

# How the Torah of the Jews Became Corrupted During The History of Banī Isrā’īl Which is One of Recurring Apostacy And Idolatory: Part 3



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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. Part 2 covered the Kingdom of Judah for the 400 year period it lasted and it was replete with disbelief, apostasy and idol-worship. In this part, we look at the kingdom of the other ten tribes, whose situation was far worse than even that of Judah.

Ibn Ḥazm summarises the history of this kingdom:<sup>1</sup>

“As for the kings of the ten tribes, there was never a believer among them, not even one. All of them were open proclaimers of idol-worship who instilled fear into the prophets sent to them and they would prohibit anyone from going to Bayt al-Maqdis. There was no prophet among them except that he was killed or fled out of fear.”

He then goes on to list their kings as follows:

1. The first of them was Yarba‘ām bin Nābāṭ of the tribe of Efrāyīm. He ruled them after the death of Sulaymān (ﷺ). **He made two calf idols made of gold for them and told them, “these are the gods that delivered you from Egypt”**. He built temples for them and appointed keepers for them. He and his kingdom worshipped them, and he prohibited them from travelling to Bayt al-Maqdis. He ruled them for 14 years before he died.
2. His son Nādāb took rule after **him upon the same disbelief (kufr)** for two years before he and all his household were killed.
3. Then Ba‘shā bin ‘Īlā from the tribe of Yasākhir took over, and reigned for 24 years **upon idol-worship**.

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<sup>1</sup> Refer to *al-Faṣl Fil-Milal wal-Niḥal* (Beirut: Dār al-Jayl) 1/294 onwards.

<sup>2</sup> Refer to *al-Faṣl Fil-Milal* (Beirut: Dār al-Jayl) 1/297 onwards.

4. Then his son ʿĪlā ruled upon **disbelief and idol-worship** for 2 years until he was killed along with all his family by a man called Zamrī who was from the leaders of his rule.
5. Then Zamrī ruled for just seven days before he was killed and his house burned on top of him.
6. Then the rule became divided between two men, Tabnā bin Jaynah and ʿAmrī. They remained upon this for 12 years. Tabnā died and ʿAmrī became sole ruler. He then remained for another eight years **upon disbelief and idol-worship** until he died.
7. After him, Aḥāb bin ʿAmrī became leader and he **was most severe upon disbelief and idol-worship**. He ruled for 21 years. The Prophet Ilyās (عَلِيهِ السَّلَامُ)—mentioned in the Qurʾān (37:123)—was present during his reign. He had to flee for his life from the ruler and his wife, Ṣaydā, who both sought to kill him.
8. After him was his son, Aḥziyā, **also upon disbelief and idol-worship**. He ruled for three years and then died.
9. Then his brother, Yahūrām took over, **also upon disbelief and idol-worship**. He ruled for 12 years until he and all his family were killed. During his reign, the Prophet al-Yasaʿ (عَلِيهِ السَّلَامُ)—mentioned in the Qurʾān (6:86, 38:48)—was present.

10. After him, Bāhū bin Namshā, from the tibe of Menassā, took power, and he was least in his disbelief. He destroyed the temple of idolatry and killed its keepers. **However, he did not put an end to idolatry in totality, but left his people alone to practice it.** He never proclaimed faith, and ruled for 28 years before he died.
11. After him came Yahūyāhāz bin Yāhū who ruled for 17 years. **He built houses for idols and both he and his subjects proclaimed worship of them** until he died. In their books it is mentioned that the kingdom of the ten tribes became weak during his rule. They were left with only a small army because the king of Dimashq had fought against them and killed them.
12. His son Yawāsh took rule after him for 16 years, and **he was upon more severe disbelief** than his father. He is the one who raided Bayt al-Maqdis and the temple and took everything that was in it. He caused the ruler of the Kingdom of Judah to flee.
13. After him came his son, Yārab'ām. He ruled for 45 years **upon disbelief and idol-worship** similar to that of his father. He also raided Bayt al-Maqdis, causing the then ruler of Judah to flee.

14. Then his son, Zakhariyā ruled for six months **upon disbelief and idol-worship** until he and all his family were killed.
15. After him, Shalūm bin Nāmis took power, he was from the tribe of Naftalī. He only ruled for one month **upon disbelief and idol-worship**.
16. After him Mayākhīm bin Qārā from the tribe of Yasākhir took power for 20 years **upon disbelief and idol-worship** before dying.
17. Then his son Maḥyā took power for 2 years **upon disbelief and idol-worship** before he and all his family were killed.
18. In his place Faḥḥ bin Ramalyā from the tribe of Dān, took power. He ruled for 28 years **upon disbelief and idol-worship**. During his reign, a king of the Arabian peninsula exiled the tribe of Ra'ūbīn and Jād and half the tribe of Menassā from their land and took them to his own land. And in turn, he put some of his own people in their land. The small remnants of the Banī Isrā'īl that remained married into these people who were exported to their land and so they adopted their religion.
19. Then Hūsaya' bin 'Aylā, from the tribe of Dān, took power **upon disbelief and idol-worship** for a period of 7 years, until the king of Moṣul (in 'Irāq today) took him and nine of the tribes, as well as half of the tribe of Menassā as captives. He took them to

his own land and made people from his land to take up residence in theirs. These are the ones who later became known as “Samaritans”, with doctrines at variance with those of the “Judeans”.

Ibn Ḥazm then remarks: “The remnants of those who were transferred [back] from ʿĀmid and the peninsula to the land of Banī Isrāʿīl—[meaning the Samaritans]—are the ones who reject the Torah [that is with the Jews], and they have another Torah besides the one that is with the Jews. They do not believe in any prophet after Mūsā (عَلَيْهِ السَّلَامُ), and they do not speak of the excellence of Bayt al-Maqdis. They do not acknowledge it and say that the sacred city is Nāblus. However, the affair of their Torah is weaker than the Torah of [those Jews] because they do not return [the source of their Torah] to any prophet... but their leaders devised it for them. For it has become established with certainty that—after the time of Sulaymān (عَلَيْهِ السَّلَامُ), for a period of 271 consecutive years—faith never manifested in the tribes of Banī Isrāʿīl, not for a single day or more, save Yahūdā and Binyāmīn (Judah and Benjamin) and whoever was among them from the offspring of Hārūn (Aaron). They were but idol-worshippers. There was no prophet among them except that he feared for his life. The Torah had no mention among them, and they did not have any of its legislations. All of their kings and their

common-folk remained upon that, and they were twenty kingships. We have mentioned them all, until they entered into other nations and adopted the religion of the Sabeans. Then their name and their tradition got cut off thereafter such that no person among them could be known any more. And it is also established with certainty that the tribes of Yahūdā and Binyāmīn ruled for 400 years minus some years...”<sup>2</sup> Then Ibn Ḥazm mentions again the recurring kufr (disbelief) and shirk (idolatry) that took place for most of the rule of the kingdom of Judah, saying: “And we have mentioned all of them, they were disbelievers, openly proclaiming idol-worship, save five among them who were believers, and no more.”

Then Ibn Ḥazm mentions how disbelief and idol-worship spread among all of the Banī Isrā'īl, in both kingdoms, that of Judah and that of the ten tribes, which was known as the kingdom of Isrā'īl, or Samāria.



From what has preceded, it is clear that after Yarba'ām took power following the death of Sulaymān (عَلَيْهِ السَّلَام) and ruled over the ten tribes in the “Kingdom of Isrā'īl”, he became an apostate, and the rest of the ten tribes became apostates after him as well due to worshipping

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<sup>2</sup> Refer to *al-Faṣl Fil-Milal* (Beirut: Dār al-Jayl) 1/297 onwards.

idols. They remained upon this for the duration of twenty of their rulers. Whenever any prophet appeared among them, they would expel him from their land or kill him. As for the Kahanah (Cohens), they emigrated to the Kingdom of Judah. This situation continued for 271 years until Allāh unleashed the Assyrians upon them. So their king expelled them from their land, taking them to Babylon and split them all up in his land. None were left in their kingdom—known as Sāmīrah, or Samaria—except a small band of the weak ones. The Assyrian king made some of his own people, idol-worshippers, to live and intermarry with them until they became merged and disappeared into that nation. So from the time of Yarba'ām until the ten tribes were either exiled or diluted through intermarriage with idolators, they had no concern with the Torah at all. This affair is alluded to in II Chronicles 15:3, wherein it states: “For a long time Israel was without the true God, without a priest to teach and without the law.”

As for the Kingdom of Judah, that was discussed in Part 2, then only five of their twenty kings were upon faith, the rest were idolators and disbelievers whose subjects followed them in that disbelief. So both of the kingdoms of Banī Isrā'īl fell after this history of theirs, which is replete with kufr, shirk and fisq.

When this is the case, then it can be stated with certainty that the Torah, having passed through all of



these circumstances and events, has been subject to loss, alteration, and distortion. Even the Cohenites—who are supposed to be the custodians and keepers of the Torah—were not free of disbelief, sin and idol-worship, because it is related that they served idols too, along with those from the tribe of Lāwī (Levi).<sup>3</sup>

**Thus, no trust can be placed in the Torah that was kept in the custody of such people.** To put things into perspective, just imagine if the Muslim nation, if its history for the first 800 years was one of wholesale kufr, shirk and apostasy and wallowing in the idolatry of the nations, and if the Qur'ān was carried and transmitted through the likes of such people, do you think that those who came after could or would place trust in it? But Allāh guaranteed protection of His Final Word, He made it easy to remember and made its preservation through memorisation and sound transmission, and this is a whole subject area in itself, which when studied, will lead a person to conclude that indeed the Qur'ān was revealed, preserved and transmitted under the watch and safeguard of Allāh (عَزَّوَجَلَّ). If every print and electronic copy of the Qur'ān was erased in an instant, the Muslims would have it written down from memory—with or without collaboration—and have millions of identical copies in no time! Further, the

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<sup>3</sup> Refer to *Tawrāt al-Yahūd wal-Imām ibn Ḥazm al-Andalūsī* (Damascus: Dār al-Qalam) p. 131/132.

Qurʾān is the only book that is memorised completely by people of many different tongues who do not even speak its language, that of Arabic. Any Jew or Christian who objectively compares the history of how the Torah, Gospels and the Qurʾān were preserved and transmitted will have no choice—if he is sincere and truthful—to affirm that the Qurʾān is revelation from Allāh, because whatever evidences he brings to claim his book is revelation, then those same evidences will apply to the Qurʾān to a much greater degree.

Finally, we can repeat what we said previously:

Any and all claims (religious, social, political) made on the basis of such a text [the Torah in the hands of the Jews] 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 (ﷺ) except through ʿĪsā (Jesus) (ﷺ) who was sent to save and guide them because they as a nation had become lost and misguided. These Jews began to claim an “Oral Law” was also revealed to Moses (ﷺ), which comprises of the sayings and opinions of their rabbis, and this became the Talmūd. In reality, this was a mechanism of taḥrīf (distortion) and tabdīl (alteration) of the law, and ʿĪsā (Jesus) (ﷺ) was sent to invalidate this alteration and restore the purity of the law.

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

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ وَكُفِّرْتُمْ بآيَاتِ اللَّهِ وَقْتُلْتُمْ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ وَقَوْلِهِمْ  
قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

“And [they were cursed] 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 نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن  
مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۗ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا  
مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ 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 second kingdom of Banī Isrā'īl.

Both their kingdoms fell in accordance with Divine law and justice, and they were exiled. The land of Palestine became empty of them, save a small number

who disappeared through intermarriage and adoption of the religion of the polytheists.

Whilst the Judeans were exiled in Babylon, their desire to return to their land increased. However, they [the few generations that remained there for 70 years] had acquired and picked up influences from their time in Babylon, including the practice of magic. We will take this affair up in the next part in this series inshā'Allāh.

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