

## HISTORICAL NARRATIVES AND HUMAN LIFESPAN IN SEMITIC SCRIPTURES: A REVIEW<sup>(\*)</sup>

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### ABSTRACT

This paper presents a review of historical narratives and human lifespan as depicted in Semitic scriptures, specifically the Old Testament and the Quran. It explores how these traditions construct and preserve sacred history through genealogies, prophetic lineages, and accounts of early human settlements. Drawing from the disciplines of Semitology and hermeneutics, this study examines how historical legacy was shaped and transmitted across religious cultures. A central focus is the portrayal of human lifespan—particularly the longevity attributed to figures such as Adam, Noah, and other patriarchs. These records are analyzed scientifically more than a theological or symbolic contexts, through the lens of pre-calendar historical frameworks. The study considers how the absence of standardized timekeeping in early civilizations may have influenced the representation of age in ancient texts. It also investigates the emergence and evolution of calendar systems—lunar, lunisolar, and solar—and how varying time-reckoning methods across civilizations affected the recording of lifespans and historical events. The historical narratives of the Old Testament and Quran are compared with contemporary epics of Mesopotamia, highlighting shared stories and unique theological interpretations across cultures.

**Keywords:** *Semitic Scriptures, Human Lifespan, Calendar Systems, Historical Narratives, Genealogy.*

### 1. INTRODUCTION

Semitic studies open a window into the world's most enduring spiritual, cultural and historical traditions of Judaism, Christianity, and Islam. Central to these

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traditions is the belief in a unified human origin, mainly rooted in the figure of Adam as depicted in the Old Testament and Quran. This notion of a shared ancestry shaped theological worldviews, ethical systems, and historical consciousness across Semitic religions. This study presents a review of historical narratives and human lifespan as depicted in Semitic scriptures, such as the Old Testament and the Quran, and explores how these traditions construct and preserve sacred history through genealogies, prophetic lineages, and accounts of early human settlements.

### *1.1. Timekeeping in the Pre-Calendar Era*

Timekeeping has always been vital in cultural and historical contexts, particularly within the Semitic traditions. Diverse calendrical systems likely influenced how lifespan and history were recorded in sacred texts. The remarkably longevity of biblical patriarchs such as Adam, Methuselah, and Noah may not reflect literal solar years. This trend can be visible in the Sumerian king list (Jacobsen 1939, 73) recorded kings ruling for thousands of years. Most theological studies direct that the biblical chronologies of the patriarchal age are not intended to be accurate historical records. In contrast, this study presumes that from the time of Adam to the era of the Prophet Muhammad, successive calendar frameworks—from lunar and schematic to lunisolar and solar—shaped chronologies in alignment with astronomical, ritualistic, and civil functions.

Early human conceptions of time were deeply tied to observable natural phenomena, especially the moon's phases. Prior to the Copernican heliocentric revolution, which formally articulated the axiomatic heliocentric model in 1543 (Bardi 2024, 1789), the measurement and perception of time were predominantly based on lunar cycles or geocentric solar calendars. The early division of time into decimal units such as ten-day weeks or ten-month years likely arose from human anatomy—specifically, the use of ten fingers for counting. For example, ancient Egyptians employed decimal-based ten-day weeks (Depuydt 2017, 274). However, the biblical creation narrative (Genesis 2:1-3) introduced a seven-day week, which was later adopted by various civilizations, including the Mesopotamians, Egyptians, Arabs, Indians and Chinese.

### *1.2. Calendar Systems and Civilizational Transition*

From Sumerian (Mesopotamia) lunisolar calendars to Egyptian and Roman, lunar and solar calendars are evolved through complex civilizational interchanges.

It is well known that before the historical period, any calendar in use must have been lunar (Depuydt 2017, 273). Both Sumerian and ancient Egyptian calendars were originally based on lunar cycles, although Egyptian later shifted toward a solar calendar, consisting of 12 months of 30 days plus five added days, for a fixed total of 365 days (Depuydt 2017, 274). The concept of a twelve-month year evolved when ancient societies recognized that approximately twelve lunar cycles aligned with the return of seasonal markers such as winter. This transition toward lunisolar systems marked a pivotal shift in human timekeeping.

The ancient Mesopotamians developed a 360-day calendar of  $12 \times 30$  days. This is corresponded to the Mesopotamian astronomical theory known from first millennium BCE astronomical texts which held that the sun and moon moved along  $360^\circ$  circuits (Horowitz 1996, 38-40). Parallel to this a 360-day Hebrew calendar also existed (Ben-Dov 2021, 450). However, Book of Jubilees tradition claims a 364-day calendar consisting exactly 52 weeks (Nodet 2012, 583; Klukowski 2020, 79–80).

The Jewish calendar generally consists of the following months: Nisan, Iyyar, Sivan, Tamuz, Av, Elul, Tishri, Marheshvan, Kislev, Tevet, Shevat, and Adar. However, *Rosh Hashanah*—the traditional Jewish New Year—occurs in Tishri. According to this tradition, the sequence of months in a common year is Tishri, Cheshvan, Kislev, Tevet, Shevat, Adar, Nisan, Iyar, Sivan, Tammuz, Av, and Elul. The lengths of the months are set to alternate between 30 and 29 days, beginning with the 30-day month of Tishri, giving a total year length of  $6 \times 29 + 6 \times 30 = 354$  days. In leap years, an additional month, Adar II, is inserted, resulting in a year length of  $354 + 30 = 384$  days (Russinoff 2022, 49–52).

The earliest Roman calendar, traditionally attributed to Romulus and dated to around 735 BCE, consisted of ten months: *Martius*, *Aprilis*, *Maius*, *Junius*, *Quintilis*, *Sextilis*, *September*, *October*, *November*, and *December* (Blackburn and Holford-Strevens 1999, 669). This lunar-based calendar comprised approximately 304 days, without matching seasonal changes. The names of the months were derived from Latin numerals—*Quintilis* (Five), *Sextilis* (Six), *Septem* (seven), *Octo* (eight), *Novem* (nine), and *Decem* (ten)—reflecting their original positions as the 5th to 10th months. However, in the modern calendar, these months are 7th to 12th positions.

Later, the shift from a 10-month to a 12-month calendar occurred with the addition of *Ianuarius* (January) and *Februarius* (February), initially placed at the end of the year and later moved to the beginning, as part of the 355-day calendar reform traditionally attributed to King Numa Pompilius around 713 BCE (Rupke 2011, 23-37). Julius Caesar later reformed the Roman calendar in 46 BCE, with the assistance of the Alexandrian astronomer Sosigenes, and introduced the Julian calendar, with a solar-based system of 365 days and a leap year every four years to synchronize with the solar cycle. *Quintilis*, *Sextilis* were renamed as July and August for the honor of Julius Caesar and Augustus Caesar.

The BCE (Before Common Era) and CE (Common Era) system—originally BC (Before Christ) and AD (Anno Domini- in the year of our Lord)—was developed retroactively. The AD system was introduced by Dionysius Exiguus around 525 CE to calculate the date of Easter. He designated the year of Christ's birth as AD 1, although later historians believe Jesus was likely born between 6–4 BCE (McCarthy 2004, 663-670). The modern Jewish calendar was introduced by Hillel II in the year of 358/359 CE (Ajdler 2015, 133).

In 622 CE, the Islamic Hijri calendar emerged, which followed a purely lunar system of 354 or 355 days per year, without intercalation (King 1993, 185-251). Pre-Islamic Arabs have used a purely lunar calendar in parallel with a lunisolar calendar adopted from the Jewish calendar (Zein and El-Wakil 2021, 1-4, 18). The Quran declares that there are twelve months in Allah's decree (Quran 9:36), and among them, only the month of Ramadan is explicitly mentioned by name (Quran 2:185). The Hijri months are: Muharram, Safar, Rabi al-Awwal, Rabi al-Thani, Jumada al-Ula, Jumada al-Akhirah, Rajab, Shaban, Ramadan, Shawwal, Dhu al-Qadah, and Dhu al-Hijjah.

In 1582, the AD calendar was further refined by Pope Gregory XIII with the Gregorian calendar to correct seasonal drift in the Julian system (Blackburn and Holford-Strevens 1999, 797 & 868).

### ***1.3. Reinterpreting Biblical Lifespans in Historical Context***

Adam is said to have lived 930 years (Genesis 5:5), is difficult to align with modern chronological reasoning. Ussher's 17th-century biblical chronology, placed Adam around 4004 BCE (Ussher 2003, 1-3) long before the emergence of structured calendar systems. To address this complexity, this study proposes a method for interpreting the lifespans of early patriarchs, based on the hypothesis

that pre-calendar societies may have used different systems—such as a lunar month—rather than the modern concept of a lunar year. Under this framework, the ages of figures such as Adam to Noah could plausibly correspond to more realistic lifespans in contemporary terms. Similar interpretations can be applied to other patriarchs. From Shem to Abraham, Isaac, and Jacob, the reduction in longevity suggests a calendar shift. This trend becomes particularly evident with Moses, Joseph, and David. A chronology based on a Heptameron of seven lunar months may have been used during this period. Subsequently, lifespans were calculated using the Romulus model with ten lunar months, eventually transitioning to the twelve-month cycle used today.

## 2. REVIEW OF LITERATURE

Sarna (1966, 1-36) presents the Book of Genesis as a structured theological and literary narrative, rather than a literal historical chronicle. It contends that the exaggerated lifespans of patriarchs are mythopoetic devices—common in ancient Near Eastern literature—used to convey wisdom, stature, or divine favor. This analysis underscores the symbolic meaning of numerical patterns and situates these within the theological worldview of ancient time. Wenham (1987, 124-25 & 163-64) provides a detailed exegetical study of Genesis, giving particular attention to genealogies and patriarchal lifespans. It explores textual parallels in Sumerian and Akkadian sources and analyzes the stylized use of numbers in early biblical texts. While acknowledging multiple interpretive models—literal, symbolic, and numerological—it leans toward viewing these lifespans as theological constructs intended to convey a sense of primordial antiquity.

Sailhamer (1996, 107-168) offers an interpretation of Genesis 1–2, emphasizing its symbolic and literary architecture over a strictly historical perspective. It is explained that, biblical content are theological motifs embedded in the sacred narrative, rather than chronological records. Noort (2000, 15-32) contributes a comparative study of flood motifs in Genesis and Mesopotamian epics such as *Gilgamesh* and *Atrahasis*. It identifies parallels between figures like Noah, Utnapishtim, and Ziusudra, all of whom are attributed with exceptional lifespans. These mythic age narratives, demarcate divine-human boundaries and reflect ancient symbolic time scales shared across the region. Musitelli (2003, 110) emphasizes the importance of examining biblical chronologies thoroughly to explain the long lives of the antediluvian and postdiluvian patriarchs lived for

hundreds of years mentioned in the Pentateuch, the first books of the Old Testament.

Northcote (2004, 3) develop a chronological model that explains the emergence of Old Testament chronology and accounts for the divergences that exist in the figures found in different Old Testament textual traditions. The Old Testament chronology was largely schematic in form, and the subsequent adjustments to the chronology were mainly by changing schematic interests rather than anachronisms or calendar reckoning. According to him, “despite numerous attempts, there is still no coherent explanation for why the three-principle surviving Old Testament versions—the Hebrew Masoretic Text (MT), the Greek Septuagint (LXX) and the Samaritan Pentateuch (SP)—should present such radically divergent chronologies in the books of the Pentateuch”. Northcote (2007, 2&12), in another study, explains that the total lifespan figures in the Pentateuch follow numerical schemas with considerable eschatological significance such as the 12,000-year Josephite lifespan chronology, rooted in Zoroastrian apocalyptic traditions, and the 12,600-year Masoretic Text (MT) lifespan chronology, an eschatological tradition more closely associated with Moses rather than Joseph.

Kugel (2007, 47-58) bridges ancient modes of scriptural understanding with modern critical scholarship. It is observed that the early readers accepted extraordinary lifespans within a mythic worldview that prioritized symbolic over empirical meaning. At the same time the modern interpretive assumptions that seek historical precision, illustrating how changes in hermeneutics shape our reading of texts like Genesis. Dejong (2012, 349&363) discussed the gradual decline in human lifespan in lens of the Book of Jubilees, a pseudepigraphical work of Genesis and first part of Exodes. After analyzing the chronological system projected by Masoretic Text (MT), Septuagint (LXX), and Samaritan Pentateuch (SP), it proposed a macrocosmic argument as well as a proposition—violence cut life short—to account for the reduced longevity.

Ziegler (2018, 111) examined Hebrew (Jewish) and Latin (Christian) versions of biblical commentaries on genealogy from Adam to Noah, characterized by extreme longevity. According to him, biblical longevity is a cross-cultural phenomenon, reflecting local mythologies that are packed with references to the remarkably long lifespans attributed to the ancestors of the human race—from Egypt to Phoenicia, and from India to Assyria.

Most of the literature reviewed above suggests that the long lifespans recorded in Semitic scriptures are rooted in mythological traditions and serve symbolic, literary, or theological purposes. Few studies focused on chronological figures in the Old Testament, but there has been little success in developing an overarching model to account for their historical development. Unlike traditional theological studies, this research transcends symbolic interpretations and pseudepigraphical approaches, offering a rigorous analysis grounded in both academic and hermeneutical inquiry. By integrating calendar reckoning, dating methodologies, calendrical reinterpretation, comparative chronology, and cross-cultural analysis, this study provides a historically and methodologically grounded analysis of the Semitic longevity problem.

### 3. METHODOLOGY

This study employs a historical approach, integrating Semitology and genealogy within a hermeneutical framework to investigate how human lifespans are recorded and interpreted in the Semitic scriptures. Semitology is the academic field that studies the cultures of Semitic people including their languages, literatures. Hermeneutics is a method of research that deals with interpretation, especially of the Bible or literary texts. It is the science of interpretation, specifically of the Scriptures.

While human lifespan is biologically constrained by genetic factors and has not significantly changed over millennia, the representation of age in ancient texts is culturally variable and closely tied to the calendar systems in use at the time. Calendrical systems in antiquity were not uniform. Different civilizations—Sumerian, Mesopotamian, Egyptian, Hebrew, and others—employed diverse time-reckoning methods, including lunar, lunisolar, and solar calendars. These systems directly influenced how years and lifespans were conceptualized in ancient texts, including religious scriptures. Furthermore, evidence suggests that the Old Testament was written by multiple authors across different periods, and the variations in recorded lifespans reflect both calendrical and geographical differences.

To account for these variations, the study adopts a calendrical reinterpretation framework, incorporating calendar reckoning and dating methodologies to analyze biblical lifespan through the lens of evolving

timekeeping practices. This approach involves converting ancient ages into modern equivalents, based on the tropical year of 365.2422 days, using reasonable ancient calendar ratios (e.g., 1 lunar month = 1 year) to ensure historical and theoretical coherence. The table below illustrates how lifespans are calculated from the traditional ages for different eras using the age-convention algorithm.

**Table 1**

*Conversion of Traditional Age (TA) using the age-convention algorithm*

Era	Patriarch	Calendar	Months	Days	Formula
1850 BCE	Adam	Meso-potamia	1 (Lunar)	29-30	$\frac{TA \times 29.5}{365.2422}$
	Enosh	Eridu		days	
	Kenan				
	Mahalalel				
	Jared				
	Enoch				
	Methuselah				
	Lamech				
	Noah			7 × 7 =	
	Shem	Canaan		49	
	1550 BCE	Arphaxad			
Shelah					
Eber					
Peleg					
Reu					
Serug					
Nahor		Ur			
Terah		Haran			
Abraham		Egypt			
Isaac		Hebron			
1350 BCE	Jacob	Hebrew	7 (Lunar)	7 ×	$\frac{TA \times 206.5}{365.2422}$
	Joseph	Heptameron	Aviv	29.5 =	
	Moses				

			(Exod 13:4, 23:15; Deut 16:1)	206 days	
1200 BCE	Judah Perez Hezron David Solomon Nathan		Ziv Ethaniam Bul Tishre (Kings 6:1, 37- 38, 8:2) +2		
735 BCE	Eliezer Joshua	Rome Romulan	10 (Luni-solar) Martius (31) Aprilis (30) Maius (31) Junius (30) Quintilis (31) Sextilis (30) September (30) October (31) November (30) December (30)	304 days	$\frac{TA \times 304}{365.2422}$
	Joanan Joda Josech Esli Naum Amos Mattathias Jannai Melchi Heli	Hebrew Jewish	12 (Lunar) Nisan Iyyar Sivan Tamuz Av Elul Tishre Marheshvan Kislev Tevet	12 × 29.5= 354 days (384 days in leap year)  12 × 30=	$\frac{TA \times 354}{365.2422}$

		Meso-potamia	Shevat	360	$\frac{TA \times 360}{365.2422}$
		Babilonia	Adar	days	
		Rome	12 (Luni-solar)	355	
		Pompilius	Martius (31)	days	$\frac{TA \times 355}{365.2422}$
			Aprilis (29)		
			Maius (31)		
			Junius (29)		
			Quintilis (31)		
713			Sextilis (29)		
BCE			September (29)		
			October (31)		
			November (29)		
			December (29)		
			Januarius (29)		
			Februarius (28)		
46	Zechariah	Rome	12 (Solar)	365	$TA + 13 \text{ days}$
BCE	Mary	Julian	Ianuarius (31)	days	(longitudinal)
	Jesus		Februarius	(366	
	John		(28/29)	days	
			Martius (31)	in leap	
			Aprilis (30)	year)	
			Maius (31)		
			Iunius (30)		
			Quintilis (31)		
			Sextilis (31)		
			September (30)		
			October (31)		
			November (30)		
			December (31)		
622	Muhammad	Arab	12 (Lunar)	$12 \times$	$\frac{TA \times 354}{365.2422}$
CE		Hijri	Muharram	$29.5=$	
			Safar	354	
			Rabi al-Awwal	days	Or

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Rabi al-Thani	TA × 0.9702
Jumada al-Ula	
Jumada al-	
Aakhirah	
Rajab	
Shaban	
Ramadan	
Shawwal	
Dhu al-Qadah	
Dhu al-Hijjah	

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The table 1 explains how the calendar system evolved across civilizations and eras, and how reckoning methods transitioned from ancient Mesopotamian and Hebrew calendars to the Roman and Hijri calendars. Although there is no direct evidence for the one-month and seven-month calendar systems, the exceptional ages recorded in the biblical genealogies—and the sudden decrease in longevity following the Flood—compelled for an alternative chronological model. In this context, a new framework based on the number seven, which appears repeatedly in Semitic literature to denote timekeeping, is given. Several examples illustrate this number pattern:

1. **The seven-day creation and Sabbath:** The biblical account of creation describes six days of work followed by a seventh day of rest (Genesis 2:1–3), establishing the theological and ritual foundation for the Sabbath (Exodus 20:8–11), which later became the basis for the seven-day week (Blackburn and Holford-Strevens 1999, 566).
2. **Narrative patterns of seven years:** In biblical narration, Jacob serves Laban for seven years to marry Rachel (Genesis 29:20), and Joseph interprets Pharaoh’s dream of seven fat cows and seven lean cows to mean seven years of abundance followed by seven years of famine (Genesis 41).
3. **Tishri, the “Sabbath” of the months:** In the Hebrew calendar, Tishri regarded as the “Sabbath” of the months of the year (Zuesse 2005, 317).

4. **The Shemittah (Sabbatical) year:** Every seventh year was designated as a year of rest for the land and remission of debts (Leviticus 25:1–7; Nodet 2012).
5. **The Jubilee (Yovel):** Seven cycles of seven years, totaling forty-nine years ( $7 \times 7 = 49$  years), are followed by a year of liberation and restoration (Leviticus 25:8, 25:11; Zucker 2020, 93; Mayshar 2020, 14).

As per Islamic tradition, Rajab, the seventh month of the Islamic calendar, is considered one of the four sacred months (Quran 9:36; Sahih al-Bukhari 4662; Sahih Muslim 1679), similar to Tishri in the Jewish calendar. The Jewish feast of Tabernacles, occurring in the seventh month of Tishri, mirrors Rajab, a sacred month in Islamic tradition, as well as the first months of Nisan and Muharram, which are considered sacred in both traditions (Zein and El-Wakil 2021, 4).

These recurring references to the number seven suggest both symbolic significance and potential functional application in ancient Hebrew chronology. The prominence of seven in timekeeping and narrative traditions necessitates an exploration of the missing chronologies to align them with the Standard Astronomical Calendar (SAC) framework.

For the purpose of re-dating the biblical chronology of life events, it is essential to determine the generational age gap. Theoretically, the average begetting age has increased gradually over time. Accordingly, this study establishes a standardized generational gap across eras and computes average begetting ages using longitudinal data derived from diverse genealogical records. Variations in generational gaps across different historical periods are presented in the table below.

**Table 2**  
*Variation in generational gap*

Era	Generation Gap	Begetting Age
1800-1200 BCE	20-25	23
1200-700 BCE	22-27	25
700 BCE- 500 CE	24-28	26

500-1500 CE	26-30	28
1500-2000 CE	28-32	30

Table 2 shows a gradual increase in the generational gap and begetting age from 1800 BCE to 2000 CE.

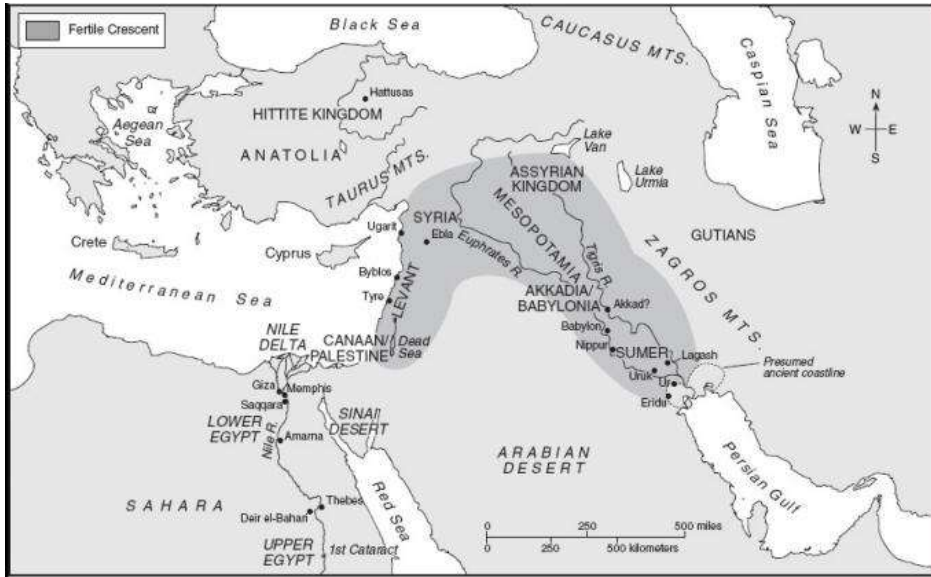
#### 4. LINEAGE OF PATRIARCH AND PROPHETS

Adam (c. 1835–1760 BCE, traditionally dated much earlier) is recognized as the grand patriarch in both the Bible and the Quran. He is believed to have lived near the Euphrates Valley, within the cultural milieu of ancient Mesopotamia (Sarna 1966, 1-36). According to scriptural record, Adam received Eve (*Hawwa*) as his wife and established the first human family. He laid the foundational values of early human civilization and monotheistic belief, serving as the first prophet in Semitic traditions. Adam is traditionally associated with speaking Syriac, a language regarded as both ancient and sacred. Some Islamic narratives also attribute to Adam the construction of the Kaaba in Mecca and the first temple in Jerusalem (Ibn Kathir 2006, 13-62). His association with Hajar al-Aswad (black stone) symbolically connects him to early stone age culture.

The Bible records Adam's age as 930, however, this figure is often understood within a pre-calendrical context. When recalculated using the proposed chronological algorithm that equates one year with a lunar month, his lifespan corresponds to approximately 75 solar years. The Garden of Eden, or Adam's Garden, may have been situated at Eridu—modern Tell Abu Shahrain in southern Iraq—according to indications derived from Sumerian mythological traditions.

#### Figure 1

*Map of Eridu - Mesopotamia (adapted from Agatucci, 2025)*



In Sumerian and Akkadian mythology, Adam finds a counterpart in the figure of Adapa, who was created by Ea (Enki), the God. Adapa was endowed with profound wisdom and served as a priest or sage in Eridu (Fig 1), one of the earliest recorded cities in southern Mesopotamia (Jacobsen 1976, 1-22; Dalley 2000, 182-188). This narrative includes themes of disobedience and a missed opportunity for immortality, closely paralleling the Genesis account. Likewise, Mesopotamian creation epics such as the *Enuma Elish* and *Atrahasis* contain elements that echo the Adamic tradition, including divine creation, the fall of man, and the origin of human mortality (Jacobsen 1976, 1-22).

Adam’s son and successor, Seth (c. 1805–1731 BCE), known as *Seeth* in Islamic tradition is also regarded as a prophet. While the Bible records Seth’s lifespan as 912 years (Genesis 5:8), this figure is likely pre-calendrical and symbolic—equating to approximately 74 modern years if interpreted through a lunar-month-based system. Seth is traditionally believed to be credited with revealing fifty mini scriptures, a symbol of the early transmission of divine wisdom to humanity (Ibn Kathir 2006, 62-65).

Enoch (c. 1690–1930 BCE), or *Idris* in Islamic tradition, recognized as a prophet and one of the earliest successors of Adam, holds a distinctive position in the genealogical lineage of patriarchs due to his associations with wisdom, writing, and the foundational sciences. He is believed to have lived after Adam, Seth, Enosh (*Anush*), Kenan (*Kinan*), Mahalalel (*Mahlayil*), Jared (*Yarid*) and

Enoch (*Idris*) and is traditionally recorded to have lived 365 years (Genesis 5:9-24; Al-Tabari 1987, 1:335-347; Ibn Kathir 2006, 67-68). Idris’s lifespan is recalibrated as approximately 30 modern solar years based on ancient proto-historical calendrical systems.

Noah (c. 1621–1544 BCE), known as *Nuh* in Islamic tradition, is a pivotal prophetic figure whose legacy bridges theology, myth, and ancient flood narratives. He forms part of a sacred genealogical line that includes Enoch, Methuselah, Lamech, and Noah (Genesis 5:25–32), who is traditionally said to have lived 950 years—a figure recalibrated in the present study to approximately 77 years based on modern calendrical assessment.

**Table 3**  
*Genealogy of Noah*

Patriarch	Age				Lifespan	
	MT	SP	LXX	Current Study	Ussher	Current Study
Adam	930	930	930	75	c. 4004-3074 BC	c. 1835-1760 BCE
Seth	912	912	912	74	c. 3874-2962 BC	c. 1805-1731 BCE
Enosh	905	905	905	73	c. 3769-2864 BC	c. 1782-1709 BCE
Kenan	910	910	910	73	c. 3679-2769 BC	c. 1759-1686 BCE
Mahalalel	895	895	895	72	c. 3609-2714 BC	c. 1736-1664 BCE
Jared	962	847	962	78	c. 3544-2582 BC	c. 1713-1635 BCE
Enoch	365	365	365	30	c. 3382-3017 BC	c. 1690-1930 BCE
Methuselah	969	720	969	78	c. 3317-2348 BC	c. 1667-1589 BCE
Lamech	777	653	753	63	c. 3130-2353 BC	c. 1644-1581 BCE

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Noah	950	950	950	77	c. 2948- 1998 BC	c. 1621-1544 BCE
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The table 3 presents the genealogy from Adam to Noah, showing the ages according to the Masoretic Text (MT), the Samaritan Pentateuch (SP), the Septuagint (LXX), and Ussher’s chronology, along with the ages and lifetime calculated using the framework proposed in this study.

Noah is believed to have spoken Syriac. He has been three sons: Shem (*Sam*), Ham, and Japheth (*Yafit*) (Genesis 6:10; Al-Thalabi 2002, 92-104) The Bible and the Quran portray Noah as the builder of the ark, the savior of a righteous remnant, and a preacher of monotheism in an age of widespread idolatry (Genesis 6-9; Quran 11:37-38). In Sumerian literature, Noah appears as Ziusudra, a devout man who survives a divine flood. In the Akkadian Atrahasis Epic, he is Atrahasis, instructed by Ea (*Enki*) to construct an ark. In the epic of Gilgamesh, Noah is mirrored in the figure of Utnapishtim, who preserves human and animal life following a divine warning (Dundes 1988, 49-60; George 2003, 878-898; Heidel 1946, 224-269).

The flood narrative associated with Noah is commonly localized to the Mesopotamia region, as contemporary Semitic studies (Kramer 1988, 150-154) have linked it to the era of Sumerian kingdom. This contextualization supports the interpretation of the flood as a regional or city-specific catastrophe rather than a global event. Archaeological and historical evidence confirms repeated major flood episodes along the Tigris and Euphrates rivers—particularly in regions such as Shuruppak and Mosul—since Sumerian era. Multiple sites, including Cizre (Turkey), Kerak/Karak Nuh (Jordan), and Najaf (Iraq), claim to be the burial place of Noah (Madain Project 2025).

Hud (c. 1432–1352 BCE) is regarded in Islamic tradition as a pre-Abrahamic prophet. His lineage is traced from Noah through Shem (*Sam*), Eram (*Iram*), Ghaws (*Aous*), Ad, Jarud (*Khalud*), Rabah, Abdullah, and Hud (Al-Tabari 1987, 2:28-30; Ibn Kathir 2006, 113-134). He was sent as a prophet to the ancient people of Ad, a powerful and prosperous tribe that inhabited the region between Oman and Hadhramaut in southern Arabia—an area referred to in classical Islamic texts as *Al-Aḥqaf*, meaning “the sand dunes” (Ibn Kathir 2006, 113-134). Their capital, often identified as Iram of the Pillars, is depicted in both Quranic and other traditions as a magnificent city with homes built into pillars and caves (Al-Thalabi 2002, 105-113)

Hud’s age is variably reported by later historian as ranging from 150 and 265 years, which is recalibrated as approximately 80 years according to the modern solar calendar. He is said to have preached in a form of early Arabic, and his tomb is traditionally located in the Hadhramaut region of modern-day Yemen, where he is believed to have spent most of his life (Newton 2009, 77-83).

Salih (c. 1410–1340 BCE) is recognized in Islamic tradition as a prominent prophet closely to Abrahamic era. His genealogy is often recorded as: Noah, Shem (*Sam*), Eram (*Iram*), Ather (*Abir*), Thamud, Hadir (*Hajir*), Masih (*Mashiq*), Asif, Ubayd, and Ṣāliḥ (Al-Tabari 1987, 2:28-30; Ibn Kathir 2006, 135-154).

He was sent as a prophet to the Thamud (or *Samud*) tribe who inhabited the northern Arabian region of Ḥijaz. Their capital, known historically as Ḥijr (Al-Thalabi 2002, 114-123) and today as Madain Salih, is renowned for its rock-hewn architecture and monumental tombs (Madain Project 2025). Salih is believed to have spoken an early form of Arabic. His traditionally reported lifespan, ranging from 100 to 200 years, has been recalibrated in this study to approximately 70 modern solar years.

Abraham (c. 1391–1306 BCE) or *Ibrahim* in Islamic tradition is widely revered as a Great patriarch in the three Semitic faiths—Judaism, Christianity, and Islam—tracing his lineage to Noah through Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Abraham (Genesis 11:26; Al-Tabari 1987, 2:28-30; Ibn Kathir 2006, 155-181).

**Table 4**  
*Genealogy of Abraham*

Patriarch	Age			Curren Study	Lifespan	
	MT	SP	LXX*		Ussher	Current Study
Shem	600	600	600	80	c. 2446-1846 BC	c. 1598-1518 BCE
Arphaxad	438	438	565	58	c. 2346-1908 BC	c. 1575-1517 BCE
Shelah	433	433	460	58	c. 2311-1878 BC	c. 1552-1494 BCE

Eber	464	404	504	62	c. 2281-1817 BC	c. 1529-1467 BCE
Peleg	239	239	339	-	c. 2247-2008 BC	c. 1506 BCE
Reu	239	239	339	-	c. 2217-1978 BC	c. 1483 BCE
Serug	230	230	330	-	c. 2185-1955 BC	c. 1460 BCE
Nahor	148	148	208	-	c. 2174-2026 BC	c. 1437 BCE
Terah	205	145	205	-	c. 2126-1921 BC	c. 1414 BCE
Abraham	175	175	175	85	c. 1996-1821 BC	c. 1391-1306 BCE

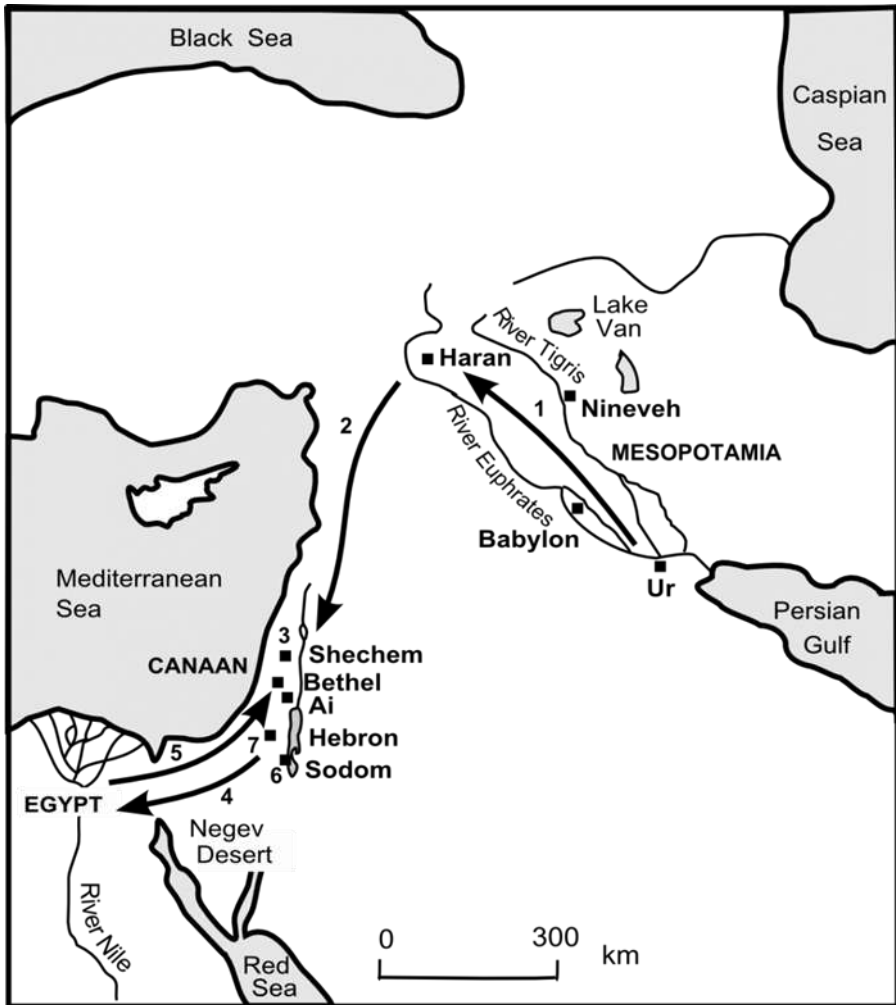
\* Cainan (460) between Arphaxad and Shelah

The table 4 presents the genealogy from Shem to Abraham, showing the ages according to the MT, SP, LXX, and Ussher’s chronology, along with the ages and lifetime calculated using the framework proposed in this study.

Abraham is traditionally believed to have been born in Ur (modern-day Iraq). Islamic tradition refers to Azar as his father (Quran 6:74). Abraham is reported to have spoken both Syriac and Hebrew, reflecting his cultural and linguistic versatility (Al-Thalabi 2002, 124-173).

**Figure 2**

*Map of Abraham's Journey (adapted from The Bible Journey, 2025)*



Abraham married Sarah (Sarai), who was his half-sister, being the daughter of his father but not of his mother (Genesis 20:12). Together with Sarah and Lot, he migrated (Fig 2) from Mesopotamia to Canaan (*Kanaan*)—a region named after Canaan, a grandson of Noah through Ham (Genesis 10:6–19)—passing through Haran, a settlement associated with Abraham’s brother Haran, where they temporarily halted.

During a subsequent famine, Abraham traveled to Egypt (Fig 2), possibly to Avaris, before returning to settle in Hebron (al-Khalil, in the modern-day West Bank). Islamic sources also report that Abraham visited Mecca, where he

reconstructed the Kaaba and established foundational rituals of pilgrimage, including *ṭawaf* (circumambulation) and animal sacrifice, practices later institutionalized in the Hajj (Ibn Ishaq 1989, 84–86).

Abraham is traditionally said to have lived 175 years (Genesis 25:7)—a figure recalibrated in the present study to approximately 85 years according to the modern solar calendar. He is buried in Hebron, alongside Sarah, who lived 127 traditional years (Genesis 23:1).

Lot (c. 1378–1303 BCE), known as *Luṭ* in Islamic tradition, was the son of Haran and the nephew of Abraham (Al-Tabari 1987, 2:111-115; Ibn Kathir 2006, 223-244). Born in Ur of Mesopotamia, Lot belonged to the same extended family as Abraham and accompanied him on his migratory journey from Mesopotamia to Canaan (modern-day West Bank). According to scriptural accounts, Lot eventually settled near the cities of Sodom and Gomorrah. After the destruction of Sodom Lot spent his later life in the hills east of the Jordan Valley. Traditions vary regarding Lot's age, but in this study, his lifespan is recalibrated to approximately 75 years according to the modern solar calendar. According to later Islamic traditions, tomb of Prophet Luṭ is located in Jericho, near the Jordan Valley.

Ishmael (c. 1368–1291 BCE), or *Ismail* in Islamic tradition is the firstborn son of the Abraham, was born to Hagar (*Hajar*), Abraham's second wife. He was born in Canaan, most likely in the region around Hebron. According to Islamic tradition he is most prominently associated with Mecca, where he settled and became the progenitor of the northern Arab tribes (Al-Tabari 1987, 2:132-138; Ibn Kathir 2006, 182-193). Ishmael is traditionally believed to have lived 137 years (Genesis 25:17)—a duration recalibrated in this study to approximately 77 modern solar years—and is recognized as one of the earliest known speakers of Arabic. His tomb is traditionally believed to be located near the Kaaba in Mecca.

Isaac (c. 1366–1278 BCE) or *Ishaq* in Islamic tradition is the son of Abraham and Sarah. He is believed to have lived in Hebron, Southern part of Canaan, where he continued his father's prophetic mission. He is traditionally credited with speaking Hebrew (Al-Tabari 1987, 2:83-85&90-91; Ibn Kathir 2006, 194-198). Isaac lived for 180 years as per traditional record (Genesis 35:28)— which is recalibrated in this study to approximately 88 years in modern

solar terms. He was buried in Hebron (Genesis 35:27–29). His wife Rebecca (*Rebekah*), is also buried there (Genesis 49:31).

Jacob (c. 1345–1262 BCE) known as *Yaqub* in Islamic tradition is the son of Isaac and grandson of Abraham. Born in the land of Canaan, Yaqub is traditionally considered the father of the twelve tribes, which were established through his wives Leah (*Laya*) and Rachel (*Rahil*), as well as their maidservants Bilhah and Zilpah (Genesis 29–30; Ibn Kathir 2006, 265–272). He spoke Hebrew and traveled from Canaan to Egypt during a severe famine. There, he reunited with his son Joseph, who had attained a ministerial position in the Egyptian administration (Genesis 46:1–7; Quran 12:99–100). Jacob is traditionally said to have lived for 147 years (Genesis 47:28), a lifespan recalibrated in this study to approximately 83 years in modern solar terms. His final resting place is in Hebron (Genesis 49:29–33) alongside his wife Leah.

Joseph (c. 1310–1248 BCE) known as *Yusuf* in Islamic texts is the son of Jacob, was born in the land of Canaan. Betrayed by his jealous brothers and sold into slavery, he was taken to Egypt, where later he became an administrator under the Pharaoh (Genesis 41:39–45; Quran 12:21–56). Joseph is traditionally said to have lived for 110 years (Genesis 50:26)—a figure recalibrated in this study to approximately 62 years in modern solar terms. His tomb is traditionally located in Egypt (*Misr*), though later traditions assert that his remains were transported back to Shechem (modern Nablus) in Canaan (Joshua 24:32; Al-Tabari 1987, 2:148–150; Ibn Kathir 2006, 273–318).

Jonah (c. 1239–1169 BCE) known as *Yunus* in Islamic text is a prophet, best known for his mission to the people of Nineveh, a principal Assyrian city in present-day Iraq. He is traditionally considered a descendant of Jacob through the line: Jacob, Benjamin (*Binyamin*), Abu-mata, Amittai (*Mata*), and Jonah (Ibn Kathir 2006, 339–348). He lived around 120–130 years approximately as per local traditions—a figure recalibrated in this study to approximately 70 years in modern solar terms. His tomb has been recognized in Nineveh (modern-day Mosul in Iraq).

Job (c. 1272–1187 BCE) known as *Ayyub* in Islamic tradition is a prophet. His genealogical line is: Isaac (*Ishaq*), Esau (*Ees*), Reuel (*Raooeel*), Mizzah (*Moos*), and Job. He is associated with the region of Madyan, with some traditions locating his homeland in southern Arabia—particularly Dhofar near Salalah—and others in northwest Mesopotamia near Haran (Al-Tabari 1987, 2:140–141;

Al-Thalabi 2002, 254-271; Ibn Kathir 2006, 319-328). According to traditional accounts, Job lived more than 140 years (Job 42:16-17), which this study recalibrates to approximately 85 years in modern solar terms. Although scholarly and religious traditions vary on the exact location of his tomb, two major sites are recognized today— one near Salalah in Dhofar, Oman, and the other in the vicinity of Haran in upper Mesopotamia (modern-day Turkey).

Dhul-Kifl (c. 1249-1207 BCE) is traditionally regarded as prophet in Islam, with some sources identifying him as the son of Job (*Ayyub*). While his precise historical context remains debated, some traditions associate him with southern Mesopotamia or Syria (Ibn Kathir 2006, 327-330). Some commentators identified him with the biblical prophet Ezekiel or *Hizqil* (Al-Thalabi 2002, 272-273). According to tradition, he lived 75 years, which this study recalibrates to approximately 42 years in modern solar terms. Some local traditions identify Dhul-Kifl’s tomb in the region of Al-Kifl near Najaf, Iraq.

Jethro (c. 1290-1206 BCE) or *Shuaib* is a prophet in Islamic tradition, believed to descend from Midian son of Abraham (Exodus 2:16). His lineage is: Midian, Yashjur (*Yashjar*), Mikil (*Makeel*), and Jethro (Al-Thalabi 2002, 274-277; Ibn Kathir 2006, 245-260). He was born in Madyan (*Midian*), a region situated in northwestern Arabia near present-day southern Jordan. Shuaib’s mission focused on combatting widespread moral and economic corruption, particularly dishonest trade practices (Al-Tabari 1987, 2:143-147). His linguistic context is understood to be Hebrew. He lived around 200-224 years approximately as per local traditions—a figure recalibrated in this study to approximately 84 years. As per local claims his tomb is located in Swalth (*Sawlatah*), Jordan.

Moses (c. 1251-1184 BCE) known as *Musa* in Islamic tradition is one of the most prominent prophets across the Abrahamic faiths, revered for leading the Exodus of the Israelites from Egyptian bondage and receiving the Torah on Mount Sinai. According to traditional genealogies, Moses descended from Jacob through the lineage: Jacob, Levi (*Lava*), Kohath (*Asar*), Amram (*Imran*), and Moses (Al-Tabari 1987, 3:30-84; Ibn Kathir 2006, 349-458).

**Table 5**  
*Genealogy of Moses*

Patriarch	Age	Lifespan
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	MT	SP	LXX	Current Study	Ussher	Current Study
Issac	180	180	180	88	c. 2066-1886 BC	c. 1366-1278 BCE
Jacob	147	147	147	83	c. 1836-1689 BC	c. 1345-1262 BCE
Levi	137	137	137	77	c. 1757-1619 BC	c. 1321-1245 BCE
Kohath	133	133	130	73	c. 1754-1621 BC	c. 1299-1226 BCE
Amram	137	132	136	77	c. 1663-1526 BC	c. 1274-1197 BCE
Moses	120	120	120	67	c. 1571-1491 BC	c. 1251-1184 BCE

The table 5 presents the genealogy from Issac to Moses, showing the ages according to the MT, SP, LXX, and Ussher’s chronology, along with the ages and lifetime calculated using the framework proposed in this study.

Moses was born in Egypt during a period of Israelite persecution under the Pharaoh. The Hebrew Bible (Exodus 2:1–10) recounts that Moses was saved from Pharaoh's decree by being placed in a basket on the Nile and rescued by Pharaoh's daughter. In contrast, the Quran (Surah Al-Qasas 28:9; Al-Thalabi 2002, 278-352) states it was Pharaoh's wife who adopted him—an example of textual variation that is often examined in comparative scriptural studies. After killing an Egyptian commandant, Moses fled to Midian, where he married one of the daughters of Jethro (Shuayb). The Bible reports he married one of seven sisters (Exodus 2:16–22), while the Quran describes two daughters (Quran 28:23–28), further enriching intertextual discussions. This narrative echo Jacob's marriage to one of two sisters after years of labor (Genesis 29:18–30).

Moses is traditionally said to have lived 120 years (Deuteronomy 34:7), a figure recalibrated in this study to approximately 67 years according to the modern solar calendar. He is believed to have died before entering the Canaan. His burial traditionally associated with uncertain locations (Deuteronomy 34:5–

6; Al-Thalabi 2002, 278-352) such as near Mount Nebo in Madaba, Jordan, or near Jericho in Palestine.

Aaron (c. 1253–1185) known as *Harun* in Islamic tradition is a prophet and the elder brother of Moses. According to traditional accounts, Aaron lived for 123 years (Numbers 33:39), recalibrated to approximately 69 years in the modern solar calendar. He is also believed to have died before the Israelites' entrance into the Canaan. Two main burial traditions exist: one places his tomb in the Valley of Tuwa (traditionally associated with Sinai), while the other locates it at Jabal Harun near Petra in Jordan (also known as Athra) (Al-Tabari 1987, 3:85-98) where a revered shrine remains today.

Elijah (c. 1158–fl. BCE) or *Ilyas* is a revered prophet. According to some genealogical traditions, Elijah descends from the priestly line of Aaron (*Harun*) through Eleazar (*Isar*), Phinehas (*Finhas*), and Yasin, and Elijah (Al-Thalabi 2002, 419-431; Ibn Kathir 2006, 477-478). Elijah is believed to have been lived in a province called Mount Carmel (modern-day boarder of southern Lebanon). His mission directly confronted the worship of Baal—a central deity in Canaanite religion. This confrontation is emphasized in Islamic tradition through his strong association with Baalbek, a city historically known for its elaborate temples dedicated to Baal.

Notably, some Islamic traditions suggest that Ilyas did not die a natural death but was taken up in a mysterious, or supernatural manner (Al-Tabari 1987 3:122-128), which is mirroring the biblical account of Elijah being taken to heaven in a whirlwind aboard a chariot of fire (2 Kings 2:11). His age is not mentioned in traditional records.

Elisha (c. 1151–fl. BCE) or *Al-Yasa* is a prophet and the immediate spiritual successor to Elijah (*Ilyas*). Genealogical traditions sometimes trace his lineage through the priestly line of Aaron (*Harun*), specifically through Phinehas (*Finhas*), Ichabod (*Ikabod*), Elisha (Al-Thalabi 2002, 432-435; Ibn Kathir 2006, 482). His age is not mentioned in traditional records. Multiple traditions claim the location of Al-Yasa's tomb. While one prominent view places it in Jerusalem, other local traditions identify his burial site near Irbid, Jordan.

David (c. 1082–1042 BCE) known as *Dawud* in Islamic tradition is a prophet and a king of Israel. According to traditional genealogies, David descends from Jacob through the Judahite line: Judah (*Yabuda*), Perez (*Faris*), Hezron (*Hasrun*), Ram (*Iram*), Amminadab (*Aminadab*), Nahshon, Salmon (*Salmun*),

Boaz (*Abir*), Obed (*Avid*), Jesse (*Isa*), and David (Matthew 1:2-6; Luke 3:32-34; Al-Thalabi 2002, 482-498; Ibn Kathir 2006, 489-496).

**Table 6**  
*Genealogy of David*

Patriarch	Age		Lifespan	
	Traditional	Current Study	Traditional	Current Study
Judah	147	83	c. 1565-1446 BC	c. 1323-1240 BCE
Perez	129	72	-	c. 1299-1227 BCE
Hezron	90	50	-	c. 1276-1226 BCE
Ram	132	74	-	c. 1253-1179 BCE
Amminadab	-	-	-	c. 1230- BCE
Nahshon	-	-	-	c. 1207- BCE
Salmon	-	-	-	c. 1182- BCE
Boaz	-	-	-	c. 1157- BCE
Obed	-	-	-	c. 1132- BCE
Jesse	-	-	-	c. 1107- BCE
David	70	40	c. 1040- 970 BC	c. 1082-1042 BCE

The table 6 presents the genealogy from Judah to David, showing the ages and chronology according to the tradition, along with the ages and lifetime calculated using the framework proposed in this study.

Born in Bethlehem, David rose to prominence through his victory over Goliath (Samuel 1:17; Quran 2:251). Jerusalem was his political and spiritual capital (Samuel 5:1-5; Al-Tabari 1987, 3:140-151). Islamic tradition endorse that David has special ability to work with iron easily by saying- “we softened iron for him” (Quran 34:10-11). David lived for a total of 70 years (Chronicles 29:28)—equivalent to approximately 40 years by modern calendrical

calculations. His tomb is traditionally believed to be located in City of David (Kings 2:10) on Mount Zion in Jerusalem.

Solomon (c. 1058–1013 BCE) known as *Sulaiman* in Islamic text, born in Jerusalem as the son of David and is the prophet-king successor (Al-Thalabi 2002, 509-525; Ibn Kathir 2006, 497-516). Solomon is credited with rebuilding and expanding the temple in Jerusalem (*Al-Quds* in modern-day), establishing it as the center divine worship. A notable narrative in the Islamic tradition is Solomon's interaction with the Queen of Sheba (Balkis or Saba), who is drawn to his court after receiving his message advocating monotheism (Quran 27:22–44). Solomon ruled the Davids' kingdom and is believed to have died at the age of 80 (Kings 11:42)—equivalent to approximately 45 years in the modern solar calendar. Solomon's tomb is traditionally believed to be located in in City of David, Jerusalem, but exact location is uncertain.

Zechariah (c. 55 BCE–24 CE) or *Zakariya* is a prophet of priestly heritage and devotion. According to extended genealogical traditions, Zechariah is linked to the Davidic and priestly lines through the following lineage: David, Solomon (*Sulaiman*), Rehoboam (*Rahbaam*), Abijah, Asa, Jehoshaphat (*Yahfashat*), Jehoram (*Yoram*), Ahaziah (*Azarya*), Joash (*Yuwash*), Amaziah (*Amusia*), Azariah (*Uziah*), Jotham (*Yutham*), Ahaz (*Yahaz*), Hezekiah (*Hizqiyal*), Manasseh (*Mansha*), Amon (*Aman*), Josiah (*Yusha*), Jehoiakim (*Yahuyakim*), Zadok (*Sadouk*), Nahshon (*Nahshan*), Barachiah (*Barkhiya*), and Zechariah (Al-Thalabi 2002, 622-630; Ibn Kathir 2006, 534-544).

In Islamic tradition Zechariah is described (Quran 3:37–41, 19:2–15) as a devout servant of God and the guardian of Mary (*Maryam*), whom he cared for after her consecration to the temple. Zechariah, who likely spoke Aramaic. He is believed to have lived 100-120 years by some tradition, recalibrated to 69 years by modern solar reckoning. He was eventually martyred, and his tomb is traditionally located in Lebanon, near Beirut or *Saida* (Sidon).

John (c. 6 BCE– 25 CE) known as *Yahya* in Islamic tradition is the son of Zechariah, is a prophetic figure, who spoke Aramaic. John's unwavering stance on moral integrity is exemplified in his public condemnation of the illicit marriage of Herod Antipas, which ultimately led to his execution by beheading at the age of 30. His tomb is traditionally claimed in Lebanon, near Beirut or *Saida* (Sidon), although another prominent shrine attributed to him exists within the Umayyad Mosque in Damascus.

Jesus (c. 5 BCE-29 CE) or *Isa* in Islamic tradition, is a central figure in Christianity and prophet in Islam. In Christian tradition, Jesus is regarded as the divine figure born to Mary, with Joseph as her betrothed. From Biblical genealogy of Jesus can be traced through his mother, Mary and his guardian father, Joseph with the line splitting from King David into non-royal line through Nathan and a royal line through Solomon.

Non-royal line: David, Nathan, Mattatha, Menna, Melea, Eliakim, Jonam, Joseph, Judah, Simeon, Levi, Matthat, Jorim, Eliezer, Joshua, Er, Elmodam, Cosam, Addi, Melchi, Neri, Shealtiel, Zerubbabel, Rhesa, Joanan, Joda, Josech, Semein, Mattathias, Maath, Nagge, Esli, Naum, Amos, Mattathias, Joseph, Jannai, Melchi, Levi, Matthat, Heli, Mary, and Jesus (Luke 3:23-31).

Royal line: David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram (Joram), Uzziah (Azariah), Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jeconiah (*Jehoiachin*), Shealtiel, Zerubbabel, Abiud, Eliakim, Azor, Zadok, Akim (*Achim*), Eliud, Eleazar, Matthan, Jacob, Joseph, and Jesus (Matthew 1:6-16).

**Table 7**  
*Genealogy of Jesus Christ (Non-royal line) with added lifespan.*

Patriarch	Lifespan	Patriarch	Lifespan
Nathan	c. 1057 BCE	Zerubbabel	c. 525 BCE
Mattatha	c. 1032 BCE	Rhesa	c. 499 BCE
Menna	c. 1007 BCE	Joanan	c. 473 BCE
Melea	c. 982 BCE	Joda	c. 447 BCE
Eliakim	c. 957 BCE	Josech	c. 421 BCE
Jonam	c. 932 BCE	Semein	c. 395 BCE
Joseph	c. 907 BCE	Mattathias	c. 369 BCE
Judah	c. 882 BCE	Maath	c. 343 BCE
Simeon	c. 857 BCE	Nagge	c. 317 BCE
Levi	c. 832 BCE	Esli	c. 291 BCE
Matthat	c. 807 BCE	Naum	c. 265 BCE
Jorim	c. 782 BCE	Amos	c. 239 BCE
Eliezer	c. 757 BCE	Mattathias	c. 213 BCE
Joshua	c. 732 BCE	Joseph	c. 187 BCE

Er	c. 707 BCE	Jannai	c. 161 BCE
Elmodam	c. 681 BCE	Melchi	c. 135 BCE
Cosam	c. 655 BCE	Levi	c. 109 BCE
Addi	c. 629 BCE	Matthat	c. 83 BCE
Melchi	c. 603 BCE	Heli	c. 57 BCE
Neri	c. 577 BCE	Mary	c. 31 BCE
Shealtiel	c. 551 BCE	Jesus	c. 5 BCE- 29 CE

The table 7 presents the genealogy of Jesus Christ through Non-royal line of David, along with the lifetime calculated using the framework proposed in this study.

Islamic theology, however, emphasizes the virgin birth (Quran 19:16–21). Genealogy of Jesus through Mary is- David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Barid, Ahsiu, Yavash, Amsiya, Uzziah (*Asriya*), Jotham (*Yusham*), Ahaz (*Ihsih*), Hezekiah (*Haskiya*), Manasseh (*Mansha*), Amon (*Amun*), Josiah (*Yashaham*), Imran, Mary, Jesus (Al-Thalabi 2002, 622-680; Ibn Kathir 2006, 547-586).

Jesus spoke Aramaic. In Christian theology, Jesus is regarded as the Christ (*Messiah*) who was crucified under Roman rule around 29 CE at the age of 33, and whose resurrection is believed to provide salvation to humankind (John 19–20). In Islamic theology he was raised to heaven by God (Quran 4:157–158). His birth is celebrated on December 25. Some Eastern Orthodox Christians follow the Julian calendar, where December 25 currently corresponds to January 7 in the Gregorian calendar.

Muhammad (c. 571–632 CE), is the final prophet in Islam, was born in Mecca in Arabia. His ancestry is traced back to Ishmael (*Ismail*) genealogical tradition through Adnan. The exact list from Ishmael to Adnan uncertain and not definitively recorded — even early Arab historians like Ibn Ishāq and Ibn Hisham stated that genealogists did not agree on this part. However, traditional accounts often include the following lineage: Ishmael, Nabit, Yashjub, Yarub, Tayrah, Naḥūr, Muqawwam, Udd (*Udad*), and Adnan (Ibn Ishaq 1989, 3).

Most genealogists suggest that there are approximately forty unknown generations between Ishmael and Adnan. This study, however, assumes that there

may be fifty-five generations, taking into account the Lukan parallel model of Jesus' genealogy, which presents a longer lineage than that recorded in Matthew.

The lineage from Adnan to Prophet Muhammad is widely accepted and recognized among genealogists and historians. Adnan, Maadd, Nizar, Muḍar, Ilyas, Muḍrika (*Amir*), Khuzayma, Kinana, Naḍr (*Qais*), Malik, Fihir (*Quraysh*), Ghalib, Luayy, Kab, Murra, Kilab, Quṣayy (*Zaid*), Mugheera (*Abd Manaf*), Amr (*Hashim*), Shaybah (*Abd al-Muttalib*), Abdullah, and Muhammad (Ibn Ishaq 1989, 3; Ibn Hisham 2023, 72; Hughes 1885, 9).

**Table 8**  
*Genealogy of Prophet Muhammad*

Patriarch	Age		Lifespan	
	Traditional	Current Study	Hughes	Current Study
Adnan	-	-	c. 122 BC	c. 19 CE
Maadd	-	-	c. 89 BC	c. 45 CE
Nizar	-	-	c. 56 BC	c. 71 CE
Muḍar	-	-	c. 23 BC	c. 97 CE
Ilyas	-	-	c. 10 AD	c. 123 CE
Muḍrika	-	-	c. 43 AD	c. 149 CE
Khuzayma	-	-	c. 76 AD	c. 175 CE
Kinana	-	-	c. 109 AD	c. 201 CE
Naḍr	-	-	c. 142 AD	c. 227 CE
Malik	-	-	c. 175 AD	c. 253 CE
Fihir	52	50	c. 208 AD	c. 279-329 CE
Ghalib	75	72	c. 241 AD	c. 305-377 CE
Luayy	-	-	c. 274 AD	c. 331 CE
Kab	-	-	c. 307 AD	c. 357 CE
Murra	65	63	c. 340 AD	c. 383-446 CE
Kilab	52	50	c. 373 AD	c. 409-459 CE
Quṣayy	80	76	c. 406 AD	c. 435-511 CE
Mugheera	70	68	c. 439 AD	c. 461-529 CE
Hashim	33	32	c. 472 AD	c. 487-519 CE
Shaybah	81	63	c. 505 AD	c. 515-578 CE

Abdullah	24	23	c. 538 AD	c. 547-570 CE
Muhammad	63	61	c. 570 AD	c. 571-632 CE

The table 8 presents the genealogy from Adnan to Prophet Muhammad, showing the ages and chronology according to the tradition, along with the ages and lifetime calculated using the framework proposed in this study.

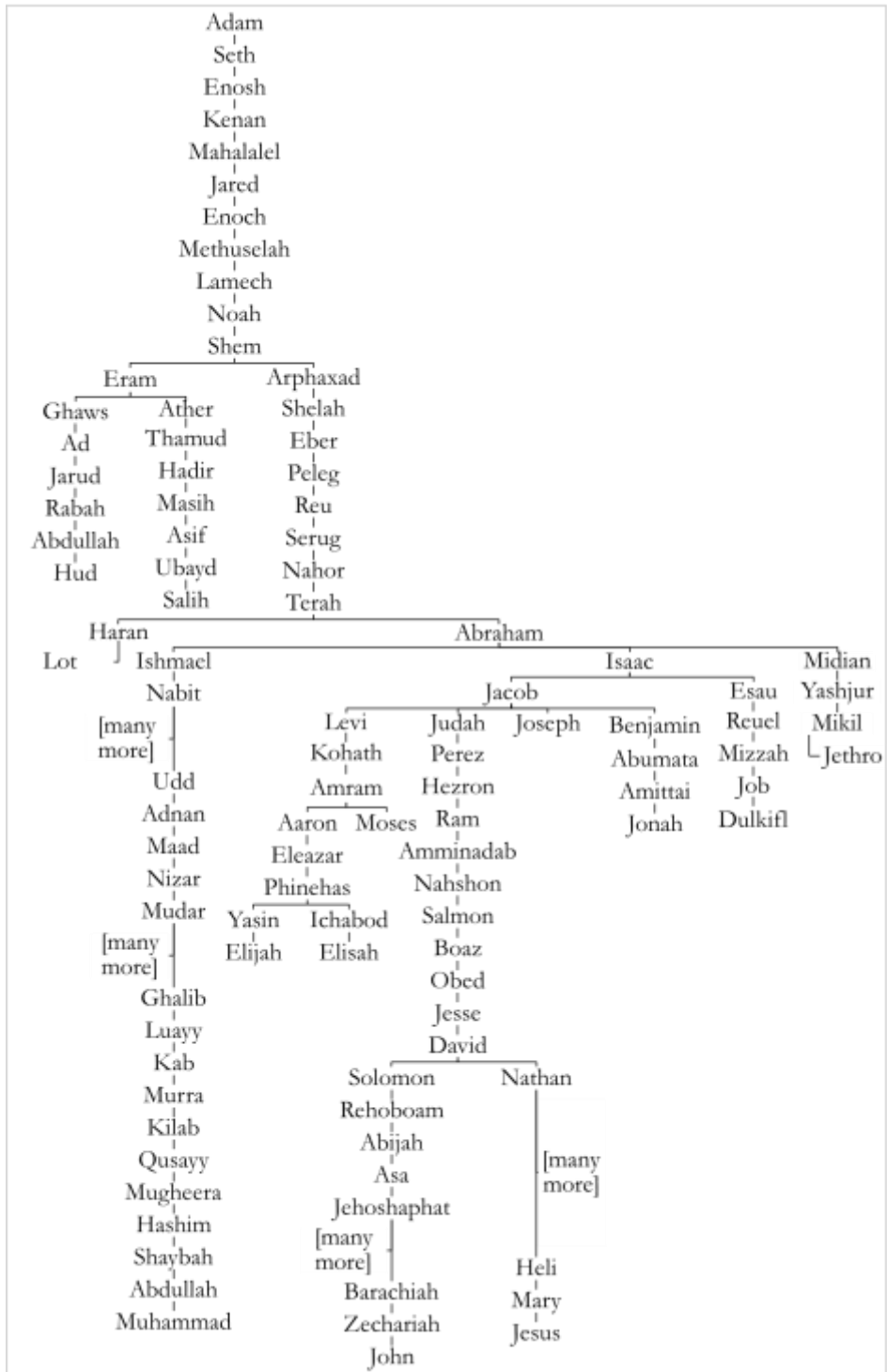
Muhammad lost father before birth. His mother, Amina bint Wahb, passed away in 576 CE, leaving him orphaned at the age of six (as per lunar year). He was cared for first by his grandfather Abd al-Muṭṭalib and later by his uncle Abu Talib. At 25 years old (595 CE), he married Khadija bint Khuwaylid. At the age of 40 (610 CE), Muhammad received his first divine revelation in the Cave of Ḥira, near Mecca. This moment marked the beginning of his prophetic mission, which continued over the next 23 years. The revelations were eventually compiled as the Quran, the central religious text of Islam. In 619 CE Khadija died. Facing increasing persecution, Muhammad undertook the migration (*Hijrah*) to Yathrib (*Medina*) in 622 CE, an event that marks the beginning of the Islamic calendar (*Hijri*). In Medina, he established the first Islamic rule (Watt 1953). In 631 CE he made treaty for entering Mecca and he performed Hajj along with followers, in the same year. Prophet Muhammad passed away in 632 CE at the age of 61 (63 as per lunar year). His tomb is located in Medina.

### 5. SUMMARY OF THE RESULTS

The historical and genealogical examination of patriarchs and prophetic figures in Semitic scriptures reveals a deeply interconnected spiritual tradition among Judaism, Christianity, and Islam. From Adam to Jesus and Muhammad, each prophet represents a distinctive moment of divine intervention and communal transformation, while collectively contributing to a unified theological and ethical heritage. The chart below illustrates the genealogy of key Semitic figures.

**Figure 3**

*Genealogy of Semitic Patriarchs (Author’s own work, 2025)*



The genealogy of the Semitic patriarchs and prophets (Fig 3) reflects the continuity, clarity, and interlinked spiritual heritage shared across Semitic traditions.

## 6. CONCLUSION

This study was intended to expose the mystery behind the extra ordinary lifespans of grand patriarchs and then rapid decrease of ages by analyzing calendrical variations, and overlapping geographies across the civilizations. Even though many figures lived in pre-calendric or protohistoric eras and are absent from mainstream history, their presence in scriptural traditions positions them as pivotal to understanding the spiritual and historical consciousness of Semitic civilizations. These narratives, far from being purely allegorical or mythic, serve as valuable records for scholars in Semitic studies, and religious history—offering enduring insights into the origins of faith, the moral fabric, and the collective identity of Semitic peoples.

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