

# How the Torah of the Jews Became Corrupted During The History of Banī Isrā’īl Which is One of Recurring Apostacy And Idolatory: Part 2



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The scholar of al-Andalūs, **Ibn Ḥazm** (d. 456H) (رَحْمَةُ اللَّهِ) describes how the Torah became corrupted in his work *al-Faṣl Fil-Milal wal-Niḥal*. Part 1 covered the period after Mūsā (عَلَيْهِ السَّلَام) to Shāwil (Saul) and indicated occurrences of wholesale apostacy seven times, collectively lasting for over a 100 years. In this article we cover the period of the separation of the Kingdom of Banī Isrā’īl after the Prophet Sulaymān (عَلَيْهِ السَّلَام).

So after Saul, Dāwūd (عَلَيْهِ السَّلَام) reigned for forty years, and then after him Sulaymān (عَلَيْهِ السَّلَام), also for forty

years. Both of these prophets have been lied upon by the poisonous pen of the scribes who compiled and put the Torah into writing hundreds of years later. After Sulaymān—roughly around 900 BC—the Banī Isra'īl split into **two kingdoms**, with two of the tribes (Judah and Benjamin) in one and the other ten tribes in the other.

Judah and Benjamin followed followed Raḥba'ām, son of Sulaymān who ruled for 17 years. The Torah states that he openly announced disbelief for the duration of his rule. **He, his soldiers and subjects openly worshipped idols.** During his time the king of Egypt made a raid with 15,000 soldiers, taking over the fort, the city and the temple and taking everything in it. He returned back to Egypt whilst Raḥba'ām had fled.

After Raḥba'ām died upon disbelief he was succeeded by the following:

1. His son Abyā who ruled for 6 years, **also upon disbelief and open idol-worship.**
2. Then Ashā bin Abyā, he was a believer, he destroyed the idols and proclaimed faith. He ruled for 41 years upon faith.
3. After him, his son Yahushāfāṭ ruled for 25 years also upon faith.
4. After him, his son Yahurām,, it is said **he was inclined to idol worship.** He ruled for 8 years.
5. After him, his son Aḥzayāhū rule for 6 years. **He openly proclaimed disbelief and imposed idol-**

- worship upon his subjects.** He was eventually killed.
6. His mother, 'Ethliyāhū, took over the rule, and **she wallowed even more greatly in disbelief and idol-worship.** She also killed children and ordered fornication to take place at Bayt al-Maqdis (Sacred House). She ruled for 6 years before she was killed.
  7. Her grandson then took over, Ya'āsh. He ruled for 40 years and **also announced disbelief and the worship of idols.** He killed the Prophet Zechariah by pelting him with rocks. He was killed by his servant.
  8. His son, Amṣayāhū then took over. He ruled for 29 years and **he too openly proclaimed disbelief and idol-worship** until he was killed. During his reign the kingdom of the ten tribes raided the Bayt al-Maqdis (Sacred House) twice and took everything in it.
  9. After him came his son, Azyāhū who ruled for 52 years. **He openly proclaimed disbelief and the worship of idols.** He kill the Prophet 'Amuṣ (Amos) al-Dāwūdī.
  10. After him came his son, Yūthām he ruled for 16 years and not much has come by way of his biography.

11. After Yūthām died, his son Aḥāz took over. He **also openly proclaimed disbelief and idol-worship** and ruled for 16 years until he died.
12. His son, Ḥazeqiyā, took over. He proclaimed faith, destroyed the places of idol-worship and killed its keepers and servants. He remained upon faith till he died and ruled for 29 years.
13. After Ḥazeqiyā, his son Menassā took over and in the third year of his 55 year rule **he announced disbelief, built places of idol-worship and both he and all of his subjects engaged in idol-worship.** He killed the Prophet Sha'yā. It is said he placed a saw on his head and cut him into two pieces (after he refused to disbelieve) and it is also he said he killed him with rocks and burning with fire.

After recounting these details, Ibn Ḥazm remarked:

“So say, O gathering of listeners, a land in which idol-worship is openly proclaimed, for which temples are built and in which prophets found there are killed, how can the Book of Allāh remain safe (from corruption) therein? How can this be possible?”<sup>1</sup>

Then Ibn Ḥazm continues:

14. After Menassā died, his son 'Āmūn took over and **he ruled for a number of years upon disbelief and idol-worship** before he died.

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<sup>1</sup> *Al-Faṣl Fil-Milal Wal-Niḥal* (Beirut: Dār al-Jayl) 1/293.

15. Then his son, Yūshiyā, took over and in the third year of his rule, he proclaimed faith. He destroyed the idols and the temples and killed their keepers. He remained upon faith until he was killed by the king of Miṣr. During his reign, the Prophet Irmiyā' took the ark and hid it in a place where no one could find it, due to his fear about the affair of his people.
16. His son, Yahūyāhūz, took over after him. He only ruled for three months after which he was taken captive by the king of Miṣr. **He proclaimed disbelief** and took the Torah from its keeper, the Hārūnī Kāhin (Aaronic Cohenite)<sup>2</sup>, and spread whatever names of Allāh he could find within it.
17. His brother, Yahūyāqīm, took over and **he also pronounced disbelief. He and all of his subjects built places of idol-worship** and cut off all ties to religion. He also took the Torah the Hārūnī Kāhin and burned it and cut off any trace of it (for the future). His rule lasted for 11 years before he died.
18. In his place came Yahūyākīn, his son, **and he was also established upon disbelief. He announced the worship of idols.** He only lasted three months after which Bukhtanassir (Nebuchadnezzar) took him captive.

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<sup>2</sup> This is the priest entrusted with keeping custody of the Torah.

19. After him, his uncle, Matniyā, took over and he remained upon disbelief and openly proclaimed idol-worship, as did all of his kingdom. His rule was for 11 years. Bukhtanassir took him captive, destroyed Bayt al-Maqdis and the entire city and cut off all of Banī Isrā'īl, emptying their land of them and took them captive to Babylon. And Matniyā was the last of the kings of Banī Isrā'īl from the offspring of Sulaymān (عَلَيْهِ السَّلَامُ).

After this, Ibn Ḥazm states:

“This is the description of the kings from the offspring of Sulaymān bin Dāwūd (عَلَيْهِمَا السَّلَامُ). So you should now know that the Torah, from the start of their kingdom (from Saul) to its expiration, was never in the custody of anyone except the grand Aaronic Cohenite in the temple alone. And it is apparent with certainty that the length of the kingdom of the tribe of Yahūdā and Binyāmīn (Judah and Benjamin)—after the death of Sulaymān (عَلَيْهِ السَّلَامُ)—was just short of 400 years. [Keeping in mind] the differences within their books with respect to the number of years, and we have already stated that these books are inserted and corrupted.

So these two tribes were ruled for this period by 19 from the offspring of Sulaymān (عَلَيْهِ السَّلَامُ), and also by a woman, making it 20 in total. We have just named them all. They were disbelievers, openly proclaiming the

worship of idols, save five of them who were believers, and no more than this number... and so disbelief and idol-worship was proliferated among them, from the first of them to the last of them. So which book and which religion can remain alongside all of this? ... And among them were those who burned the Torah and cut off any trace of it. And after them, we do not find among them except disbelief and killing of the Prophets until their affair was ended by the raid of Bukhtanassir and all of them were taken captive. The temple (Bayt al-Maqdis) was destroyed... and the Torah was not found with anyone except inside of it, and nothing of it was left.”<sup>3</sup>



From what has preceded it is clear that the Kingdom of Yahūdah (Judah) was ruled by 20 rulers after Sulaymān (عليه السلام) for just short of 400 years and the majority of them were **apostates and raw idol-worshippers**, with only five remaining upon faith and tawḥīd. This disbelief (kufr) and idolatry (shirk) spread among them. In this period, Bayt al-Maqdis and the city of Jerusalem was raided and emptied twice. This disbelief intensified in the era of Menassā. Thereafter, Bukhtunassir of Babylon made a series of raids against Jerusalem, killing

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<sup>3</sup> Refer to *Tawrāt al-Yahūd wal-Imām ibn Ḥazm al-Andalūsī* (Damascus: Dār al-Qalam) p. 120.

and taking captives each time, until he raided it one last time between 587-586 BC destroying everything and taking all of its inhabitants in chains, leaving only the poorest among them and the weak elderly. This was the first destruction of the temple. This event led to the loss of the Torah and all of the rest of their books. The Torah became forgotten because the Babylonian king killed all the Aaronite Cohenites—keepers of the Torah—in one go and only they knew the Torah.<sup>4</sup>

Given all of this, it is not possible for the Jews to claim that they have “the Torah written by Moses (عَلَيْهِ السَّلَامُ)” in their possession, as these historical events which are recounted by them in the distorted, altered, doctored Torah they have with them, make it impossible to sustain such a claim.

As such any and all claims (religious, social, political) made on the basis of such a text are null and void, save whatever is confirmed by subsequent, sound, preserved revelation. Hence, it was not possible for the Jews—as they became known popularly from around the 6th century BC—to return to the religion of Mūsā (عَلَيْهِ السَّلَامُ) except through 'Īsā (Jesus) (عَلَيْهِ السَّلَامُ) who was sent to save and guide them because they as a nation had become lost and misguided.

The Qur'ān rehearses to Banī Isrā'īl, this history of theirs:

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<sup>4</sup> See *Tawrāt al-Yahūd* p. 121.



فَبِمَا نَقَضْتَهُمْ مِيثَاقَهُمْ وَكُفِّرْتَهُمْ بِآيَاتِ اللَّهِ وَقَتَلْتَهُمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْنَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

“And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allāh and their killing of the prophets without right and their saying, ‘Our hearts are wrapped’. Rather, Allāh has sealed them because of their disbelief, so they believe not, except for a few.” (4:155).

And also:

فَبِمَا نَقَضْتَهُمْ لَعْنَتَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ - وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ - وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَأَصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good.” (5:13).

This concludes the discussion of the first of the two kingdoms of Banī Isrāīl. In the next article we will look at the state and condition of the other kingdom of the ten tribes that broke off from Judah and Benjamin.

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