

Understanding “Banī Isrā’īl”, the “Jews”, “Judaism” and the
Religious Sects of the Jews (8)

Ibn Ḥazm¹ (رَحْمَةُ اللَّهِ) on the Torah: A Human Authored History and Not Revelation from Allāh



الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

In Deuteronomy 34:5-6, the writer(s) of the Torah stated: “And Moses the servant of the LORD died there in Moab, as the LORD had said. He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is. Moses was a hundred and twenty years old when he died, yet his eyes were not weak nor his strength gone. The Israelites grieved for Moses in the plains of Moab thirty days, until the time of weeping and mourning was over.”

Ibn Ḥazm (d. 456H) (رَحْمَةُ اللَّهِ) commented: “This is at the end of their Torah and is its completion. This chapter is

¹ Ibn Ḥazm would debate the Jews of Andalus with respect to their scriptures, doctrines and rejection of the Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

a just witness, a perfect evidence and a truthful proof that their Torah is altered (mubadallah) and that it is [simply] a [human] authored history. It was written for them by one who simply fabricated lies through his ignorance, or deliberately, through disbelief. [This is proof] that it is not revealed from Allāh the Exalted because it is not possible for this chapter to be revealed upon Moses during his lifetime... and his saying: ‘but to this day no one knows where his grave is’ is a clear, sufficient explanation of what we have mentioned, showing that it is a historical account authored after a very long time, definitely.”²

It is now no longer claimed that the current Torah is the very Torah of Moses (عَلَيْهِ السَّلَامُ)³ as it is affirmed by many Jews that the Torah in their hands was authored by Ezra and others after the original Mosaic Torah had been lost for many hundreds of years. It is also known that additions, removals and alterations were made to this Torah due to social and political circumstances, and that the name of Moses (عَلَيْهِ السَّلَامُ) and his status as a

² Tawrāt al-Yahūd wal-Imām ibn Ḥazm al-Andalūsī (Damascus: Dār al-Qalam) p. 62. Refer also to Al-Faṣl Fil-Milal Wal-Niḥal (Beirut: Dār al-Jayl) 1/201 onwards for Ibn Ḥazm’s detailed treatment of the Jews and their Torah.

³ This is the statement of the author of “Tawrāt al-Yahūd wal-Imām ibn Ḥazm al-Andalūsī” who says that the saying that the Torah in the hands of the Jews is **the very one that was written by Moses** has been “completely abandoned” today. However, some Jews may remain holding the view that today’s Torah is identical to that of Moses, upon the belief that Ezra, the Scribe, was granted success in faithfully reproducing it after it had been lost.

Messenger of Allāh was used as a cover to justify things he did not say or sanction.

Analysis of internal evidence provides indisputable evidence that this Torah is simply a compilation of narrations, stories and rulings which were current among the Jews around the 6th century BC and that they were gathered from a variety of sources and then compiled into one book. Moses (عَلَيْهِ السَّلَامُ) is far removed from what they have in their hands—even if it contains parts of the original, authentic Torah. From the evidence is that the alleged statements of Allāh (عَزَّوَجَلَّ) and of Moses (عَلَيْهِ السَّلَامُ) are always cited in the third person, indicating that they are neither the words of Allāh (عَزَّوَجَلَّ), nor the words of Moses (عَلَيْهِ السَّلَامُ). Also, the mention of place names about which it is known that they never existed except a long time after Moses (عَلَيْهِ السَّلَامُ).

It is not possible for any Jew, layman or scholar, to argue that the Torah in their hands is the actual Torah of Moses (عَلَيْهِ السَّلَامُ). As such, they cannot make any claims on the basis of what is merely the authorship of men a thousand years after Moses (عَلَيْهِ السَّلَامُ) and in which there are things fabricated, distorted, altered or removed.

After Islām, when the Jews saw the sciences of the Muslims and their chains of narration (isnād) for the Qur'ān and for the Prophetic traditions, they tried to claim that they too have chains of narration, but these are lies and empty claims, they have nothing of the sort

except fancies and imaginations completely devoid of empirical evidence.

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15 Muḥarram 1440 / 25 September 2018 v1.21