

Judy in the Qur'an, Judy in Scientific Debates

جودی در قرآن، جودی در مناقشات علمی

Received: 2021/06/02

Accepted: 2021/07/08

Seyed Javad Khatami¹
Seydeh Somayeh Khatami²

سید جواد خاتمی^۱
سیده سمیه خاتمی^۲

Abstract

Background: For about 50 years, there has been a lot of controversy about the place where the Ark of Prophet Noah (PBUH) landed. In all these matters, the point is whether the location is the landing site of the Prophet Noah's ark (PBUH) or not? Objective: To present a new research in the direction of the relationship between geography and the Qur'an and to find the real place of Judy in the Qur'an according to the hadiths narrated in this regard. Method: After examining the possible places in relation to Judy's place, the existing hadiths in this regard were studied in a descriptive-analytical manner and with reference to satellite images and geographical researches. Findings: Studies have shown that three places are considered as possible places of Mount Judy, including Judy Dugi in Turkey, (which has been found in scientific studies on the existence of ships) Ararat in Armenia, Zagros, Sabalan and Sahand in Iran. Among the commentators, places have been mentioned, including Mosul, Iraq, Amud district, a mountain on Ibn Umar Island, and Saudi Arabia. In this regard, the hadiths have greatly helped to clarify the place of dispute. Results: In examining the narrations, it can be said that according to the time of issuance of narrations and the application of Mosul to early historians and geographers over a wide area including "Gāzartā d'Beṭ Zabdāi", Judi can be found in the Qur'an today compatible with Judi Dugi Mountain in the province Ağrı in Turkey.

Keywords: Understanding Hadith, Geographical Interpretation, Qur'an, Judy, Scientific Disputes.

چکیده

حدود ۵۰ سال است که در رابطه با مکانی که به عنوان محل فرود کشتی حضرت نوح علیه السلام است، مناقشات زیادی مطرح شده. در همه این امور گفتگو بر سر این موضوع است که آیا مکان مذکور، همان محل فرود کشتی حضرت نوح علیه السلام می باشد یا نه؟ هدف: ارایه پژوهشی نوین در راستای ارتباط جغرافیا و قرآن و یافتن مکان واقعی جودی در قرآن با توجه به احادیث بیان شده در این رابطه بوده است. روش: بعد از بررسی مکانهای احتمالی در رابطه با مکان جودی، به شکل توصیفی تحلیلی و با استناد به تصاویر ماهواره‌ای و تحقیقات جغرافیایی به بررسی احادیث موجود در این رابطه پرداخته شد. یافته‌ها: در بررسی‌ها دیده شده که سه مکان به عنوان مکانهای احتمالی کوه جودی، مطرح است که شامل، جودی داگی در ترکیه، (که آثار دقیقی در تحقیقات علمی نسبت به وجود کشتی یافت شده است) آرارات در ارمنستان، زاگرس، سبالان و سهند در ایران. در میان نظرات مفسران مکان‌هایی شامل موصل عراق، ناحیه آفد، کوهی در جزیره ابن عمر و عربستان ذکر گردیده است، در این زمینه احادیث، کمک بزرگی به روشن شدن محل نزاع و اختلاف نموده است. نتایج: در بررسی روایات مطرح شده می توان گفت، با توجه به زمان صدور روایات و اطلاق موصل در نزد مورخان اولیه و جغرافی دانان بر منطقه وسیعی شامل بر بازبیدی و قردی، می توان جودی در قرآن را امروزه با کوه جودی داگی در استان آغری ترکیه، منطبق دانست.

1. Assistant Professor, Department of Islamic Jurisprudence and Law, University of Hakim Sabzevari, Iran..

2. Assistant Professor, Department of Islamic Teachings and Sources, Qur'an and Nahjulbalagha, University of Hakim Sabzevari, Iran.(The Corresponding Author)

۱. استادیار فقه و مبانی حقوق اسلامی، دانشگاه حکیم سبزواری، سبزوار، ایران. khatami455@gmail.com

۲. استادیار گروه معارف، منابع اسلامی قرآن و نهج البلاغه، دانشگاه حکیم سبزواری، سبزوار، ایران.(نویسنده مسئول) shkhatami56@gmail.com

کلمات کلیدی: فهم حدیث، تفسیر جغرافیایی، قرآن، جودی،
مناقشات علمی.

Introduction

"Judy" is one of the Qur'anic words that is unknown and vague in the minds of most people. God Almighty says:

“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!” (Hūd: 44)¹

This verse refers to a part of what happened to Prophet Noah (PBUH) and his companions. What can be deduced from the appearance of the verses of the Qur'an is that this event should not have been a small and insignificant event. When God Almighty narrates the case of Prophet Noah (PBUH), He ends it with the same verse, and after this, the Holy Qur'an does not offer a continuation for it, and this is an important sign of the end for this holy Prophet and his companions. The place of this important ending in the Qur'an is a place called "Judy". For at least 50 years, more claims, possibilities, and controversies have been raised and continue to be made about the location of Noah's ark than ever before, and many articles and books have been written or is going to be written (Berlitz, 1987 - Dale, 2005).

Many documents and films have been prepared and distributed in mass media and websites. (Griffin, 1993) - Special sites are designed only to study this issue and are updated daily. ([Http://www.noahsarksearch.com/book/](http://www.noahsarksearch.com/book/)) In all these matters, the conversation is about the question that whether the

mentioned place is the landing place of the ark of Prophet Noah (PBUH) or not? This paper attempts to explore the possible situations mentioned for this location so that it can be in order to express the exact position of it not only on scientific research, but also with the centrality of the hadiths and through its connection with geographical interpretation.

Background

In this regard, two types of works can be achieved, works of the past in interpretive, hadith, geographical and historical texts, but the works that can be found in this regard today are partly related to domestic works and partly can be found in foreign works. In the internal works, we can mention an article entitled "Discovery of Noah's Ark" by Dr. Biazar Shirazi, who was one of the first people to write a book on historical archeology in relation to places in the Qur'an, and also a book called the Dictionary of Geographical Places in the Qur'an, written with the twenty-year effort of Mr. Mohammad Hassan Arab, and a collection of geographical places in the Qur'an, which are directly or indirectly named, have been collected and mentioned. In both works, Judy's place is mentioned. But among the works that can be seen among the other countries on the subject of the ark of Prophet Noah (PBUH), there are books and articles with the following titles:

Berlitz, Charles (1987). The Lost Ship of Noah,

Dawes, June (2000). Noah's Ark: Adrift in Dark Waters,

Nissen, Henri (2005). Noah's Ark Uncovered: An Expedition into the Ancient Past,

David Balsiger (1995). The Incredible Discovery of Noah's Ark,

١. «وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ اقلِعِي وَغِيضَ الْمَاءِ وَ قُضِيَ الْأَمْرُ وَ اسْتَوَتْ عَلَى الْجُودَىٰ وَ قِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ» (هود/٤٤)

Sellier, Charles; Wyatt, Ron (1993), *The Discovery of Noah's Ark* (Documentary),

Wilson, Ian (2002). *Before the flood*.

Despite the many efforts that have been made in these valuable works, the difference between them and the work done in this article includes the following:

A. The main purpose of most of the mentioned works is to express a collection of places mentioned in the Qur'an and to mention the geographical boundaries or archeological works found in them briefly.

B. Research in foreign texts has been done independently of the teachings of the Qur'an and hadith, and finally has paid attention to the Bible, and therefore the work is based on scientific discoveries and research, which is considered an advantage from a dimension. It is possible, but from another dimension, it increases the need for attention and contemplation in the hadiths and verses of the Qur'an to express a definite word, because the mere attention to scientific research has caused people to be deviated or have many differences.

C. In none of the mentioned works, attention has been paid to the study of the geographical features of a region and its effect on the interpretation and elimination of interpretive and hadith ambiguities and receiving the necessary points.

Methodology

In order to find out the exact location of the Judy area, it is necessary to examine the existing interpretations as well as the scientific research conducted in this regard, and then ask for any help that is reasonably relevant

and related to this matter. Therefore, in order to determine the real place of Judy, based on the hadiths, the article is followed descriptively and through citation. Hopefully, by applying the rules stated by scholars in the field of hadith (Jamshidi, 2004: 83), we have been able to understand the purpose.

1. Possible locations of Mount Judy

1-1. Mount Cudi Dayi in Turkey

What led researchers to explore the mountain, known in Turkish as Cudi Dayi, was a photograph taken by a Russian aviator in 1959. It was taken during a flight (Appendix 1). In 1960, an archaeological expedition made up of Dr. George Vandeman, Ilhan Durupinar and Arthur Branden Berger studied the area, and after two days, they said they didn't find anything but rocks and soil and this place has no archeological significance. Therefore, the site was abandoned until, in 1977, an American archaeologist named Ron White became interested in exploring the site. Although he noted the existence of the site where the ship landed, it was impossible for any research because of an accurate view of the land surface. The discovered object, on the other hand, was so large and heavy that it rendered any action sterile in the first place. An earthquake then struck the region in Turkey in December 1978, causing the object's walls to rise above its perimeter and make it more prominent (Appendix 2).

Following this earthquake, he, after much research and help from archaeologists, geologists and other historians, identified the highlighted object as the remains of the ark of Prophet Noah (PBUH). In 1990, he and Australian Dr. Allen Roberts founded the Ship Exploration Company and began exploring the area. In 1987, the

area, known as the "Durupınar site", officially became a tourist attraction place. This area is located 3 km north of the Iranian border, 16 km southeast of "Gāzartā d'Beṭ Zabdaï", in the Turkish province of Ağrı, and 29 km south of the great peak of Mount Ararat (Avcı, 2007). (Appendix 3) In addition to these excavations, other efforts also led to Judy being considered as the site of the ark of Noah (PBUH) that was for the following reasons:

A: Traces of animals on the ship have been found.

B: The presence of iron parts at regular intervals in the structure of the ship that has been approved.

C: The radar scan image of Noah's ark shows the presence of 72 main metal beams on each side of the ark.

D: Discovery of fossil rivets with the presence of 26 researchers in the wreckage of the ship, which was confirmed in the analysis of the composition of this nail, the presence of alloys of aluminum, titanium and some other metals.

E: The discovery of several weights or anchors of the ship, each equipped with a hole in the top, assured the archaeologists. The weights were apparently thrown into the water at different distances as the ship docked.

F: There is an inscription that is at least 4,000 years old near the place where the ship landed. On this limestone painting, on the left, is a picture of a mountain range next to a hill and then a volcanic mountain. To the right, a boat-shaped image with eight humans is carved, above the inscription stone, two birds are flying. The discovery of this inscription surprised everyone. In reality, there is Mount Ararat on the left, a hill next to

it, and the top of a volcanic mountain next to the hill. (Wyatt, Ran: 43-9.)

It should be noted that these scientific documents were also criticized. "Some people do not believe that the Durupınar site is the site of the ship, and they are skeptical of this discovery until the excavation is complete," one article said. It is reasonable to assume that Noah's ark was completely destroyed after the flood. However, if buried under floods or glaciers, it can be preserved by turning to stone. Unfortunately, drilling is unlikely to be possible in the future. Of course, the discovery of Noah's ark is still going on. (Durupınar site article from the encyclopedia of creation science

(http://creationwiki.org/Durup%25C4%25B1nar_site&prev)

There are other places for the landing of the ark of Prophet Noah (PBUH).

1-2. Mount Ararat

From other places known as the landing place of Noah's ark is the summit of Mount Ararat, which is about forty kilometers away from the controversial place. (http://www.noahs_ark_search.com/resources/mt-ararat/ Ararat Article Update 2014). The source of this promise is the Torah. (Genesis 8: 5) (Appendix 4)

The Bible says: "Ararat (accursed) is a crossroads in central Armenia, between the Aras River and the Van and Urmia Seas" (2 Kings 19:37; Isaiah 37:38.) Sometimes the word applies to the whole country. (Second Book of Kings 19: 37, Isaiah. 37: 38) Sometimes the term is applied to all of that realm (Jeremiah 51:27) and according to the narrations, Noah's ark was placed on this mountain. This high mountain is called "Messis" by the

Armenians and "Agridagh" by the Turks, meaning the slope, and "Mount Noah" by Iranians, and the Europeans often call it "Ararat" and the Arabs call it "Judy", and it has two peaks connected to the mountains that continue to the northwest and west, and this huge mountain has always been of excellent rank. Its summit is covered with snow, and there are 17000 feet above the high sea level, and it is one of the volcano and one of the last blast in 1840.(Hawks, 1998: 30) (Appendix 5)

Many scholars have followed the ark of Noah (PBUH) on this mountain. The story of Noah's flood and the salvation of the ark in Ararat has led to many researches by the followers of the Abrahamic religions to find the remains of Noah's ark, especially in the region of Ararat. In 2007, a team with the support of the Christian Church found pieces of wood on the heights of Mount Ararat in Turkey. Although the search team claimed that they were 99.9% certain that they had found Noah's ark, but the archaeologists have strongly questioned this claim based on available scientific evidence. ([Http://www.messagetoeagle.com/insid emountararatproject.php](http://www.messagetoeagle.com/insid emountararatproject.php) Noah's Ark on the Mountain »June, 14 2015).

1-3. Mountains of Zagros, Sabalan, Suleiman

"Dr. Robert Korniuk, the head of a research group studying the scriptures, came to the conclusion that the Ararat Mountains were very wide in ancient times and stretched from east to north of Iran and it connected to the current Alborz mountain range" one source said. For this reason, a group of archaeologists, geologists, and experts in the history of religions and scientists, at the expense of the Base Institute, began their search in the Alborz

Mountains and finally succeeded at an altitude of 13,000 feet above sea level in northwestern Tehran. They identified a 120-meter object that bears a strong resemblance to a ship and is consistent with the biblical descriptions of Noah's ark. (Sheikh Shoa'i, Masjidi, 2006)

Therefore, it can be seen that proving the location of the ship is not only important for the Muslims who follow the Book of the Qur'an, but also the followers of other religions have spent a lot of money to clarify this place, which shows its great importance. Therefore, before we want to comment on these disputes about these three places, namely Mount Judi Dagi in Turkey, Ararat in Armenia and Sabalan in Iran, research should be done on the Qur'an and related narrations so that we can achieve a better result than what has happened in the world.

2. The meaning of the word "Judy" in the Qur'an

In verse 44 of Surah Hūd, the location of the ark of Prophet Noah (PBUH) has been mentioned as Judy. First, it is necessary to explain the meaning of this word in the Qur'an. To make it clear, what kind of land does Judy mean? Is it a mountain or a plain? Therefore, before any discussion or speech, the type of this place must first be clarified from the perspective of the Qur'an.

2-1. Judy is a name for a mountain: If we want to know what the word "Judy" means in the Qur'an, it is better to examine the verse in which this word is used, i.e. verse 44 of Surah Hūd and the verses around it. These verses are as follows:

“(Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him. And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful. And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers. He said: I shall betake me to some mountain that will save me from the water. (Noah) said:

This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned. Then it was said, ‘O earth, swallow your water! O sky, leave off!’ The waters receded; the edict was carried out, and it settled on [Mount] Judi. Then it was said, ‘Away with the wrongdoing lot!’ And Noah cried unto his Lord and said:

My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou are the Most Just of Judges. He said:

O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant. He said, ‘My Lord! I seek Your protection lest I should ask You something of which I have no knowledge. If You do not forgive me and have mercy upon me I shall be among the losers.’¹

1. «حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ». وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ. وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ

2-1-1. The meaning of the verses:

By reflecting on the verses stated here, or even by examining other verses related to Prophet Noah (PBUH), it does not seem to be possible to find a reference to the type of Judy place and the maximum content that helps the reader is that Judy must be a tough place to be able to stop a ship in one place. Perhaps the word “istawat” in the verse “istawat ‘ala al-jūdī” can confirm this.

"Istawat" has been considered to mean straight and stable and it is called a kind of induction with moderation (Mustafawī, 2006, 5/338) and here we can mean the complete position of the ship without breaking, weakness, trembling, and anxiety. Of course, the rationale for this is that despite the huge flood of the ship, it does not sit in the desert, which is a lowland area, and the best obstacle that can stop the ship from moving is the higher areas, which are the mountains. Therefore, although the Qur'an does not explicitly mention the location of the ship, the rational meaning used in the verse along with the meaning of the word "istawā" can be a guide to the meaning of Mount Judi.

2-1-2. The meaning of narrations:

نُوحٌ ابْنُهُ وَكَانَ فِي مَعْرَلٍ يَا بَنِيَّ ارْكَبُوا مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ. قَالَ سَأَوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ. وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَ يَا سَمَاءُ أَقْبَلِي وَ غِيضَ الْمَاءِ وَ قُضِيَ الْأَمْرُ وَ اسْتَوَتْ عَلَىٰ الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ. وَ نَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ. قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَلِنَ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ. قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْتَلِكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَ تَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ.»

In the narrations in which Judy's name is mentioned, less narration can be found in this field that does not specify the meaning of Judy and does not mention the type of this place. In fact, although the hadiths mentioned in this regard refer to different dimensions, but in each of them, this matter is also mentioned. Like the following narration (e.g. see Kulaynī, 1407: 2/124 a hadith narrated from Imam Musa Kāzīm (AS))¹.

2-1-3. Consensus of the commentators:

Apart from the above-mentioned narrations, which refer to Judy as a mountain, this matter is also common among the commentators, and finally, their difference is in the absolute and definite nature of this mountain. Some people refer to Judi in the Qur'an absolutely as a Mountain (Ṭabrasī, 1993, 5/250) and some call it the name of a certain mountain, and they have differences in its location. (Ṭabarī, 1977, 12/30)

2-1-4. Judy, a certain mountain:

After further study and reflection on the verses of the Qur'an, it does not seem that the statement that considers Judi absolutely a mountain and every

difficult earth would be true, because exactly in both verses before verse 44 of Surah Hūd, the Almighty God uses the two words "Jabal" and "Jibāl" in connection with the salvation of the son of Prophet Noah (PBUH). If Judi meant any mountain, there was no reason why the word "Jabal" should not be used here and its name should be mentioned, and God Almighty should have said here as well: "istawā 'ala al-jabal" and not "istawā 'ala al-jūdī".

In addition to the context of the verses of the Qur'an, whenever the hadiths related to Judy are examined in the words of the Infallibles (AS), such as the narrated narrations, special features are mentioned for Judy, which is not the case in other mountains, and this could be a reason that Judy was a name for a certain mountain, not every mountain and hard ground.

Apart from these two reasons, the famous saying of the commentators (Ṭabarī, 1977, 12/30 – Abu al-Futūḥ, 1408, 17/354 - Tūsī, nd, 5/492) is that Judy is the name of a certain mountain. Thus, although the words "Jabal" and "Jibāl" are used about 30 times in the Qur'an, only the names of two mountains are mentioned, one being "Judy" and the other "Ṭūr".

3. Judy's geographical location

3-1. Mosul is the location of Noah's Ark (PBUH)

Commentators have mentioned several places in expressing Judy's position:

A: Mosul, Iraq: The commentators say the narrators of this place are Ḍaḥḥāk and Ibn Abbas. (Tūsī, nd, 5/492.)

B: Amed district: Diyarbakir or Amed is a city in the southeast of

1. «عنه عن أبيه عن علي بن الحکم رفعه إلى أبي بصير قال: دخلت على أبي الحسن موسى ع في السنة التي قبض فيها أبو عبد الله ع فقلت جعلت فداك ما لك ذبحت كبشاً ونحر فلان بدنة فقال يا أبا محمد إن نوحاً ع كان في السفينة وكان فيها ما شاء الله وكانت السفينة مأمورة فطافت بالبيت وهو طواف النساء وحل سبيلها نوح ع فأوحى الله عز وجل إلى الجبال أتي واضع سفينة نوح عبادي على جبل مكن فتطاولت وشمخت وتواضع الجودي وهو جبل عندكم فصربت السفينة بجوجوها الجبل قال فقال نوح ع عند ذلك يا ماري اتقن وهو بالسريانية يا رب أصلح قال فظننت أن أبا الحسن ع عرض بنفسه».

Turkey. The narrator is known as Zajjāj. (Ibid. 5/492.)

C: A mountain on an island near Mosul: The narrator is known as Mujāhid and also in another narration as Qatādah. (Ibn Kathīr, 1419, 4/280) (The island of Ibn Umar, or in short, the island (in Turkish: Cizre with pronunciation of džizre is a city in the province of Şırnak in southeastern Turkey, located on the border between Turkey and Syria and near the intersection of three countries, Turkey, Syria and Iraq (Ṭabarī, 1977, 12/29).

D: A mountain in Saudi Arabia, the narrator of which is known as Atta. (Suyūṭī, 1404, 3/335)

E: Ararat: This promise has no source among the early commentators like the above, and wherever the commentators (Tabataba'i, 1417, 10/252) have quoted it, according to the Torah, the journey of Genesis is the eighth chapter.

In examining the interpretive opinions of commentators from the beginning until now, several points can be observed.

A: There are two categories of commentators regarding the location of Judi. One group merely stated the utterances in this regard (Tūsī, nd, -5 / 492) and the other group referred to a specific place about the location of Mount Judi, and its location in Mosul or near to it. (Qurṭubī, 1405, 9/41)

B: In the three quotations of the early commentators, it is stated that Judi is a mount close to Diyarbakir, Ibn Umar Island and Mosul, which are almost geographically close to each other. (Appendix 6)

C: Examining the sayings, it is seen that in the books of commentators, those who believe in the existence of Mount Judi in Saudi Arabia are very few compared to other places, and this

lack of attention of commentators to this statement is accompanied by the lack of other evidence from narrations or books of historians and the geographers who will be mentioned, prevent this promise from being taken seriously. With the above points, it is appropriate to refer to other sources to find a more accurate promise.

3-2. The view of narrations:

In the narrations, Judy's position is expressed in two ways:

A: Once its location has been stated in the Euphrates of Kufa. In a part of the narration of Imam Ṣādiq (AS) it is stated: "Then the vessel was placed on Judi, the same Euphrates in Kufa." (Kulaynī, 1407, 8 / 281)

B: The second position is expressed by at least three narrations in Mosul:

-In a narration from Imam Mūsā Kāẓim (AS) who addresses Abi Baṣīr (Bahrānī, 1416: 3/112).¹

- The second narration is from Imam Reza (AS) ('Arūsī Huwayzī, 1415: 2/365)².

- The third narration is from Imam Mūsā Kāẓim (AS) who says: "The ship was located on Mount Judi, which is a large mountain in Mosul." (Majlisī, 1403: 11/312)

3-2-1. Statement of points:

In reviewing the narrations, it is necessary to pay attention to the following points:

A: According to the time of issuance of the narrations, the narrations of the second category have been narrated after the narrations of the first category, so the hadiths that indicate the meaning of Judi's place in Mosul can be used to

١. «... تواضع جبل عندكم بالموصل يقال له الجودي...».

٢. «... تواضع جبل عندكم بالموصل يقال له: الجودي...».

explain the meaning of "Euphrates of Kufa".

B: According to early historians, Mosul was a large area. Mas'udi reads "Gāzartā d'Beṭ Zabdaī" (Old name of Ibn Umar Island) from Mosul: Judy is a Mount in Basuri, and Ibn Umar Island is in Mosul, eight miles from the Tigris, and there is a ship's camp over this mountain."(Mas'udi, 1409, 1 / 4-)

C: In the explanation of the first group of hadiths, it has been suggested that the meaning of the Euphrates of Kufa is "Qarib Al-Kufa", which has been deviated in Taṣḥīf. (Majlisī, 1403, 26/298)

Therefore, the meaning of the Euphrates of Al-Kufa was the same as Qarib Al-Kufa, which does not seem logical, because the distance from Kufa to Mount Judi today is not a distance to which the word Qarib is true.

D: Some also believe that the word "Euphrates" in the "Euphrates of Kufa" includes the land of ancient Babylon, which was a large area. (ʿAskarī, 2007, 3/122) that this statement seems more correct.

From the summary of the sayings of the Infallibles (AS) and the famous sayings of the commentators, it is clear that Mosul is a stronger promise for the location of the ark of Prophet Noah (PBUH) and the Euphrates of Kufa can also correspond to Mosul. Therefore, the promise that considers Judy in Saudi Arabia cannot be true.

It should be noted that those who believe in the promise that Mount Judi corresponds to Ararat, document their words in the Torah, which states: "And the water returned from the earth. And the ship landed on Mount Ararat" (Genesis 8: 4) Elsewhere it is written: "And the ark rested on the mountains of Ararat in the seventh month, on the

seventeenth day." And because the highest mountain in Mount Ararat is its peak, the general belief of the people is that the peak of Masis is the place of Noah's ark. (Biazar Shirazi, 2010). But many researchers do not care about this theory, and each makes reasons for their speech.

A. Ararat refers to the Torah as "the city of Babylon", not the mountains of Ararat in Armenia:

The Bible states that "Ararat" is a Hebrew word derived from the Akkadian origin of "Urartu". The Akkadian word "Urartu" consists of two parts; "Ur", which means city, like "Jerusalem", which means the city of Salam, "Orkeldanian", which means the city of the Chaldeans, and "Orbil" or the city of Bat Baal. "Arto" or "Urdu", which also has several meanings, is a name for the Euphrates River and the old name of the city of Babylon. According to what has been said, the word "Urartu" in the Akkadian language was the city of Euphrates, the city of Babylon. What confirms this theory is the Aramaic translation of the Hebrew Torah in the time of Christ (PBUH) which is known to the Jews today as the "translation of Euclid". There he translated the word "Ararat" into "Qardo" and "Qardoona" and Torah took the same in Syriac.

The scientists of Ashur period say that "Qardo" is a name given to the land of Babylon around 1500 BC from the Keshintha (who ruled in Babylon nearly four hundred years ago.) Therefore, the mountains of Ararat in the Torah are the same as the mountains of Babylon. (ʿAskarī, 2007, 3/122)

B. The literal similarity of "Ararat" to "Urartu":

Until the fifth century, Armenians in Armenia did not know a mountain called Judy, and from that century on, perhaps due to the mistake of the Torah translators who translated mount "Akrad" as Mount Ararat, such an idea was found for Armenian scholars. Since the Assyrians gave the mountains north and south of Lake Van the name Ararat or Urartu, may this idea is justified. (Khazayeli, 1992: 281).

C. The fame of "Judy":

Another reason for rejecting Mount Ararat as the location of Noah's Ark (PBUH) is the fame of Mount Judi. Arthur Jeffrey says: "The narration that Qardu was Noah's ark, not Mount Ararat, is an ancient Mesopotamian narrative, undoubtedly dating back to an ancient Babylonian story. This Jewish narration later reached the Christians, and from them to the Mandaeans and the Arabs. (Jeffrey, 2007: 175)

D. Landing on Judy:

According to the meaning of the final part of verse 44 of Surah Hūd, which says: «وَاسْتَوَىٰ عَلَىٰ الْجُودِي» "istawā" means complete establishment (Mustafawī: 5/338) in the form that surrounds something and encompasses it. The ironic meaning of the verse is that Judy is not as high as those who believe in Ararat, Noah's ark is landed on the high peak of Masis, which is 17000 feet high, and Judy's mountain was not more than a hill or a mound that the ark, with all its greatness, surrounds and encompasses it. (Hosseini Hamedani, 2001: 8/413.)

Results: By stating the above points, we can say that in addition to the reasons from the point of view of narrations and commentators that

Mount Judi is in the Mosul region, we also have reasons that the summit of Mount Ararat or even the Alborz Mountains cannot be the same Judy mentioned in the Qur'an. (Farshid Khamoushi 2008)

(<http://forum.hammihan.com/post1263713-84>) (Appendix 7)

4. Judy's position

"Judy" is known to geographers as a mountain, its name is mentioned among the cities and villages as the location of the ark of Prophet Noah (PBUH). The author of Ahsan al-Taqāsum, while introducing the land of Aqur and the city of Samanin, says: "Noah's Ark sat on Judy's mountain there, and his Riders made the town of Samanin, and remained there. (Muqaddasī, 1982, 1/191).

"Ibn Battuta while introducing the island of Ibn Umar says: "As we entered the city, the tall mountain of Judy, mentioned in the Qur'an, and the Ark on it, caught our eye." (Ibn Battuta, 1997: 1/290)

In other geographical works, Judi is usually introduced as a mountain and in a specific place. (Ḥumayrī, 1938: 181; Ibn Ḥawqal, 1984: 1/229.) In the book of Mu'jam al-Baladān, it is written: "Judy is the name of the mountain on which ark landed in the story of Noah's flood. It is seven miles from this mountain to Ibn Umar Island. Monastery Judi was built on the top of this mountain, which is said to have survived from the time of Noah. It has not been renovated yet." (Hamawī, 2004: 2/433.) (Appendix 8)

Elsewhere the location of this area is more accurately stated: "Mount Judy is a mountain that is continued from south to north for about three days. And its height should be half a day. And this is a green mountain, and there is a lot of oak in it. And this is a mountain on the island of Ibn Umar, on the east on the Tigris above Mosul. And it is well

known that the ark of Noah (PBUH) landed on this mountain that "and stand on Al-Judi." The village of Samanin is close to Mount Judi; and it is said that when Noah (PBUH) got out of the ark, he established a village there and eighty people were with him. Because of this position, it was called Samanin. (Hafiz Ebru, 1996, 1/188.) (Appendix 9)

CONCLUSION

God Almighty has left the landing place of the ark of Prophet Noah (PBUH), which is called Judy in the Qur'an. After clarifying the exact location of this place by identifying the existing works and features of this area, we can interpret and explain the verses of the Qur'an and the reason for the importance of this place in terms of the Qur'an is examined. In the narrations, Judy's position is expressed in two ways: once its position is stated in the Euphrates of Kufa and the second position is expressed by at least three narrations in Mosul. According to the quoted narratives, we can say that due to the time of the issuance of the narratives, and the fact that the narrations of the second category have been narrated after the narrations of the first category, the hadiths that state the meaning of Judi's place in Mosul, can be used to explain the meaning of the "Euphrates of Kufa". In addition, Mosul has been referred to as a large area by early historians. As Mas'udi reads "Gāzartā d'Beṭ Zabdaī" (Old names of Ibn Umar Island) belonging to Mosul and believes that the ship's base is still on this mountain. Therefore, from summarizing the words of the Infallibles (AS) and the famous sayings of the commentators, it is clear that Mosul is a stronger promise for the location of the ark of Prophet Noah (PBUH) and the Euphrates of Kufa can also be in

accordance with Mosul, so the promise that knows Judy in Turkey is stronger and Saudi Arabia and Ararat are rejected.

1. aerial photo of the ship (<http://www.arkdiscovery.com/napart1.htm>).

2. photos of Ron White in Noah's Ark National Park after the earthquake and the walls of the ark became clearer (<http://wyattmuseum.com/discovering/noahs-ark>).

3. Durupınar sites in 2007 (<http://wyattmuseum.com/discovering/noahs-ark>).

4. The location of Masis peak from the mountains of Ararat. Prepared by Google Earth.

5. large Ararat (right) and small Ararat (left) (5137 meters) (<http://noandish.com/fa/news/934>).

6. locations of three areas of Mosul, Diyarbakir, Ibn Umar Island, prepared by Google Earth.

7. Urartian border archeological maps (red) based on research by Dr. Paul Zimansky.

(<http://www.noahsarksearch.com/ararat.htm>).

8. more accurate locations of Judy and Ibn Umar Island (provided by google.earth).

9. Approximate location of Judy and its distance from the mountain peak (prepared by google.earth).

References

The Holy Qur'an.

Ibn Batūta, Shams al-Din (1997), *Rahlah Ibn Batūta (Tuhfat al-Nazār fī Gharā'ib al-Amsār wa 'Ajā'ib al-Asfār)*, Tehran: Agha.

Ibn Hawqal, Abu al-Qasim (1983), *Sūrat al-Ard*, Beirut: Dar Sader.

Ibn Kathīr, Ismail Ibn Umar (1419 AH), *Tafsīr Al-Qur'an Al-Azeem*, Beirut, Dar Al-Kutub Al-Ilmīyeh.

'Abul Futūh Rāzī, Hussain bin Ali (1408 AH). *Rawḍ al-Janān wa Rawḥ al-Jinān fī Tafsīr al-Qur'an*. Muhaamd Ja'far Yāḥaqqī & Muhammad Mahdi Nāṣiḥ. Mashhad: Raḍawī Holy Shrine's Researches Foundation.

Amin Tabatabaei, Tahereh & Afsar Deir, Hussein (2014), "The place of geographical studies in the interpretive opinions of Allameh Tabatabaei (RA)", *Seraj-e Moneer*, Volume 5, Number 16, Fall.

Baḥrānī, Hāshim bin Sulaymān (1416 AH). *Al-Burhān fī Tafsīr al-Qur'an*. Tehran: Bi'that Foundation.

Biazar Shirazi, Abdolkarim (2010), "Discovery of the Noah' Ship in Judi", *Journal of Quranic and Hadith Sciences*, vol. 7, No. 13: pp. 91-34.

Jonathan Gray (nd), "New Findings from the Flood of Noah", Translated by Katayoun Afjehi, *Etelaat Newspaper*, No. 21716, 15, 6.

Jeffrey, Arthur (2007), *Foreign Vocabulary in the Holy Qur'an*, Translated by Fereydoun Badrei, Tehran: Toos.

Jamshidi, Assadollah (2004), "The rules of understanding hadith", *Journal of Knowledge* No. 83.

Javadi Amoli, Abdullah (2005), *The Commentary of Tasnim*, Qom: Esra Publishing Center.

Hafezabroo, Shahabuddin Abdullah Khafi (1996), *Geography of Hafezabroo*, Tehran: Written Heritage.

Himawī Baghdadi, Yaqūt (2004), *Mu'jam al-Buldān*, Tehran: Cultural Heritage Organization.

Himyarī, Muhammad ibn 'Abd al-Mun'im (1984), *Al-Rawd al-Mi'tār fī Khabar al-Aqtār*, Beirut: Lebanese Library.

Khaza'li, Mohammad (1992), *Qur'an Revelation*, Tehran: Amirkabir Publications.

Rashid Reza, Mohammad (2003), *Tafsīr al-Manār*, Beirut: Al-Fikr Publishing House.

Suyūṭī, Jalal alDin (1404 AH), *Al-Durr al-Manthūr fī al-Tafsīr bil-Ma'thūr*, Qom: Ayatullah Mar'ashi Najafi's Library.

Sheikh Shoa'ei, Fahimeh & Masjedi, Parastoo (2006), "Archaeological study of the place of Noah's ark from the perspective

of the Qur'an," in *Quran, Literature and Art* (collection of articles): np.

Tabataba'i, Mohammad Hussein (1417 AH), *AL-Mīzān fī tafsīr al-Qur'an*, Translated into Persian by Mohammad Baqir Mahmoudi, Qom: Teachers Association Publications.

Ṭabrisī Fadl Ibn Hassan, (1993), *Majma' al-Bayān fī Tafsīr al-Qur'an*, By Yazdi Tabatabai, Fazlullah, Rasooli, Hashem, Tehran: Naser Khosrow; 1993, 3rd ed.

Ṭabarī Mohammad Ibn Al-Jarir (1977), *Jāmi' al-Bayān fī Tafsīr al-Qur'an*, Research: Habib T Shakir, Tehran: Toos Publications.

Tūsī, Muhammad ibn Hassan (nd), *Al-Tibyān fī Tafsīr al-Qur'an*, Edited by Āmelī, Ahmad Habib, Beirut: Dar 'Ihyā' al-Turāth al-Arabī.

'Arūsī Huwayzī 'Abd Ali (1415 AH), *Nūr al-Thaqalayn*, 4th ed. Qom: Esmaelian Publications.

Askari, Morteza & Karami, Mohammad Javad (2007), *Islamic Beliefs in the Qur'an*, Tehran: Moneer Publishing Cultural Center.

Kulaynī, Mohammad Ibn Ya'qūb (1407 AH), *Al-Kāfī*, Tehran: Dar al-Kutub al-Islāmīya.

Griffin, G. Edward (1993). *Discovery of Noah's Ark (Documentary)*. Westlake Village, CA: American Media.

Majlisī, Muhammad Baqir (1403 AH), *Bihār al-Anwār*, Beirut: Dar 'Ihyā' al-Turāth al-Arabī.

Al-Masoudī, Abu Al-Hassan (1409 AH), *Murūj al-Dhahab wa Ma'ādin al-Jwhar*, Research: Asad Dāgher, Qom: Dar Al-Hijra.

Mustafawī, Hassan (2006), *Al-Tahqīq fī Kalimāt al-Qur'an al-Karīm*, Al-Mustafawi Publishing Center.

Ma'refat, Mohammad Hadi (2000), *The Commentary and the commentators*, Qom: Al-Tamhid Publishing Institute.

Moqaddasī, Mohammad Ibn Ahmad, Ahsan Al-Taqaṣīm fī Ma'rafa Al-Aqālīm, Translated by Alinaghi Monzavi, Tehran: Company of Authors and Translators.

Makarem Shirazi, Nasser (1421 AH), *The Proverbs in Interpreting the Book of God Almighty*, Qom: The school of Imam Ali ibn Abi Talib.