

# How the Torah of the Jews Became Corrupted During The History of Banī Isrā’īl Which is One of Recurring Apostacy And Idolatory: Part 1



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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*.

One must understand the history of **recurring disbelief and idolatry** that Banī Isrā’īl fell into in order to appreciate how it is impossible for them to have in their hands, the original Torah of Mūsā (عَلَيْهِ السَّلَام). This is a summary of the chapter in question:<sup>1</sup>

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<sup>1</sup> All of these details are extracted from the Torah itself.

After Mūsā (عَلَيْهِ السَّلَامُ), Yūsha' [Joshua] (عَلَيْهِ السَّلَامُ) took over the affairs of Banī Isrā'īl, and he was accompanied by al-'Āzār bin Hārūn (عَلَيْهِ السَّلَامُ). He possessed the Torah and ruled over them for 31 years after the death of Mūsā. After Yūsha' (عَلَيْهِ السَّلَامُ), Fīnhās, grandson of Hārūn and the greatest Kauhun (Cohenite) ruled over them for 25 years. He possessed the Torah during this time, and this rule was an upright one with adherence to the religion. After him, **the Banī Isrā'īl fell into disbelief (kufr) and they all apostatized**, openly worshipping idols. Their ruler was the King of Şūr and Şaydā for 8 years, and all of this rule was upon disbelief. Then 'Ethnayāl bin Qanār ruled over them for 40 years upon faith. When he died all **the Banī Isrā'īl apostatized, and openly worship idols**. They were ruled over by 'Eghlūn, the King of the Banī Mo'āb for 18 years upon this disbelief.

Then Ahwadh bin Qār ruled over them, it is said he was from the tribe of Efrāyim and also that he was from the tribe of Binyāmīn. It is said he ruled 80 years and also that he ruled for 55 years. He ruled over them with faith until he died. Then Sam'ān bin Ghāth ruled over them for 25 years upon faith. After he died, **all of the Banī Isrā'īl fell into disbelief and openly worshipped idols**. They were ruled over by Marāsh the Canaanite for 20 years upon this disbelief. Then Dabūr, from the tribe of Judah ruled over them, her husband was a man called al-Sadūth from the tribe of Efrāyim. She ruled for 40

years upon faith. After her **all of Banī Isrā'il fell into kufr, apostatized and openly worshipped idols.** They were ruled over by 'Awzīb and Zāb, the King of Banī Madyan for 7 years upon this disbelief.

Then Jid'un bin Yū'ash from the tribe of Efrāyim, and it is said from the tribe of Menassā, ruled over them. He ruled them upon faith for 40 years. After he died, his son Abū Mālik took over and he was a vile sinner. **All of Banī Isrā'īl apostatized in his rule and they openly worshipped idols.** After them Maulu' bin Qawā ruled over them, and it is not clear whether it was upon faith or disbelief, for 25 years. After he died, Bānīn bin Jal'ād ruled over them for 22 years upon faith until he died. He had 32 sons and it is said each of them ruled over a city from their cities. After the death of Banīn however, **all of Banī Isrā'īl apostatized, openly worshipping idols.** They were ruled over by the king of Banū 'Amūn for 8 years whilst they remained upon disbelief. Then Hayla', a man from the tribe of Menassā ruled over them, and they are not sure whether he was born out of wedlock, but he was a vile sinner, a tyrant and murderer. He ruled them for 6 years. After he died a man called Afṣān ruled over them, from the tribe of Judah. He ruled for 6 or 7 years and it appears he was upright. After him was 'Aylūn for 10 years, and then after him 'Abdūn bin Hilāl for 8 years. **After him the Banī Isrā'īl apostatized once more, they disbelieved and worshipped idols openly.**

The Canaanites ruled over them for 40 years upon this disbelief.

Then Shamsūn bin Mānūh from the tribe of Dān ruled over them, and he was also described by them as a sinner and follower of adulteresses. He ruled them for 20 years. After he died, the Banī Isrā'īl ruled over each other for a period of 40 years without a united ruler.

After this a Hārūnī Kawhun (Cohenite) ruled over them for 20 years until he died. After him came Shamwīl (Samuel) bin Fatān, from the tribe of Efrāyim, he ruled for 20 years. It is said that he had two sons that were oppressive to the people and they asked Shamwīl to appoint a king for them. So Shawil (Saul) al-Dabāgh bin Qaysh, from the tribe of Binyamīn (Benjamin)—and he is known as Ṭālūt—ruled over them for 20 years. However, they [the compilers and writers of the Torah who came afterwards] described him with prophethood as well as oppression, disobedience, sin and murder. They accused him of killing 82 men from the offspring of Hārūn (Aaron) as well as their wives and children for the crime of feeding Dāwūd (David) (عَلَيْهِ السَّلَامُ) some bread!

After presenting this history, Ibn Ḥazm states:

“Know that from the time they entered the Sacred Land following the death of Mūsā (عَلَيْهِ السَّلَامُ) to the leadership of their first king which is the aforementioned Shāwil (Saul), there are **seven**

**apostacies** in which they separated from faith and worshipped idols. They remained upon the first for 8 years, the second for 18 years, the third for 20 years, the fourth for seven years, the fifth for 3 years or more, the sixth for 18 years and the seventh for 40 years. So reflect! Which book can remain alongside wallowing in disbelief (kufr), and rejection of faith for these lengthy periods in such a small land whose distance is but only three days [journey]. And there was no one else upon the face of the earth [at that time] who was upon their religion and upon the following of their book.”<sup>2</sup>



The point is that between Mūsā and Hārūn (عليهما السلام) and becoming a united kingdom in the era of King (Saul), which is a period of around 5 centuries, Banī Isrā'īl, wholesale, fell into seven apostacies and periods of idol-worship. It is also related how they lusted after the women of other nations, married into them and adopted the idolatry and customs of those nations.

The first generation after Mūsā (عليه السلام) were upon Tawḥīd and piety (they are the “Righteous Salaf” of that era). However, after them, the affair of Banī Isrā'īl deteriorated, upon faith one time, then kufr (disbelief) and shirk (idolatry) another time, recurringly, for the

<sup>2</sup> *Al-Faṣl Fil-Milal Wal-Niḥal* (Beirut: Dār al-Jayl) 1/287-290.

centuries that followed until the era of Dāwūd and Sulaymān (عَلَيْهِمَا السَّلَامُ) who revived Tawḥīd. Given this, how can a revealed book remain intact when it passes through people of kufr, shirk and riddah! It is no wonder that lies and fabrications against prophets such as Dāwūd and Sulaymān (عَلَيْهِمَا السَّلَامُ) entered into the distorted, manufactured Torah that was compiled and put into writing centuries later. This is because grievances, lusts and desires (with personal, tribal, social, economic and political motivations) influenced the writing of parts of this Torah.

As such, we do not have any connected chain in which there are 'udūl (honest, trustworthy) and precise narrators, and the transmission of the text must involve disbelievers, polytheists and apostates among Banī Isrā'īl, let alone sinners and liars. Further, there are no *original manuscripts* (i.e. from Mūsā or the generation after him), hence, it is not possible to claim that the original Torah of Mūsā (عَلَيْهِ السَّلَامُ) is in the hands of the Jews today and nor that it was in their hands in the time of Ezra 2000 years ago in the 5th century BC, and nor even in the time of Sulaymān (عَلَيْهِمَا السَّلَامُ) a few hundred years before that.

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