

The Modern-Day Descendants of Ishmael



By Craig M White
Version 2.1



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Bible study articles in this series:

- *An Introduction to the Table of Nations.*
- *The Sanctity of Nationhood in the Bible.*
- *When do the Armies of Ezekiel 38 and 39 Invade Israel?*
- *Where are the Edomites today?*
- *Where are the 'Lost' Tribes of Israel in the Modern World? An Introduction.*
- *Who are the Japanese?*
- *Who are the Latvians and Lithuanians?*
- *Who are the Mysterious Sukkiim?*
- *Who are the Peoples of Rosh?*

Suggested Reading:

- Bartlett, J. R. (1973). "The Moabites and Edomites" in *Peoples of Old Testament Times*. Oxford at the Clarendon Press, London.
- Bromiley, G. W. (et al) (eds) (1987). "Edom," *The International Standard Bible Encyclopedia*. William B Eerdmans, Grand Rapids, MI.
- Childress, D. H. (1993). *Lost Cities & Ancient Mysteries of Africa & Arabia*. Adventures Unlimited Press, Kempton, IL.
- Czaplicka, M. A. (1918). *The Turks of Central Asia*. Curzon Press, London. New impression 1973.
- Douglas, J. D. (1972). "Ishmael," *The New Bible Dictionary*. Inter-Varsity Press, London.
- Liptak. P. (1983). *Avars and Ancient Hungarians*. Akademiai, Budapest.
- Taylor. J. (1993). *Petra*. Aurum Press, London.

Introduction

God had promised Abraham a son, but Abraham's faith was severely tested. He listened to his wife Sarah's advice.

Abraham thought he needed to help God fulfill the promise, so when Sarah couldn't conceive, he listened to Sarah, his wife (Gen 16:1-3) and used her handmaid Hagar for this purpose (Gen 16:16). This resulted in the birth of Ishmael, which means "God hears." The people would wear gold earrings to signify this meaning of Ishmael's name (as mentioned in Judges 8:24).

Overall, the passage highlights the importance of directly hearing from God and obeying Him, rather than relying solely on human advice, even from one's spouse. It also shows how Abraham's attempt to "help" God led to complications, underscoring the need to wait patiently for God's timing and plan to unfold.

Ishmael was the son born through natural means, not the child whom God had promised. In contrast, Isaac was the child of God's promise who inherited the birthright. Yet, even though Ishmael was not the child of promise, God still blessed him with 12 sons and numerous descendants. As recorded in Genesis 16:12, the Lord described Ishmael's character in the following way: "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren."

Note the Brown-Driver-Briggs Lexicon's explanation of what "wild man" means:

מָרְאִי "noun masculine^{Job 39:5} (masculine and feminine Jeremiah 2:24, but feminine probably erroneous, compare Kö^{Synt. 157} Albr^{ZAW xvi (1896), 68}) wild ass (probably from swiftness); — מָרְאִי absolute Hosea 8:9 + (so Jeremiah 2:24 Gi; van d. H. Baer מָרְאִי), construct Genesis 16:12; plural מָרְאִים Jeremiah 14:6 +; — *wild ass* Jeremiah 14:6; Job 6:5; Job 39:5; Isaiah 32:14; Psalm 104:11; מָרְאִי Job 11:12 *wild ass's colt*; מָרְאִי Genesis 16:12 (J) *a wild ass of a man* (Ishmael as a free nomad); figurative of wilfulness Hosea 8:9 (see I. בָּדַד); of lust Jeremiah 2:24 (i.e. Israel's love of idolatry); of poor desert-dwellers Job 24:5." (Brown-Driver-Briggs *Hebrew and English Lexicon*, Unabridged, Electronic Database. By BibleSoft, Inc.)

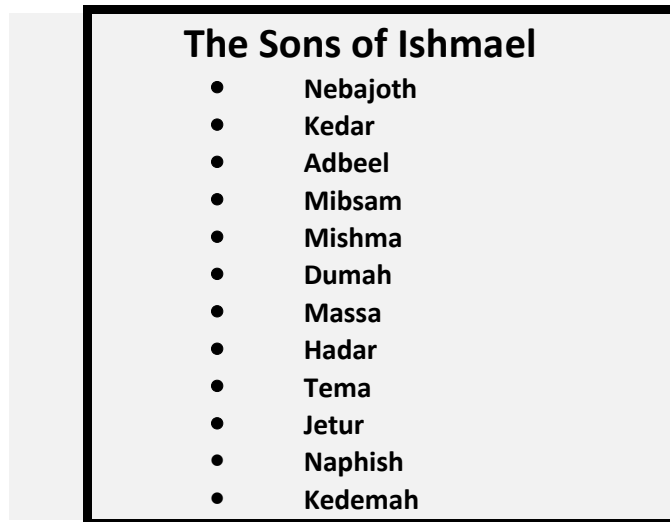
A commonly cited Bedouin proverb is:

"I am against my brother, my brother and I are against my cousin, my cousin and I are against the stranger" (Emanuel Marx, "Ecology and politics of Middle Eastern politics" in Weissleder, Wolfgang (ed.). *The Nomadic alternative: Modes and models of interaction in the African-Asian deserts and steppes*, p. 59)

How similar to Genesis 16:12!

“He [Ishmael] shall be a wild donkey of a man, his hand against everyone and everyone's hand against him, and he shall dwell over against all his kinsmen.”

Ishmael mocked Isaac the true child of promise and was sent to the desert wilderness and set up camp in Paran. Ishmael's 12 sons became 12 nomadic tribes (Gen 25:13).



At this juncture I may as well make a short statement concerning Joktan, the son of Eber and great grandson of Arphaxad and therefore a descendant of Shem.

Joktan is sometimes thought to have been the ancestor of the southern Arabs living in the Yemen, Oman and surrounding areas.

While most Yemenis claim descent from Joktan or Qahtan, this is not genetically possible. John Carter who has researched the peoples in the region published a book, *Tribes in Oman*, claims that the great interest in genealogical records by the Arabs arose *after* the rise of Islam. They had to do this to define their status for tax purposes because Arabs received preferential treatment.

Those that were the conquered people were disadvantaged by the taxation regime in those days, hence this decision by the tribes in the southern portions of the Arabian Peninsula.

“This led to all sorts of difficulties and consequent forgeries. It is certain that the classical descent of the Mahra [in South Arabia] was one of these as they were made to fit into a record of descent that very probably does not concern them at all.” (John Carter, *Tribes in Oman*, p. 59)

Indeed, Mr Carter. For the Mahra descend chiefly from Cush, not Shem. This is proven by their genetics and human biology. Joktan’s descendants were fair-skinned as demonstrated in the book *In Search of ... the Origin of Nations*.

Note:

“.. the Hamitic Cushites spread over Southern and Eastern Arabia and founded most of the settlements [and] were overwhelmed eventually by a great wave of Semitic invasion from Northern Arabia, by which they were partly expelled and partly absorbed.” (Samuel Miles, *The Countries and Tribes of the Persian Gulf*, p. 2)

Origin of the Doctrine

The belief that Ishmael fathered the Arabs, is accepted by both Arabs and non-Arabs alike. As well as by many Christians.

According to Sir Fergus Millar, a renowned professor of ancient history at Oxford University, the notion that Ishmael was the progenitor of the Arab people was first proposed by Josephus, a Jewish historian writing in the 1st century CE. In his work *The Antiquities of the Jews*, Josephus claimed that Ishmael was "the founder" of the Arabian nation, and that Abraham was "their father". This perceived link between the Arabs and Abraham, through Ishmael, subsequently entered the historical understanding of Christians, and was later incorporated into the early Islamic tradition.

While the *Qur'an* does not specifically mention Ishmael or Abraham as ancestors of the Arabs, it does depict Abraham and Ishmael praying for their descendants to become a Muslim people. The connection between them and the Arabs is established in the *hadith* [Islamic oral tradition] literature, which contains traditions about Muhammad's own genealogy. As a result, in Islamic tradition, Abraham and Ishmael are not only seen as spiritual predecessors of Muhammad as an Islamic prophet, but also as the physical ancestors of at least some of the Arabs.

Researchers who have delved into the links between the Arabs and Ishmael include:

- Eph'al, I. (1976). "'Ishmael" and the "Arab(s)": A transformation of ethnological terms," *Journal of Near Eastern Studies*, Vol. 35, No. 4, pp. 225-35.
- Hawting, G. (2010). "The Religion of Abraham and Islam." In Martin Goodman, George H. van Kooten, Jacques T. van Ruiten (eds.), *Abraham, the Nations, and the Hagarites: Jewish, Christian, and Islamic Perspectives on Kinship with Abraham*, pp. 477-501. Brill, Leiden.

Scattered across various Christian groups and publications one can find reference to the Ishmael – Arab link.

Here are a few examples

- Ames, R.F. (2006; 2021). *The Middle East in Prophecy*. Living Church of God.
- Christadelphians - www.christadelphians.co.uk/essential-bible-topics/articles/the-arabs-in-bible-prophecy

- Ferris, A. J. (1946). *Palestine For Jew or Arab*.
- Fox, J. S. (1948). *Today, Tomorrow and the Great Beyond* (Vol. 1).¹
- Petty, G. (2002). "The Biblical Origins of the Arab Peoples," *World News and Prophecy*, 1 Jan.
- Stump, K.W (1979). "The Arab World in Prophecy," *Plain Truth*, pp. 7-13, 38.
- United Church of God (2007). *The Middle East in Bible Prophecy*.
- Wild, J. (1979). *The Lost Ten Tribes*. (see p. 212)
- Seventh-day Adventists -
https://bluffhillsda.adventisthost.org/bibleinfo_questions/what-does-bible-say-about-muslimislam

Researchers and ministers of religion often use the word "Ishmael" as a symbol or representation of Islam or Muslims. Several book titles reflect this idea, such as Faisal Malick's *Here Comes Ishmael*, which urges Christians to engage with Muslims, Martin Gilbert's *In Ishmael's House, a historical account of Jews under Islamic rule*, and *Israel and Ishmael: Studies in Muslim-Jewish Relations*, edited by Tudor Parfitt. This association can be traced back over a thousand years to John of Damascus, who wrote *The Heresy of the Ishmaelites*, a treatise on Islam following the Muslim conquest of Syria.

The Descendants of Ishmael

The swarthy peoples of Saudi Arabia spring from Ishmael. Ask any Arab, they will tell you so! Ishmael was Abraham's son through Hagar, the Egyptian handmaid of his wife Sarai (as an interesting aside, Hagar means flight; the flight of Muhammed to Medina is known as the Hagira). Because she was descended from the dark Mizraimites (Gen 16:1-4, 15), then Ishmael was half Egyptian. And having married an Egyptian wife (Gen 21:21), this would make his descendants three-quarters Egyptian. However, being descended of Abraham the Saudi Arabians still bear inexplicably (to anthropologists) "certain resemblances" to the nations located in north-west Europe (John Glubb, *A Short History of The Arab Peoples*, p. 16). Many researchers would agree with this viewpoint. Raymond McNair writes that "our investigation further revealed that the modern Arabs are "more Hamitic than Semitic" (Raymond McNair, *Key to Northwwest European Origins*, p. 316), and in this conclusion he is correct.

Edom rejected his birthright and it was given instead to Jacob. Jacob's father, Isaac, was granted the birthright instead of his brother, Ishmael, even though Abraham wanted Ishmael to inherit it (Gen 17:18-21). Yet, Ishmael still inherited great blessings, but rivalry between their descendants is the order of the day.

Etymologically, the term "Arab" does not refer to ethnic descent or nationality, but rather to nomadic desert dwellers. The first clear mention of the term "Arab" outside of the Bible can be found in an Assyrian text describing the battle of Qarqar in 853 B.C. In this text, Shalmaneser III's adversaries are listed, including Ahab the Israelite and "Gindibu the

¹ Fox wrote that he possesses "an Arab Koran which contains a genealogical tree of the Arab race on the front page, showing, according to their own testimony, their racial descent from Abram, via Ishmael" (John Fox, *Today, Tomorrow and The Great Beyond*. (Vol. 1), p. 47)

Arabian" with his "1000 camels." The mention of camels in connection with the Arabians suggests their association with desert life. The Assyrian royal records also make numerous references to "Arabs," portraying them as both allies and enemies of the Assyrians. These records primarily focus on the nomadic desert dwellers in north and central Arabia, but the term "Arab" also encompasses nomadic tribes from the Sinai Peninsula and the Syro-Arabian Desert. Israel Eph'al acknowledges that no satisfactory etymology for the term has been discovered so far, but notes that the Hebrew word "arabah," meaning desert, may be related (see *The Ancient Arabs: Nomads on the Borders of the Fertile Crescent 9th-5th Centuries B.C.*; and "'Ishmael" and the "Arab(s)": A transformation of ethnological terms." *Journal of Near Eastern Studies*, (1976), Vol. 35, No. 4, pp. 225-235).

“During the time of the Divided Monarchy and after, the Bible explicitly uses the term “Arab” or “Arabian” (Heb. ‘*arabi*) to refer to the nomadic desert dwellers in general: that is, Isa 31:20 (“no Arab [*arabi*] will pitch his tent there”), and Jer 3:2 (“like an Arab [*arabi*] in the wilderness”). Several OT passages refer to “Arabia” (Heb. ‘*arab*): 1 Kgs 10:15; 2 Chr 9:14; Isa 21:13; Jer 25:24; Ezek 27:21; cf. in the NT Gal 1:17, 4:25. Isaiah, as part of his “oracles against the nations,” delivers an “oracle concerning Arabia [*arab*]” in Isa 21:13-17. In the oracles that follow, Isaiah specifically mentions Dedan (v. 13), which was one of the tribes descended from Jokshan, son of Keturah (Gen 25:3), and Tema (v. 14), which was a tribe descended from Ishmael’s son Tema, as well as Kedar (vv. 16-17), which as noted above was another son of Ishmael. Hence, the inhabitants of “Arabia” clearly included descendants of Hagar/Ishmael” (Richard Davidson, “The Children of the East,” *Journal of Adventist Mission Studies*, Vol. 14 (2019), No. 1, p. 67)²

They are termed “Arabs” after the land they occupied, for Arabia was called by this name originally and, it seems, Cushites originally held this name (known as *Himyarites* dwelling in southern Yemen). The Hebrews called the land ‘*arab*’ meaning ‘evening’, ‘dusk’ or ‘sterile’ (desert). Thus the Ishmaelites were termed *Arbim* by the Hebrews and *Aribu* or *Arubu* by the Assyrians (Charles Pfeiffer, *The Biblical World*, p. 45). It should also be noted that just a few centuries ago the Khazars called the Arabs *Ishmael*, giving further credence to their origin.

As far as historians are aware, the word *Arab* is first mentioned in an inscription of Assyrian King Shalmaneser III who refers to the ‘Gindibu the Aribi’, a rebellious tribe he was declaring victory over. From that time on both Assyrian and Babylonian inscriptions refer frequently to *Aribi* or *Arabu* (Peter Mansfield, *The Arabs*, p. 13). They were a nomadic people living in the Arabian desert, and they usually paid tribute to the Assyrian kings in the form of camels which they first domesticated about 1500-1200 BC. The name is first used in the Bible in 2Chronicles 17:11. Otherwise the Bible normally uses the word Ishmaelites to refer to Arabs.

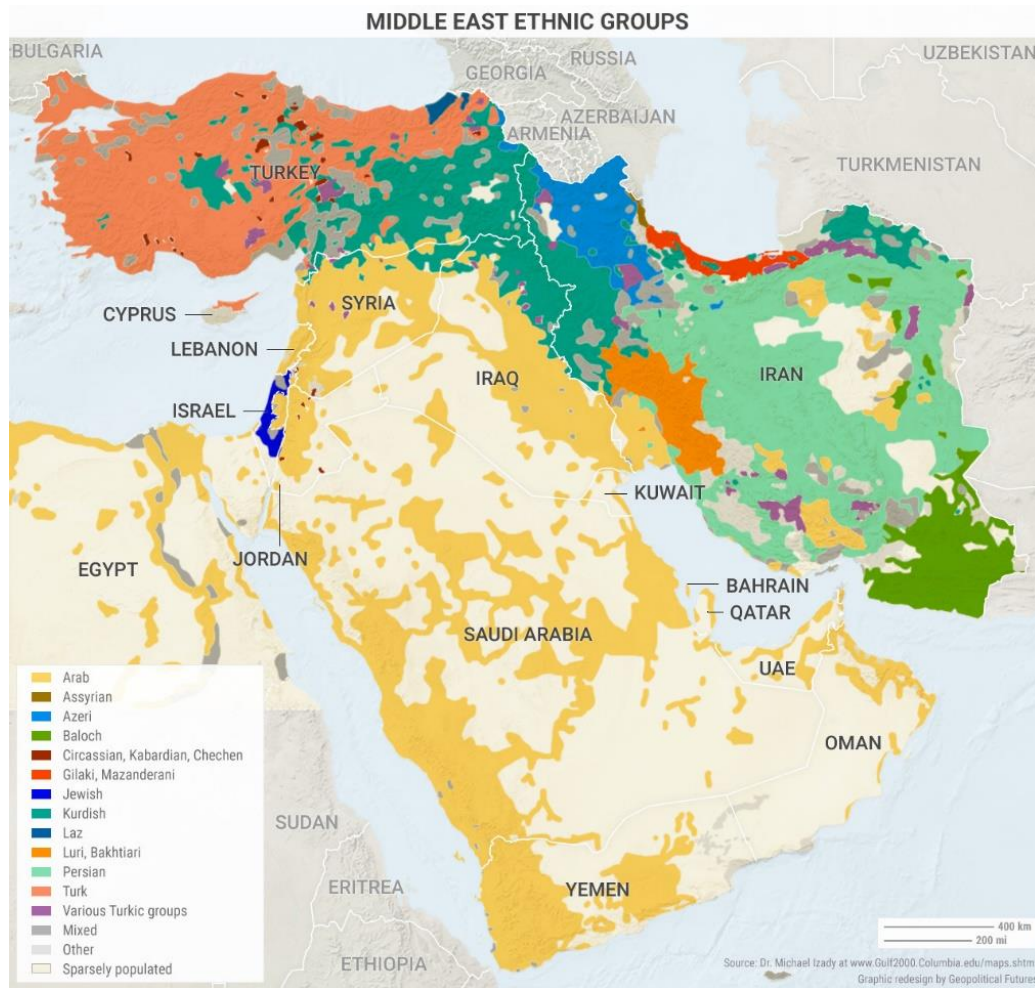
“The tradition is widespread in the Arab world which associates Ishmael and his descendants with Arabs in general and Muslim Arabs in

² For detailed information refer to Jan Retso, “The Earliest Arabs,” *Orientalia Suecana*, Vols XXXVIII-XXXIX (1989-1990), pp. 131-39.

particular. The esteemed Arab genealogist Ibn al-Kalbi (A.D. 737-818?) made popular the supposed genealogical link between Muhammad and Ishmael, largely through oral tradition. Whether this link is valid or not, clear and even older written records link the ancient nomadic tribes of northern Arabia with Ishmael, as we have noted above (Diodorus of Sicily, the book of Jubilees, Josephus, et al.). Arab genealogists generally trace the Arabians to two main ethnic stocks, the original Arabian Arabs from south Arabia, descended from Joktan (Gen 10:25-26), and the Arabicized Arabs from central and northern Arabia, descended from Ishmael. Other Arab genealogists suggest that the original stock of Arabs came from the northern part of the Arabian Peninsula (Maalouf 2003:44-46). In any case, the link between those known in the OT as “people of the East” and the Arabs of Islam is firmly upheld. Twelve references to Ishmael in the Qur’an and numerous post-Qur’anic Islamic traditions affirm the central place of Ishmael in Islam and the genealogical link between him and his ancestors to Muslims, whether by literal bloodline to Arab Muslims, or by theological and geo-cultural ties to Muslims world-wide (See Firestone 1990; Eph’al 1976:225-235).” (Richard Davidson, *Journal of Adventist Mission Studies*, Vol. 14 (2019), No. 1, p. 26)

The Ishmaelite Arabs were a nomadic people, wandering all over the region. However, with the arrival of the seventh century and being filled with religious zeal due to the teachings of Muhammed, these Arabs established a mighty empire which extended from the Atlantic Ocean in the west to the edges of China in the east. The Muslim inhabitants of the empire came to be called collectively ‘Arabs’ (John Glubb, *A Short History of The Arab Peoples*, p. 13). Thus many people are inaccurately termed ‘Arab’. The Berbers, Moors, Libyans and others are not Arabs by race but they do speak the Arabic tongue and practice the Muslim religion (Seligman, *Races of Africa*, p. 150) and also mixed with Cushitic peoples from Sudan and other northern African countries are also termed ‘Arab’, however they are not racially so, but only named thus because they practice the Muslim religion of the Ishmaelites (Seligman, *ibid*, p. 151).

Today the original Arab blood constitutes a very small percentage of the populations of the nations they conquered and are largely submerged into them (Glubb, *ibid*, p. 16). The Ishmaelites are scattered throughout North Africa, Iran and even in India. Others have intermarried with the original Jordanians, Lebanese, Syrians, Kuwaitis and Iraqis. Traces of their name may be found in the *Ahaggar* Mountains in the Sahara and the *Hoggar* tribe; the *Ismailiyya* division within the Islamic Shiites; the town of *Ismailia* in Egypt and the *Ismailzai* tribe in northwestern India.



The Muslim religion has had an enormous impact upon the world for centuries and holds sway over Indonesia, Malaysia, Pakistan, Central Asia, the Middle East and North Africa. It is also making huge inroads into Black Africa. It stems from Mohammed who claimed special inspiration and that he was a special prophet of God. In 622AD he was forced to flee to the city of Medina from Mecca (this is known as the *hegira* or *hagira* as we have seen). He was unable to write, but nevertheless he dictated his ideas which were collated after his death and published as the *Koran*.

However, his band of followers gradually increased and after his death Jerusalem fell to the Muslims in 637AD. They spread themselves into Syria, Asia Minor, Persia, Egypt and North Africa and within 50 years after his death they rapidly had spread to Constantinople and Gibraltar. Wherever they went they annexed the territories and compelled the nations to accept Islam under the cry "the Koran or the sword". As the Saracens they passed into Spain and were on the verge of overwhelming Europe. The famous Merovingian King, Charles, was able to muster an army strong enough to oppose them at Poitiers in 732AD. Eighteen years later they held sway from Spain to the borders of China - the height of their power and success. Then they turned their attention to learning, literature, philosophy and science, gaining techniques and inventions from various other cultures (eg the Chinese, Indians, Jews and Egyptians).



Arab League flag

Migration on Ishmael's Descendants

Tracing each of Ishmael's sons is not straight-forward and some of them appear impossible to trace. But they have become great as prophesied (Gen 17:20; 25:16) yet subject to upheavals (Gen 16:11-12). The famous Arab historian, al-Masudi indicates the Ishmaelite origins of the Arabic peoples in his book *Meadows of Gold*.

The Twelve Sons of Ishmael

Let us now attempt to trace each of Ishmael's sons. This is difficult task but at least we can try.

Nebajoth or Nebaioth probably gave rise to the Nabataean Arabs who lived at Petra for centuries. The inscription of Ashur-banipal of Assyria calls them the Nabaiate (James Douglas, *New Bible Dictionary*, pp. 872,858), the *Nabajati* or *Nab'ati* in the Accadian documents and of course were the Nabataeans of the Hellenistic-Roman period. The Semitic root for Nabataean meant to 'gush forth of water' (ie an oasis).

The **Kedars**, Qedar or Qodars were a nomadic tribe which inhabited the Syro-Arabian Desert (Douglas, *ibid*, p. 151). Their name means black or swarthy, because of the colour of their tents and are known as Bedouins (Douglas, *ibid*). They consider themselves to be the original or purest Arabs and marry only among themselves (Francis Huxley, *Peoples Of The World In Colour*, p. 129). Several scriptures refer to Kedar from which we may deduce their lifestyle (Ezek 27:21; Jer 49:28; Is 21:16-17; 40:7; 42:11; Ps 70:5). From Kedar (c 1800 B.C) may be traced a line of descent to Adnan (Qais) (122 B.C.) and from him, a further twenty-one generations to Mohammed (A.D. 570-622) of the Korneish tribe. Thus Mohammed himself claimed descent from Kedar!

Adbeel was known as the Idiba'leans mentioned in the Assyrian texts.

Mishma became the Mesha of Yemen.

Dumah gave his name to Dumah (modern Arabic Dumat-al-Gandal) which is the capital of a district called Gawf halfway across northern Arabia between southern Babylonia and Palestine (James Douglas, *New Bible Dictionary*, pp. 972, 328). His descendants may have been the Adummu which Nabonidus (615-539BC) claimed he conquered, the Domatha described by Ptolemy (c100-170AD) and the Dumathii mentioned by Porphyry (c234-305AD). This may be the origin of the name Idumaeans. Dumah was called the Adummatu in the Assyrian records. An oasis on the northern edge of the Nefud-desert is called Dumat el-gandel (Jan Simon, *The Geographical and Topographical Texts of The Old Testament*, p. 46).

Massa probably settled in northern Arabia. They were called the Masa, who, along with Tema, paid tribute to Tigleth-Pileser III (c795-727BC). Ptolemy located the Masanoi tribe north-east of Duma, in Arabia (ibid, p. 793) and an Assyrian text mentions a tribe known as Mas'a side by side with Tema.

Hardar or Hadad probably settled in Hadoram in southern Arabia; the name may also survive in the wadi el-Hadad, north of Tebuk.

Tema probably settled at Taima (Tema in Babylonian), a city which is located in north-west Arabia (ibid, p. 1241). Perhaps others settled in the Yemen.

Kedemah or Qedemah was mentioned by Ptolemy and Stephen of Byzantium [6th century AD] as dwelling in the region to the east of the Nabataeans (Simon, ibid, pp. 46-47).

Mibsam, **Jetur** and **Naphish** are, in all likelihood, scattered around Saudi Arabia and are not easy to trace to specific locations.

Modern-day Descendants of Ishmael

- | | |
|-------------------|---|
| ● Nebajoth | Nabataean Arabs |
| ● Kedar | Quedar tribe in Syr-Arabian desert |
| ● Adbeel | scattered in Arabian Peninsula? |
| ● Mibsam | scattered in Arabian Peninsula? |
| ● Mishma | Mesha in Yemen |
| ● Dumah | Dumat-al Gaudal |
| ● Massa | northern Arabia |
| ● Hadar | Hadoram in southern Arabia |
| ● Tema | Taima in northern Arabia |
| ● Jetur | scattered in Arabian Peninsula? |
| ● Naphish | scattered in Arabian Peninsula? |
| ● Kedemah | scattered in Arabian Peninsula? |

The Jordanians

Lot, the nephew of Abraham, had two sons: Benammi and Moab (Gen 19:33-38). From them spring the Jordanians. They were originally a white people, but today have mixed somewhat with the Arabs (today about 50-60% of Jordan is Palestinian). Their chief town was Rabbath Ammon (modern Ammon) (Douglas, *ibid*, p. 30) named after Ben-Ammi. They settled the plateau east of the Dead Sea (Douglas, *ibid*, p. 834) and many have spread into Syria and Iraq. According to the *Biblical Archaeologist*, they remain in the area to this day:

"So what did happen to the Ammonites? The Babylonians did not destroy them when they wiped out Judah. Instead, Ammonite culture continued unscathed, and the Ammonites prospered right through the sixth century B.C.E. ... Although the Persians no doubt exercised suzerainty over the area, the basic Ammonite culture, including language and pottery techniques, continued just as it had been when Ammon was independent." (Larry Herr, "The Amman Airport Structure and The Geopolitics Of Ancient Transjordan," *Biblical Archaeologist*, December 1993, p. 35)

You can read more about the early history of these people in Joel S. Burnett, "Transjordan: The Ammonites, Moabites, and Edomites" in *The World around the Old Testament*.

A prophecy in Jeremiah compares them to an old bottle of wine which has aged without being disturbed, its "lees" have been allowed to settle at the bottom (Jer 48:11). Other prophecies in Isaiah show them still living near Palestine in the end-time (Is 11:14) and that they would be a small people (Is 16:13-14).

The Future of the Arabic Peoples

All that is required of this section is a brief overview of future events. A detailed list of prophecies may be found in the footnotes³. In Psalms chapter eighty-three stands a vital prophecy, a pivotal prophecy if you wish, concerning the peoples of the Middle East:

"Keep not Thou silence O God ...
For lo, Thine enemies make a tumult ...
They have taken crafty counsel against Thy people ...
They have said, 'Come and let us cut them
off from being a nation: that the name of
Israel may be no more in remembrance ...
They are confederate against thee:
The Tabernacles of Edom [Turkey and Central Asia], and the

³ **Prophecies on Ishmael:** Jer 2:10; 3:2; 25:23-24; 49:28; Ezek 29:21; Is 42:11; 60:7.

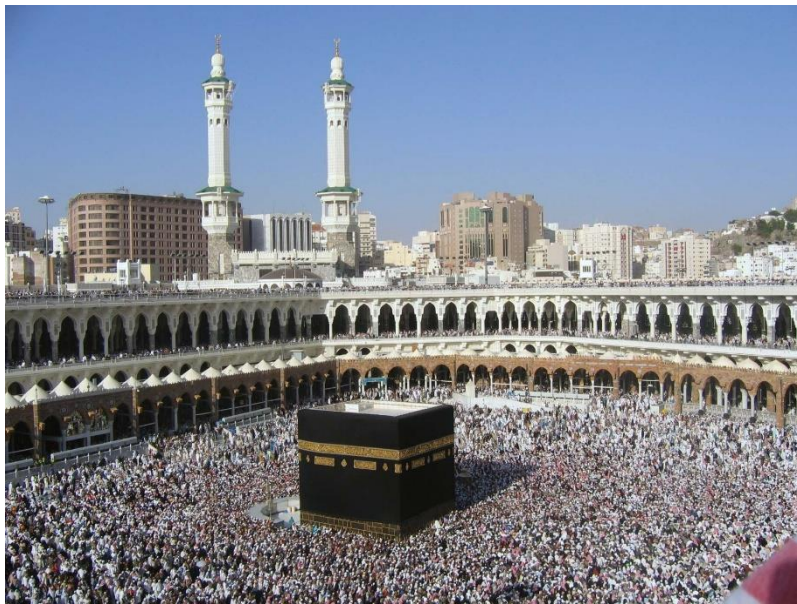
Prophecies on Jordan: Is 11:14; 16:1-5, 13-14; Jer 9:26; 12:5; 25:21; 27:3; 48:9-11; 49:1-3, 6-9; 50:44; Ezek 25:1-10; 21:30; Zeph 2:8-11; Zech 11:3; Amos 2:1-3.

Prophecies on Lebanon: Is 10:34; 14:18; 29:17; 33:9; 37:24; 40:16; 60:13; Ezek 26:5; Jer 47:4; Hab 2:17; Zech 11:1-2.

Ishmaelites [Saudi Arabia], Of Moab [Jordan, with some in Syria and Iraq] and the Hagarenes [Saudi Arabia]: Gebal [in Lebanon] and Ammon [Jordan], and Amalek: the Philistines with the inhabitants of Tyre [southern Italians, symbolic also of the U.S. of Europe] Assur [Germany] also is joined with them” (Ps 83:1-8).

Many Middle Eastern Arabs and Turks will *initially* be allies of the soon-coming National European Social Empire – a United Europe that will operate in opposition to the Anglo-Keltic powers! That is why they (their Arabic allies) will initially escape the wrath of Europe (Dan 11:41). But Egypt (Mizraim), Ethiopia (Cush) and Libya (Lehabim ie the northern African nations) or “King of the South” will be deemed enemies of Europe and worthy of invasion (Dan 11:42-43; Ezek 30:4-5; 32:17-24; Is 20:4-6; Nah 3:8-10).

Later, Europe will turn on their allies, slaughtering and destroying the populace (see Is 16:7-8; 21:13-17; Jer 49:28-29; 47:1-4; Zech 9:5-6). God will punish the Arabic people, as He will all nations, teaching them a lesson they will both deserve and never forget.



The Great Mosque of Mecca, Saudi Arabia

Conclusions

The Biblical record points to the Arabic people’s descent from Ishmael. In addition to the Bible, we have seen that traditions, physical anthropology and the historical record provide proofs for the identity of Ishmael’s descendants in the modern world.

Despite the attempts of some to disprove this doctrine, this writer has yet to see anything in writing that is convincing otherwise. And this article provides necessary proofs – more than generally provided for this purpose.

Ishmael's descendants have many blessings but also curses that have befallen all peoples, for not aligning themselves with God's way including violence, poverty and genetic disorders (see for example Riad Bayoumi, "Genetic disease in the Arab world," *British Medical Journal*, 21 Oct 2006, p. 819. And Lihadh Al-Gazali, "Genetic disorders in the Arab world," *British Medical Journal*, 21 Oct 2006, pp. 831-34.

Available statistics propose that genetic and congenital problems (ie diseases from birth) are higher in Arab nations than in industrialised nations; recessively inherited problems account for a enormous share of bodily and intellectual handicaps. Several elements might also additionally make contributions to the excessive occurrence of genetic inherited problems: A high percentage of up to 25-60% of all marriages are consanguineous (ie to a close relative including to a first cousin marriages). In addition, remote sub-populations with excessive degree of inbreeding exist.

Furthermore, much of Arab society continues to be tribal. This has made the study of genetic problems complicated, as many households and tribal groups are descended from a restricted variety of ancestors and a few situations are limited to particular villages, households, and tribal groups. The rate of young people with Down's syndrome in a few Arab nations exceeds the 1.2-1.7/1000 we find in industrialised nations. All because they do not follow the Biblical commandments on intermarriage with relatives.

The descendants of Ishmael must submit themselves to the God of the Bible and eschew sin – like all nations must do.

They will be forced to do so when the Messiah returns to this earth.

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History Research Projects
GPO Box 864, Sydney, Australia 2001
www.originofnations.org
www.friendsofsabbath.org
hrp11@iprimus.com.au

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