

# THE VIEWS ON WHERE NOAH'S ARK ANCHORED

Assoc. Prof. Dr. Bahattin DARTMA\*

## **Abstract**

*Two celebrated places vie for the claim of being the final resting place of Noah's Ark. The first of these is Mount Ararat, which some claim is mentioned in the Old Testament, and the other is Mount Judi, which is expressed in the Koran. Those who make assertions on behalf of Mount Ararat can be accused of having certain historical, religious and political aspirations, which are not covered in this study. This study does argue however, that the more convincing religious, geographical/physical, historical and archeological findings and evidence support the claim that the Ark in fact anchored on Mount Judi.*

## **Keywords**

*Koran, Old Testament, Mount Ararat, Mount Judi, Noah's Ark*

## **Introduction**

**F**rom time to time, drawing on range of religious, political and historical reasons, various views about the possible places on which Noah's ark anchored have come to the agenda. Foremost among these arguments about the ark's final resting place have been two well-known views, first, that the location of Noah's ark, as stated in the Old Testament, was Mount Ararat, and the other, as stated in the Koran, was Mount Judi. In looking at these two opposing views, this small-scale study aims to reach at least a tentative conclusion by analysing various evidence, presented in the following section. For chronological purposes, the piece is structured with the evidence from the Old Testament section appearing before that from the Koran.

## ***The Old Testament***

It seems necessary to first describe the geographical location of Mount Ararat before going into a detailed explanation on why Noah's ark may not have in fact landed on it.

\* Yüzüncü Yıl University, Faculty of Theology, Department of Interpretation. Van.

### *Geographical Location*

Mount Ararat, a volcanic mountain, is within the borders of the city Agri in western Turkey. It has 130 km circle length and occupies 1,200 km<sup>2</sup> field. The latitude of the mountain is at 390, 40', and the longitude of it is 440, and 45'. The peak of the mountain is at 390, 42' latitude and 440, 47'. With the highest peak in Turkey and Europe, so-called "big Ararat" reaches 5,165 meters and "small Ararat" is 3,896 meters. The Serdarbulak mountain pass, with an altitude of 2,700 meters, separates the big and small mountains (Ararats) from each other.<sup>1</sup>

Western researchers in particular have long insisted that Noah's ark landed on Mount Ararat. Throughout the years they have conducted a great deal of research for this purpose and have made many claims. Yet, according to some historical, religious, and archaeological findings, taken in conjunction with the geographical and physical conditions of Mounts Ararat and Judi, it seems virtually impossible to realistically show that the ark could ever have landed on Ararat. The following section explores these reasons individually.

'Ararat' is the name given by the Assyrians to the state of the Urartu. The word 'Urartu,' the origin of which was 'Uruatri' in the Assyrian language, was written as 'Ararat' in the Holy Hebrew as a result of mispronunciation. The word 'Uruatri' means "mountainous region, and city settled on a high place". This name (Uruatri) is seen for the first time in 1274 BC in the inscriptions of the Assyrian King Salmanasar<sup>1</sup> referring to the 'mountainous region' lying to the southeast of Lake Van.<sup>2</sup>

- <sup>1</sup> Streck, *Ağn Dağı*, (İstanbul: İslam Ansiklopedisi (IA), 1986), I, 152; Hikmet Tanyu, *Ağn Dağı*, (İstanbul: Diyanet İslam Ansiklopedisi (DIA), 1988), p. 481; The same author, *Nuh'un Gemisi, Ağn Dağı, Ermeniler*, (İstanbul, 1989), p. 15.
- <sup>2</sup> Nicolas Adontz, *Histoire d'Arménie, (Les Origines du X. Siècle au VI. Av. J. C.)*, (Paris, 1946), p. 373; Oktay Belli, *"Urartular", Anadolu Uygarlıkları*, (İstanbul: Gorse Yayınları, 1982), p. 149; Altan Çilingiroğlu, *Urartu ve Kuzey Suriye (Siyasal ve Kültürel İlişkiler)*, (Bornova-İzmir: Ege Univ. Press, 1984), pp. 5-6; Bilal Aksoy, *Nuh'un Gemisi ve Tufan*, (Ankara, 1987), p. 163; İsmail Hüsrev Tokin, "Nuhun Gemisi Efsanesi ve Gerçek Olan", *Mimar Sinan*, Vol. 67, İstanbul, 1988, p. 57; Tanyu, *Ağn Dağı*, DIA, I, 481; The same author, *Nuh'un Gemisi*, p. 18; A. Mecit Dogru, "Ağn Dağı", *Coğrafya Araştırmaları*, Vol. 1, No. 1, Ankara, February 1989, p. 88. Notes: a) the Armenians call Mount Ararat as 'Masis or Masik'. b) It is highly possible that the word 'Agri' may derive from the Turkish language during Shamanism. In the Yakut language of Pekarsky the words 'Agri' or 'Agri' means 'big (large)' or 'God'. See Dogru and Tanyu, "Ağn Dağı". DIA, I, 481. The big Agri is called "Haris", and the top of the small Agri is named 'Huveyris'. See also, Guy Le Strange, *The Lands of the Eastern Caliphate, (Buldanu'l Hilafeti's-Sarkiyeye)*, (Translation to Arabic, Besir Firansis, Georgis Avvad), 2nd edition, (Beyrut: Muessesetu'r-Risale, 1985/1405), p. 217.

In the currently available Old Testaments, the word "Ararat" emerged as a result of mispronunciation, and does not refer to the actual "Ağrı Dağı". The meanings of this word in the Old Testament refer to various things, among these is "mountainous terrain":

"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."<sup>3</sup>

It refers to the names of "state, homeland, motherland":

"And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword, and they escaped into the land of Ararat: and Esarhaddon his son reigned in his stead."<sup>4</sup>

It refers to names of "kingdoms and states":

"Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars."<sup>5</sup>

In this case, the word "Ararat" in the Old Testament is seen to refer both to the name of an Asian-origin nation and also to the name of the city established in 1000 BC by this nation, whose centre is current day Van.<sup>6</sup>

In St. Jerome's view, Ararat is in fact Middle Aratex (currently Aras meadow).<sup>7</sup>

The big Mount Ararat and other volcanic mountains of East Anatolia were formed before the first recorded signs of human life. The mountains of Mus and Bitlis (cities in southeastern Turkey) are even older still. If the water during the flood indeed reached up to the level of Ararat, Mus-Bitlis, and other mountains, with the subsiding of the water there would remain some traces, in the form

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<sup>3</sup> The Old Testament, Tekvin, VIII, 4.

<sup>4</sup> The Old Testament, II, Kings, XIX, 37, Isaya, XXXVII, 38. See, Urfali Mateos Vekayi-Namesi (952-1136), (Translation to Turkish by Hrant D. Andreasyan), (Notes by Edouard Dulaurer, M. Halil Yinanç), 2nd edition, (Ankara, 1987), p. 16 (48. footnote), 38 (105. footnote), 44 (117. footnote), 74, 89 (222. footnote), 200 (237. footnote).

<sup>5</sup> The Old Testament, Yeremya, LI, 27.

<sup>6</sup> Tanyu, "Ağrı Dağı", DIA, I, 481.

<sup>7</sup> Aksoy, p. 163. Aras is a river which runs to a sea. See, Heredotos, Heredot History, (Translation by Müntekim Ökmen) 2nd edition, (Istanbul, ?) 1st book, 202th paragraph, 4th book, 40th paragraph.

of sand-stones, clay-stones, and petrified heaps both on the top of these mountains, and on their hillsides and valleys. In fact, it is impossible to find any of these things either on Mount Ararat or in its surrounding areas.<sup>8</sup> Take for example the accounts of John Morris, who traveled to Uzengili village (previously known as Meser), located 3 km. from the Iranian border, and in which a part of Noah's ark was claimed to have been found. Having conducting a three-hour research at this village and on the alleged piece of the ark, he wrote that "the fossilised thing which is similar to a wood piece in fact is a softened rock. Since its constituents include copper ore, it gave the signal of the copper during the research. In terms of geology it is impossible for Noah's ark to exist at the place in which the wooden item was found."<sup>9</sup>

As a result of another research and investigation undertaken in 1949 by a team of western researcher, it was clearly stated that Noah's ark was not present on Mount Ararat.<sup>10</sup>

If the ark had indeed landed on Mount Ararat, it would mean that water was covering all of Anatolia (modern Turkey), the Aegean Sea, the Arabic peninsula, Iran and India. Yet no evidence about such a flood has been found in these regions so far.<sup>11</sup> By the same token, Akurgal claims that it would be impossible to locate the ark above the 1,500 m. line. According to the unified-container-theory in physics, he argues, if that were the case, the whole world would have been covered with 1,500 m. of water.<sup>12</sup>

Dogubeyazit, which is located at 1,600 m. above sea level, is a town at the foot of Mount Ararat. The altitude of an earlier settlement, which is 8 km. south-east of Dogubeyazit, is between 1,810 and 1,930 m.<sup>13</sup> It can be claimed that the flood could not have reached the feet of Mount Ararat because no evidence of ancient flooding has been found even in Dogubeyazit or the older settlement.

Mount Ararat is high and steep, making climbing of it highly difficult. While many mountaineers and some scientists have

<sup>8</sup> Süleyman Türkünel, "Nuh'un Gemisi Ağn Dağı'nda mı, Cudi Siradaglari'nda mı?" *Milliyet*, 10 September 1984, p. 2.

<sup>9</sup> Aksoy, pp. 220-221.

<sup>10</sup> Ahmet Sarbay, "Nuh'un (p.b.u.h) Gemisi Nerede?", *Tarih ve Medeniyet*, Vol. 16, Istanbul, June 1995, p. 60.

<sup>11</sup> Ali Gürbüz, "Nuh'un Gemisi Ağn Dağı'nda mı?", *Zafer*, November, 1985, Vol. 107, p. 16.

<sup>12</sup> Aksoy, p. 217.

<sup>13</sup> Tuncel, Metin, "Doğubeyazit", (Istanbul: Diyanet İslam Ansiklopedisi (DIA), 1994), IX, 492-493.

managed to reach the peak of the mountain, others have suffered injuries and even death when attempting to do so.<sup>14</sup> Above 4,000 m. the mountain is covered permanently with snow and a 12 km. square icy mass remains at the top of the mountain. The temperature at 4,500 m. falls below -80C, making the best time to attempt a climb August and September. Over 5,000 m., climbing even for experienced mountaineers become difficult and dangerous.<sup>15</sup> The conditions on Mount Ararat are thus unsuitable to meet the basic needs of a living organism, namely, there is a lack of food and shelter. Under these conditions, it is unreasonable to expect that people or animals from the ark could have survived on Mount Ararat.<sup>16</sup>

Consequently, we can claim from the above stated reasons that Noah's ark did not land, and thus is not currently resting, on Mount Ararat.

### **Koran**

#### **Geographical Location**

Turning to the geographical location of Mount Judi, we see that it is located in south-eastern Anatolia, just 15 km. from the Iraq border. It is 32 km. north-east of the town of Cizre and its height is 400 m. It is positioned between the Tigris and Hezil rivers and 17 km. away from the city of Sırnak, the altitude of which is 1,350 m. The latitude of the mountain 370, 24', and the longitude is 420, 32'. The shape of the mountain is like an ellipse with four peaks, each of which has a height not exceeding 2,000 m.<sup>17</sup>

<sup>14</sup> Türk Ansiklopedisi, Milli Egitim Press, 2nd edition, İstanbul. 1971, I, 230 (Ağn Dağı article).

<sup>15</sup> Tanyu, "Ağn Dağı", DIA, I, 481; The same author, *Nuhun Gemisi*, p. 15.

<sup>16</sup> Streck, "Ağn Dağı", IA, I, 152; Hikmet Tanyu "Cudi Dağı", (İstanbul: DIA, 1993), XIII, 80.

<sup>17</sup> Semsetin Sami, *Kamusu'l-A'lâm*, (İstanbul, 1308), (Cudi article); Streck, "Cudi Dağı", IA, III, 223; *Türk Ansiklopedisi.*, XI, 252, (Cudi article); R. İzbırak, "Simak", *Türk Ansiklopedisi*, XXX, 283; *AnaBritannica*, İstanbul, 1986, 1987, XX, 275 (Simak article); Tuncel, Metin - Ozaydin, Abdülkerim, "Cizre", DIA, İstanbul, 1993, VIII, 37; Tanyu, "Cudi Dağı", DIA, VIII, 79; Umar, Bilge, *Türkiye'deki Tarihsel Adlar*, (İstanbul, 1993), p. 185. See also, Buhari, Muhammed b. İsmâ'il, *Sahihu'l-Buhari*, (İstanbul, 1981), Enbiya, 3, (Mucahid's word); Fahreddin er-Razi, Ebu Abdillâh Muhammed b. Omer, et-Tefsiru'l-Kebir, *Daru'l Kutubi'l-İlmiyye*, 2nd edition, XVII, 235; Yakut el-Hamavi, Sihabuddin Ebu Abdillâh er-Rumi el-Bagdadi, *Mu'cemu'l-Buldan, Daru'l-Kitabi'l-Arabi*, Beyrut., II.179 (Cudi article); İbn Kesir, Ebu'l-Fida İsmail, *Tefsiru'l-Kur'ani'l-Azim*, (ed. crit., Muhammed İbrahim el-Benna, Muhammed Ahmed Asur, Abdulaziz Ganim), İstanbul, 1985, IV, 256, 257; Alusi, Abu'l-Fazl Sihabuddin es-Seyyid Mahmud, *Ruhu'l-Meani fi Tefsiri'l-Kur'ani'l-Azim ve s-Seb'i'l-Mesani*, Daru'l-Fikr, Beyrut, 1987, XVII, 61; Mehran, Muhammed Beyyumi, *Dirasatun Tarihiyyetun mine'l-Kur'ani'l-Kerim, Daru'n Nehzati'l-Arabiyye*, Beyrut, 1988, IV, 92; Abdu'l-Vehhab en-Neccar, *Kasasu'l-Enbiya*, 1st edition, 1405 h., p. 37; Ates, Süleyman, *Yuce Kur'an'in Çağdas Tefsiri*, İstanbul, 1988-91, IX, 160; Bayrak, Orhan, *Türkiye Tarihi Yerler Kilavuzu*, 4th edition, İstanbul, 1994, p. 584 (Simak article).

There is important historical, religious and archaeological evidence to support the view that the ark in fact landed on Mount Judi. Moreover, this view is supported by the geographical and physical conditions of the mountain. The following section explores this evidence in detail.

*Religious Evidence*

The main source of Islam (the Koran) clearly states that Noah's Ark landed on Mount Judi:

"And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) al-Judi and it was said: A far removal for wrongdoing folk!"<sup>18</sup>

The Prophet (p.b.u.h) visited some Jews who were fasting during on the day of 'asure' (the 10th of Muharrem) and asked "what is the purpose of this fast?"/ It was stated that "this is the day during which Allah saved the prophet Musa and the Jews from drowning. The Pharaoh drowned, Noah's ark landed on the Judi, and Noah and Musa (p.b.u.h) propheis fasted to thank Allah. Also Nebi (p.b.u.h) said that 'I more deserve the Musa and today's fast' and the same day ordered (his followers) to fast"<sup>19</sup>

In addition, Yakut el-Hamevi (626/1228) narrates verbatim from one of the Old Testaments which has been translated into Arabic that "the ark landed on the Judi on the 17th of the 7th month."<sup>20</sup> It is seen that the verbatim quotation from the Old Testament clearly indicates that the ark landed on Mount Judi.

Furthermore, the Aramice and Suryanice translations of the 'Suryani Tevrat-Tekvin VIII/IV states that the place in which the ark landed is named 'Ture Kardu' and this place refers to the mountains located to the south-east of Lake Van. In the Suryani interpreters' view, Ture Kardu, as stated by the Koran, refers to the place on which the ark landed."<sup>21</sup>

<sup>18</sup> Koran, Hud (11), 44.

<sup>19</sup> Ahmad b. Hanbel, Musned, Istanbul, 1981, II, 359-360. See also, Taberani, Ebu'l-Kasim Suleyman b. 'Ahmed, el-Mucemu'l-Kebir, (ed. crit., Hamdi Abdulmecid es-Selefi) 2nd edition, Mektebetu Ibn Teymiye, Kahire, VI, 69 (Hadith No., 5538). This hadith was narrated by F. er-Razi (XVII, 235), Ibn Kesir (IV, 257) and Alusi (XVII, 62).

<sup>20</sup> Yakut el-Hamavi, II, 179 (Cudi article); Ates, IV, 311.

<sup>21</sup> Gunel, Aziz. (Horepiskopos-Baspapaz), *Türk Süryaniler Tarihi*, Diyarbakır, 1970, VII, p. 29 (1st footnote); Aksoy, p. 174, 180; Tanyu, "Ağn Dağı", DİA, I, 481.

Moreover, Katade (117/737) states that "Allah had Noah's ark land on the Judi as a warning. Of course, the first generation after the prophet saw it..."<sup>22</sup>

#### *Historical Evidence*

We see the following statements in the Gilgames saga: "The ark landed on Nisir (...) mountain, which swallowed the ark and did not shake it..."<sup>23</sup>

According to the old Babilonian story, the ark landed<sup>24</sup> on Nisir Mountain, located between the Tigris and Lower/Small Zapsuyu to the east of the Tigris. Such a definition points exactly to the location of Mount Judi.<sup>25</sup>

Similarly, the Gilgames saga contains various statements such as: "the city you know as Suruppak is located near Furatti (Firat), It is an old city..."<sup>26</sup> This statement also implies that the ark has landed on Mount Judi because Suruppak, as briefly stated, is a place near the Euphrates (on Uruk). Today this place is known as Fara<sup>27</sup> and is located much closer to Judi than to Ararat.

In addition, Berossus, while explaining the flood, states as follows: "those on the ark were ordered to return to Babil, to find the inscriptions in Sippar and inform mankind from the inscriptions"<sup>28</sup> This statement may also provide evidence that the ark landed on Mount Judi, as the place called Sippar is located to the north<sup>29</sup> of Babil, in a position much closer to Judi than to Ararat.

Berossus, in his history of Keldanis, states that Noah's ark landed on Mount Judi. Abydenus, a student of the famous thinker

<sup>22</sup> Ibn Kesir, IV, 257; Yazir, Hamdi, Hak Dini Kur'an Dili, İstanbul, 1979, VII, 4642; Mevdudi, Ebu'l-Ala, Tefhimu'l-Kur'an,, (translation by Muhammed Han Kayani...), 2nd edition, İstanbul, 1991, IV, 237.

<sup>23</sup> Günaltay, M. Semsedin, Yakin Sark/Elam ve Mezopotamya, Ankara, 1987, p. 430 (141-142 lines). See also, Gilgames Destani, (translation to English and Introduction by N. K. Sandars, Turkish by Sevin Kutlu and Teoman Durali), İstanbul, September 1973, p. 115; Kramer, Samuel Noah, History begins at Sumer, (Tarih, Sumer'de Baslar), (translation by Muazzez Ilmiye Cig), Ankara, 1990, p. 128-132; Ceram, C.W., Tanrilar, Mezartar ve Bilginler, (Translation to Turkish by Harullah Ors), 4th edition, (İstanbul, 1994), p. 229.

<sup>24</sup> Tanyu, "Ağrı Dağı", *DIA*, 1. 481.

<sup>25</sup> Gürbüz, p. 15; Günaltay, p. 213 (2nd footnote), 430 (1st footnote); Aksoy, p. 86, 174, 180; Tanyu, "Ağrı Dağı", *DIA*, I, 481.

<sup>26</sup> Günaltay, p. 425 (11-13. lines).

<sup>27</sup> Günaltay, p. 192.

<sup>28</sup> Günaltay, p. 211-212.

<sup>29</sup> Günaltay, p. 192.

Aristo, confirms this view and adds that some of the Iraqis found the pieces of the ark, dipped these pieces into water and claimed that the water had healing powers.<sup>30</sup> In other accounts, these people are also reported to have used the bitumen covering the outside of the ark as amulets.<sup>31</sup>

#### *Geographical/Physical Conditions*

The peak, valleys, rivers, and surrounding areas of Mount Judi are covered with evidence of a major flooding. Even the highest hills of this mountain are covered with sand and pebbles. It is clear from the physical conditions of the mountain that this region was once exposed to a flood.<sup>32</sup>

The asphalt matter used in making the ark was supplied<sup>33</sup> from Sirkak. In the Gilgames saga, statements such as "I poured six times black mastic, inside the ark I poured three times pitch",<sup>34</sup> obviously suggest that the ark was covered with pitch and mastic.<sup>35</sup> If one is to dig down approximately one or two hand-breaths on the peak of Mount Judi, black pitch and mastic emerge. The layer beneath this pitch and mastic is too difficult to dig up.<sup>36</sup>

There are some settlements for religious services and pilgrimages at or around Judi. These also lend support to the idea that the ark landed on Mount Judi. For instance, the tomb of the prophet Noah is at Cizre. The village Yafes (Kasardela), named after Noah's third son, is 3 km. east of Cizre and on the left bank of the Tigris. A nearby hill, of 2,017 m. height, is called "Noah prophet's hill".<sup>37</sup> Meanwhile, the Gilgames saga narrates that people sacrificed animals on the mountain: "At that time, I released everyone and sent them everywhere and sacrificed an animal. At the top of the mountain I made a vow".<sup>38</sup> It is also stated that Noah the prophet

<sup>30</sup> Mevduci, Ehu'l-Ala, *Tarih Boyunca Tevhid Mucadelesi ve Hz. Paygamber*, (compiler, Naim Siddiki-Abdulvekil), (translation N. Ahmed Asrar), Istanbul, 1983, I, 406; The same author, *Tefhim*, II, 396.

<sup>31</sup> Sarbay, p. 60.

<sup>32</sup> Bilge, Mahmut, *Nuh (p.b.u.h) ve Tufan*, Ankara, 1965, p. 20.

<sup>33</sup> Bayram, Sadi, "Kaynaklara Gore Anadolu'da Proto Turk Izleri", *Turk Dunyasi Arastirmalari*, Istanbul, October 1989, vol. 62, p. 30.

<sup>34</sup> Günaltay, p. 428 (66-67. lines).

<sup>35</sup> See, Childe by V.Gordon, *Dogu'nun Prehistoryasi*, (translation, Sevkett Aziz Kansu), (Ankara, 1971), p. 112. This work states that the pitch is provided easily in this period.

<sup>36</sup> Bilge, Tufan, p. 20.

<sup>37</sup> Türkünel, p. 2; Tanyu, "Cudi Dagi", *DIA*, VIII, 79.

<sup>38</sup> Günaltay, p. 431 (156-157th lines).



had people build<sup>39</sup> a mosque at the mountain, formed<sup>40</sup> a village named Semanin (seksenler) at the foot of the mountain, and ultimately passed away<sup>41</sup> in this village.

Because of topographic reasons it would have been impossible for the ark to have reached the feet of Mount Ararat, but entirely possible for it to have reached Judi.<sup>42</sup> While explaining the geographical locations of these mountains, the altitudes support this view. As cited earlier, Akurgal argues that something known as "united-container-theory" would make it impossible for the ark to be located above 1,500 m. The altitude of Cizre is 400 m. and the altitude of Sirnak is 1,350 m. Because Judi is located to the south-east of a line drawn from Cizre to Sirnak, the altitude is suitable for the ark to have landed there. While some parts of Mount Judi reach 2,000 m., it is entirely feasible that the ark could have landed on a section with a lower altitude.

If we consider the subject in terms of climatology, and consider the severe weather currents and sea-rise from the Indian Ocean high pressure centre to the Basra Gulf lower pressure centre, the south valleys of the Judi, which are around Mardin and on the northern borders of Mesopotamia, are the most convenient place for the ark to have landed.<sup>43</sup>

Although some places of the Judi are harsh and rocky, making one's way up and down the mountain is easy and there are places for side-tracks and nourishment. Reflecting the latter perhaps, it is claimed that the place on which the ark landed is called 'green mountain'. Finally, Mount Judi has some flat surfaces on which the ark could have landed.<sup>44</sup> Accordingly, there is an area (upon which the ark may have landed) which is quite flat and large, approximately 500 m<sup>2</sup>.<sup>45</sup>

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39 Ibnu'l-Esir, Izzeddin Ebu'l-Hasen Ali b. Ebi'l-Kerem Muhammed b. Muhammed b. Abdulkerim b. Abdilvahid es-Seybani, *el-Kamil fi't-Tarih*. Daru Sadir, Beyrut, (EDIDIT CAROLUS JOHANNES TORNBORG LUGDUNI BATAVORUM, E. J. BRILL, 1868, I, 73; Yakut el-Hamavi, II, 179 (Cudi article); S. Sami, III, 1848 (Cudi article); Bilge, Tufan, p. 20; Tanyu Hikmet, *Dinler Tarihi Arastirmalari*, Ankara, 1973, p. 26.

40 Ibn Havkal, Ebu'l-Kasim Muhammed, *Kitabu Sureti'l-Arz*, 2nd edition, Leydin, I, 229; Yakut el-Hamavi, II, 84 (Semanin article); Gunel, p. 29 (1st footnote). See also, Aksoy, p. 180, 181, 182, 183, 188, 189; Gandur, Muhammed Yusuf, *Tarihu Cezirati Ibn Omer*, 1st edition, Beyrut, 1990, p. 306. These works verifies the description of the Judi and information about the prophet Noah.

41 Ayni, Bedruddin Ebu Muhammed Mahmud b. Ahmed, *Umdetu'l-Kari Serhu Sahihi'l-Buhari*, 1st edition, Egypt, 1392/1972, XII, 373.

42 Bayram,, p. 17 (see 16th footnote).

43 Bayram, p.16, 17 (see 16th footnote); Musaoglu, Ahmet, *Nuh (p.b.u.h.) Tufani*, (Istanbul, 1998), p. 191.

44 Tanyu, "Cudi Dagı", *DIA*, VIII, 79, 80.

45 Bilge, Tufan, p. 20; Tanyu, "Cudi Dagı", *DIA*, VIII, 79.

### *Archaeological Evidence*

One researcher, Friedric Bender, took mastic-like matter and thick wood pieces from Mount Judi to Germany and analysed them there. It was found that the mastic-like matter was approximately 50,000 years old, and the wood pieces were about 6,630 years old.<sup>46</sup> The famous German researcher Werner Keller states that research showing that the ark landed on Judi rather than Mount Ararat is more logical and convenient.<sup>47</sup> The English researcher David Fasold, after 20 years of study, has also concluded that Noah's ark likely did not land on Mount Ararat, but rather on Judi. He maintains that "using radar which takes underground picture of the soil it is possible to find evidence of the wood from the ark. I believe that these are the fossilised upper deck of the ark, and that the bottom part of the ark is lost".<sup>48</sup>

### *Linguistic Evidence*

The prophet Noah prayed to Allah about the place on which the ark must land as follows:

"And say: My Lord! Cause me to land at a blessed landing-place, for Thou art best of all who bring to land."<sup>49</sup>

Allah accepted the prayer of his messenger and landed the ark on Judi. The word 'Judi' stems from the root of 'cud' in Arabic and means 'to be generous, to give much'.<sup>50</sup> This meaning of 'cud' suggests a reference to 'Judi,' which is also a comparison adjective. The words "sacred / fruitful" in the verse verify this.<sup>51</sup> If a place is devoid of holiness and fruitfulness, this place would not be called as "sacred / fruitful". Hence the word 'Judi' may indicate that the ark landed on the Judi.

In the 48 verse of the Sura Hud it was stated that:

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<sup>46</sup> Sarbay, p. 60.

<sup>47</sup> Gürbüz, p. 16.

<sup>48</sup> See newspapers, *Sabah*, 17 January 1994, p. 30; *Meydan*, 2 February 1994, p. 4; *Yeni Gunaydin*, 19 February 1994, p. 3.

<sup>49</sup> Koran, Muminun (23), 29.

<sup>50</sup> er-Ragib el-Isfehani, Huseyin b. Muhammed b. el-Mufazzal, *Mufredatu Eifazi'l-Kur'an*, (ed. crit., Safvan Adnan Davudij), 1st edition, Beyrut, 1992, p. 211 (C-V-D article), Ibn Manzur, Muhammed b. Mukerrem b. Ali b. Ahmed el-Ensari, *Lisanu'l-Arab*, (Ali Siri), Daru lhyai't-Turasi'l Arabi, 2nd edition, Beyrut, II, 411 (C-V-D article).

<sup>51</sup> Sankçioğlu, Ekrem, "Kur'an ve Arkeoloji Isiginda Hz Nuh ve Tufan Olayina Yeni Bir Yaklasim", *Islami Arastirmalar*, vol. 9/1-2-3-4, Ankara, 1996, p. 203.

"It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessings upon thee and some nations (that will spring) from those with thee. (There will be other) nations unto whom we shall give enjoyment a long while and then a painful doom from Us will overtake them."<sup>52</sup>

'Selam' means "to be sure from all dangers."<sup>53</sup> According to the verse 'landing peacefully and fruitfully' it must be understood that the landing occurred with no fear, and free of all dangers. These descriptions fit with the physical conditions of the Judi.

It is stated that the name of 'Sirnak', 17 km. far away from Judi, was 'the city of Nuh'(Noah),<sup>54</sup> but was later changed to Sirnak. Such a name change is not unusual, as there are other examples. For instance, the name Elaziz was changed to Elazig, Diyar-i Bekir to Diyarbakir, Ziya'eddin to Diyadin.<sup>55</sup> Therefore, it is possible that the name 'the city of Noah' may have changed to Sirnak. Consequently, from the evidence counted from 1 to 5 we can claim that the Noah's ark landed on the Judi. One point is that there are some other places called Judi apart from the big mountain Judi. One of which is called 'Judi hill'<sup>56</sup> and is near Mahser village in Dogubeyazit. Besides this, one of the Tayyi'i' mountains at Eca is called Judi.<sup>57</sup> Yet the most common and widespread of Judi in human mind throughout the history is the one given above with latitude and longitude. The word 'Judi' in the Koran is given as definitive 'el-Judiyy', this may refer to that point.

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<sup>52</sup> Koran, Hud (11), 48.

<sup>53</sup> er-Ragib el-Isfehni, p. 421 (S-L-M article); Ibn Manzur, VI, 342 (S-L-M article).

<sup>54</sup> Atalay, Ömer, *Siirt Tarihi*, Istanbul, 1946, p. 81-82.

<sup>55</sup> Alpaslan, Ismet, *Agri, (Anadolu'nun Giriş Kapisı)*, Ankara, 1984, p. 5, 43.

<sup>56</sup> Sarbay, p. 60.

<sup>57</sup> Yakut el-Hamavi, II, 180 (Cudi article). Also see, Yazir, IV, 2784.