نشریه علمی

قرآن و روشنگری دینی

«مقاله پژوهشی»

نقد دیدگاه کریستف لوکزنبرگ درباره‌ی آیه‌ی «وَ قَطَّعْناهُمُ اثْنَتَیْ عَشْرَةَ أَسْباطاً...»

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چکیده

نحویان و مفسران درباره‌ی نقش نحوی «أسْباطا» در آیه‌ی «وَ قَطَّعْناهُمُ اثْنَتَیْ عَشْرَةَ أَسْباطاً...» اختلاف نظر دارند و چند نقش برای آن قائل شده‌اند. بر اساس دستور زبان عربی، معدود اعداد یازده تا نوزده باید مفرد و منصوب بیاید. معدود عدد « اثْنَتَیْ عَشْرَةَ» (دوازده) در آیه‌ی فوق باید به صورت «سبطاً» بیاید، درحالی که به صورت جمع و منصوب آمده که خلاف قاعده است. به همین جهت چهار نقش دستوری برای آن در منابع نحوی و تفسیری ذکر شده است. از میان خاورشناسان قرآن پژوه، کریستف لوکزنبرگ نویسنده‌ی کتاب «قرائت سریانی– آرامی از قرآن»، معتقد است که نقش دستوری «أسْباطا» تمییز است؛ اما نه بر اساس دستور زبان عربی، بلکه مطابق دستور زبان سریانی. ایشان اختلاف نظر نحویان و مفسران را در نقش «أسْباطا» به دلیل عدم آشنایی آنان از زبان آرامی سریانی و تأثیر آن بر زبان عربی و قرآن می‌داند. پژوهش حاضر با روش کتابخانه‌ای و مطالعه‌ی تطبیقی، به نقد و بررسی دیدگاه لوکزنبرگ در این باره پرداخته است. گرچه بین نحو سریانی و عربی در مواردی مشابهت وجود دارد، ولی نتایج حاکی از آن است که در مورد ادعای لوکزنبرگ صادق نیست.

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واژه‌های کلیدی

اسباطا، نحو سریانی، کریستف لوکزنبرگ.

Quran and Religious Enlightenment

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ORIGINAL ARTICLE

Criticism of Christophe Luxenberg's View on the Verse, "Wa Qaṭṭa'nāhum Ithnatay 'Ashrata Asbāṭan" (وَ قَطَّعْناهُمُ اثْنَتَي عَشْرَةَ أَسْباطا)

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ABSTRACT

Grammarians and commentators disagree about the syntactic role of "asbātan" in the verse "…wa Qaṭṭa'nāhum Ithnatay 'Ashrata Asbāṭan…" (وَ قَطَّعْناهُمُ اثْنَتَيْ عَشْرَةَ أَسْباطا) Al-Aʿrāf:160). They have proposed several roles for it. Based on Arabic rules, nouns after eleven to ninety-nine must be singular and accusative. In the above verse, "asbāṭan" ((أسباطاً) is placed after the number twelve must follow this rule and be singular, while it is plural which is incompatible with Arabic grammar. Four grammatical roles are mentioned for it in syntactic sources and interpretations. Christoph Luxenberg, the author of the book "Syro-Aramaic Reading of the Qur'an", has claimed that the grammatical role of "asbaṭan" is a determination of specification (التمييز) not according to the Arabic grammar, but to the Syriac grammar. He believes that the reason for the disagreement of commentators and grammarians about the role of "asbāṭan" (أسباطاً) is their unfamiliarity with Syriac Aramaic language and its influence on the Arabic language and the Qur'an. The current research has reviewed Luxenberg's point of view with the library method and comparative approach. Although there are some similarities between Syriac and Arabic grammar, the results indicate that Luxenberg's claim is not true.

Introduction

In 2000, Christoph Luxenberg wrote the book "The Syro-Aramaic Reading of the Koran, a Contribution to the Decoding of the Language of the Koran," presenting some verses of the Qur'an. He claims that nearly a quarter of the Qur'anic verses are ambiguous and should be deciphered based on the Aramaic-Syriac language.

Luxenberg's book, after its first edition in German and its translation into English, was very popular in scientific and non-scientific meetings. There were two reactions to it in scientific meetings, as follows:

A reaction by those who valued this work and referred to it in their scientific works and introduced Luxenberg as a Semitic linguist. For example, in some of the articles of the encyclopedia of the Qur'an edited by Mrs. McAuliffe, which was compiled and published in 2000 to 2006, Luxenberg's work is mentioned and his words are cited. Another example is the famous Qur'anic scholar of Notre Dame University, Gabriel Said Reynolds, in his writings, cited the views of Christoph Luxenberg, so that in the introduction of his book " The Qur'an and the Bible: Text and Commentary" (xii; p 10; 919) refers to Luxenberg. Although Gabriel Reynolds is considered a moderate Qur'anic scholar, he tends to some of Luxenberg's views.

Another reaction is from experts such as Angelika Neuwirth and François de Blois. Neuwirth does not consider Luxenberg's work as a scientific work, and de Blois says: Luxenberg knows ancient Arabic to an acceptable level and mastered Syriac to the extent of using a dictionary, but His knowledge of Semitic comparative linguistic methods is weak. His book is not a research work, but an example of selfishly writing (Kriminia, 2011, p.

377). In public meetings, Luxenberg's work was noticed in terms of propaganda in Europe and America, so that after the suicide attack on the Twin Towers of Commerce in America, the Guardian newspaper attributed this work to Muslims and cited Luxenberg's words, if Muslims carry out this suicide operation to reach heaven and take advantage of houris (big-eyed houris), they should know that according to Christoph Luxenberg's research, there is no such thing as " houris (big-eyed houris)" in heaven, but Muslims have a wrong understanding of this phrase of the Qur'an and Vine trees are understood instead of houris (The Guardian, Sat 12 Jan 2002).

In this article, Luxenberg's opinion about the influence of Syriac grammar on "Asbāṭan" in the verse "…wa qaṭṭaʿnāhumuth-natay ʿashrata asbāṭan…" (وَ قَطَّعْناهُمُ اثْنَتَيْ عَشْرَةَ أَسْباطا) is examined and criticized.

Research Background

After the publication of Luxenberg's book, various reactions about his views were launched in the West and East; Many criticized his views and some praised him. So far, several conferences have been held to examine him, including the Berlin conference in 2004 and the Notre Dame University conference in 2005. Luxenberg's book was under criticism in several books and magazines, of which the most important writings are as follows.

1.The article, "The Etymological Fallacy and Qur'anic Studies" by Walid Saleh, a professor at the University of Toronto. He investigated the word Ṣaraṭ, which Luxenberg considers to be Syriac. In general, the article has criticized the basis of Luxenberg's work and pointed out some of the shortcomings of the author's research.

2. The article, "Review of Die syro-aramäischeLesart des Koran" by François de Blois. In this article, the author has briefly criticized a few words and harshly condemned Luxenberg's work.

3. A critical article on Luxenberg by Robert R. Phenix and Cornelia B. Horn, professors at the University of St. Thomas. This article presents a report of the book.

4. Angelika Neuwirth's review. she mentioned similar works before Luxenberg and considers Luxenberg's work to be a continuation of the work of Alphonse Mingana and Günter Lüling.

5. An article, "From Alphonse Mingana to ChristophLuxenberg: Arabic Script & The Alleged Syriac Origins of The Qur'an" by Seifullah, Mohammad Qanim and Shibli Zamzam. In this article, the authors have raised the issue of calligraphy, and evidence has been presented that refutes Luxenberg's opinion about the absence of calligraphy in Hijaz.

6. Daniel King's article entitled "A Christian Qur'an? A Study in the Syriac Background to the Language of the Qur'ān as Presented in the Work of Christoph Luxenberg." In this article, an overview of the entire book is given. In some cases, the author rejects Luxenberg's opinion, while in some he likes his analysis. In general, it has been criticized more and it is one of the good reviews.

7. The article, "Issue of the influence of Aramaic and Syriac languages on the language of the Qur'an" in Persian by Morteza Kariminia, in which the author has presented a report on the chapters and sections of the book. He gave a short introduction about language and admitted in the general criticism that Luxenberg's judgments were hasty, which led to errors in his analysis. This article has been published in the book " language of Qur'an, Interpretation of Qur'an, Collection of Articles and Qur'anic Studies of Orientalists".

8. The article, "Fail-Looking Women or Vine Trees?" A critique of Luxenberg's Syro-Aramaic Reading of Hūri in Qur'an" by Mohammad Kazem Shaker and Mohammad Ali Hemati, published by Journal of Qur'an and Hadith Sciences, 51st year, autumn and winter 2018, number 103.

9. The article, "Criticism of Luxenberg's Syriac-Aramaic reading of verse 24 of Surah Maryam" by Muhammad Ali Hemati and Muhammad Kazem Shaker, published by Research Journal of Qur'an and Hadith Sciences, 14th year, spring 2016, number 1.

10. The article, "Examination of Christoph Lugsenberg's view on the Qur'an script" by Mohammad Ali Hemati, Mohammad Kazem Shaker and Mohammad Reza Pirouzfard, published by Journal of Studies of Qur'an Reading, year 2014, volume 3, number 5.

11. The article, "Investigation of Luxenberg's point of view on the Syriac-Aramaic word of the Qur'an" by Mohammad Ali Hemati, Mohammad Kazem Shaker, Raziyeh Tabrizizadeh, published in Journal of Qur'an Research of Orientalists, Fall and Winter 2018, number 27.

Other articles have been written in this field, which are scientifically weak, so we refrain from mentioning them. Apart from the above, some have mentioned and analyzed Luxenberg's point of view in their book, two of which are mentioned.

1. In the book "Al-Qur'an Lughaṭu al-Seryan", which was first published as an article and then as a book, Ahmad Jamal has examined two words from Luxenberg's book. Ahmad Jamal's analysis is very scholarly.

2. The most important critique of Luxenberg's views in Persian is in the book "Report, Criticism and Review of Christoph

Luxenberg's Opinions in the Book of Aramaic-Syriac Readings of the Qur'an" by Mohammad Ali Hemati and Mohammad Kazem Shaker, which was published in 2015. The difference between the present research and the aforementioned works is that, despite the numerous criticisms written on Christoph Luxenberg's views, none of them have investigated his claim about syntactic issues. The above works are more focused on the criticism of his principles and method in the semantics of the verses based on the Syriac Aramaic language, while this article is allocated to the criticism of Luxenberg's point of view on the influence of the syntactic role of one of the words of the Qur'an from the Syriac language.

Christopher Luxenberg's opinion about verse 160 of Surah Al-A'rāf

Christopher Luxenberg claimed that Muslims did not have a correct understanding of some verses of the Qur'an. One of the verses that he considered to be of this category is the verse"…wa qaṭṭaʿnāhum ihnatay ʿashrata asbāṭan…" (وَ قَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْباطا) Al-Aʿrāf:160) (And We divided them into twelve tribes).

Luxenberg claims that Muslims have misunderstood the grammatical role of the word "asbāṭan"(أَسْباطاً)because it is not based on the rules of the Arabic language. According to the rules of the Arabic language, the noun that comes after the number eleven to nineteen must have two characteristics, one is singular, and the other is separator (Tamiz in Arabic). According to this rule, after the number "ithnatay ʿashrata" (إثْنَتَيْ عَشْرَة) (eleven) "Ṣebtan" (سِبطاً) should come, not "asbāṭan"(أسباطاً), Therfore he asks if the final "A"(an) of the word "asbāṭan" (أَسْباطاً), ءcannot replace the Syriac "ē" which is a plural sign. Luxenberg

says that in such cases, there is no problem with the Arabic language and Muslims; Because Muslims have not understood the reason for it; This word is correct in the Qur'an, but it is not based on Arabic grammar, but based on Syriac grammar. Therefore, the correct understanding of many verses of the Qur'an depends on reading the Qur'an based on the Syro Aramaic language. He says that the noun after the number "ithnatay ʿashratan" (إثْنَتَيْ عَشْرَة)(eleven) in Syriac is plural (Luxenberg, 2004, p 58).

Luxenberg says: It is not surprising that the Qur'an sometimes combines the grammatical forms of Arabic and Syro-Aramaic because at the time of the creation of the Qur'an, Syro-Aramaic was the most widespread cultural and written language, while Arabic grammar had not yet been formed. The proof of that is *determination of specification* (التمييز) of the number twelve in verse 160 of Surah al-Aʿrāf (Luxenberg, 2004, p. 57).

Review and critique of Luxenberg's view

In order to examine Luxenberg's claim about the syntactic role of "asbāṭan" (أسباطاً), we first bring the point of view of Muslim grammarians and commentators based on the historical course, and then we examine this claim in Syriac with evidence from the New Testament.

Opinions of commentators

The verse claimed by Luxenberg is in Surah Al-Aʿrāf, in which God says: "We split them up into ***twelve tribal*** communities, and when his people asked him for water, We revealed to Moses, [saying], 'Strike the rock with your staff,' whereat twelve fountains gushed forth from it. Every tribe came to know its drinking-place. We shaded them with clouds, and we sent down to them manna and quails: 'Eat of

the good things We have provided you.' And they did not wrong Us, but they used to wrong [only] themselves (Al-Aʿrāf: 160).

Different viewpoints of grammarians and commentators about the role of "asbāṭan" (أسباطاً),(in this verse have continued from the early centuries to the present day. The Substitution (البَدَل), Object (المفعول), Adverb of Manner (الحال), Adjective that replaces the adjective, determination of specification (التمييز) are the roles that are mentioned in the sources for "asbāṭan" (أسباطاً).

In the commentaries of the second and third centuries, there is no mention of the syntactic role "asbāṭan" (أسباطاً), (Muqātal, 1423 AH, vol. 2, p. 68; Farrāʾ, nd. vol. 1, p. 397; Thumāli, 1420 AH, Ṣanʿāni, 1423 AH, Ibn Qutaybah, nd. vol. 1, p. 149; Qomi, 1367, vol. 1, p. 244; Tustari, 1411 AH , Abu Ubaida, 1381 AH., vol.1, p. 229). Among these eight commentaries, it is surprising that Farrā and Abu Ubaida did not say anything about "asbāṭan" (أسباطاً), It is questionable why the above commentators did not say anything about the plural of "asbāṭan" (أسباطاً), after "ithnatay ʿashratan" (اثْنَتَيْ عَشْرَة)(eleven). These commentators were the closest people to the age of followers and companions.

In the fourth century, some commentators acted like the above commentators (for example: Sullamī, 1369, vol. 1, p. 30; Ibn Abi Hātam, 1419 AH., vol. 5, p. 1589; Samarqandī, nd. vol. 1, p. 558). Ṭabarī assumed "asbāṭan" (أسباطاً) to be the object because of transposition (Tabari, 1412 AH, vol. 9, p. 61).

About half a century after Tabarī, Naḥḥās considered "asbāṭan" (أسباطاً) The Substitution (البَدَل) for "ithnatay ʿashratan" (اثْنَتَيْ عَشْرَة)(eleven). (Naḥḥās, vol.2, p. 76). Apparently, Naḥās was

the first person to propose The Substitution (البَدَل), and after him, he was noticed by the commentators.

The fourth century is the beginning of the difference of opinion about the role of "asbāṭan" (أسباطاً). Ṭabarī's point of view was not convincing for Naḥḥās, because he presented an opposite point of view. Although these two views were accepted in later centuries, more attention was paid to Naḥḥās' view. It should be noted that Naḥās is a grammarian and maybe because of this, more attention was paid to his opinion.

Examining the interpretations of the 5th century indicates that in this century, the views about the role of "asbāṭan" (أسباطاً) were different and multiplied. Surabadi, like Ṭabarī, considered "asbāṭan" (أسباطاً) to be the object based on transposition (Sūrābādī, 1380, vol. 2, p. 819). Thaʿlabī considers plural "asbāṭan" (أسباطاً) in the position of single "sabatan"(سِبطاً) (Thaʿlabī, 1422 AH, vol. 4, p. 295). Sheikh Ṭūsī considers the role of "asbāṭan" (أسباطاً) as an adjective, which is placed instead of a noun substantive (Tūsī, nd. vol. 5, p. 7). This point of view of Tūsī was raised for the first time, which was not expressed by any commentator before him.

In the following centuries, only the previous sayings were discussed, until in the 14th century, Ibn ʿĀshūr presented a new point of view. He considered "asbāṭan" (أسباطاً) to be the Adverb of Manner (الحال) for the pronoun "them" (هم) in the verb "qattaʿnāhum"((قَطَّعْناهُمْ (Ibn ʿĀshūr, nd. vol. 8, p. 323). Dʿʿās in the 15th century considered "asbāṭan" (أسباطاً) to be a Determination of specification (التمييز) or a Subtitution (البَدَل). Apparently, Determination of specification

(التمييز) was a priority in his opinion, because he mentioned it first (Dʿʿās, 1425 AH, vol. 1, p. 402). Dʿʿās has not given any explanation that this is not compatible with Arabic rules. Muhyuddin Darwish and Mahmoud Ṣafi have considered "asbāṭan" (أسباطاً) as The Substitution (البَدَل) (Darwish, 1415 AH, vol. 3, p. 476; Ṣafi, 1418 AH, vol. 9, p. 100).

The historical course of the opinions of commentators and some grammarians from the 2nd to the 15th century was presented. In the 2nd and 3rd centuries, there was no theory that would lead to a difference of opinion. In the 4th century, a number of commentators remained silent on this matter and only Ṭabarī and Naḥās explained the role of "asbāṭan" (أسباطاً) and opened the door to disagreement with two different opinions. In the following centuries, we mostly see the explanation and development of previous opinions and rarely see new opinions.

The viewpoints of grammarians and commentators about the role of "Asbatah" were presented. Now we will criticize Luxenberg's view.

Criticism of Christoph Luxenberg's view

We said earlier that Luxenberg considers the syntactic role of "asbāṭan" (أسباطاً) is Determination of specification (التمييز) according to Syriac syntax. It is necessary to determine how the structure of Determination of specification (التمييز) is in Syriac language. Almost all the grammars that the grammarians have established for Determination of specification (التمييز) of the relation (sentence) and the singular (noun) in Arabic is similar to that in Syriac language (Khoury, 1962, pp. 350-352; Iqlimus, 1896, p. 415). There are different

types of numbers in the Arabic language, which are plural for the number three to ten, singular for the number eleven to nineteen, singular for the number of contracts, and singular for the hundred and thousand (Ibn Agil, 1985, vol. 4, p. 67 and next). In the Syriac language, the distinction of sentence or ratio exactly corresponds to Arabic, but the distinction of all numbers is added (Khoury, 1962, p. 350).

There are different types of Determination of specification (التمييز) after numbers in Arabic language. After the number three to ten is plural and *Majrur*, after the number eleven to nineteen is singular and *Mansub* (acuusative), after the numbers twenty to ninety-nine are singular and *Mansub* (acuusative), and after the number one hundred and thousand is singular and *Majrur* (Ibn Agil, 1985, vol. 4, p. 67 and next). In the Syriac language, Determination of specification (التمييز) for sentence or ratio exactly corresponds to Arabic, but for of all numbers is plural (Khoury, 1962, p. 350).

Considering that Determination of specification (التمييز) in Syriac language for all numbers is plural, it is necessary to give an explanation about the structure of plural in this language.

n Syriac, the plural is divided into four categories. 1.the plural of Salem (الجمع السالم)، ٢.the plural of Mukssar (الجمع المكسر), ٣ .the plural of Qellah (الجمع القِلّة) (between three and ten things), 4. the plural of Kathrah (الجمع الكثرة)) (more than ten things). (Khoury, 1962, p. 51). In the plural of Mukssar, like Arabic, the letters and gestures change. In the feminine plural, the singular of the word remains intact and the movement of the last letter and the preceding we are opened (Khoury, 1962, p. 51). In the feminine plural, the singular of the word

remains intact, but the vowel point of the last letter, and before it changes to fatha (ó-) (Khoury, 1962, p. 51). In the masculine plural, (Salem) and other nouns are pluralized in two ways. One is that the singular form of the word is preserved and only the vowel point of the last letter changes to (e) (ç-) tending to (ē) (ای) (Iqlimus, 1896, p. 78; Boles Al Khoury, 1962, p. 50). Like the word "ܥܢܐ" (shen) meaning tooth, that its plural is "ܥ̈ܢܐ" (shene) meaning teeth. The small umbrella symbol on the last letter has the pronunciation of (e) (-ç) tending to (ē) (ای) which pluralize the noun. The second type of plural, like in Arabic, is added to the singular noun "ܝܢ" (in) (Iqlimus, 1896, p. 103). Like the singular word "ܚܡܫ" (hamsh) meaning five, its plural is "ܚܡ̈ܫܝܢ" (hamshin), meaning fifty.

The word we are talking about, "asbāṭan" (أسباطًا) is a Semitic word that is used in various branches of this language and in the sacred texts of Abrahamic religions. We examine the root "s-b-ṭ" (س-ب-ط) in the Syriac language and bring evidence from the New Testament to determine the authenticity or unreliability of Luxenberg's claim.

Evidence from Syriac and from the New Testament

In the Syriac language, the word "ܫܒܛܐ" (shabṭā) is equivalent to the Arabic "Sabt"(سبط). This word has many similarities with its Arabic equivalent, both in structure and meaning. The structure of the letter "ܫ" (sh) is similar to the Arabic letter "sh"(ش), except that it does not have a dot. In the Syriac alphabet, only two letters "d" (ܕ) and "R" (ܪ) have a dot. The dots distinguish these two letters from each other (Iqlimus, 1896, pp. 29-30). In relation to the

connection between "ܫ" (sh) and "س"(s), it should also be said that in Semitic languages, these two letters replace each other in many words (Muskati, 1414 AH, p. 65). "ܒ" (b) is also very similar to the Arabic letter "ب"(b). The letter "ܛ" (ṭ) is also similar to the Arabic "ط"(ṭ). The letter "ܐ" (a) is also equivalent to the Arabic letter of definition "ال"(al) which comes at the end of most Syriac names. Syriac lexicographers have interpreted the word "ܫܒܛܐ" (shabṭā) to mean staff, tribe and branch. (Margoliouth, 1903, p 556; Costaz, 2002, p 357).

The word "ܫܒܛܐ" (shabṭā) for the number twelve in the New Testament, according to Syriac grammar, is Determination of specification (التمييز) and used in several expressions.

For example, it is stated in the Gospel of Matthew: And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matthew; 19: 28). For example, it is stated in the Gospel of Matthew: "Jesus said to them: Amen, I say to you, in the new world, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, and You will judge the twelve tribes of Israel. (Matthew; 19: 28) In this phrase, the number twelve is mentioned twice, with two is Determination of specification (التمييز); One is the thrones and the other is the tribe. "Twelve tribes" exactly corresponds to "ithnatay ʿashratan asbāṭan" of the Qur'an. Now let's see how this combination is found in the Pashitta (the Gospel in Syriac) and does it agree with Luxenberg's claim? In (Matthew; 19: 28)

the structure of the Syriac expression of the twelve tribes is as follows: "ܬܪܥܣܪ ܫܒܛܐ" (ter asar shabṭe).

A further explanation is that the first word "ܬܪ" (ter) means two (two). The Syriac language does not have a two (muthnā), this number was in the original Semitic language, which the Syriac languages left it aside and did not use it except in the construction of a few numbers, one of them is the number twelve (Iqlimus, 1896, p. 103). The word "ܥܣܪ" (asar) is equivalent to "عَشَر"(ʿashar) in Arabic, which have similarities. It is enough to add a small semicircle to the letter "ܥ" (ʿa) to make it the same letter. The letter "ܣ" (s) also becomes "س" if the two semicircles on the letter are removed. If the letter "ܪ" (r) is rotated 45 degrees clockwise, it becomes the Arabic letter "ر"(r).

The word "shabṭi" has also been explained before, except that the vowel point on the letter "ܛ" (ṭ), which is a small umbrella, is a sign "e"(ِ-) tending to "ē"(ای). In addition to being a sign for "e" (ِ-)؛ is also a plural sign at the end of nouns. These explanations show that the phrase "ܬܪܥܣܪ ܫܒܛܐ" (ter asar shabṭe) means twelve tribes.

Now let's go back to Luxenberg's claim that considers the syntactic role of "asbātan" in verse 160 of Surah Al-Aʿrāf to be Determination of specification (التمييز) according to Syriac grammar, which is plural. The examples that we brought from the New Testament is exactly equivalent to "ithnatay ʿashratan asbāṭan" (اثْنَتَيْ عَشْرَةَ أَسْباطا). The word "ܫܒܛܐ" (shabṭā) is singular and when it is being Determination of specification (التمييز), it comes in the form of "ܫܒܛܝ" (shabṭi). It is

noticed that the word kept its singular form and with just one move, its final pronunciation was changed to "ē"(ای), while if the Qur'an followed the Syriac structure, " asbāṭan " should be pronounced as "sebti"(سِبطی) or incorrectly " asbāṭi". In addition to the evidence we brought from Matthew, there are other evidences in the New Testament. The above example is exactly in Revelation 21:12 and in Luke 22:30. In the Syriac language, the plural of "sebt"(سِبط) is "sebti"(سِبطی), but the plural of Mukassar (الجمع المكسر) is not mentioned for it to be assumed that asbāṭan " (أسباطاً) the plural of Mukassar in Syriac, and it can be read as "asbāti" to prove Luxenberg's claim. These evidences show that Luxenberg's claim is not accurate, and comparative linguistics also confirms the opposite of his claim.

Conclusion
- Grammarians and commentators have different views about the syntactic role of asbāṭan" (أسباطاً) in the verse "…wa qaṭṭaʿnāhumuth-natay 'ashrata asbāṭan…" (...وَقَطَّعْناهُمُ اثْنَتَيْ عَشْرَةَ أسباطا...).
- According to the Arabic grammar, asbāṭan" (أسباطاً) has a Determination of specification (التمييز) role after the number "ithnatay ʿashratan" and must be singular and acuusative.
- Grammarians and commentators have mentioned the roles of The substitution (البَدَل), Object (المفعول), Adverb of Manner (الحال), Adjective that replaces the adjective (الصفت), determination of specification (التمييز).

- Among the roles mentioned for asbāṭan" (أسباطاً), The substitution (البَدَل), is more accepted, and it seems to be substitution (البَدَل).

- Orientalists such as Christoph Luxenberg have also discussed this issue and claimed that "asbāṭan" (أسباطاً) has a determination of specification (التمييز) grammatical role and this is according to Syriac grammar.

- The evidence of Syriac grammar and New Testament passages from the Syriac Gospel (Pashittā) do not support Luxenberg's claim.

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