



$$(y-7)^2 + x^2 = 50$$

$$(y-10)^2 + x^2 = 100 \{y < 18.7\}$$

$$(y-24)^2+x^2=50$$

$$\frac{(r)^2}{10} + \frac{(r-20)^2}{1} = 1$$

(y+2)² - (x-2)² = 1 {x < 5.528
$$\times$$

$$(x-2.5)^2 + \frac{(r-25)^2}{3} = 1$$

$$(r+2.5)^{\frac{3}{2}} + \frac{(r-25)^{\frac{3}{2}}}{3} = 1$$







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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 CONTENTS 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 6 Recap from Prior Books of the Series 1 Introduction to Book 6 Exploring the Methodology of the Robaiyat in Omar Khayyam's Scientific Works 9 CHAPTER I Omar Khayyam's Treatise in Music on Tetrachords The Arabic Text and New Persian and English Translations Followed by Textual Analysis 19 CHAPTER II Omar Khayyam's Treatises on the Straight Balance and on How to Use a Water Balance to Measure the Weights of Gold and Silver in a Body Composed of Them The Arabic Texts and New Persian and English Translations Followed by Textual Analysis 61 CHAPTER III Omar Khayyam's Treatise on Dividing A Circle Quadrant The Arabic Text the Persian

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