

إِدْرِيسَ عَلَيْهِ السَّلَامُ

Allah, the Exalted, said: “And mention in the Book Idris, that he was a truthful prophet * and we raised him to a high place.” (1) Therefore, Idris, peace be upon him, has been praised by Allah and described as a prophet and a truthful prophet, and he is this Khanukh.

He is in the genealogical lineage of the Messenger of Allah (peace and blessings of Allah be upon him), as mentioned by many genealogists.

He was the first of the sons of Adam to be given prophethood after Adam and Seth, peace be upon them.

Ibn Ishaq mentioned that he was the first to write with a pen, and that he lived for three hundred and eight hundred years after Adam.

A group of people have said that he is the one referred to in the hadith of Muawiya bin al-Hakam al-Salami when he asked the Messenger of Allah (peace and blessings of Allah be upon him) about writing in the sand, and he said, “There was a prophet who wrote in it, so whoever agrees with his writing, that is the one.”

Many scholars of exegesis and jurisprudence claim that he was the first to speak in this regard, and they call him Hermes the Hermetic, and they lie about many things about him, just as they have lied about other prophets, scholars, sages and saints.

قَالَ اللَّهُ تَعَالَى: " وَادْكُرْ فِي الْكِتَابِ
إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا * وَرَفَعْنَاهُ
مَكَانًا عَلِيًّا (١) " فَإِدْرِيسُ عَلَيْهِ
السَّلَامُ قَدْ أَثْنَى اللَّهُ عَلَيْهِ وَوَصَفَهُ
بِالنُّبُوَّةِ وَالصِّدِّيقِيَّةِ، وَهُوَ خُنُوحٌ هَذَا.
وَهُوَ فِي عَمُودِ نَسَبِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَا ذَكَرَهُ غَيْرُ
وَاحِدٍ مِنْ عُلَمَاءِ النَّسَبِ.
وَكَانَ أَوَّلَ بَنِي آدَمَ أُعْطِيَ النُّبُوَّةَ بَعْدَ
آدَمَ وَشَيْثَ عَلَيْهِمَا السَّلَامُ.
وَذَكَرَ ابْنُ إِسْحَاقَ أَنَّهُ أَوَّلُ مَنْ خَطَّ
بِالْقَلَمِ، وَقَدْ أَدْرَكَ مِنْ حَيَاةِ آدَمَ
ثَلَاثِمِائَةَ سَنَةٍ وَثَمَانِي سِنِينَ.
وَقَدْ قَالَ طَائِفَةٌ مِنَ النَّاسِ إِنَّهُ الْمُشَارُّ
إِلَيْهِ فِي حَدِيثِ مُعَاوِيَةَ بْنِ الْحَكَمِ
السُّلَمِيِّ لَمَّا سَأَلَ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَطِّ بِالرَّمْلِ
فَقَالَ: " إِنَّهُ كَانَ نَبِيًّا يَخْطُ بِهِ فَمَنْ
وَأَفَقَ خَطُّهُ فَذَاكَ ".
ويزعم كثير من علماء التفسير
وَالْأَحْكَامِ أَنَّهُ أَوَّلُ مَنْ تَكَلَّمَ فِي
ذَلِكَ، وَيُسَمُّونَهُ هَرْمَسَ الْهَرَامِسَةِ،
وَيَكْذِبُونَ عَلَيْهِ أَشْيَاءَ كَثِيرَةً كَمَا كَذَّبُوا
عَلَى غَيْرِهِ مِنَ الْأَنْبِيَاءِ وَالْعُلَمَاءِ
وَالْحُكَمَاءِ وَالْأَوْلِيَاءِ.
وَقَوْلُهُ تَعَالَى: " وَرَفَعْنَاهُ مَكَانًا عَلِيًّا "
هُوَ كَمَا ثَبَتَ فِي الصَّحِيحَيْنِ فِي

And the words of the Exalted: "And We exalted him to a high place." This is as recorded in the two Sahihahs in the hadith of the Isra'il: The Messenger of Allah (peace and blessings of Allah be upon him) passed by him while he was in the fourth heaven.

Ibn Jarir narrated on the authority of Yunus, on the authority of Ibn Waheb.

from Jarir ibn Hazim, from Al-Amash, from Shimr ibn Atiyya, from Hilal ibn Yusuf, who said: Ibn 'Abbaas asked Ka'b while I was present and he said to him: "What is the saying of Allah, the Exalted, to Idris, "And we exalted him to a high place"?" Ka'b said: "As for Idris, Allah revealed to him: I raise for you every day as much as all the work of the children of Adam - perhaps from the people of his time - so he wished to increase his work, so a companion of the angels came to him and said: Allah has revealed to me such and such, and he spoke to the angel of death until he increased his work, and he carried him in his wings and ascended into heaven. When he was in the fourth heaven, the angel of death met him, and he spoke to the angel of death about what Idris had spoken to him about, and he said, "Where is Idris?" He said, "Here he is on my back," and the angel of death said, "Where is Idris? What a wonder! I was sent and told to take the soul of Idris in the fourth heaven, and I began to say, "How can I take the soul of Idris? How can I take his

حَدِيثِ الْإِسْرَاءِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِهِ وَهُوَ فِي السَّمَاءِ الرَّابِعَةِ.

وَقَدْ رَوَى ابْنُ جَرِيرٍ عَنْ يُونُسَ عَنْ عَبْدِ الْأَعْلَى، عَنِ ابْنِ وَهْبٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنِ الْأَعْمَشِ، عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: سَأَلَ ابْنُ عَبَّاسٍ كَعْبًا وَأَنَا حَاضِرٌ فَقَالَ لَهُ: مَا قَوْلُ اللَّهِ تَعَالَى لِإِدْرِيسَ " وَرَفَعْنَاهُ مَكَانًا عَلِيًّا "؟ فَقَالَ كَعْبٌ: أَمَّا إِدْرِيسُ فَإِنَّ اللَّهَ أَوْحَى إِلَيْهِ: أَيُّ أَرْفَعُ لَكَ كُلَّ يَوْمٍ مِثْلَ جَمِيعِ عَمَلِ بَنِي آدَمَ - لَعَلَّهُ مِنْ أَهْلِ زَمَانِهِ - فَأَحَبُّ أَنْ يَزِدَّادَ عَمَلًا، فَأَتَاهُ خَلِيلٌ لَهُ مِنَ الْمَلَائِكَةِ فَقَالَ: إِنَّ اللَّهَ أَوْحَى إِلَيَّ كَذَا وَكَذَا فَكَلِمَ مَلِكٍ [الْمَوْتِ] حَتَّى أَزِدَّادَ عَمَلًا، فَحَمَلَهُ بَيْنَ جَنَاحَيْهِ ثُمَّ صَعِدَ بِهِ إِلَى السَّمَاءِ، فَلَمَّا كَانَ فِي السَّمَاءِ الرَّابِعَةِ تَلَقَّاهُ مَلِكُ الْمَوْتِ مُنْحَدِرًا، فَكَلَّمَ مَلِكَ الْمَوْتِ فِي الَّذِي كَلَّمَهُ فِيهِ إِدْرِيسُ، فَقَالَ: وَأَيْنَ إِدْرِيسُ؟ قَالَ هُوَ ذَا عَلَيَّ ظَهْرِي، فَقَالَ مَلِكُ الْمَوْتِ: يَا لَلْعَجَبِ! بُعِثْتُ وَقِيلَ لِي أَقْبِضْ رُوحَ إِدْرِيسَ فِي السَّمَاءِ الرَّابِعَةِ، فَجَعَلْتُ أَقُولُ: كَيْفَ أَقْبِضُ رُوحَهُ فِي السَّمَاءِ الرَّابِعَةِ وَهُوَ فِي الْأَرْضِ؟! فَقَبِضَ رُوحَهُ هُنَاكَ. فَذَلِكَ قَوْلُ اللَّهِ عَزَّوَجَلَّ " وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ".

soul in the fourth heaven when he is on earth? He took his soul there. That is the saying of Allah, "And we exalted him to a high place."

This was narrated by Ibn Abi Hatim when he interpreted it.

He said to that angel, "Ask me the angel of death: He asked the angel of death, "How long is my life left?" He asked him, while he was with him, "How long is his life left?" He said, "I do not know until I look." He looked and said, "You are asking me about a man whose life is only a blink of an eye." The angel looked under his wing at Idris, and behold, he was taken away while he did not know it.

The angel looked under his wing at Idris, and behold, he was taken away while he did not know it.

Ibn Abi Najeeh quotes Mujahid as saying: "And we exalted him to a high place"

He said: Idris was lifted up and did not die as Jesus was lifted up.

If he means that he did not die until now, there is some debate, but if he means that he was raised alive to heaven and then arrested there.

This does not contradict what has been reported from Ka'b al-Ahbar. God knows best.

Al-Awafi said of Ibn 'Abbaas, "And we exalted him to a high place." He was lifted up to the sixth heaven and died there, and so said al-Dahhak.

The hadith on which there is agreement that he was in the fourth

وَرَوَاهُ ابْنُ أَبِي حَاتِمٍ عِنْدَ تَفْسِيرِهَا.

وَعِنْدَهُ فَقَالَ لِذَلِكَ الْمَلِكِ: سَلْ لِي

مَلَكِ الْمَوْتِ كَمْ بَقِيَ مِنْ عُمْرِي؟

فَسَأَلَهُ وَهُوَ مَعَهُ: كَمْ بَقِيَ مِنْ عُمْرِهِ؟

فَقَالَ: لَا أَدْرِي حَتَّى أَنْظُرَ، فَنَظَرَ

فَقَالَ إِنَّكَ لَتَسْأَلُنِي عَنْ رَجُلٍ مَا بَقِيَ

مِنْ عُمْرِهِ إِلَّا طَرْفَةَ عَيْنٍ، فَنَظَرَ

الْمَلِكُ إِلَى تَحْتِ جَنَاحِهِ إِلَى إِدْرِيسَ

فَإِذَا هُوَ قَدْ قُبِضَ وَهُوَ لَا يَشْعُرُ.

وَهَذَا مِنَ الْإِسْرَائِيلِيَّاتِ، وَفِي بَعْضِهِ

نَكَارَةٌ.

وَقَوْلُ ابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ فِي

قَوْلِهِ: " وَرَفَعْنَاهُ مَكَانًا عَلِيًّا "

قَالَ: إِدْرِيسُ رُفِعَ وَلَمْ يَمُتْ كَمَا رُفِعَ عِيسَى.

إِنْ أَرَادَ أَنَّهُ لَمْ يَمُتْ إِلَى الْآنَ فَفِي هَذَا نَظَرٌ، وَإِنْ

أَرَادَ أَنَّهُ رُفِعَ حَيًّا إِلَى السَّمَاءِ ثُمَّ قُبِضَ هُنَاكَ.

فَلَا يُنَافِي مَا تَقَدَّمَ عَنْ كَعْبِ الْأَحْبَارِ.

وَاللَّهُ أَعْلَمُ.

وَقَالَ الْعَوْفِيُّ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ "

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ": رُفِعَ إِلَى السَّمَاءِ

السَّادِسَةِ فَمَاتَ بِهَا، وَهَكَذَا قَالَ الضَّحَّاكُ.

وَالْحَدِيثُ الْمُتَّفَقُ عَلَيْهِ مِنْ أَنَّهُ فِي السَّمَاءِ

الرَّابِعَةِ أَصَحُّ، وَهُوَ قَوْلُ مُجَاهِدٍ وَغَيْرِ وَاحِدٍ.

وَقَالَ الْحَسَنُ الْبُصْرِيُّ: " وَرَفَعْنَاهُ مَكَانًا عَلِيًّا "

قَالَ: إِلَى الْجَنَّةِ، وَقَالَ قَائِلُونَ رُفِعَ فِي حَيَاةِ أَبِيهِ

يُورْدُ بْنُ مَهْلَبٍ وَاللَّهُ أَعْلَمُ.

وَقَدْ زَعَمَ بَعْضُهُمْ أَنَّ إِدْرِيسَ لَمْ يَكُنْ قَبْلَ نُوحٍ بَلْ

فِي زَمَانِ بَنِي إِسْرَائِيلَ. قَالَ الْبُخَارِيُّ: وَيُذَكَّرُ عَنِ ابْنِ مَسْعُودٍ وَابْنِ

heaven is more authentic, which is the saying of Mujahid and others. Al-Hasan al-Basri said, “And we exalted him to a high place.” He said, “He was exalted during the lifetime of his father, Yudhīd ibn Mihlāyil, God knows best.

Some of them have claimed that Idris was not before Noah, but in the time of the children of Israel.

Al-Bukhari said: It is reported from Ibn Mas'ud and Ibn 'Abbaas that Elias is Idris, and they drew inspiration for this from what is narrated in the hadith of Zuhri from Anas in the Isra'il: When the Prophet (peace be upon him) passed by him, he said to him, “Welcome to the righteous brother and the righteous prophet,” and he did not say as Adam and Abraham said, “Welcome to the righteous brother and the righteous prophet. “Welcome to the righteous prophet and the righteous son.

They said: If he had been in the column of his lineage, he would have said to him as they said to him.

This cannot be proven, because the narrator may not have memorized it well, or he may have said it in a manner of humility and humility, and did not stand up for him in the position of paternity, as he did for Adam, the father of mankind, and Abraham, who is the Khalil of the Merciful and the greatest of the first of the Prophets after Muhammad.

May Allah's peace and blessings be upon them all.

عَبَّاسٍ أَنَّ إِلْيَاسَ هُوَ إِدْرِيسُ، وَاسْتَأْثَرُوا فِي ذَلِكَ بِمَا جَاءَ فِي حَدِيثِ الزُّهْرِيِّ عَنْ أَنَسٍ فِي الْإِسْرَاءِ: أَنَّهُ لَمَّا مَرَّ بِهِ عَلَيْهِ السَّلَامُ قَالَ لَهُ مَرْحَبًا بِالأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، وَلَمْ يَقُلْ كَمَا قَالَ آدَمُ وَإِبْرَاهِيمُ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْإِبْنِ الصَّالِحِ. قَالُوا: فَلَوْ كَانَ فِي عَمُودِ نَسَبِهِ لَقَالَ لَهُ كَمَا قَالَ آدَمُ.

وَهَذَا لَا يَدُلُّ وَلَا بُدَّ، لِأَنَّهُ قَدْ لَا يَكُونُ الرَّاوي حَفِظَهُ جَيِّدًا، أَوْ لَعَلَّهُ قَالَهُ عَلَى سَبِيلِ الْهَضْمِ وَالتَّوَضُّعِ، وَلَمْ يَنْتَصِبْ لَهُ فِي مَقَامِ الأَبُوَّةِ كَمَا انْتَصَبَ لِآدَمَ أَبِي البَشَرِ، وَإِبْرَاهِيمَ الَّذِي هُوَ خَلِيلُ الرَّحْمَنِ وَأَكْبَرُ أَوْلِي العِزْمِ بَعْدَ مُحَمَّدٍ. صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.