



The Promised Land (Arz-ı Mev'ud)

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Zionism is trying to expel Palestinians from the lands they have lived on for years in order to expand the borders of the state of Israel. To this end, they are committing genocide against the Palestinians, killing thousands of Palestinians every day, regardless of whether they are women or children. Zionists claim that these murders are committed to seize the land promised to them in their holy books. Thus, by fabricating a religious motive for their actions, they try to give the world public the image that they are justified. In this article, we will try to explain that this claim, the claim of the promised land, is a fallacy and has no religious basis.

The Israelites, who lived in Egypt for a long time, suffered under the tyranny of Pharaoh, losing their freedom and falling into bondage. Under the leadership of Prophet Moses (peace be upon him), they triumphed over Pharaoh. After this, the Israelites decided to leave Egypt and return to their ancestral homeland,

Canaan. However, when they reached the Sinai desert, they found two powerful communities in Palestine: the Amalekites and the Canaanites. Moses (peace be upon him) appointed a representative (naqib) from each of the twelve tribes to investigate the situation and strength of these communities and report back to him. This delegation, after secretly investigating the social, economic, and military conditions of the region, stated that it was impossible to fight these powerful communities and that returning to Egypt would be more appropriate. Although Moses (peace be upon him) said that God had promised them help and that they would win the war, they rebelled and, by God's command, were condemned to wander the desert for forty years without a homeland or land. The first call of Moses (peace be upon him) regarding their journey from Egypt to Palestine is reported in the Quran as follows:

"And when Moses said to his people, O my people! Remember the favor of Allah upon you; He has raised up messengers from among you, made you rulers, and given you what He has not given to anyone else in the world!" (Al-Maidah, 5/20)

"O my people! Enter the holy land which Allah has ordained for you, but do not turn back, lest you become among the losers!" (Al-Maidah, 5/21)

"They said, O Moses! Therein are a group of oppressors. Therefore, we will never enter it unless they leave it; but if they leave it, then we will enter it." (Al-Maidah, 5/22)

"Allah said, Then that land has been forbidden to them for forty years. During that time they will roam freely in the land. So do not grieve for this misguided people!" (Al-Maidah, 5/26)

After these forty years, Prophet Moses (peace be upon him) passed away before he could enter Palestine. It was during the time of Joshua son of Nun that the Israelites were able to enter Palestine.

After Joshua (peace be upon him), during the time of David (peace be upon him), Mount Zion (Jerusalem) was captured and made the capital. The construction of the Temple in Jerusalem and the placement of the Ark of the Covenant there was accomplished by Solomon (peace be upon him). The periods of these two prophets were the most peaceful and comfortable times for the Jews. After the death of Solomon (peace be upon him), the Temple was destroyed by the

Babylonian exile and Roman occupation, and the Jews were exiled to all corners of the world.

Old Testament

The Old Testament means the old covenant or old agreement. Jews base their promised lands on this covenant. This covenant is part of the holy books considered sacred by the People of the Book, namely Jews and Christians. The Old Testament is a covenant between the Lord Yahweh (Yahweh) and the Israelites. It is believed to be a covenant. According to Jewish belief, the Lord made a covenant with Abraham (peace be upon him), and this covenant was repeated with later prophets. With this covenant, the Lord Jehovah promised to make the Israelites superior to other people and to lead them to the Promised Land. In return for this promise, the Jews were to keep their word to their Lord and not disobey His commands. There is consensus on the sanctity of the first thirty-nine chapters of the Old Testament, which constitute the first part of the Bible. Nine of them are considered sacred only by Catholics.

The Old Testament consists of three major parts. The Prophets and Books are the Psalms revealed to David. The most important part of the Old Testament is the Torah, the parts revealed to Moses. These are called the Five Books (Esfâr-i Hamse): Genesis, Exodus, Leviticus, Customs, and Deuteronomy. What we call the Torah consists of these.

The word Torah is Hebrew and means "law and true words." In the Quran, the word Torah is expressed as being revealed as "a guidance for mankind" (Al-Imran, 3/3-4). During the lifetime of Prophet Moses, the scarcity of literate people and the near disappearance of those who memorized this divine book resulted in very few copies of the Torah existing. Over time, these few copies could not be preserved for various reasons. In particular, the capture and destruction of Jerusalem by the Babylonian Emperor Nebuchadnezzar, the killing of the Israelite scholars, and the burning of the existing copies of the Torah during the destruction of the city led to the loss of the original Torah. Therefore, the Israelites were left without a divine commandment, and the holy book that regulated religious rulings and beliefs was lost.

Twenty-four Jewish rulers who came after the Prophet Solomon (peace be upon him) deviated from the monotheistic creed brought by Moses (peace be upon him) and the prophets after him, and many even returned to idolatry. During this period, idolatry became extremely widespread among the Israelites, and the Al-Aqsa Mosque was filled with idols.

In 622 BC, a ruler named Bushia returned to the religion brought by Moses. During this ruler's reign, a soothsayer named Azra claimed to have found the original, lost copy of the Torah in Jerusalem and convinced the Israelites to accept a book he had fabricated as the Torah. Azra wrote the Torah that exists today. Besides the Five Books (Esfâr-ı Hamse) revealed to Moses (peace be upon him), many additions were made. These additions mention the death of Moses and the events that followed. Since divine revelation ceased with the death of Moses, it is quite clear that these additions were made by Azra. Thus, this book, based on the knowledge and narration of a single person, was accepted as the Torah, and its copies were multiplied and spread among the Jews. The fact that it was rediscovered centuries later, even though it was known to be lost, makes it impossible to believe in the accuracy of this book. The Quran also speaks about the distortion of the Torah as follows:

"But a group of them (the rabbis) distort the Word of God after they have heard it and understood it well." (Al-Baqara, 2:75).

According to this, the Torah in the hands of today's Jews is not the book revealed by God to Moses (peace be upon him) and mentioned in the Quran. Therefore, the Zionists' claims about the Promised Land based on the statements in the Old Testament are completely fallacious.

The Promised Land and its Boundaries

There are disagreements among people regarding the location and boundaries of the Promised Land. This is because the statements in the holy books contradict each other. Therefore, just as the existence of the Promised Land is a fallacy, the claims made about its boundaries are equally inconsistent. This is because the holy books were written later by humans. The following is written about this in the Islamic Encyclopedia of Turkish Religious Affairs Foundation:

"The Promised Land is a term used for the place that God promised to give to Abraham and his descendants. This region, called "Eretz Israel" (land of Israel) in Hebrew, is also mentioned in the Old Testament as "the land of Canaan," "land," "foreign land," and "country". From the Second Temple period onwards, it has been called "The Promised Land," and it is also mentioned with this name in the New Testament. In the Old Testament, it is also called "a good and spacious land", "a land flowing with milk and honey". It is described as "the land that is the adornment of all the lands".

In the Bible, the promise made to Abraham was "the region from the river of Egypt to the great river, the Euphrates", and the promise made to Moses and Joshua was "Every place where your foot treads will be yours".

The boundaries of the Promised Land are given in more detail in the Old Testament as follows: The southern boundary: "It will be from the desert of Tsin through Edom, and your southern boundary will be eastward from the end of the Salt Sea and "Your boundary will go south from the slope of Akrabbim and pass through Tsin, and its ends will be south of Kadesh-Barnea and it will go up to Hatsar-Addar and pass through Atsmon, and the boundary will go south from Atsmon to the valley of Egypt, and its ends will be by the sea". Here, the desert of Tsin is located northeast of Kadesh and constitutes the southern boundary of the Promised Land. The Salt Sea is today's Dead Sea. The slope of Akrabbim is south of the Dead Sea, present-day Naqb es-Safa, Hatsar-Addar is Wadi al-Qudayrat northwest of Kadesh-Barnea, and Atsmon is west of Wadi al-Qudayrat. The valley of Egypt is Wadi al-Arish, which opens to the Mediterranean Sea southwest of Gaza. This expression, defining the southern boundary of the Promised Land, belongs to the Ruhban text and it includes a large part of the Negev in the Promised Land. Its western boundary is: "The great sea and its shore". This sea, also called the "Western Sea", is the Mediterranean Sea. Its northern boundary is: "You shall mark yourselves from the great sea to Mount It has also been suggested that this refers to the Taurus Mountains (Ancien Testament [Oecumenical Translation of the Bible], p. 326); however, the general consensus is that it refers to Mount Lebanon (Jabal al-Lubnan). In fact, nowhere in the Old Testament does the northern boundary of the Promised Land extend beyond the Lebanon region. The eastern boundary is described as: "And for your eastern boundary you shall set a mark from Hatsar-Enan to Shefam, and from

Sheshan the boundary shall go down to Ribla on the east side of Ain, and eastward it shall touch the sea of Kinneret, and eastward it shall go down to the Jordan, and its ends shall be beside the Sea of Salt". The Sea of Kinneret is Lake Tiberias. Although the eastern boundary is shown as "the great river, the Euphrates" in the Old Testament, the eastern boundary drawn by the Lord Yahweh to Moses in Numbers 34:10-12 is limited to the region east of Tiberias and the Dead Sea. Extending the eastern boundary to the Euphrates is based on ideal measurements and never actually happened in Jewish history. Despite the fact that the most glorious period in Israelite history was the reign of King Solomon, and it is stated that King Solomon "ruled over all the lands from the river to the land of the Philistines and to the border of Egypt", the eastern boundary of the kingdom never reached the Euphrates.

The Promised Land was first mentioned in the time of Prophet Solomon. It was promised to Abraham and his descendants. "And I will give you your foreign land, all of Canaan, as an everlasting possession, and I will be their God". However, biblical tradition later excludes Ishmael, stating that the promise belongs to Isaac and his descendants. After Abraham, the same promise was made to Isaac and his descendants, to Jacob and his descendants, to Joseph and to Moses and Joshua.

The Promised Land was given to Abraham, Isaac, Jacob, and Moses, and their descendants, as an eternal possession and inheritance; however, this is not an absolute promise without any conditions. The conditions for possessing the Promised Land and receiving it as an eternal possession and inheritance were determined by covenants made between the Lord Yahweh and the Israelites at different times. The Israelites would be entitled to the promise only if they kept these covenants; otherwise, they would be deprived of it.

In many places in the Old Testament, the rules to be followed in the Promised Land are detailed. If the terms of the covenant are not observed, if the Lord's commands are not fulfilled, if His laws are rejected, and if the commandments of the law are not kept, then all kinds of calamities will befall them; the Lord Jehovah will hate them and walk against them in anger and they will be torn from the land they entered to possess.

Indeed, the Israelites never remained faithful to the covenant they made with the Lord Jehovah throughout their history. The Old Testament also emphatically

emphasizes their breaking of the covenant. The covenant made during the time of Moses was broken by the Israelites' worship of the golden calf and later the covenant was renewed by reaffirming that the Promised Land would be given forever. In the desert, the covenant was reaffirmed, and the rules to be followed upon entering the Promised Land were specified. However, the Israelites repeatedly broke the covenant and rebelled against the Lord Jehovah. Upon the Lord's command, Moses sent a representative from each tribe to Canaan to gather information about the Promised Land. After forty days, the group returned, but all but two stated that going there was dangerous and expressed their desire to return to Egypt. Thereupon, the Lord Jehovah declared that he would disinherit them and forbade them from going there for forty years. The Israelites were aware of the many calamities that befell them because they did not keep their promise to their Lord, and this is even expressed in their own Old Testament. The fact that such a promise was made to the Israelites... Not because of their righteousness or the honesty of their hearts, but because of the wickedness of the nations there and because the Lord fulfilled the promise He made to Abraham, Isaac, and Jacob. For the Israelites are a "hard-necked people". They have been disobedient to the Lord since the day they left the land of Egypt; although the ox knows its master and the donkey knows its master's feeding trough, Israel does not know its Lord .

Hor, and from Mount Hor to where you enter Hamath, and the ends of the boundary shall be at Zedad, and the boundary shall go up to Zifron, and its ends shall be at Hatsar-Enim". In other parts of the Old Testament, the northern boundary of the Promised Land is described as Lebanon. The aforementioned Mount Hor is located in Southern Anatolia.

The Israelites are a guilty nation, a people burdened with injustice, the offspring of those who do evil. They have forsaken the Lord, broken the covenant and followed other gods. Because they broke the covenant repeatedly despite the Lord Jehovah's tolerance, the Lord wanted to destroy them, but He repented and changed His mind. They rebelled so much that Jehovah, who intended to punish them but regretted it, became weary of repentance. Those who do not keep the covenant will be deprived of the Promised Land and will be cursed. In order to remain there eternally, in addition to fulfilling the covenant, other conditions were also put forward. "If you mend your ways and your works, and if you do

justice between a man and his neighbor, and if you do not wrong the stranger, the orphan, or the widow, and if you do not shed innocent blood, and if you do not follow other gods to your own detriment, then I will make you dwell in this land, the land I gave to your ancestors from eternity to eternity". "For in the land the righteous will dwell, and the perfect will remain; but the wicked will be driven out, and the treacherous will be uprooted".

Today, the Zionists do not abide by these commandments and are committing genocide in Palestine by massacring people, women, and children. Zionists, who use holy books as a pretext to reach the Promised Land, do not abide by what is commanded in the holy books. Therefore, they do not deserve it. This shows that what the Zionists actually want is to dominate the world alone. The Promised Land is merely a pretext for them.

The Quran and the Promised Land

The term "Promised Land" does not appear in the Quran, but it describes how Abraham and Lot were brought to a "blessed" land (Anbiya, 21/71). Moses, who was tasked with leading the Israelites out of Egypt under the oppression of the Pharaohs, also said, "O my people! Enter the land which Allah has ordained for you, and do not turn back; otherwise you will be among the losers" (Maide 5/21). However, the Israelites did not want to enter it, whereupon the Holy Land was forbidden to them for forty years (Al-Maidah, 5/26). Furthermore, the Quran states that the promise given in the Torah was renewed in the Psalms, and that the righteous servants would inherit the "land" (Al-Anbiya, 21/105). It is also stated that the Israelites, who were weakened in Egypt, were intended by God to be made rulers "in that land" (Al-Qasas, 28/5-6). It is expressed that the promise previously given to the Israelites was fulfilled, and in return for their patience, this oppressed and humiliated nation was made heirs to the "blessed land" (Al-A'raf, 7/137).

The Quran does not explicitly state the location of this place, referred to as the "Holy Land" or "blessed land," which is said to have been created for the Israelites. Indeed, various locations have been discussed in the interpretation of these verses. Some scholars say that this place is Damascus and Egypt, others say it is Jerusalem, where the Al-Aqsa Mosque is located, and the area around Mount

Lebanon, while still others say that specifying a definite place would not be correct, but that it should be somewhere between the Euphrates and Egypt. After the Jews were expelled from the Promised Land (70 AD), they always lived with the dream of it, and the false messiahs that appeared from time to time fueled the ideal of returning there. Some of these messiahs interpreted the Promised Land first as Palestine, and then as the entire earth. It is claimed that the reason for the emergence of the Zionist movement is the desire to realize the ideal of the Promised Land. However, this claim is not entirely accurate, and the aim of the Zionists is to dominate the world alone. For this, they use the promises in the holy books as a motif. The promise is primarily from the Prophet Muhammad. If this promise, made to Abraham, creates a right, then those descended from Ishmael should have as much right to that land as the Jews descended from Isaac. On the other hand, the fulfillment of the promise is contingent upon the fulfillment of certain conditions. Foremost among these is obedience to God (Al-Maidah, 5/12). However, the Israelites did not obey God's commands, did not fulfill the covenants made, and even killed God's messengers and caused mischief (Bakara, 2/61,100; Nisa, 4/155-156; Maide, 5/13). Furthermore, the Quran states that the "earth" will be inherited not by those belonging to certain races, but by "righteous servants," and that this divine law is the ruling of all holy books (Enbiya, 21/105).

As stated in the Torah, Prophet Abraham... The land promised by God to Abraham (peace be upon him) and his descendants is the land of Palestine, and there are many conditions for inheriting this land forever. The most important of these conditions are:

- 1) Fulfilling the promise made to God,
- 2) Obeying divine commands,
- 3) Following the path of the prophets,
- 4) Establishing truth and justice,
- 5) Protecting the stranger, the orphan, and the widow
- 6) Not to shed blood unjustly.

Throughout history, the Children of Israel, because they did not comply with all these conditions, incurred God's curse and wrath. After being driven out of the land of Palestine by the Romans in 70 and 135 AD, they scattered to various parts of the world and lived with the dream of returning to this land. From time to time, individuals claiming to be the Messiah kept this feeling alive. God Almighty has stated in the Quran that the Islamic community is the best community. Therefore, Muslims are more worthy of this holy land. "You are the best community ever brought forth for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them are some who believe, but most of them have gone astray." (Ali Imran, 3/110)

According to the ruling of this verse, we believe that the promised land desired by the Zionists will eventually belong to the Muslims. That is, the Zionist dominance in this region will end, and they will be driven out again.

The Place of Şanlıurfa in the Promised Land

One of the places attributed to the lineage of Prophet Abraham and mentioned in the holy books is Urfa, especially known as Harran. Şanlıurfa, called the "City of Prophets," "Jerusalem of Anatolia," and "Land of Faiths," holds great historical significance for Judaism, Christianity, and various civilizations. This city stands out as a point where different faiths and various cultural elements have converged throughout history. However, there are differing opinions on whether Urfa should be considered within the Promised Land. While some consider the places where Prophet Abraham and his descendants lived as pilgrimage sites, others have different opinions on this matter. Throughout history, Jews have been expelled from Jerusalem and have faced discrimination, persecution, and massacres wherever they went. One of the rare places where they felt safe was Turkish lands. However, they inflicted the same oppression on the Palestinians that they themselves experienced in Jerusalem. They are trying to drive the Palestinians out of there through violence and terror. This shows that they have betrayed their millennia-old wisdom. They should be a community that has best

learned from experience that lasting peace cannot be achieved through oppression.

According to the belief in the Promised Land, Harran is another city as important as Jerusalem. In fact, in some cases, Harran is even more important than Jerusalem for political reasons. Because, according to the Promised Land mentioned in the Written and Oral Torah, all sins committed in this land will be forgiven, therefore all kinds of oppression and deception are considered legitimate until this land is obtained.

In addition, according to this belief, Jews will gather in this land after death. According to Zionist belief, Harran, the place from which Abraham departed, is the place where a great nation was promised. Zionists see themselves as the heirs of the people who migrated to these lands. The direction of this journey encompasses the entire Sinai Peninsula. Furthermore, Zionists, who see themselves as a blessed nation, believe that some communities of Canaanite descent were cursed by Noah, and they consider it a religious obligation to seize these lands and expel them.

According to the Promised Land, Urfa is the place that must be taken after Jerusalem. Today, Jews who migrated from Urfa to Israel are called "Urfalis." Urfa is considered the ancestral land of Abraham and occupies an important place within the Promised Land. Therefore, the greatest desire of the Jews after Jerusalem is the conquest of Urfa. If this does not happen, the Promised Land will remain incomplete and the prophecy will not be fulfilled. In this case, the threat of expulsion from Jerusalem will continue for the Jews.

Urfa is a city known by various names and is a target that should provide absolute security for the State of Israel. While some claim that Urfa is not within the Promised Land, others argue that it has no significance beyond its historical value, stretching from Job to Abraham. However, these opinions belong to a limited group.

Theodor Herzl, the founder of Zionism, emphasized the importance of Urfa alongside Jerusalem when outlining the main goals of the State of Israel. History, while revealing the importance of time, shows that Israel is the result of a centuries-long plan. This situation could also lead to a war in the Urfa region.

Indeed, according to a narration from our Prophet, the Day of Judgment will not come until Muslims and Jews wage war in this region.

The Promised Land is the Name of a Process

Among the decisions taken at the First Zionist Congress held in Basel, Switzerland in 1897 were the establishment of the State of Israel on Palestinian lands within 50 years, and the establishment of a 'Greater Israel' state, encompassing southeastern Türkiye and stretching from the Nile to the Euphrates, within 100 years. With the support of the West, the terrorist State of Israel was established within the first 50 years, but the Promised Land will remain in place for 100 years.

Despite the passage of time, it did not happen. Some political analysts claim that the strengthening of Hezbollah in Lebanon, the rise to power of the Welfare Party in Türkiye in 1996, and the Intifada launched by Hamas in Palestine prevented this 100-year process from taking place. This failure has also alarmed the Zionist lobbies. Because the US and Israel, who are pushing for the Promised Land, fear that if they cannot achieve this, the supremacy of the Christian-Jewish civilization that forms the basis of the West will be lost, and supremacy will pass back to Islam. Turkey is also very important for Israel. Because the borders of the Promised Land include a region in the south and southeast of Türkiye. In his speech at the First World Zionist Congress held in Basel, Switzerland in 1897, Theodor Herzl said: The sentences, "Our northern borders extend to the mountains in Cappadocia (around Nevşehir). In the south, they extend to the Suez Canal. Our slogan will be the Palestine of David and Solomon," revealed their aims regarding Turkey. Similarly, the words of Israeli Prime Minister Ben Gurion in his 1948 speech declaring the state of Israel; "The current map of Palestine was drawn by the British Mandate administration. There is another map that the Jewish people, our youth and adults, must redraw, and that is the region from the Nile to the Euphrates," and the statement by the then Israeli Defense Minister Ariel Sharon in 1974; "Turkey is also within our sphere of interest," once again brought their true intentions to light.

An article published in the "Şalom" newspaper, the publication organ of the Jewish community and published in Türkiye, on March 8, 1989, stated: "Belief in God is not a fundamental belief of Judaism; however, the Promised Land is a

fundamental belief," it is said. While Jews claim that the land from the Nile to the Euphrates belongs to them, they assert that they have a right to it because they are God's chosen people. How can one be a beloved servant of God without believing in God? What kind of absurdity is it to claim such an inheritance promised by God? You won't believe in God, but you'll work to possess His promise. This situation generally shows how materialistic and self-serving Jews are. The deity they worship is material wealth. Today, because they have obtained it, they behave very spoiled and reckless. They believe they have the right to commit all kinds of massacres and atrocities. However, they will certainly see how wrong they are in the coming decades.

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