



Zarasaism

Terms to follow:

Note: God shall be referred to as Haşağa or Haşagh for proper reference.

- **Diversionist:** Mostly directed to a denomination, a diversionist denomination tends to favour a doctrine of theological deviation upon the belief that a diverse spectrum of theologies favours religion greatly.
- **Conformist:** Mostly directed to a denomination, a conformist denomination advocates for a unified spectrum of theology upon the belief that it creates rectitude towards the established teachings of Zarasa.
- **Mâca:** A series of religious laws, usually in the form of reforms initially administered by the House of Knowledge.
- **Ghizên:** A form of theological study, centred on the analysis and possible adoption of foreign religious customs and tenets.
- **Pluralist:**
- **Kharmyani:** A *Kharmyani* roughly meaning “path seeker” follows a similar approach to a Muslim Dervish, usually impoverished, their focus lays towards simplicity and totality,

following Zarasa's teachings on the *kharaşan* "Golden Path" teaching the ultimate truth and manners to truly attain the Heavenly Realm.

- **Khâramjan**: The Khâramjan...
- **Hođat**: The region where Zarasa received God's enlightenment
- **Sayan**: [from *Şâkhiyan*] A follower of Zarasaism (lit: *the one who submits*)
- **Hâhiyan**: Religious police, enforcers of religious law and customs.
- **Nâcâgham/Nâshkham/Nâckham**: A sinner, someone impure, common term for non-believers or foreigners.

Summary and Introduction

Zarasaism in History

Zarasa 515 AD

Zarasa, also known as the Heavenly Man, is thought to have been born around 480 AD in what is now modern Torosha; he was himself of Tahavic descent (pre-Vaniuan) but was, despite his ethnic background, closely raised in a Vaniuan household. Little is known about his personal life; most historical records are based upon the *Khâramjan*, an epitaph written in an ancient form of Eastern-Vaniuan and Ancient Ohanian around 650 AD honouring the life of Zarasa. As described in the *Khâramjan*, he descended from a renowned lineage of merchants and was foretold at the age of 16 about his glorious destiny. His path wasn't marked until his first pilgrimage to the *hođat* "highlands, presumably located in modern Garkhan, where he received the visions of truth and later the first commandments from Haşağa (God). He spent 5 years secluded in the highlands, where he explored new forms of theology and gradually submerged himself into Haşağa's Vision of Truth. Upon receiving notice of the demise of his mother, he was determined to return and knew that his time had come. According to the *Khâramjan*, through the Vision of Truth, he interpreted the falsity of Hosha and saw the rise of Haşağa as the salvation of a doomed world. He concluded that Muhe (God of death and perdition) was responsible for the corruption of humanity. It is understood through his teachings that the Iovist prophets excluding Iovi had forsaken the path of truth and, thus, had misinterpreted the first commandments of God.



"He descended from the skies as a celestial man, in the likes of a white gleam of pure light. People bowed to him as he was a man devoted to good deeds." Khâramjan (2:28)

Zarasa was responsible for the formation of the first enlighteners, a group of disciples who closely followed his tenets. During his first years as a diviner he fell into persecution and constant mockery, forcing several times his seclusion to isolated areas of the region. Nonetheless, his influence proved enough for the gathering of new believers, a stage commonly known as the first enlightenment.

Mârashan - The Zarasaist State

The Holy kingdoms (*Hojanates*) 500-1600s AD

Zarasaism and Other Religions

According to the Holy Yêhirim, non-Zarasaist beliefs are seen as different interpretations of God. Instead of denying such beliefs a doctrine of interpretations is developed which then comes into a process for theological study. Such process is known as *Ġizên* (from the verb *ġizêz* “to look for, seek out”).

Forced Conversion

Throughout history conversion to Zarasaism was believed to be done willingly while strongly opposing the forced conversion of non-believers, however, with the rise of the first Hojanates and subsequently the Great Horde, such belief was often disregarded and a doctrine of forced conversions was gradually developed. A series of methods were developed for the pursuit of effective conversions. The most effective form of conversion was done through an “adaptation” method where the environment, cultural and perhaps theological outlook of a certain religion was integrated into Zarasaist doctrines in order to familiarise the non-believers, a common practice is the renaming of temples in order to allure non-believers while enacting Zarasaist doctrines.

Main denominations

Shawadiism - *Path of Tradition*

Shawadiism first developed during the Great Horde as a “zealot” movement based around the *Şahyan* “those pertaining to Qâhâc” and held deep roots in what became a quasi-culture formed by religious traditions and rites entirely built around the Holy War. Shawadiis differ from other denominations in that they only recognise the Hoja of Samar as the legitimate successor to the Hojas of the Great Horde, therefore, the movement denies any other religious authority.

This syncretic branch of Zarasaism did not differentiate itself from mainstream Zarasaism until the Yeshub (crusade) where the Qasşahyan Yensha-e Tawil (later assuming the title of Hoja) led his Qâhâci warriors to the holy war. This prompted the Ashar emperor to grant a “banner of recognition” to his division which was subsequently inherited among the Qâhâci descending from those of the

Yeshub. Theologically, Shawaddis were part of the reformist initiative led by the upper clergy and opted for a Conformist doctrine.

While often argued against, Shawadiis are not conservative by nature and fully abide by what is often called “traditionalism”, a belief focused on socio-cultural aspects and its role in Zarasaist societies. This may include societal roles, hierarchy, tribal laws and codes of honour. More physical aspects are also included, such as architecture and clothing, upon the belief that ideals should not only be believed (and followed) but also shown. This ideal argues that a set of “customs/traditions” must be preserved in order to attain the Heavenly Realm, this is strongly attached to the notion that “all things modern” are often subject to secularisation, corruption, along decadence and a loss of self. Such ideals are considered to be a byproduct of the Great Horde’s “Golden era” where diversions, pleasures and excesses came to be the norm among the elite and upper clergy, a great distraction often contrasted with Qâhâci values.

Theologically, Shawadiis adhere to the Holy Yecâdan under the *Shâncâd* “white script”, a set of interpretations compiled shortly after the mid-17th century, based entirely on Mâcas and recitations given by Great Horde clergy. This specific interpretation emphasises God’s unparalleled omnipotence and the celestial revelations given to Zarasa, along these, additional dogmas are upheld:

- The recognition of only 7 Great Gharams throughout Vaniua.
- The need for a centralised Hojanate “Holy State” and only 1 Hoja.
- Consolidation of all Zarasaist doctrines.
- Recognition of the Hoja lineage from the 17th Hoja of the Grand Overseer.

- Way of War “Khâdqar”
- Crown processions
-

First developed in 1738 AD by the *mezabaş* Kharaman Başhar from the Koman tribe of Ayma. His tenet consisted on the balance between modern society and tradition, following the interpretations of the Holy Yêchirim made during the Great Horde, he modelled his doctrine after the *Shânhirim* “white manuscript” because of its core foundations and strict interpretations. Kharaman further used his influence to spread his beliefs and by 1750 AD he had successfully amassed a sizable community of followers. However, it wasn’t until his death in 1799 that his tenets became prominent, with the rise of the Industrial Revolution and the stream of new foreign innovations, Shawaddism rapidly rose in popularity and was finally embraced by the Ashar dynasty in 1811 shortly after the unification of the Koman kingdoms.

The term “Shawaddism” (Middle Koman: *Şâbâdi* meaning “tradition”) is the official term in which the denomination is known. The term “Kharamanism” is usually seen as pejorative and thus omitted from use.



The Khazmazem-e-Kharaman Başhar shrine is often seen by adherents as the religious centre of Shawaddism. Built in 1815 in honour of Kharaman

~~Başhar, it mixes the renowned Ghasharid architecture of the 14th century with neoclassical elements, thus physically representing the sacred tenets of Shawaddism in all its splendour.~~

Desarism - *Path of Tolerance*

Zekalemism arose in Balakia during the mid-19th Century as a form of reaction against the growth in popularity of Shawaddism. [stuff goes here] Zekalemists assert that their form of Zarasaism remains closer to the “original” form of the religion widespread throughout the Great Horde and that the Shawaddist interpretation of the Holy Yêhirim, in particular, is flawed and [stuff].

[etymology goes here]

Shansare - *Path of Truth*

Shawayanism is credited by most scholars as the original doctrine practised by the many emperors of the Great Horde, it emphasised itself on three main tenets: tolerance, tradition and merit. It is unknown how many followers practised this doctrine and disputes over its actual status as a denomination continue to this day. In modern times, Shawayanism is virtually unpractised due to the lack of a religious head or funded tenets, Shawaddism however, lays strong claims on following the main principles of Shawayanism, often considered by most as Shawayanism’s successor.

Qasamism - *Path of Qasam*

Qasamism is the main Zarasaist branch of Western Vaniu, seeing its roots early on in the 6th Century, credited to Qâsam, disciple of Zarasa and later king of what would become Vosan. It would see no formal split from Eastern Zarasaism until the 15th Century during the [name], or the Sayanic Schism. Qasamism has a more lenient interpretation of the Yeshadan and follows the teachings of Qâsam more. This sect is a lot more centralized than others, but where the center was has changed throughout history, being in Ohania, Khezan, and Vosan through various points in time. Currently, the center of Qasamism is in Oskim, Vosan.

Liturgical Languages

Ancient Ohanian: The first manuscripts and religious documents were first written in Ancient Ohanian, such sources included the *Khâramjan* and the *Tâmhirim* interpretations. The use of Ancient Ohanian gradually declined as the religion began to spread, it was at last replaced by liturgical variants of the many languages spoken by adherents. By the 12th-century Ancient Ohanian had already been entirely replaced and was only used in limited areas of theology.

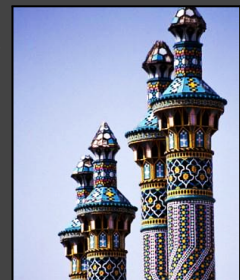
Shavani: the Shavani language (lit: white tongue) also known as Jêvan, Jêwan is a liturgical variant of Middle Koman, it was first used during its early stage around the 12th century as part of the *Shânhirim* interpretations. Shavani is known for using a large quantity of Ancient Ohanian borrowings (around 40%) and for being an extra-conservative language. It was used extensively during the Great Horde as the standard language for national *Mâcas*. It is still used today as the standard liturgical language of the Great Gharam of Asavar in Komania.

Old Vosan: Old Vosan, also known as Vÿhacan (lit: common tongue), is the ancestor to contemporary Standard Vosan. It split off from the other Jiuzemic languages circa the 400s CE and would grow to have a very large speakerbase along the banks of the Urone river. Over time, it would gradually replace Ohanian in the common vernacular and see some use in religious and government use starting in the 8th century in what's now northwestern Vosan. While it continued to evolve into the Vosan spoken in the modern day, it remains preserved and spoken in various Qasamist gharams across Western Vaniu.

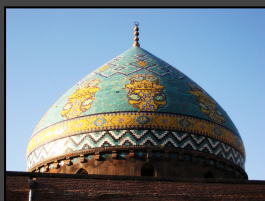
Gharams - Zarasaist temples

Architectural features

Yehaz: The yehaz is essential to a gharam, just as a minaret it functions as part of a system of ventilation and cooling, best suited for crowded places. When building a gharam the yehaz is obligatory, not only for the already stated reasons but also for its symbolism. High towers are usually seen as deeper links to heaven and Haşağa, and thus, highly decorated Yehazes are widely common.



Xâmrat: a *xâmrat* is a dome usually centred in the main hall. It is essential to the

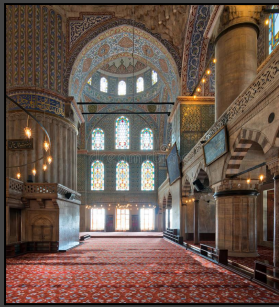


cooling system and can be constructed through different methods. Golden domes are reserved for the holiest of gharams, whilst a variety of models and designs can be employed for any gharam. An average gharam may consist of a row of 1-4 domes with the smallest restricted to 1 dome. Blue glazed tiles is the most common material employed, with designs varying depending on the region and denomination.

Bêgêm: The *bêgêm* is a courtyard usually located in the entrance of the gharam, it serves as a gathering yard for prayers. A *bêgêm* usually contains a minimum amount of vegetation (usually blooming trees) and a *bâşhân* “fountain” usually centred in the middle. The standard flooring is stone slabs but glazed tiles can be used. Not all gharams have a courtyard, such structure is usually limited to communal gharams which must hold a minimum of 5000 people.

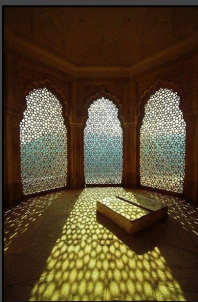
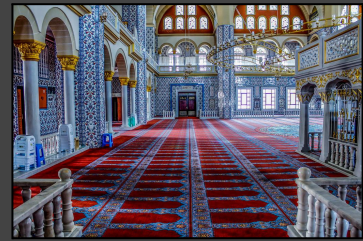


Nihêbeş: The *nihêbeş* or “main hall” is essential to a gharam, it serves as an introductory hall to daily prayers and can be composed of different sections. It often comes with an inner water channel for cleaning before prayers.



Historically, the *nihêbeş* served as a resting place for merchants, similar to a *jazaşah* “caravanserai”, the *nihêbeş* hosted travelers and merchants for prayers and protection. The traditional main hall was rather open and revealing, thus, easing the entrance of large crowds. Until around the 18th century, camels and horses could also be seen resting in its shades.

Nihârâd: The *nihârâd* “prayer hall” is the core of a gharam. It is the largest and most important section of a Zarasaist temple. According to the *Khâzkhârem* a communal gharam must hold at least 5000 adherents stating the standard capacity of the *nihârâd*. The hall itself is commonly decorated with carefully elaborated carpets and filled with religious inscriptions. A side of the hall is usually reserved for the *kaða* “pulpit” where the *mezâbâş* “high priest” will recite daily prayers.



Mêzegh: Usually located in a specific section of a gharam, the *mêzegh* serves explicitly as a meditation room. *Mêzeghs* are only common in communal gharams and have a restricted capacity. In difference with the prayer hall, a *mêzegh* is often limited to a few dozen people and silence is indispensable.

Common laws and Ethics

The *Qâzqârem* “great law” is a series of religious laws which must be respected at all times, while strictly supervised by the designated denomination. It was first developed in the 14th century as a code of law for all adherents of Zarasaism, it made in evidence the traditions which developed throughout the centuries and helped to regulate the practices employed in Gharams.

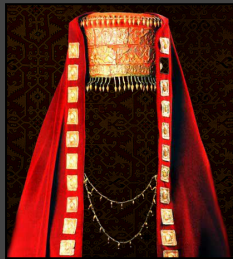
Architecture: An architectural pattern must be followed when a Gharam is built. This implies the strict use of *Yehaz* “minarets” for purposes of tradition, practicality and for the sheer symbolism of a nearer contact to the skies. Materials are not regulated but the use of religious symbolism is a requirement.

In the case of destruction, a gharam will remain holy even if neglected, this implies that prayers can still be held. Gharams are considered to be the house of God and thus can’t be destroyed nor disregarded. The destruction of a gharam for the construction of non-religious buildings is considered a capital sin no matter the situation. However, in the case of remodelling, a gharam can be replaced by a newer structure.

Clothing: As stated in the Holy Yêhirim, when in times of prayer, one must strictly use religious clothing, this implies the rigorous use of tunics and *ğâshhans* (also known as *ğâshhanas*) for both men and women. The use of accessories must be disregarded, while perfumes or makeup may or may not be forbidden depending on the practitioner's denomination. The use of non-religious clothing in prayer times can be considered a capital sin depending on the designated denomination.



A *ğâshhana* as stated above is a headdress worn during prayer times and symbolises the social status in which the prayer belongs to. Historically, golden *ğâshhanas* were limited to the upper nobility and royalty while silver, bronze and other materials could be used for the lower nobility and lower classes. The ornament became restricted to marriages and religious clothing by the 17th century and with the tendency of lighter clothing, its use declined steadily. Today, a lighter version of the medieval *ğâshhana* is used and differs drastically from its predecessor. The traditional *ğâshhana* may be used for weddings and religious events.



Religious clothing must follow a certain pattern, this implies the use of religious symbols, colours and certain designs. The aspect of each garment can differ depending on its user, region, locality and denomination. The use of blue, red and green colours are considered the norm, with women wearing brighter colours while men with darker tones.

Religious Calendar

Zarasaism follows a lunar calendar, based on the face of the moon. The year is typically 354 days long, with 12 months of either 29 or 30 days each spanning the year, those months historically being dictated to go from one full moon to the next full moon. In each month, there are 6-7 five-day weeks. On the first three days, *Yəşim*, *Yəşokh/Şokhyə*, and *Yəmaş*, people are expected to go to work and children are expected to attend school. The fourth day, *Şukhyə*, is designated as a day of rest and is more often than not when people partake in recreational activity. The fifth and last day, *Yəməâr*, is the day people are expected to attend their local gharam and pray.

Months of the Year

Juin “Sacred” is the month that the year starts, and it lasts 29 days.

Ha-Şekhayi “The Raids” is the second month of the year, and it lasts 30 days.

A-Khim “The Spring” is the third month of the year, and it lasts 29 days.

Ha-Oshgayi “The Blossom” is the fourth month of the year, and it lasts 30 days.

Jud “Arid” is the fifth month of the year, and it lasts 29 days.

Ha-Vo “The Fire” is the sixth month of the year, and it lasts 29 days.

Fâsh “The Grain” is the seventh month of the year, and it lasts 30 days.
Ha-Ghiveye “Gathering” is the eighth month of the year, and it lasts 30 days.
Idjeujuin “The Holy One” is the ninth month of the year, and it lasts 29 days.
Nâdjaşis “Purity” is the tenth month of the year, and it lasts 30 days.
Sohâma “Winter” is the eleventh month of the year, and it lasts 29 days.
A-Huyil “Pilgrimage” is the last month of the year, lasting 30 days, and the month that Zarasaists make their pilgrimage to the Hođat.

The Year

Zarasaism splits its calendar into two eras, those being the *Nushârih Volâj* “Oblivion Era” and the *Yâshani Volâj* “Enlightenment Era.” The latter is recorded to start around March 501, four months before Zarasa’s enlightenment. And it is in that first year of *Yâshani Volâj* that the months are named. But due to the seasons not lining up with the Lunar Year, the year nowadays starts in the summer, despite the roots in the spring. As of July 3rd 2022, the current date is Ha-Ghiveye 14 1570.

Date Equivalencies

Juin 1 1569: December 12 2020	January 1 2021: Juin 26 1569
Ha-Şekhayi 1: January 5 2021	February 1: Ha-Şekhayi 28
A-Khim 1: February 4	March 1: A-Khim 26
Ha-Oshgayi 1: March 5	April 1: Ha-Oshgayi 28
Jud 1: April 4	May 1: Jud 28
Ha-Vo 1: May 3	June 1: Fâsh 1
Fâsh 1: June 1	July 1: Ha-Ghiveye 1
Ha-Ghiveye 1: July 1	August 1: Idjeujuin 2
Idjeujuin 1: July 31	September 1: Nâdjaşis 4
Nâdjaşis 1: August 29	October 1: Sohâma 4
Sohâma 1: September 28	November 1: A-Huyil 6
A-Huyil 1: October 27	December 1: Juin 6 1570
Juin 1 1570: November 26	

Holidays (WIP)

Holidays are a big part of Vaniuan culture, and this remains true through Zarasaism. Insert a description about holidays here pl0x

Juin 1 - Day of the New Year

A day celebrating the arrival of the new year. A day usually reserved for the commemoration of all saints before midnight.

Juin 7 - Târyə (Day of the Prophet)

The recognized birthday of Zarasa, this day is celebrated with the *Shuhur*; a ritualised feast followed by the recitation of Genesis. Some countries may use this day for the partition of gifts after sunset.

Ha-Şekhaya 19 - Day of Ascension

A day for remembering Zarasa's death and ascendance into the Heavenly Realm. Historically reserved as a day for religious epiphany and the coronation of Koman emperors. This holiday is often accompanied with religious processions.

Ha-Oshgayi 1-5 - Ha-Yashanih (The Enlightenment)

A weeklong festival commemorating Zarasa's enlightenment, this might be accompanied with religious parades and the display of iconography on streets and major buildings.

Ha-Oshgayi 17 - Spring Equinox

A day celebrating the arrival of spring and the thawing of the environment. The day this holiday is on gets closer to A-Huyil every year. This day is reserved for the commemoration of all saints in Orthodox denominations.

Ha-Oshgayi 30 - The Fattening

A day where people have giant feasts before Jud. This day strictly reserves 3 days of feast, but any celebrations during these 3 days must end exactly after midnight and resume after sunset.

Jud 1-29 - The Fast

Jud is designated as a month-long period of fasting. The extent of fasting varies from family to family, country to country, ranging from only one meal a day to no food at all for the whole month.

Ha-Vo 1 - End of the Fasting

A day where people have giant feasts to recover from Jud. Celebrations may last up to a week and are usually accompanied by seasonal foods as well as 2-hour long prayers.

Nâdjaşis 25 - Autumn Equinox

A day celebrating the arrival of autumn. The day this holiday is on gets closer to A-Huyil every year. Shawadis may reserve this day for the conmeration of the Autumn saints.

A-Huyil 1-30 - The Pilgrimage

A-Huyil is designated as the month where any able-bodied person makes the pilgrimage to the Hođat.

A-Huyil 30 - Day of the Old Year

A day designated for celebrating the year and in general reflecting on what has happened throughout it. Shawadis usually reserve this day as a day of "repentance", the burning of blood-marked clay statues and straw tents are a common sight in orthodox denominations.

Sacred Symbols

Âşkhârat



The *Âşkhârat* “golden eagle” is a product of eastern Vaniuan mythology strongly related to pre-Vaniuan traditions and long-gone cultures. It has become crucial to Zarasaist symbolism, mostly used in traditional banners recalling the winged creatures described in the *Yêshadam* and its connection to the Heavenly realm. It is reminiscent of Haşağa, the great and only God. The *Yêshadam* mentions a double-headed creature being the messenger of Haşağa in *Revelations*, becoming one of the most recognised symbols in early sayanic heraldry.

Yâkhsâram



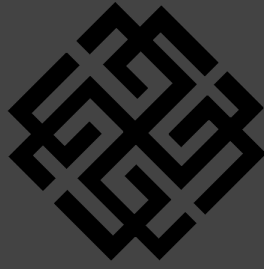
The *Yâkhsâram* represents the astral order in which our world is part of, it is the essence of life and a symbolic pillar of the Heavenly realm. It can be accurately represented as the divider between day and night, a reflection of the struggle between good and evil while demonstrating the order of nature.

Âynzâram



Âynzâram is the tree of life, a symbol of fertility and wealth historically found in tribal banners or *khêzahar* “yurt banners”, it is often associated with forests, oases and the fertility of both sentient beings and the earth.

Tâwzâram



Tâwzâram is one of the oldest symbols found in Zarasaism, its general interpretations and symbolism can vary greatly between denominations. It has been used by several states throughout history and is still prominently used. It is generally seen as the symbol of Haşağa, reflecting the complexity of nature and its intertwined bonds.

Holy Gharams

- The 6 Holy Gharams
- Architectural features
- Uses and adaptations

Yêcâdan - Holiest of the Holy Books

The Old World

Gazênashagh 1:1 *“A world of giants, a dwelling for demigods and a barren sea of sand, as such was the world of antiquity, now forgotten to the roots of time”*

As stated in the Holy Yêhirim, the ancient world was often described as a barren wasteland of roaming demigods who were all giant in size.

The Great Fire

The Great Fire marked the events for Genesis, it is during the Great Fire that Haşağa (supreme over all) was seeded for His rise. The ashes of the Old World called upon His duty, a rain of fire was unleashed and the Old World was annihilated, it was the magnitude of such destruction which showed the prowess of Haşağa’s supremacy. His ascendancy over all realms.

Khazwa 1:1 *“The Old World was engulfed in flames of destruction, darkness, and void. Over 7 days the world burned like hellfire, every breathing entity vanished over the common realm, and mercy was non-existent”*

Khazwa 1:2 *“The essence of life melted to its core, nor did light and darkness survive but only the seed to Haṣaḡa’s ascendancy”*

Khazwa 1:3 *“His existence was the essence of life, both perdition and salvation, Only He was to decide upon the realm of all”*

Genesis - The Creation

Revelations - Zarasa’s enlightenment

Book of Law

Theology

Nature of Thagha

Rules of Prayer

The Sacred Pillars

The Heavenly Realm

The Afterlife - Reincarnation

The False Prophets

Advent of Hell

The Final Prophecy - Taghar Djushadih

The Final Sin

Eternal Damnation - 'The Circle of Hell'

Sacred Scriptures

Law of Morality - Shâkash

Iovic Religions and Zarasaism

Since the early developments of Zarasaism, the teachings of Iovic prophets were usually regarded as misinterpretations of the first commandments of God, thus leading to the disregard of other Iovic religions. Until the 12th century, a theological approach grew among the Zarasaist clergy, this interest grew with the establishment of the House of Knowledge where religious debates would often take place. As new mandates were made, a stream of brief influence from other Iovic teachings sought their place as part of the annual mandates. This ended abruptly after determining the contradictory interpretations seen in Iovic religions such as Pashaism. This pushed for drastic measures and by the end of the 14th century, with an appeal from the religious ministry the Ashar dynasty initiated what is known as the *Great Purge*.

Zarasaism and Pashaism

Traditionally, during the early stages of Zarasaism, the teachings of Iovic prophets were common as part of the syncretic tendencies observed in Zaraisaism. However, as the Zarasaist doctrine sought the exclusive integration of compatible tenets, the divergent theologies presented in various Iovic religions pushed for the exclusion from the *Ĝizên*. The conquest of Covaya in 1514 increased contacts with the Pashaist clergy and officialised their *Ĝizên* within the House of Knowledge, in 1568 however, with the ascendance of emperor Gheshukh, his negative view over non-Zarasaists formalised. Adding to the aggressive nature of Pashaism, he publicly demonised and instigated it.

Other Iovic Religions

Qâhac - Religious Wars, Incursions and Holy Raids

Zarasaism and Science

Historically, science was the main factor for the development of Zarasaism. Natural phenomena with interpretations in the Holy Yêhirim could be used for rational explanations. Thanks to the deist nature of Zarasiasm, this practice was highly tolerated and even praised as the norm. Natural science and formal science were both the most studied. It made use of astronomy, biology, mathematics and other disciplines for matters of debate and religious interpretations, with such practices, Zarasaism rapidly evolved to host renown achievements and a remarkable intellectual sphere.



In the 14th century, this “para-theological” practice was formalised with the foundation of the *Ghizêgez Şura* “House of Knowledge” where the famous *Mâca* “mandates” were created.

Creationism & Evolutionism

As stated in the Holy Yêhirim, the creation of our world is the result of natural events, whilst the essence of life and the formation of the universe is the result of the rise of Haşağa and thus, a creation of Him. This eliminates the existence of “creationists” who believe that our world was entirely created by Haşağa and thus contradict the Holy Yêhirim by doing so.

The “Big Bang” Theory

Modern Zarasaists often interpret the Great Fire as an indication of a powerful astronomical event that occurred before the creation of Sahar and the universe itself. As shown, clerics have marked the “Big Bang” theory as evidence that Zarasaism is the only and true religion. This belief is widely held among adherents, and supports the bonds of science and Zarasiasm, bringing little to no contradiction to the core of the religion, thus facilitating the advancements of science without the intervention of strict interpretations from the Holy Yêhirim.

Applied Science

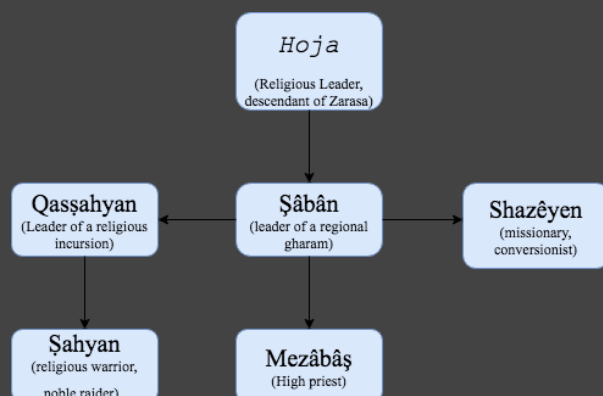
Historically Mathematics and astronomy were areas heavily practised in the House of Knowledge. They were known as “hard facts” and brought the last stance during debates. Their practice was widely held in the clergy and helped the formation of renown debaters. This shaped the nature and structure of annual mandates.

Mâca - Mandates

Shortly after the creation of the House of Knowledge, a set of annual *Mâca* “mandates” were created for diverse purposes. A *Mâca* commonly held the summary of a religious debate and its implications in the designated denomination, certain mandates could easily impact the totality of Zarasaism while others functioned as minor regulations. *Mâcas* were created for the gradual and controlled regulations of Zarasaism, mandates could be issued in the case of polemics or religious issues. In the 14th century, the Great Horde provided a system of repartition which facilitated the publication of mandates and their distribution across the empire.

Traditional Hierarchy of the Clergy

The traditional hierarchy of the Zarasaist clergy is based upon the Mârashan state (520-670). After the rise of Zarasaism and the rapidly increasing amount of converts, a natural hierarchy was gradually created. It was formalised with the descendants of Zarasa (the Hojas) taking the most prestigious charge. The need for regulation pushed for a more developed hierarchy and the immediate creation of a religious ministry. The administrative portion of the hierarchy was at the time entirely controlled by the Grand Hoja and a selection of disciples from the masses.



Hoja: A *Hoja* is the highest position in the hierarchy. Only descendants of the prophet Zarasa can claim such title. The Hoja, by tradition, controls the highest duties in the designated religious ministry. The title *Grand Hoja (Hoja Qâdat)* is only granted to the greatest of Hojas.

Şâbân: A *Şâbân* has the administrative task of commanding and regulating the position of the high priest along other privileged positions. As

leader of a regional gharam the *Şâbân* is usually in charge of the daily prayers and religious conventions.

Shazêyen: A *Shazêyen* holds the task of converting the populace while promoting Zarasaism. They also hold responsibility for the partition of *Mâcas* and other regulations from the religious ministry.

Mezâbâş: The *Mezâbâş* is the most common position in the clergy, as a high priest the Mezâbâş must hold at least 3 weekly prayers while standing in the *kaða* “pulpit”. The high priest has the privilege of becoming a debater and participates in the creation of annual Mâcas.

Qasşahyan: Traditionally, religious incursions were common during the early stages of Zarasaism, as such, the need for a religious warlord arose. With this came the *Qasşahyan*, who had the task of commanding successful raids against unbelievers. They participated in what is known as a *Qâhâcan* or *Qâhâc* “holy war”. In modern times, the Qasşahyan may or may not be used depending on the designated denomination, due to its historical implications some clergymen refuse to grant it as a honorific title.

Şahyan: The *Şahyan* is a title granted only to those who participated in *Qâhâc* “holy war”, such title held high prestige and those who participated were regularly praised. Today the title is purely honorific and may or may not be used.

Social Issues

~~Zarasaism on Homosexuality (to be deleted)~~

~~According to the teachings of Zarasa, anything not natural or deviant to mankind's purpose on earth is considered *Qâshez*, this includes homosexuality, which has been considered forbidden by law since the first Şahe (holy state). As stated by the Yêhirim on the following verses:~~

~~**Kharemhîr 12:3** “All deviators to God’s plan shall be taken as *nâshkhams* (sinners), nor do their hearts or minds shall be considered worthy”~~

~~**Kharemhîr 13:5** “Men who sleep with men shall never be considered for the Realm of God, as their bodies and minds have been corrupted by *muhe*, their lives are unworthy of praise”~~

~~On the verses **12:3** and **13:5** of the section *Kharemhîr* “book of law” it is clearly indicated the forbidden nature of homosexuality for followers of Zarasa. It is therefore unquestionable that such activities shall be accepted within the realm of *Şayans*.~~

Throughout history, early disciples of Zarasa (the “Enlightened”) were shown the essentiality in preserving nature. The order of nature and fecundation were seen as an imprint to *Haşagh’s* creation. Humans were by default to be paired with their opposite sex for procreation. Relationships were emphasized in the importance of procreation and stability. Mutual feeling and intimacy were taken as secondary only. With the advent of Zarasaism’s growth, religious clergy remarked the importance of preserving the ultimate goal of relationships, with it procreation was considered essential, a relationship was meant to result in fecundation and with it the creation of a family and the moral values needed to preserve it.

~~Same-sex couples, while having presence in ancient times and within pre-Vaniuan cultures, were often regarded as corrupted and the result of lust over love. In the vision of a Zarasaist, same-sex couples cannot result in procreation and therefore are seen as unnatural. Harsh punishments were reserved for homosexuals, mostly resulting in death.~~

Zarasaism on Slavery

Pre-Zarasaist Traditions

Ancient Qâbârs

Qâbâr also known as *Qâbâra* were ancient anthropomorphic “stelae” cut from stone, installed atop, within specific areas. Their purpose varied greatly, usually erected for the commemoration of an event, person or deity, some anthropomorphic stelae were accompanied with inscriptions on their back, often of religious nature. The oldest *Qâbâr* can be traced back to 500 BCE with the latest from the 14th century when such practice declined sharply.



Henotheist Customs

While Haşağa is strictly viewed as the supreme and only God, Zarasaism does not deny the existence of deities. With limited interaction, the interpretation of deities often varies greatly among Zarasaist denominations. Even so, ancient deities of fertility, fire, water, etc can be present and prayed to in altars, however, as stated in the Holy Yêhirim, adoration of deities must not surpass the greatness of God and oneself.

Denominations such as Shawaddism deny this notion and instead replaces the praising of deities with Saints and Martyrs, enforced by the Shawaddi court and the Holy League. As Shawaddism strictly emphasises the adoration of all things holy, and rejects beliefs that might otherwise be considered idolatrous.

Zarasaist Law

Haşağa views all of our brothers and sisters as equal upon this earth, however, Haşağa's laws are ornate in fashion and demand more from the nobility and clergy than any other persons. Order must be maintained for Haşağa's will to be spread, and under Zarasaist Law can conformed processes be tolerated for the betterment of our communities.

Law on the Fruits of the Clergy

1. The clergy may make effort to distribute alms for the poor.
2. A clergyman may be permitted to wed if he is not a *Şahyan*.
3. A clergyman who is no longer loyal to his wife is no longer loyal to the faith.
4. A clergyman who is literate may provide services for local businesses as a clerk, though a clergyman who is illiterate may instead provide physical services in this stead
5. All clergymen are expected to dedicate twice per week to *Haşağa*; once upon the day of prayer, and once upon the day of rest in which the clergy are expected to assist with matters of their community
6. The clergyman must be deliberate and just in their religious observance of themselves and others
7. A clergyman may not grant clerical land for his sons to inherit
8. Up to 8/10th of a clerical land's production is expected to be given as contributions to the poor
9. The clergy is not permitted to tax non-clergymen for their efforts on clerical land
10. If there is doubt for the truth behind precedence, a formal opinion may be forwarded upon the community to determine the true teachings upon the matters of the land
11. Should there be a matter in which heathenry is displayed within the clergy, the head of that clergy is expected to hold a court to trial the defendants and determine whether the heathenry was ill intent or misguided jurisprudence
12. Should a unit of the clergy be found guilty of espousing heresy or heathenry, they shall be decimated
13. Should a cleric be found working outside of the guidelines established for his Gharam, he shall be held to fast for 30 days or one lunar cycle
14. Clerics are not to incite political unrest in Zarasaist lands, nor hostility towards their brothers and sisters. The Clergy is a family for those who wish to better others, not themselves
15. All clerics are expected to teach their communities the will of *Haşağa*, and in doing so, teach those communities to be able to read and learn from the *Holy and Celestial Yêhirim*
16. Should a clergyman be found guilty of not adhering to *Haşağa*'s commands, he shall be punished accordingly by *Haşağa*'s will

Laws upon the Nobility

1. Any noble who entitles serfs upon his estate shall be required to provide for such serfs
2. Should a serf require assistance with pilgrimage, their noble shall be held responsible for their safe journey
3. A lord shalt not lay a hand upon a serf if that serf belongs to another
4. A lord shall not be permitted to involve oneself in the matters of clerical law
5. All lords must provide for the *Qâhâc*, should the call arise
6. Any lord who does not provide for the *Qâhâc* due to negligence shall be penalized one year's labor
7. Any lord who provides insufficient alms to the poor shall be held responsible for the conditions their community lives upon
8. Nobles are not permitted to indulge in idolatry or in the construction of statues upon land they themselves do not directly own
9. Statues of nobles living from the past may be permitted to exist, but idolatry must be kept in check. Should the noble not control such idolatry, they may be held for heathenry by the clergy
10. A noble who is indulging upon pilgrimage may not wear more than one fabric upon their journey, nor shall they disassociate themselves from the serfs who also partake upon the pilgrimage
11. Should any noble be found guilty of properly partaking in the pilgrimage, they shall themselves be excommunicated from the Gharam for three (3) years
12. Should a noble pass away while excommunicated, *Haşağa*'s decree is that they shall not enter upon Heaven
13. A noble must not demand more than a day's labor per week from those who do not live upon his land, nor shall he hold them responsible for volunteered labor
14. A noble is required to pay serfs an adequate sum for their labor should they not live upon the land he owns, as equal payment for their efforts
15. Any noble found guilty of enforcing labor upon serfs he does not own, shall be held responsible for those serfs' grievances
16. A noble is expected to provide 2/10th of his land's value to the alms of the poor, whilst also providing 2/10th of his land's value to the matters of the clergy
17. Should any noble not pay his tithe, he is excommunicated until he pays his tithe. However, should he intentionally not pay his tithe, he shall be excommunicated for three (3) years
18. No noble may partake upon the matters of the clergy, nor shall he influence them to act as *Haşağa* would have them do otherwise
19. No noble shall be permitted to wed Heretics or Heathens, and that should he or she be married to one, that they shall be responsible for their spouse's conversion to the true faith
20. No nobleman may call peasants to levy arms during the planting and harvest seasons unless in times of crisis

Religious phrasebook (In Nashaghan) OUTDATED!!!!

- God is great - *Qaḏhasağa shağshur* - /χpð.äθnκä ʃäk.'ʃur/
- God willing - *Hasşağa demiyah*
- In the name of God -
- Truth to be