SAMPLE

Mount Judi: The Resting Place

Jabal Judi (جودي) in the Quran

Aira Aurora

Free sample: Introduction & Chapter 1

putrabooks.github.io

Buy the full book:

Carousell carousell.sg/p/mount-judi-the-resting-place-1465883980

Gumroad

Ko-fi

ElevenReader

Payhip

Contents

Disclaimer

Introduction

Chapter 1: The Name — Judi in the Quran

Chapter 2: Nuh and the Flood

Chapter 3: The Ship — The Ark

Chapter 4: The Resting Place

Chapter 5: The Survivors and the Descendants

Chapter 6: The Preaching and the Rejection

Chapter 7: The Destruction and the Salvation

Chapter 8: Mount Judi and the Other Sacred Places

Chapter 9: Lessons and Reflections

Chapter 10: The Rebuke — 11:46's Not-of-Your-Family Doctrine

Frequently Asked Questions

Glossary

This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction

The Quran tells the story of a mountain — a mountain where a ship came to rest after the greatest flood in human history. The mountain is Judi — Jabal Judi in Arabic — and it is the place where the ark of Nuh landed after the waters receded. The Quran mentions it by name: "And the ship came to rest on [Mount] Judi" (11:44).

Mount Judi is the place of survival. After the flood that destroyed a civilization, the mountain is the place where the survivors landed — the place where the new world began. The mountain is the end of the flood and the beginning of the future. The significance is the transition: the mountain is the boundary between the old world that was drowned and the new world that was born.

The Quran tells the story of Nuh — a prophet who preached for centuries, who was rejected by his people, who was commanded by Allah to build a ship, who watched the flood destroy the people who rejected him, and who landed on Judi with the survivors. The story is the lesson: the person who believes is saved; the person who rejects is destroyed. The mountain is the evidence: the place where the ship landed is the place where the salvation was confirmed.

This book — the fifth in the Places in the Qur'an series — covers Mount Judi: its name, its Nuh, its flood, its ship, its resting place, its survivors, its preaching and rejection, its destruction and salvation, and its connections to the other sacred places. The book follows the same approach as the first four books — Makkah: The Holy City, Madinah: The City of the Prophet, Al- Quds: The Night Journey, and Egypt: The Land of Pharaoh — exploring the place as the Quran presents it, not as a geological survey but as a location where the divine and the human intersected in the most dramatic event of the ancient world.

The Places in the Qur'an series traces the sacred geography of the Quran. The first book explored Makkah — the center of worship. The second book explored Madinah — the center of community. The third book explored Jerusalem — the center of the prophets. The fourth book explored Egypt — the center of trial. This fifth book explores Mount Judi — the center of survival. The five places are the five dimensions of the sacred geography: the House, the community, the tradition, the test, and the survival. The person who understands the five understands the places where Allah chose to reveal His message, establish His community, honor His prophets, test His creation, and save the believers from destruction.

Mount Judi is the fifth pillar of the sacred geography — the pillar that teaches what happens when the world is destroyed and the believers are saved.

The mountain where the ark landed is the mountain that teaches: the person who believes is saved, and the person who rejects is destroyed — and the place where the salvation was confirmed is the place that is remembered.

Chapter 1: The Name — Judi in the Quran

The Quran mentions Mount Judi by name in a single verse:

"And it was said: O earth, swallow your water, and O sky, withhold [your rain]. And the water receded, and the matter was accomplished, and the ship came to rest on [Mount] Judi. And it was said: Away with the wrongdoing people" (11:44).

The verse is the conclusion: after the flood that covered the earth, the water receded, the command was given, and the ship came to rest on Judi. The name is the significance: the mountain where the ship landed is the mountain that is named — not just any mountain, but Judi. The naming is the honoring: the place where the ark rested is the place that the Quran chose to identify by name, among all the mountains of the earth. The naming is the lesson: the place where the salvation was confirmed is the place that is worth remembering.

The name "Judi" is a proper name — the name of a specific mountain. The Quran does not explain the meaning of the name; the Quran simply uses it. The usage is the significance: the mountain that is named is the mountain that is real — not a metaphor, not a symbol, but a specific place on the earth. The Quran names the mountain because the mountain exists. The naming is the grounding: the story of the flood is not a myth that floats in the imagination; the story of the flood is an event that landed on a specific mountain that has a specific name.

The naming teaches a lesson about the relationship between the sacred and the specific. The sacred is not abstract; the sacred is specific. The God who saved Nuh saved him on a mountain that has a name. The person who studies the Quran studies a book that names real places — Makkah, Madinah, Jerusalem, Egypt, and Judi. The naming is the authenticity: the book that names the mountains is the book that is grounded in the reality of the earth.

The Quran does not specify the exact location of Judi. Traditionally, Judi is identified as a mountain in southeastern Turkey, in the region of northern Mesopotamia — the region where the early civilizations of the ancient world began. The traditional identification is the significance: the mountain that is in the region of the first civilizations is the mountain that is in the region where the story of humanity began. The location is the geography: the flood that destroyed the civilization happened in the region of the civilizations, and the mountain where the ark landed is in the same region.

The location teaches a lesson about the relationship between the flood and the

civilization. The flood that destroyed the people destroyed the people who had built a civilization. The people who rejected Nuh were not primitive; the people who rejected Nuh were the people who had achieved a level of development that made them arrogant. The flood is the reminder: the civilization that is built without faith is the civilization that can be destroyed in a flood. The mountain where the ark landed is the mountain that watches over the ruins of the civilization that was drowned.

The Quran says the ship "came to rest" on Judi. The rest is the significance: after the storm, the rest. After the flood, the stability. After the chaos, the peace. The mountain is the place of the rest — the place where the movement stopped and the stillness began. The rest is the lesson: the person who survives the storm arrives at the rest. The person who endures the flood arrives at the mountain. The mountain is not just a place; the mountain is the state — the state of peace that follows the state of trial.

The verse of Judi contains a series of commands: "O earth, swallow your water, and O sky, withhold [your rain]." The commands are the power: the God who sends the flood is the God who stops the flood. The earth is commanded to swallow the water; the sky is commanded to withhold the rain. The commands are the restoration: the elements that were used for the destruction are now commanded to restore the order. The earth takes back the water; the sky stops the rain; the mountain appears; the ship rests. The restoration is the lesson: the God who can destroy can also restore. The person who is in the flood should remember: the God who sent the flood is the God who can stop the flood.

The verse ends with: "Away with the wrongdoing people" (11:44). The verdict is the separation: the people who were saved are on the mountain, and the people who were destroyed are gone. The verdict is the finality: "Away with" is the dismissal — the people who rejected the prophet are removed from the earth. The verdict is the lesson: the person who is saved by Allah is the person who is separated from the people who are destroyed by Allah. The salvation is not just the survival; the salvation is the separation — the separation of the believer from the denier, the separation of the one who listened from the one who rejected.

End of free sample. The full book is available at putrabooks.github.io

ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

Read the rest

MOUNT JUDI: THE RESTING PLACE

The full book continues past this sample.

Get it here:
https://ko-fi.com/s/c734e38e0f

Pay what you want, S$1.90 or more. No account needed. Instant PDF + EPUB.