



AN ASSESSMENT OF MOUNT ARARAT'S ROLE IN THE NARRATIVE OF NOAH'S
ARK: HISTORICAL, RELIGIOUS AND POLITICAL PERSPECTIVES

Nuh'un Gemisi Anlatısında Ağrı Dağı'nın Rolü Üzerinde Bir Değerlendirme: Tarihsel,
Dini ve Politik Perspektifler

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Abstract

This study embarks on an interdisciplinary exploration of Mount Ararat which is within the borders of Doğubayazıt city of Türkiye where my whole childhood had passed, intertwining historical analysis and the religious interpretations from Christian, Armenian, and Islamic perspectives concerning the narrative of Noah's Ark. Aiming to delve beyond the surface, this research not only scrutinizes the geological history and early historical mentions of Mount Ararat, but it also dissects the religious texts and interpretations of the Noah's Ark narrative across these diverse religious cultures. The Christian account is analyzed through the lens of Biblical texts and historical explorations, while the Armenian perspective is examined by emphasizing Mount Ararat's cultural and religious significance in Armenian Christianity. The Islamic viewpoint is assessed by analyzing the Quranic narrative of Noah (Nuh) and Islamic interpretations of the Ark's final resting place. By integrating these various perspectives, the research aims to bring forth a holistic understanding of Mount Ararat's role in the narrative of Noah's Ark. Conclusively, a comparative analysis uncovers the shared threads and unique nuances across these cultures, culminating in a broader cross-cultural understanding of this narrative's impact and its unifying potential in an increasingly diversified world. This study, by drawing upon varied disciplines, strives to contribute meaningfully to religious studies, archaeology, and cultural comprehension. Future research directions are also suggested.

Keywords: Mount Ararat, Noah's Ark, Christian perspectives, Armenian perspectives, Islamic perspectives, historical analysis.

Öz

Bu çalışma, Türkiye'nin Doğubayazıt şehri sınırları içinde yer alan ve çocukluk yıllarımda geçtiği Ağrı Dağı'nı disiplinlerarası bir yaklaşımla ele almakta; Nuh'un Gemisi anlatısını Hristiyan, Ermeni ve İslami perspektiflerden tarihsel analiz ve dinî yorumlarla iç içe geçiren bir araştırma sunmaktadır. Yüzeysel bir incelemenin ötesine geçmeyi amaçlayan bu araştırma, yalnızca Ağrı Dağı'nın jeolojik tarihini ve erken dönem tarihsel referanslarını irdelemekle kalmayıp, aynı zamanda bu anlatının farklı dini kültürlerdeki yorumlarını ve kutsal metinlerdeki karşılıklarını detaylı bir şekilde ele almaktadır. Hristiyan anlatısı, Kitab-ı Mukaddes metinleri ve tarihsel keşifler ışığında analiz edilirken, Ermeni perspektifi, Ağrı Dağı'nın Ermeni

Hristiyanlığı'ndaki kültürel ve dini önemine vurgu yaparak incelenmiştir. İslami bakış açısı ise, Nuh (Nuh) kıssasının Kur'an-ı Kerim'deki anlatımı ve İslam alimlerinin geminin nihai konumu hakkındaki yorumları üzerinden değerlendirilmiştir. Çalışma, bu farklı perspektifleri bütünleştirerek, Nuh'un Gemisi anlatısında Ağrı Dağı'nın rolüne dair kapsamlı bir anlayış geliştirmeyi amaçlamaktadır. Sonuç olarak, karşılaştırmalı bir analiz, bu kültürler arasında ortak noktalar ile farklılıkları ortaya koyarak, anlatının etkisinin ve giderek çeşitlenen dünyada birleştirici potansiyelinin altını çizmektedir. Bu araştırma, farklı disiplinlerden yararlanarak dini çalışmalar, arkeoloji ve kültürel anlayışa anlamlı bir katkı sunmayı hedeflemektedir. Ayrıca, gelecekteki araştırmalar için öneriler de sunulmaktadır.

Anahtar Sözcükler: Ağrı Dağı, Nuh'un Gemisi, Hristiyan perspektifleri, Ermeni perspektifleri, İslami perspektifler, tarihsel analiz.

Introduction

Mount Ararat, located in eastern Turkey, near the borders of Iran, Armenia, and Nakhichevan, is a snow-capped, dormant volcanic compound consisting of two major volcanic cones: Greater Ararat and Little Ararat. Greater Ararat is the highest peak in Turkey, reaching a towering 5,137 meters above sea level (Global Volcanism Program, 2013). The mountain holds immense historical and cultural significance, particularly in Christian, Jewish, and Islamic traditions, as it is traditionally regarded as the resting place of Noah's Ark following the biblical deluge.

The narrative of Noah's Ark, while most prominently featured in the Bible's Book of Genesis, is also told in other religious texts, including the Quran and the Torah, albeit with varying details. In these narratives, Noah, deemed a righteous man by God, is instructed to build an ark to shelter his family and a male-female pair of every animal species from a catastrophic flood intended to purge the Earth of human wickedness and corruption (Genesis 6:9-9:17; Quran 11:36-44; Goldberg, 1987). Once the flood subsides, the Ark is said to come to rest on a mountain - commonly identified as Mount Ararat.

This study aims to delve into the numerous claims, counterclaims, and hypotheses regarding the location of Noah's Ark on Mount Ararat, using various analytical and empirical methodologies. The objective is to identify any concrete evidence, assess its validity, and offer possible interpretations. This work is significant because it explores a topic steeped in religious, cultural, and historical intrigue, and may shed light on longstanding debates surrounding the Ark's existence and location.

Method

This research employs an interdisciplinary methodology to assess Mount Ararat's role in the narrative of Noah's Ark, integrating historical, religious, and political perspectives. The study combines textual analysis of religious scriptures (Biblical, Quranic, and Armenian Christian texts) with historical accounts and geological investigations to explore the mountain's significance across Christian, Armenian, and Islamic traditions. Source of literature is Google Scholar database. Historical analysis traces early mention of Mount Ararat in ancient texts, while religious interpretations are examined through comparative theology, focusing on the Ark's resting place and its cultural implications. Political and socio-economic dimensions are also analyzed, particularly in the context of Türkiye-Armenia relations, to understand how the narrative influences national identity, diplomacy, and tourism. The methodology emphasizes a holistic approach, blending empirical evidence with cultural and symbolic interpretations, to provide a comprehensive understanding of Mount Ararat's enduring significance in the Noah's Ark narrative.

The research presupposes that the narrative of Noah's Ark, in its essence, holds some truth and that physical evidence of this could potentially be found on Mount Ararat. Nonetheless, several issues present themselves. The first issue is the practical difficulty of accessing and performing research on Mount Ararat due to its harsh conditions and political sensitivities. The second is the issue of bias, as many investigations have been conducted with preconceived notions of finding the Ark, which can color the interpretation of findings.

Our research hypothesis is that if Noah's Ark did indeed come to rest on Mount Ararat, then tangible evidence, such as remnants of ancient construction or unique biodiversity, may exist on or around the mountain. This evidence could potentially be uncovered through comprehensive archaeological, geological, and biological studies.

Historical Perspectives

Mount Ararat is geologically significant due to its unique formation and changes over time. It is the highest peak in Turkey, arising from a complex volcanic sequence that began in the late Miocene and continued into the Pleistocene (Amosova et al., 2016). The process of formation involved a series of eruptions which led to the creation of two major peaks: Greater Ararat and Lesser Ararat. This volcanic activity has caused the mountain's landscape to

evolve continuously over the last 10 million years, displaying an array of geological phenomena such as lava flows, pyroclastic flows, and tephra deposits (Cnudde & Boone, 2013).



Figure 1. A digital illustration of Mount Ararat for its geological history with volcanic formations, glacial features, and its twin peaks

The climatic changes over the ages have also influenced the mountain's topography, contributing to the creation of several glaciers, which further modified the landscape. The geological history of Mount Ararat is marked by multiple stages of glaciation, erosion, and volcanic activity, shaping its unique physical appearance today.

The formation and evolution of Mount Ararat over time is a subject of significant interest to geologists. The latest eruptions occurred around 2,000 years ago, which implies that Ararat can be categorized as an active stratovolcano, although no recent eruptions have been recorded (Amosova et al., 2016). Furthermore, geological evidence suggests that Ararat's snow-covered peak has been slowly retreating due to global warming (Avci, 2022). This retreat might lead to further geomorphological changes in the future.

Historically, Mount Ararat has been closely associated with the biblical narrative of Noah's Ark. The Bible states that the Ark landed on the "mountains of Ararat" after the Great Flood (Genesis 8:4). However, there is a debate among scholars as to whether these references are to the specific Mount Ararat, or a general region known as Urartu in ancient times (Cline, 2012).

In the said studies and discussions, instead of bringing the incident to the agenda and identifying and reminding the wisdom and cautionary points in the verses that convey a message to humanity, the focus is on where the

ship landed. It is noteworthy that while discussing where the ship landed, the issue of where the ship was built is not brought up (Geçit, 2020).

Various expeditions have attempted to discover archaeological evidence of the Ark on Mount Ararat. However, no conclusive evidence has been found to date. Most of the alleged sightings and artefacts, like the supposed "Ararat Anomaly", could not be substantiated upon further investigation (Cline, 2012).

Mount Ararat has been a subject of historical interest and scriptural references, given its biblical connection to Noah's Ark. In ancient scripts, it is recognized as the resting place of the Ark post the deluge. Ancient historians such as Berossus (3rd century BC), a Babylonian historian, mentioned the Ark's landing site as the mountains of Armenia (Gmirkin, 2006). Similar to this, the works of Flavius Josephus (1st century AD), a Romano-Jewish historian, also reference Mount Ararat as the Ark's final location (Feldman & Hata, 1987).

The Qur'an does not specifically mention Mount Ararat but refers to the Ark's resting place as "Al-Judi," a term whose exact geographic location remains ambiguous but is speculated to be in the mountainous region of modern-day Eastern Turkey or Northern Iraq (Al-Imam, 2006). Ancient Mesopotamian cuneiform tablets, including the Epic of Gilgamesh, also contain flood narratives with similarities to the Noah's Ark story, although they do not name a specific mountain as the Ark's landing place (George, 2003).

The legend of Noah's Ark has gone through considerable evolution and interpretation over centuries. Initially, the Ark's story served primarily as a religious narrative and a symbol of divine intervention and salvation in Abrahamic faiths (Bandstra, 2008). Over time, it transcended religious teachings and became embedded in popular culture, influencing literature, art, and cinema.

During the Middle Ages, the story was often portrayed in ecclesiastical art, symbolizing Christ's church offering salvation from a sinful world (Emmerson & Clayton, 1989). During the Enlightenment, philosophers and theologians began to scrutinize the Ark's story from a rational perspective, raising questions about its feasibility (Edwards, 1967).



Figure 2. An exemplary visually engaging depiction of Mount Ararat with Noah's Ark

In the modern era, the search for physical evidence of the Ark on Mount Ararat has become a point of fascination for many, transforming the biblical narrative into an archaeological endeavor. Despite numerous expeditions and claimed sightings, no universally accepted proof of the Ark's existence has been found on Mount Ararat (Corbin, 1999). This lack of definitive evidence has led to widespread debate, with some viewing the story as a literal historical event and others interpreting it symbolically or mythologically.

Mount Ararat, located in modern-day Turkey, is frequently cited in connection with Noah's Ark due to references in religious texts. The book of Genesis, for instance, suggests that Noah's Ark came to rest on the "mountains of Ararat" after the biblical flood (Genesis 8:4). However, it's worth noting that the term "Ararat" in ancient texts often referred to a region rather than a specific mountain (Cline, 2007).

Geologically, Mount Ararat is a stratovolcano, composed of layers of solidified lava, pumice, and volcanic ash. It is relatively young in geological terms, with its current formation dating to about 1 million years ago (Azzoni et al, 2017). Thus, any trace of an ancient structure like Noah's Ark surviving intact on the mountain seems implausible. Additionally, the harsh and unstable conditions on Mount Ararat, including frequent landslides, avalanches, and volcanic activity, would likely have destroyed or significantly displaced any remnants over thousands of years (Yalcin, 2007).

Moreover, numerous archaeological expeditions to Mount Ararat have failed to uncover definitive evidence of Noah's Ark (Corbin, 1999). Many claimed discoveries, such as the Durupınar site, have subsequently been shown to be natural rock formations (Garibian, 2021). Despite persistent myths and legends, the lack of archaeological evidence suggests that if an ancient vessel existed on Ararat, it has either been destroyed or is yet to be found.

Christian Perspectives

The narrative of Noah's Ark and Mount Ararat forms an integral part of the Christian doctrine, representing key biblical events depicting God's wrath and eventual mercy.

An in-depth examination of the biblical text, specifically Genesis Chapters 6 through 9, details the story of Noah and the Ark. The narrative explains how God, appalled by the moral degeneration of humanity, decided to wipe out all living beings on Earth through a cataclysmic flood (Genesis 6:5-7, New International Version). However, Noah, described as a righteous and blameless man, was chosen by God to build an ark to save himself, his family, and pairs of every living creature (Genesis 6:9-22).

Once the flood subsided, the Bible says, "the ark came to rest on the mountains of Ararat" (Genesis 8:4). The identification of this location as modern-day Mount Ararat in eastern Turkey, however, remains a matter of debate among scholars. Some argue that "the mountains of Ararat" likely referred to a region, rather than a specific mountain (Cline, 2007).

Christian interpretation of this narrative spans a wide spectrum of views. Fundamentalists often adhere to a literal interpretation, asserting that a global flood occurred and that the remnants of Noah's Ark could potentially be discovered on Mount Ararat (Ham, 2001). The search for Noah's Ark has inspired countless expeditions, although no definitive archaeological evidence has been unearthed to validate these claims (Crouse nd.).

On the other hand, many Christian theologians adopt a more metaphorical interpretation of the Noah story. They argue that the narrative symbolizes God's judgement against sin and His promise of redemption and new beginnings, focusing less on the historical or geographical accuracy of the events (Walton, 2009).

Despite varying interpretations, the story of Noah's Ark on Mount Ararat remains a cornerstone of Christian teachings, symbolizing the mercy and salvation that God extends to humanity in the face of judgement (Longman & Walton, 2018).

The search for Noah's Ark has been a subject of fascination, exploration, and controversy for many Christian explorers and historians over the years. The Genesis flood narrative of the Bible has fueled a series of explorations on Mount Ararat, where the Ark is believed to have rested after the deluge (Cline, 2017). One of the most notable expeditions was led by Fernand Navarra, a French explorer in 1955, who claimed to have discovered a five-foot long wooden beam at an altitude of more than 13,000 feet (Price, 2015). However, radiocarbon dating disputed Navarra's claim, suggesting the wood was from the medieval period, casting doubt on its legitimacy (Nye, 2014). Despite numerous explorations and claims, as of my knowledge cutoff in 2021, there is no universally accepted archaeological evidence supporting the existence of Noah's Ark.

Modern Christian beliefs and attitudes towards Noah's Ark and Mount Ararat are varied and complex, and are heavily influenced by individual interpretation of the Bible, personal faith, and cultural contexts (Nissen, 2015). Some Christians maintain a literal interpretation of the Genesis flood narrative, viewing the Ark as a physical artifact that could potentially be discovered on Mount Ararat (Senter, 2011). These believers continue to support expeditions and research aimed at finding physical evidence of the Ark.

On the other hand, many other Christians interpret the story of Noah's Ark allegorically, seeing it as a powerful narrative illustrating God's judgement, mercy, and the concept of renewal (Hamilton, 1995). They argue that the quest for the Ark, especially on Mount Ararat, might detract from the more important spiritual and moral lessons conveyed by the story.

In conclusion, the quest for Noah's Ark on Mount Ararat reflects broader questions about the intersection of faith and science, and the ways religious narratives are interpreted and understood within Christian communities.

Mount Ararat, despite being located in present-day Turkey, holds a vital role in the cultural and mythological history of Armenia. Armenians regard this majestic peak as their ancestral home, a symbol of their cultural identity and survival (Maranci, 2015). This sentiment is rooted in the ancient Armenian belief that Mount Ararat was the heart of the world after the Great Flood, a notion tied to Noah's Ark, which was said to have come to rest upon its peaks.



Figure 3. A view of Ararat from Armenian Temple Garni

The narrative of Noah's Ark is central to the theology of Armenian Christianity, primarily because of its connection to Mount Ararat. Noah's Ark, according to the Book of Genesis in the Bible, came to rest on "the mountains of Ararat" following the Great Flood (Genesis 8:4). This scriptural reference has deep significance in the spiritual life of Armenian Christians, as they believe their homeland was the cradle of humanity's rebirth after the Flood (Lanser & Div, 2008). Thus, the narrative shapes their historical understanding, symbolizes divine providence, and reinforces their spiritual identity.



Figure 4. A view of Ararat from Gerhar Monastery Armenia

There are many Armenian historical records and legends that intertwine with the narrative of Noah's Ark and Mount Ararat. The fifth-century Armenian historian Moses of Khoren, for instance, documented that the forefather of the Armenians, Hayk, was a descendant of Noah, further cementing the connection between Armenians, Mount Ararat, and Noah's Ark (Libaridian, 2004). Armenian folktales also suggest that remnants of the Ark can still be found on the mountain's peak, reinforcing the spiritual significance of Mount Ararat and the Ark in the collective Armenian consciousness.

Despite being geographically outside its borders, Mount Ararat is deeply embedded in Armenian national identity. The silhouette of the mountain is prominently featured in various Armenian state symbols and is visible from the capital, Yerevan, serving as a constant reminder of the nation's historical roots (Rahmdel, 2014). Its symbolic importance is encapsulated in the phrase, "As long as we can see Mount Ararat, we know we are home." Its image in literature, art, and popular culture reinforces its role in the Armenian psyche, representing the enduring spirit of the Armenian people and their longing for their ancestral lands.

Islamic Perspectives

The *Risale-i Nur*, penned by Bediuzzaman, is a modern interpretation of several significant aspects of mountainous regions. Following is a summarized understanding of the ideas and wisdom found in this work, with particular emphasis on Bediuzzaman's reflections on Mountains:

1. The soil's formation is credited to the crumbling of massive stone mountains, which leads to the creation of arable lands (Nursi, 1960).
2. The mountains, depicted as marvels of creation, are believed to sing praises through their cave-like structures (Nursi, 1960).
3. Mountains, adorned with vegetation, are likened to mothers providing suitable conditions for the growth of various fruits and vegetables. The snow covering mountains in winter is seen as an expression of joy, while the barren shroud is seen as an expression of grief (Nursi, 1960).
4. The pyramids, constructed by Pharaohs to emulate the majesty of mountains, highlight humanity's attempt to imitate the divine creations of God (Nursi, 1960).
5. Mountains, with their hard facades, act as reservoirs for water and protect soil layers (Nursi, 1960).

6. The mountains serve as repositories for beneficial metals, substances, and medicines, further establishing their role as the storehouses of life-sustaining resources (Nursi, 1960).

7. Volcanoes and mountains serve as outlets for magma, and their immense weight helps prevent earth collapses and earthquakes (Nursi, 1960).

8. There are numerous accounts of God's wrath being enacted through mountains against defiant tribes in history (Nursi, 1960).

9. Mountains are not just geographical features; they serve a myriad of purposes and roles, and they present themselves in diverse forms (Nursi, 1960).

10. Mountains play an essential role in maintaining climate balance. They cleanse the air, absorb moisture, and provide a barrier against adverse weather conditions (Nursi, 1960).

11. Mountains also act as a dispersal center for clouds, signifying the harmony and unity between the earth and the sky (Nursi, 1960).

12. Several Islamic narratives, including the Qur'an and Hadiths, as well as scholarly research, provide valuable insights about mountains. Four mountains, in particular, are considered supreme: Hira, Sevres, Judi, and Tur. Each of these mountains has specific significance in Islamic traditions (Nursi, 1960).

Bediuzzaman Said Nursi's reflections on mountains in *Risale-i Nur* offer profound theological, ecological, and philosophical insights that extend beyond their physical presence. His portrayal of mountains as integral components of divine creation underscores their role as signs (*āyāt*) of God's wisdom and power. This aligns with Qur'anic discourse, where mountains are described as stabilizers of the earth (Qur'an 16:15). Furthermore, Nursi's notion that mountains "sing praises" through their structures suggests a metaphysical perspective in which nature is not inert but engaged in constant glorification of the Creator (Qur'an 17:44). Additionally, his comparison between the grandeur of mountains and the pyramids built by Pharaohs highlights the human desire to imitate divine creation—yet ultimately failing to achieve the same majesty and purposefulness.

Beyond their theological significance, mountains play a critical role in sustaining life, a theme Nursi emphasizes through their functions as water reservoirs, climate regulators, and providers of essential minerals. The erosion of mountains leading to the formation of fertile soil illustrates a natural cycle that supports agriculture and human sustenance. Their ability to absorb moisture and cleanse the air further reinforces their ecological importance,

suggesting an early awareness of environmental balance. Furthermore, their role as storehouses of valuable minerals and medicinal substances speaks to the ethical dimensions of resource management, urging humanity to responsibly utilize the earth's provisions.

On a philosophical level, Nursi's depiction of mountains as resilient and multi-functional structures serves as a metaphor for human endurance and adaptability. Just as mountains withstand time and natural forces, individuals are encouraged to cultivate patience and fortitude. The changing appearance of mountains—snow-capped in winter as a sign of joy and barren at times as an expression of grief—mirrors the cyclical nature of human experiences, where both abundance and deprivation serve as part of divine wisdom. Additionally, Nursi's reference to mountains as instruments of divine retribution in historical narratives highlights the moral responsibility of societies and the idea that nature itself can manifest divine justice.

From an Islamic spiritual perspective, Nursi highlights the significance of certain sacred mountains—Hira, where the first revelation was received; Judi, associated with Noah's Ark; Tur, linked to Prophet Moses; and Sevres, where Prophet Muhammad sought refuge. These mountains symbolize solitude, divine encounters, and moments of profound transformation, reinforcing their role as places of reflection and spiritual awakening. Their presence in Islamic history serves as a reminder of the interconnectedness between natural landscapes and pivotal moments in divine revelation.

Explosion of Ararat as a Sign of Awakening

The excerpt from *Risale-i Nur* by Bediüzzaman Said Nursi, along with some elaboration on the symbolic significance of Mount Ararat (Nursi, Lemalar, 1960):

Before and during the early days of the First World War, I beheld in a true and significant vision that I was beneath the renowned Mount Ararat, known in Turkish as Ağrı Dağı. Suddenly, the mountain exploded with an enormous blast. Its massive fragments, like pieces of mountains, were scattered across the world. Amidst that terrifying scene, I noticed that my late mother was beside me. I said to her: 'Mother, do not fear. It is the command of the Almighty. He is the Most Merciful and the Most Wise.'

Suddenly, in that state, I saw a majestic person addressing me with authority, saying: 'Proclaim the miraculousness (i'jāz) of the Qur'an.'

I awoke and understood that a great upheaval was imminent. As a result of this explosion and transformation, the protective walls

surrounding the Qur'an would be broken. The Qur'an would then defend itself directly. It would be assaulted, and its miraculousness would serve as its invincible armor. And to manifest a particular aspect of this miraculousness in this era, someone far beneath the task—like myself—would be chosen. I understood that I was that chosen one.

Since the expression of the Qur'an's miraculousness has, to some extent, occurred through the Words [i.e., the Sözlük collection], it becomes necessary to reveal the divine assistance that has manifested in our service, which is regarded as being for the sake of that *i'jāz*, and which is like its droplets and blessings. To reveal this is to assist the Qur'an's miraculousness, and thus it must be declared.

Mount Ararat carries profound historical, geographical, and symbolic weight, particularly in Islamic, Christian, and Judaic traditions. Traditionally considered the resting place of Noah's Ark, it represents a spiritual high point—a symbol of renewal after catastrophe, of divine intervention after destruction.

Said Nursi's vision of the explosion of Mount Ararat represents a profound symbolic and theological moment, encapsulating both the twilight of an era and the dawn of another. In his sacred dream, the mountain's eruption and fragmentation mirror the disintegration of the Ottoman Empire and the collapse of the Caliphate—the political and military bastions that had long safeguarded the Qur'an and the Islamic world. The guardians of the sacred text, once embodied by empire and authority, dissolve under divine decree; yet in their place emerges a new paradigm of protection—one not of armies or institutions, but of intellect, spirit, and divine miraculousness (*i'jāz al-Qur'ān*).

Nursi's dream situates him beneath the mountain, a posture of humility before an immense, divinely ordained transformation. The explosion, though terrifying, is not a calamity but a celestial command—an unveiling of divine will that signals both destruction and renewal. His reassurance to his mother, "Do not fear. It is the command of the Almighty," reflects a deep spiritual insight: the apparent collapse of worldly structures conceals a divine wisdom that aims to purify, awaken, and redirect. The presence of his mother may signify the nurturing continuity of faith and the compassionate inheritance of tradition, even amidst upheaval.

The majestic voice commanding him to "Proclaim the miraculousness of the Qur'an" redefines the locus of defense from external power to internal truth. The Qur'an, deprived of its worldly fortresses, is now to manifest its own invincibility through its divine eloquence, logic, and spiritual depth. This

transformation embodies a movement from political Islam to intellectual and spiritual Islam—one in which the Qur'an defends itself through the brilliance of its message and the reasoned conviction of its adherents.

The mountain's fragments scattering across the world evoke the dispersion of divine knowledge and responsibility beyond traditional centers of power. Just as Mount Ararat—linked to Noah's Ark and the idea of renewal—symbolizes divine mercy after judgment, its explosion in Nursi's vision marks a universal awakening: the truths of the Qur'an are to be disseminated widely, touching hearts and minds far beyond the lands once under Ottoman protection.

This symbolism gains additional depth when considered through the lens of Abrahamic tradition. In Jewish and Christian scriptures, Mount Ararat is revered as the resting place of Noah's Ark (Genesis 8:4)—a site of salvation and covenant, where divine wrath gives way to mercy and humanity is granted a new beginning. For Christians, Ararat became a sacred mountain, representing rebirth, divine promise, and the intersection between destruction and redemption. The Ark's resting there symbolizes not merely survival but the reestablishment of divine order and moral consciousness.

Nursi's choice of Ararat, therefore, is profoundly intentional. By invoking a mountain sanctified across monotheistic faiths, he situates his vision within a continuum of divine renewal that transcends historical and sectarian boundaries. The explosion of Ararat in his dream may be read as a metaphorical repetition of Noah's deliverance: just as the Ark once emerged from the flood to renew humanity, so too would the Qur'an emerge from the collapse of its worldly protectors to renew faith, intellect, and moral order. The disintegration of the empire and the scattering of its fragments parallel the spreading of divine truth beyond confines of geography or authority—an echo of the Ark's message of mercy, universality, and divine protection.

Thus, the vision is both eschatological and reformative. It announces the end of an age in which Islam's strength was tethered to empire and heralds a new epoch in which its vitality would rest upon the Qur'an's own miraculous essence and the intellectual-spiritual struggle of believers. Said Nursi interprets his role not as self-ordained but divinely entrusted—to serve as an instrument through which the Qur'an's *i'jāz* is articulated, defended, and lived. His writings, especially the *Risale-i Nur*, become both a reflection and a realization of that vision: a testimony to the Qur'an's enduring self-defense and an invitation to a global reawakening grounded in faith, knowledge, and divine mercy. The reference to his mother symbolizes compassion, tradition,

and continuity amid turmoil. The command to "Proclaim the miraculousness of the Qur'an" situates Nursi's mission not as a personal ambition but as a divine appointment—to intellectually and spiritually defend Islam in the modern era through scholarship and reason. By placing himself "beneath" Mount Ararat, Nursi signals humility before a divine task. The mountain, once exploded, sends forth its pieces—perhaps a metaphor for the truths and responsibilities that would be spread and carried by those inspired by the Qur'an's *i'jāz*, regardless of where they are in the world. The dream serves as a metaphorical illustration of the Qur'an's future defense and expansion after a significant transformation, signifying the strength and survival of Islam (Nursi, 2007).

The Narrative of Nuh in the Quran and Islamic Tradition

The story of Prophet Nuh, one of the five principal prophets in Islam, is encapsulated in various surahs in the Quran, each highlighting different aspects of his life, teachings, and the great flood narrative (Emerick, 2010). Unlike the Bible, which mentions Mount Ararat as the resting place of Noah's Ark (Genesis 8:4), the Quran does not specify a precise location. Instead, it states that the Ark came to rest upon Al-Judi, without providing an exact geographical reference (Quran 11:44).

From a theological viewpoint, Prophet Nuh is revered in Islam for his unwavering faith and commitment to monotheism in the face of immense adversity and ridicule from his contemporaries (Esposito, 2011). His story, as narrated in the Quran, presents lessons on patience, persistence, and steadfastness in the face of opposition. Noah is portrayed as a prophet who tirelessly preached monotheism for 950 years, urging his people to abandon idolatry and embrace the worship of one God (Quran 29:14).

The narrative of the Great Flood, similar to the Biblical account, is used in Islamic tradition to illustrate the divine punishment meted out to Noah's people for their obstinate refusal to heed his prophetic warnings. The Quran details the construction of the Ark and the boarding of a pair from every species, under the guidance of divine revelation (Quran 11:36-41).

While the Quranic narrative aligns with the biblical account in various aspects, it also presents unique elements. In the Islamic tradition, Noah's son and wife are depicted as non-believers who perish in the flood, contrary to the Biblical portrayal where Noah's entire family survives (Quran 11:42-43; Genesis 7:7). This serves as a stark reminder in Islamic theology that divine

guidance and salvation are not inherited but attained through personal faith and righteousness.

From a historical perspective, identifying the exact location of Noah's Ark remains a matter of contention and speculation. While Mount Ararat in present-day Turkey is most often identified as the possible site due to Biblical accounts, Islamic tradition leans towards Al-Judi, a location which many Islamic scholars and historians believe to be in modern-day Iraq or Turkey (Petersen, 1996). However, concrete archaeological evidence supporting either claim remains elusive.

Islamic interpretations of the Ark's final resting place

The final resting place of Noah's Ark has been the subject of numerous Islamic interpretations. There's a rich vein of literature and religious text within the Islamic tradition that has addressed this intriguing mystery.

In recent years, researchers Austen Henry Layard and L. King encountered Assyrian inscriptions written in cuneiform script in the vicinity of Mount Ararat. According to Islamic beliefs, it is believed that Noah's Ark came to rest on this mountain after the great flood, and there are rumors suggesting that the Ark was located on Mount Ararat (Bardakçı, 2012).

In the Qur'an, it is mentioned that the Ark settled on Mount Judi. In Surah Hud, there is a verse that states, "O earth, swallow your water, and O sky, withhold [your rain]." It is described that the water receded, and the Ark rested on Judi, with Noah proclaiming, "May the tyrants be far removed from the mercy of Allah" (Quran, Surah Hud, verse 44).

Commentaries on the Qur'an mention that Judi is situated close to Mosul. The mountain in question, currently located within the borders of Silopi, falls within the Şırnak province of Turkey. The name Şırnak, an ancient name, translates to "Şehr-i Nuh," meaning "City of Noah." At the foot of Mount Cûdî, there is a village called Heştan, which means "eighties." It is believed that Heştan Village was established by Noah, and the name of the village refers to the belief that eighty people were on Noah's Ark. There are different interpretations regarding the specific mountain mentioned in the text, with Mount Ararat in the Eastern Anatolia Region and Mount Cûdî in the Southeastern Anatolia Region being the most prominent candidates. One argument favoring Mount Judi is its topography, which provides suitable conditions for the Ark to disembark and shelter its occupants (Bardakçı, 2012; Gershevitch & Fisher, 1985).

It is worth noting that Gertrude Bell, a British spy known as 'The Girl of the Desert,' who operated in the Middle East, visited Mount Cûdî and

mentioned Noah's Ark in her book "Amurath the Amuraht." Additionally, there is a linguistic distinction between "Gudi" and "Cudi." Due to the absence of the letter "G" in Arabic, the name "Judi" in the Surah Hud verse is interpreted as "Cudi" (Bardakçı, 2012).

In the Quran, the Islamic holy text, it is stated that the Ark came to rest on Al-Judi, not specifically Mount Ararat as is commonly believed in many Christian interpretations (Quran 11:44). The identification of Al-Judi as a specific geographical location, however, has been a matter of debate among Islamic scholars and researchers. In the Arabic language, Al-Judi simply means "The Heights" which does not provide a definitive geographical location.

Historically, some Islamic scholars and historians have associated Al-Judi with a location in northern Mesopotamia, which is present-day southeastern Turkey, a region that includes Mount Ararat (Cline, 2007). These claims are often rooted in regional histories and interpretations of the Quran, the Hadiths (sayings of the Prophet Muhammad), and other Islamic literature. However, these interpretations, while influential, are not universally accepted.

Other scholars argue that the exact location of Al-Judi, and thus the Ark, cannot be definitively determined based on the information in the Quran. They note that the Quran's use of the term is metaphorical, intending to convey the heights of God's mercy, rather than a specific physical location (Saeed, 2008).

Interestingly, some interpretations place Al-Judi in the mountainous regions of Yemen or even Armenia, indicating the wide array of perspectives on this topic within the Islamic world (Makhmudjonova, 2020). This has opened the topic to vast debate and further research, underscoring the complexity and enduring fascination with the Ark's final resting place in Islamic interpretation.

Islamic expeditions and views on Mount Ararat and the Ark

The Islamic perspective on Mount Ararat and Noah's Ark, while sharing some commonalities with Christian and Jewish traditions, also offers unique interpretations and narratives.

In 1937, Major Cevdet Sunay, accompanied by 15 officers and 50 privates, reached the pinnacle of Mount Ararat, though they found no remains of Noah's Ark, debunking previously held assertions (Parrot, 1846). Later, on July 23, 1968, an expedition composed of 18 officers, 16 non-commissioned officers, and 112 privates led by Colonel Turhan Selçuk also summited the

mountain (Olmstead, 1968). Notably, U.S. astronaut Irwin claimed to have discovered fragments of the vessel during multiple ascents, yet no concrete evidence has been put forward to support this claim (Aliyeva, 2021).



Figure 5. A road sign for Noah's Ark direction towards Mount Ararat in Agri District

Armenians outside Turkey, particularly in Russia, and the spiritual leader of Armenia, Vasken I, affirm Mount Ararat as the symbolic heart of their homeland (Pacal, 1996). They perceive Mount Ararat as the world's genesis and a pivotal feature of a theoretical Armenia. The consistent foreign contentions about the Ark's presence on Mount Ararat lead to the speculation that some of the ascents, even those categorized as touristic or sportive, may have political, strategic, and religious objectives (Dinçođ, 1994).

Islamic historical texts and scholarly works cite a number of expeditions to Mount Ararat in search of Noah's Ark. These explorations were often grounded in religious motivations and a desire to establish historical and spiritual connections with the past. Many Muslims believe that the remnants of the Ark still exist today, a belief that aligns with a verse in the Quran, stating that the Ark came to rest on a mount called Al-Judi (Quran, 11:44), although it's a subject of debate among Islamic scholars whether Al-Judi refers to Mount Ararat or another location (Crouse et al, 2006).

In contrast to Western Christian explorations, Islamic expeditions tend to place more emphasis on spiritual and personal enlightenment, rather than attempting to prove the historical existence of the Ark. The goal of these expeditions, therefore, is often more focused on reaffirming faith and seeking spiritual insight (Altakhaineh, 2019).

Islamic perspectives on Noah's Ark also differ from Western views in terms of the narrative of the Flood and Noah's role in it. While Islamic

traditions acknowledge Noah as a Prophet and describe a worldwide flood, they place a stronger emphasis on the moral and spiritual lessons of the story, such as the importance of obeying God's commandments, the consequences of disbelief, and the rewards of patience and perseverance.

Similarities and Differences in the Narrative across Christian, Armenian, and Islamic Perspectives

Exploring the tale of Noah's Ark from varying cultural and religious perspectives, it becomes clear that while certain core elements of the story remain consistent, others fluctuate based on religious, historical, and cultural contexts. The Christian, Armenian, and Islamic interpretations of the narrative all recount the divine instruction to Noah to build an ark and the subsequent flood that wipes out all life except for the ark's occupants, underscoring the narrative's universality. However, the differences often lie in the details surrounding the flood's cause, the Ark's exact location, and the aftermath of the flood.

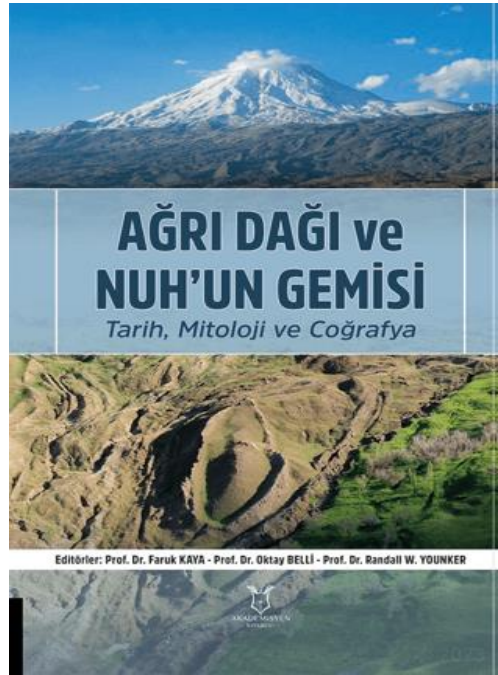


Figure 6. A book cover on Noah's Ark and Mount Ararat

A book published in Türkiye takes all aspects of the Ark and Ararat. Mount Ararat is a mountain that stands out not only in terms of geology and geomorphology, but also with its legendary identity, which is believed to have hosted Noah's Ark after the flood. Mount Ararat, the highest peak in Turkey,

is an important symbol and sacred place that has left deep marks in world culture. This mountain touches the common cultural heritage of humanity by being included in the beliefs and legends of various cultures. In this study, which scientists from different disciplines came together to examine the history, mythology and landfall of Mount Ararat, which has an important place in human history, and the place where Noah's Ark came to rest, as well as the geographical features, geology and environmental effects of the Ağrı region, as well as its natural and human cultural values. This book consists of the papers presented at the 7th International Mount Ararat and Noah's Ark Symposium hosted by Ağrı İbrahim Çeçen University on October 19-21, 2023, and the works that were selected by the editorial board and deemed worthy of publication as book chapters. This work also includes studies on how the search for Noah's Ark, which has taken its place in our cultural heritage, can contribute to the religious tourism and socio-economic structure of Ağrı province and Turkey by continuing on Mount Ararat and its surroundings. Within the borders of Ağrı province, in addition to Mount Ararat, there is another important area shown as the location of Noah's Ark. This area is a natural monument located in the southern part of the Gürbulak Gully, between the villages of Telçeker (Sürbehan) and Üzengili (Meşar). This natural structure, which resembles the silhouette of an ark, is 3,5 km from the Turkey-Iran transit route. Some researchers claim that the ark, which is believed to have run aground after Noah's Flood, and Noah's lost city of Naxuan are located in this region. A more comprehensive investigation of the traces of Noah's Ark with sustainable scientific methods and the scientific findings that can be obtained from these research results can make Ağrı an international religious tourism center. This will increase the flow of tourists to the region, bring vitality to the local economy and have a positive impact on employment (Kaya et al, 2024).

From a Christian perspective, the story of Noah's Ark is presented in the Genesis of the Old Testament. It depicts a world rampant with wickedness and sin, leading God to decide on cleansing the earth through a cataclysmic flood, sparing only Noah and his family due to his righteous nature (Cohn, 1996). According to Christian tradition, the Ark came to rest upon the "mountains of Ararat," a region that lies within the borders of present-day Turkey. Although the precise location is not conclusively identified in biblical scripture, many faithful regard Mount Ararat as a likely site of its final resting place. (Frazer, 2009).

Armenian tradition has a unique connection to Mount Ararat, as it is a significant national symbol for Armenians. Although the mountain is currently located in Turkey, it is visible from Armenia and holds a revered place in Armenian culture and history (Karapetyan, 2001). Some Armenian accounts suggest that Noah planted a vineyard near the base of Mount Ararat after the flood, signifying the beginning of a new era of human civilization (Kasbarian, 2015).

The Islamic perspective, found in the Quran, echoes the Christian account but with nuanced differences. Noah, or Nuh as he is known in Islam, is regarded as a Prophet. The flood was initiated due to people's disbelief and wickedness, but the Quran does not specify the Ark's resting place, avoiding geographic fixation. Some Islamic scholars interpret verses to suggest a location in northern Mesopotamia, but this isn't universally accepted (Abidin, 2008).

Political, International, Social, and Economic impacts on relationship Between Türkiye and Armenia

The political, international, social, and economic implications of the Ararat issue, especially in relation to Noah's Ark, have cast significant effects on the relationship between Türkiye and Armenia. These impacts are characterized by a nuanced interplay of historical narratives, religious beliefs, international diplomacy, and socio-economic factors.

Politically, Mount Ararat holds a central place in the national identity and symbolism of both nations. For Türkiye, Mount Ararat represents an important element of national unity and heritage (Suny et al, 2011). Meanwhile, for Armenia, the mount, prominently featuring in the national emblem, embodies a powerful symbol of the Armenian cultural and historic legacy (Panossian, 2006).

While the question of Noah's Ark could potentially offer a shared historical narrative, political tensions over territorial disputes have resulted in a strained relationship. This contention is often reflected in various political dialogues and policies between the two nations, further complicating their diplomatic relations (Phillips, 2012).

The international implications of the Ararat issue and Noah's Ark have been underscored by the interests of global religious communities and diplomatic relations. Various international Christian communities have shown keen interest in the potential discovery of Noah's Ark in Mount Ararat, which further elevates the significance of the location (Cline, 2007). The

international community, led by diplomatic efforts, also has a vested interest in the peaceful resolution of Türkiye-Armenia relations for regional stability (Beacháin, 2010).

Socially, the symbolic importance of Mount Ararat and the narrative of Noah's Ark are deeply embedded in the collective consciousness of both Turkish and Armenian societies. It influences social interactions and perceptions, often intensifying nationalistic sentiments which can create further divisions between the two communities (Panossian, 2006).

From an economic perspective, Mount Ararat, given its religious and historical significance, holds potential for religious tourism. It's the site of numerous expeditions seeking Noah's Ark, attracting both adventure seekers and devout believers (Morier, 1855). The economic benefits could potentially foster greater cooperation between Türkiye and Armenia, yet the unresolved political tensions complicate this prospect (Kasaba, 2009).

While the political relationship between Armenia and Türkiye has been strained, leveraging the shared significance of Mount Ararat could encourage more positive political engagement. Diplomatic discussions could include collaborative projects that highlight the importance of the mountain to both cultures, fostering a spirit of cooperation. The global fascination with Noah's Ark and the ongoing searches for it on Mount Ararat can attract international attention and support. This interest may encourage diplomatic initiatives aimed at improving relations, as religious and archaeological communities can advocate for peaceful coexistence and collaboration. The stories and myths associated with Mount Ararat and Noah's Ark can serve as a bridge to connect the narratives of both peoples. By promoting joint educational programs or community events centered on these narratives, social cohesion can be strengthened, potentially mitigating nationalistic sentiments that exacerbate divisions. The potential for religious tourism around Mount Ararat can create economic incentives for cooperation. Joint tourism initiatives that promote the region's cultural heritage could foster a collaborative economic framework, encouraging both nations to work together for mutual benefit while showcasing their rich history. Historically, the Ottoman Empire was marked by a degree of coexistence among different cultures and religions. Recalling this legacy and drawing parallels to the potential for modern cooperation can inspire both governments and their citizens to seek a more peaceful resolution to their differences.

Conclusions

Through our interdisciplinary examination of Mount Ararat's role in the narrative of Noah's Ark—integrating geological data, scriptural analyses from Abrahamic texts, historical records, and socio-political contexts—we have addressed the ongoing debates surrounding its potential as the Ark's resting place. Situated in eastern Turkey near the borders with Armenia, Iran, and Nakhichevan, this dormant volcanic massif comprises Greater Ararat (peaking at 5,137 meters, Turkey's highest point) and Little Ararat. While empirical evidence, such as archaeological remnants or unique geological anomalies, remains elusive due to the mountain's harsh terrain, restricted access stemming from political sensitivities, and potential biases in exploratory efforts, the site's cultural and symbolic resonance endures undiminished.

Across Judaism, Christianity, and Islam, Mount Ararat is traditionally revered as the landing site in biblical accounts (Genesis 8:4, referring to the "mountains of Ararat"), symbolizing divine mercy, human survival, and moral rebirth following the flood. However, the Qur'an specifies "Al-Judi" (11:44) as the Ark's resting place, prompting scholarly discussions on whether these locations might align or represent a historical convergence. Some interpretations suggest a possible identification: early Syriac and Armenian traditions initially pointed to Mount Judi (known as Cudi Dağı in Turkey, located in Şırnak Province near Cizre, at approximately 2,089 meters) as the biblical "Ararat," with the term "Ararat" broadly denoting the Urartu region encompassing parts of modern Turkey and Armenia. Etymological theories propose that "Judi" derives from ancient names like Qardu or Gordyene, and the shift to the modern Mount Ararat (Ağrı Dağı) occurred during the Middle Ages, possibly due to evolving geographical understandings or manuscript variations. Thus, while distinct geographically—Judi lies about 300 kilometers southwest of Ararat, at the Tigris headwaters—the two may reflect a shared legendary heritage, where Judi represents the "place of descent" in Islamic and early Christian lore, potentially overlapping with broader "mountains of Ararat" references.

Even if Al-Judi is not equated with Mount Ararat or confirmed as the precise Ark site, it retains profound multifaceted significance. Spiritually, it embodies themes of divine judgment, renewal, and faith's triumph, serving as a pilgrimage locus with reported historical relics, mosques, and monasteries. Religiously, it anchors the Qur'anic narrative of Prophet Nuh, reinforcing lessons in patience, accountability, and stewardship across Abrahamic faiths.

Historically, Judi features in ancient Assyrian, Roman, and Armenian records, with ruins and rock reliefs attesting to its long-standing human presence. Geographically, as part of the Taurus-Zagros chain, it contributes to regional hydrology by feeding the Tigris, influencing ecosystems and settlements. Economically, though less prominent than Ararat's tourism draw, it supports local heritage sites and potential eco-tourism, fostering community livelihoods in a border region.

Bediüzzaman Said Nursi's insights from the *Risale-i Nur* further enrich this discourse, drawing from his experiences near Ararat in Doğubayazıt and a prophetic dream of its eruption, symbolizing the Ottoman Empire's fall and the Qur'an's enduring miracles. Nursi portrays mountains as dynamic elements of creation: ecological stabilizers supplying water, soil, and minerals; metaphysical emblems of divine wisdom; and catalysts for ethical reflection. Sacred sites like Hira, Judi, Tur, and Sevres exemplify divine encounters, promoting solitude, transformation, and responsibility. Integrating Nursi's views with the Nuh narrative highlights mountains' role in bridging physical sustenance and spiritual awakening, urging humanity toward environmental care and resilience.

In today's context of regional tensions, notably between Turkey and Armenia, the intertwined stories of Ararat and Judi transcend debates over exact locations. They remind us of shared human origins, vulnerabilities, and ethical imperatives, potentially dissolving divisions through mutual recognition. As symbols of reconciliation, these mountains could inspire collaborative initiatives in research, tourism, and cultural preservation, honoring their global heritage. Ultimately, this exploration calls for unity and foresight, encouraging renewal through faith and stewardship rather than awaiting further strife.

Recommendations for Future Research

Given the exploratory nature of this assessment and the resulting questions raised, there are several avenues for future research. Technological advancements in archaeological explorations should be embraced to surmount the geographical challenges posed by Mount Ararat. This could include the use of satellite imagery, ground-penetrating radar, and drone technology.

Additionally, interdisciplinary research involving religious scholars, archaeologists, historians, and anthropologists would provide a more comprehensive understanding of the topic. The cultural and psychological

aspects of the Noah's Ark narrative and its implications on society could be further explored through qualitative studies.

Ethical Aspect of the Research

All rules specified under the *Higher Education Institutions Scientific Research and Publication Ethics Directive* have been followed in this study. None of the actions listed under the second section of the directive, titled *Violations of Scientific Research and Publication Ethics*, have been committed. This research falls under studies that do not require ethical committee approval.

Conflict of Interest Statement

I declare that there is no financial or other significant conflict of interest that could influence the results or interpretations of this study.

Authorship Contribution Statement

All stages of the study were designed and prepared by the author.

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Nuh'un Gemisi Anlatısında Ağrı Dağı'nın Rolü Üzerinde Bir Değerlendirme: Tarihsel, Dini ve Politik Perspektifler

Genişletilmiş Özet

Bu çalışma, Türkiye'nin doğusunda, İran, Ermenistan ve Nahçıvan sınırlarına yakın konumda yer alan, karla kaplı ve sönmüş bir volkanik yapı olan Ağrı Dağı'nın (Mount Ararat) Nuh'un Gemisi anlatısındaki rolünü disiplinlerarası bir yaklaşımla incelemektedir. Çalışmada tarihi analiz, dini yorumlar ve kültürel perspektifler bir araya getirilerek, Hıristiyan, Ermeni ve İslami geleneklerdeki Nuh'un Gemisi anlatısı değerlendirilmiştir. Araştırma, dağın jeolojik yapısını, erken tarihî kayıtlarını ve kutsal metinlerdeki yansımalarını derinlemesine inceleyerek bu anlatının farklı kültürlerdeki ortak ve özgün unsurlarını ortaya koymayı amaçlamaktadır.

Nuh'un Gemisi anlatısı, Tevrat'ın Yaratılış Kitabı'nda yer aldığı gibi Kur'an-ı Kerim'de de farklı bir biçimde aktarılmaktadır. Tanrı'nın, yeryüzündeki kötülüğü arındırmak için seçtiği dürüst bir kul olan Nuh'a bir gemi inşa etmesini emrettiği, ailesiyle birlikte her canlıdan birer çifti tufandan koruduğu anlatılmaktadır. Tufan sonrasında geminin, geleneksel olarak Ağrı Dağı olarak tanımlanan bir dağa indiğine

inanılmaktadır. Bu çalışma, söz konusu anlatının tarihî, jeolojik ve teolojik boyutlarını ampirik ve analitik yöntemlerle ele almakta; dağ üzerindeki somut kanıtların varlığına dair iddia ve karşı iddiaları incelemektedir.

Araştırma, İncil, Kur'an ve Ermeni Hıristiyan kaynaklarının metinsel analizini tarihî kayıtlar ve jeolojik verilerle birleştirerek, Ağrı Dağı'nın farklı inanç geleneklerindeki sembolik ve kültürel değerini irdelemektedir. Ayrıca, anlatının Türkiye-Ermenistan ilişkileri bağlamında ulusal kimlik, diplomasi ve turizm üzerindeki etkileri de değerlendirilmiştir. Ampirik verilerle sembolik yorumlar birleştirilerek, Ağrı Dağı'nın Nuh'un Gemisi anlatısındaki kalıcı önemi bütüncül bir bakış açısıyla ele alınmaktadır.

Bediüzzaman Said Nursi'nin Risale-i Nur Külliyyatı'nda yer alan yorumları, bu anlatıya derin bir manevi ve entelektüel boyut kazandırmaktadır. Nursi'nin Doğubayazıt yakınlarında yaşadığı tecrübeler ve gördüğü "dağın patlaması" rüyası, Osmanlı Devleti'nin çöküşü ile Kur'an'ın mucizeleri arasında sembolik bir bağ kurar. Bu bağlamda, Risale-i Nur'un Kur'an'ın mucizelerini açıklayarak onu savunma ve koruma çabası, yalnızca teolojik bir gayret değil, aynı zamanda toplumsal ve kültürel bir uzlaşma çağrısıdır. Risale-i Nur'un öğretilerinden istifade edilmesinin, bölgesel barış ve huzurun tesisinde de ciddi katkı sağlayabilecek potansiyele sahip olduğu değerlendirilmektedir.

Sonuç olarak, bu çalışma Ağrı Dağı'nın Nuh'un Gemisi anlatısındaki konumunu disiplinlerarası bir yaklaşımla inceleyerek, dinler arası ortak değerlerin barışçıl bir şekilde yeniden yorumlanabileceğini göstermektedir. Bu yönüyle, araştırma hem dini çalışmalar hem de arkeoloji ve kültürel diplomasi alanlarında kalıcı bir katkı sunmaktadır.