the series, conducting an in-depth hermeneutic analysis of Khayyam's horoscope, Tamdgidi reports having discovered the origins of Khayyam's pen name in his horoscope. The long-held myth that "Khayyam" was a parental name, even if true, in no way takes away from the new finding; it only adds to its intrigue. Tamdgidi's hermeneutic analysis of Khayyam's horoscope in intersection with extant Khayyami Robaiyat also leads him to discover an entirely neglected signature quatrain that he proves could not be from anyone but Khayyam, one that provides a reliably independent confirmation of his authorship of the Robaiyat. He also shows how another neglected quatrain reporting its poet to have aged to a hundred is from Khayyam. This means all the extant Khayyami quatrains are now in need of hermeneutic reevaluation. Tamdgidi's further study of a sample of fifty Khayyami Robaiyat leads 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. Oddly it appears that, after all, "The Khayyam who stitched his tents of wisdom" was a trope that had its origins in Omar Khayyam's horoscope heavens.

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**Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination: Book 4: Khayyami Philosophy** Mohammad H. Tamdgidi, 2021-10-01 Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination, authored by Mohammad H. Tamdgidi, is a 12-book series of which this 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, 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 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. 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, Moayyed 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 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 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.

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Asia and the Americas ,1924

### **Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination Book 6: Khayyami**

**Science** Mohammad H. Tamdgidi, 2023-06-10 Omar Khayyam's Secret: Hermeneutics of the Robaiyat in Quantum Sociological Imagination, by Mohammad H. Tamdgidi, is a twelve-book series of which this book is the sixth volume, subtitled Khayyami Science: The Methodological Structures of the Robaiyat in All the Scientific Works of Omar Khayyam. Each book, independently readable, can be best understood as a part of the whole series. In Book 6, Tamdgidi shares the Arabic texts, his new English translations (based on others' or his new Persian translations, also included in the volume), and hermeneutic analyses of five extant scientific writings of Khayyam: a treatise in music on tetrachords; a treatise on balance to measure the weights of precious metals in a body composed of them; a treatise on dividing a circle quadrant to achieve a certain proportionality; a treatise on classifying and solving all cubic (and lower degree) algebraic equations using geometric methods; and a treatise on explaining three postulation problems in Euclid's book Elements. Khayyam wrote three other non-extant scientific treatises on nature, geography, and music, while a treatise in arithmetic is differently extant since it influenced the work 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 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. 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 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.

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**QUANTA TEMPORALITY - 1** Augustin Ostace, 2023-12-14 Why are not enough the first three AERA of our previous AERAS SYSTEMS, namely: AERA OF PHILOSOPHICAL SYSTEMS (AERA - 1) AERA OF SAPIENTOLOGICAL SYSTEMS (AERA - 2) AERA OF VIDEOLOGICAL SYSTEMS (AERA - 3) Being thus necessary a fourth thinkable and re-thinkable Creative System, the one of ARTIFICIAL INTELLIGENCE SYSTEM (AI), which in German Language is entitled as KÜNSTLISCHE INTELLIGENZ (KI), and both AI and KI are under the HYBRID INTELLIGENCE (of Human and Artificial alike or Biology encoded through Technology), re-encoded as HI! Therefore, all three signification, AI-KI-HI, are provable into the sameness extra enlargement of the Classic Human Brain (CHB), which is improved in seconds, in minutes and in hours by Abstract Developer / Entwickler of Human Sapiens (by using accordingly, English - Deutsch and Denglish! This impetus in development of technological systems more and more intelligent, more and more comprehensive, more and more diversified, more and more amplified, comprising here, at least for the time being, information, inspiration, intuition and initiation (Great Four IN-), widespread in areas of science, technology, industry (all three as SCITECH INDUSTRY), of art (ARSSAPIENS INDUSTRY), of Sport (SPORTSAPIENS INDUSTRY), by rethinking thus the Anthropology, the Sapientology, the Cosmology (including here the one of PERSONALISIERTE KOSMOLOGY), of astronomy, of geology and biology, into which all of them means ultimately, another bigger step in development of duality Human-Machine, or a duality of Human-Technology, including the branches of Human-Over-Human-Robotics, or Humanoid-Robotics all as SAPIENS INDUSTRY! The man itself, the human itself, the Sapient-o-Human development, its experiences, its visions, its outcomes, can make symbiosis with oneself, a crossing with its nature of creativity, within the nature-physis of endless philosophy, with tools out of stone, with tools out of bones, the tools out of hood, or of synthetic feature, underlining once again the TOOL - MAKER - MAN, as Homo Faber, or better says, Homo Faber Sapiens, by taking the SAPIENS LIBRARY, wherever He / She goes! But now, within the present data, out of its own virtual reality and creativity, all being improved by the man itself and the machine itself,

which machine might in turn overcome the man, by confronting the man itself, by changing and challenging even the human itself, even the Human Sapient oneself in its own destiny and purposes... Could be or could become the Artificial Intelligence (AI / KI / HI) the source and resource, the roots of final ending of the Sapient as Species on the Earth? By taking into account all probabilities and possibilities of the present daily evolution and revolution of the hyper-complexity of Artificial Intelligence (AI / KI / HI), a recombination of the man itself with a machine created by the man itself, could develop a symbiosis of human-machine, which overcomes the Classic Species Sapiens (CSS), who dominated the life on Earth in the last of ca. 50.000 years, by entering within the Species Sapiens Techne (SST), into which the Sapiens still dominate the Universe of Technology, by reaching out in some area even the domination of Technology over Sapiens as TSS! In this way, within Artificial Intelligence (seen and analyzed Three Times Intelligence, i.e., AI-KI-HI, through English - Deutsch - Denglish), the letters themselves, the numbers themselves and the signs themselves, are becoming the WORD itself, through which the WORD itself is improved to the level of CONCEPT itself, and the WORD-CONCEPT DUALITY in their speeding up developing, in their accelerated and amplifying structures, is giving the outcome of the BOOK itself, in its CLASSICAL BOOK (CB), in its digital book as E-BOOK, or in its VIRTUAL BOOK as V-BOOK! Only this multitude of the same BOOK in development, of the same BOOK in diversity, is showing the Genesis the Evolution and the revolution (GENEVO) of the ARTIFICIAL INTELLIGENCE (in its three times of AI - KI - HI), with its versions in German Language as KÜNSTLICHE INTELLIGENZ (KI) and HYBRID INTELLIGENCE (HI), which will be used and reused interchangeably at any reference, or inter-reference or cross-reference in our LANGUAGE OF SAPIENTOSCIENCIA - 1! What really means ENS in our Book of PEKINENSIS SAPIENS (with one - ENS inside the concept of Pekin - ENS - is and one - ENS Sapiens? ENS is a shortage from the Species Sapiens, as essence and existence of it, being thought and rethought as - ENS, i.e., as BEING of the Species Sapiens! Within ENS will be comprise the whole of German Idealist connotation of Being as: A - SEIN = BEING in its maximal generality! B - DASEIN = BEING HERE, on this planetary system! C - MITDASEIN = COBEING HERE, together with all past geological and biological times, influencing and restructuring all basic features of the Planetary Life System! It is possible to rethink the ENS INTO ONESELF RECHATING? Would be ENS a synthesis out of Sapiens! Is ENS a Being (SEIN) out of Sapiens! Is ENS a Being - here (DASEIN) out of Sapiens! Is ENS a CO - BEING - here (MITDASEIN) out of Sapiens! Is ENS a triad of Being empowering the Sapiens oneself! Is ENS a living self-consciousness of the whole of Sapiens! Is ENS a symbiosis between Sapiens and Artificial Intelligence (AI / KI / HI)! Is ENS the dialectic vector of history of the whole Sapiens, in overcoming oneself towards a better Sapient-o-Technology, towards a Sapient-o-post-human-industry in Art, in Philosophy, in Psychology, in Theology? Is ENS in its own powerful skill-ness of Symphony - in - painting, of Symphony - in - sculpturing, of Symphony - in - Architecture, of Symphony - in - poetry, of Symphony - in - theatre, of Symphony - in - music, through which great masterpieces of ARSSAPIENS to be musicalized, and then reunited into an ensemble of unspeakable Symbolology of Human - Sapiens - Technology! Is ENS the vector of SAPIENS SYMPHONY, by using and reusing a complex synthesizer of ARSSAPIENS, without precedence in Human - Sapiens - History? All of them are possible, because the writer is now the reader, the explorer is now the surveyor, the survival is now the fighter, by assuming, by affording a strong competition beyond of its own Species, finally, a semi-human-made-device, an Hybrid Intelligence (HI) between biology and technology, both inspired by Bionics resounding in biology and technology alike, as TECHNO - BIO - SAPIENS!! Within these changing and challenging times and adversities, the Culture of Human - Sapiens itself, is coming and becoming a Culture of Wholeness (KULTUR DER GESAMTHEIT, GESAMTHEITKULTUR), including here the Culture of Past times, the Culture of Present Times and the Culture of Future times (KULTUR DER VERGANGENHEIT - KULTUR

DE GEGENWART – KULTUR DER ZUKUNFT ((KULTUR DER NÄCHSTENS)). It is to underline that while the Biologic Sapiens has no more powers of regeneration, of coming into biologic mutation, by remaining only the Abstract Powers of Sapiens or Ontology of Creative Sapiens to save, to regenerate and to redemption of our Sapiens Species! Thus, the Biology of Sapiens, the basic Anatomy of Sapiens is remaining a CONSTANT OF SAPIENS, a STATUS QUO SAPIENS, while the ABSTRACT SAPIENS IS A VARIABILITY OF SAPIENS, IS A STATUS DYNAMICS OF SAPIENS! Between the two basic components of Sapiens, its own CONSTANT OF ANATOMY, and its own VARIABILITY OF SAPIENS, as ANATOMONTOLOGY, there are a strong complementary, a DUALITY OF ANATOMY AND ONTOLOGY, which is done through the LOGOS of ANATOMY, as ANATOMOLOGY! This triad of ANATOMY – ANATOMOLOGY – ANATOMONTOLOGY, are the search – research modality of our Sapiens in fighting with its own Technology and Discovery towards overcoming of the Sapiens oneself! To these multitude of questions and answers, to these endlessly uncertainties and un-knows, we try to cope within into our online book, QUANTA TEMPORALITY - 1! EPISTEMOLOGIST OF ARTIFICIAL INTELLIGENCE SYSTEM

*English Persian Dictionary Ḥusayn Zāhidī Shālfurūsh,1990*

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