# SAMPLE

## Idris: The Truthful Prophet Who Was

Raised High The Story of Prophet Idris ( إدريس ) in the Quran and Islamic Tradition

Aira Aurora

Free sample: Introduction & Chapter 1

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This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

# Introduction

If Adam is the beginning of the prophetic story, Idris is its first continuation. The Quran mentions Idris only briefly — a few verses across two surahs — but those verses carry a weight that has occupied scholars for centuries. He is described as a man of truth, a prophet, and one who was raised to a high station. These are not casual descriptions. Each word places Idris in a specific position within the chain of prophethood.

The brevity of Idris's story in the Quran is itself significant. The Quran does not tell every prophet's story in equal detail. Some, like Musa and Ibrahim, are narrated across dozens of verses. Others, like Idris and Dhul-Kifl, are mentioned in a line or two. This does not mean their stories are less important. It means the Quran selects what is relevant to its message. The Quran is not a history book — it is a book of guidance, and it tells each prophet's story only to the extent that it serves that purpose.

For Idris, the Quran gives us three key pieces of information: he was a man of truth, he was a prophet, and he was raised to a high station. From these three fragments, Islamic tradition has built a picture of a prophet who lived between Adam and Nuh, who was the first to write with a pen, who was given knowledge of astronomy and mathematics, and whose ultimate fate — being raised alive — remains one of the mysteries of the Quranic narrative.

This book takes the Quranic verses as its foundation and builds outward, clearly distinguishing what the Quran says from what tradition and scholarship have added. The goal is the same as the first book in this series: to present what the Quran says with clarity, to contextualize it with authentic tradition, and to draw from it the lessons that the Quran itself intends.

The story of Idris is a story about the power of truthfulness, the dignity of knowledge, and the mystery of a destiny that transcends ordinary human life. It is the second light in the NurOne - The Prophets series — the second prophet in the unbroken chain from Adam to Muhammad, peace be upon them all.

# Chapter 1: What the Quran Says About Idris

The Quran mentions Idris by name in two passages. The first is in Surah Maryam:

"And mention in the Book, Idris. Indeed, he was a man of truth and a prophet. And We raised him to a high station" (19:56-57).

The second is in Surah Al-Anbiya:

"And Ishmael and Idris and Dhul-Kifl — all were of the patient. And We admitted them into Our mercy. Indeed, they were of the righteous" (21:85-86).

These four verses are the entirety of what the Quran says explicitly about Idris. There is no narrative — no story of a mission, a people, a conflict, or a miracle. No dialogue is recorded. No specific event is described. The Quran simply identifies him, characterizes him, and states his outcome.

The opening phrase — "And mention in the Book, Idris" — follows a pattern the Quran uses when introducing prophets in Surah Maryam. The same structure appears for Ibrahim (19:41), Musa (19:51), Ismail (19:54), and others. The phrase "mention in the Book" is not merely an instruction to the reader or the

Prophet Muhammad. It is a declaration that this person's name and story deserve a permanent place in the record of divine guidance.

The "Book" here refers to the Quran itself. Idris is being inscribed — his name, his character, and his status are being preserved in a text that will remain until the end of time. For a prophet about whom so little is said, the fact that he is mentioned at all is the message. The Quran does not waste words. If Idris is named, he matters.

The first description the Quran gives of Idris is siddiqan — a man of truth. This is a significant word in the Quranic vocabulary. The root s-d-q carries meanings of truth, sincerity, and verification. A siddiq is not merely someone who speaks the truth — it is someone whose entire being is aligned with truth. It is a higher station than honesty, because honesty is about what you say, while sidq is about who you are.

In Islamic tradition, the title Siddiq is given to those whose truthfulness is so complete that their word is trusted without question. Abu Bakr, the first caliph after Prophet Muhammad, was known as Al-Siddiq because he immediately believed the Prophet's account of the night journey (Isra and Mi'raj) without hesitation.

The Quran applies this word to only a few figures. Idris is one. Mary, the

mother of Isa, is another (5:75). The Quran's use of siddiq for Idris places him in the highest rank of those who embody truth — not just as a practice but as a nature.

The second description is nabiyyan — a prophet. The Quran explicitly identifies Idris as a prophet, not just a righteous person. This matters because it places him in the chain of prophethood that runs from Adam to Muhammad. He received guidance from Allah and was charged with conveying it.

The Quran makes a distinction between a nabi (prophet) and a rasul

(messenger). A messenger is one who receives a new revelation or scripture and is sent to a specific people. A prophet is one who receives guidance but may not bring a new law. Every messenger is a prophet, but not every prophet is a messenger. Idris is described as a nabi, which means he received guidance from Allah and was responsible for conveying it, though the Quran does not describe the specific content of his message or the people to whom he was sent.

The most distinctive statement about Idris is the final one: "And We raised him to a high station" (19:57). The Arabic is wa rafa'nahu makanan 'aliyya — literally, "and We raised him to a high place."

This phrase has been the subject of extensive interpretation. What does "raised" mean? What is the "high station"? The Quran does not explain further. The statement is left open, and scholars have offered various interpretations:

Physical elevation. Some scholars interpret this literally — that Idris was physically raised to the heavens, taken up alive, similar to the way the Quran describes Isa being raised to Allah (3:55). This interpretation is supported by some Hadith and is the most common view in popular Islamic tradition.

Spiritual elevation. Other scholars interpret this metaphorically — that Idris was raised in spiritual rank, given a high status among the prophets and the righteous. The "high station" would then refer to his nearness to Allah and his elevated position in the hierarchy of prophethood.

Both. Many scholars accept both meanings — that Idris was elevated both spiritually and physically, his earthly life ending not in death but in a unique form of ascension that the Quran describes without fully explaining.

The Quran's deliberate ambiguity here is consistent with its method. It states the fact — Idris was raised — without specifying the mechanism or the nature of the raising. The reader is left to contemplate the meaning, and the mystery becomes part of the lesson.

In Surah Al-Anbiya, Idris is mentioned alongside Ismail and Dhul-Kifl:

the same grouping-verse this chapter opened with — patience, the admission into mercy, and righteousness held under one description (21:85-86) — now returned with its significance in full.

This grouping is significant. These three prophets are described together, sharing the same characteristics: patience (sabr), admission into Allah's mercy (rahmah), and righteousness (salih). The Quran does not tell their individual stories here but groups them as examples of a type — the patient, righteous prophets who were rewarded with divine mercy.

The concept of patience (sabr) in the Quran is not passive endurance. It is active perseverance — the commitment to remain steadfast in faith and righteousness regardless of circumstances. Idris is placed in this category, which tells us that whatever his specific story involved, it required steadfastness in the face of challenge.

It is worth noting what the Quran does not say about Idris:

- It does not name his people or tribe - It does not describe a specific mission or message - It does not record any dialogue or event - It does not describe any miracle - It does not mention his birth, his family, or his death - It does not specify the nature of the "high station"

This silence is not an oversight. The Quran tells each prophet's story according to its purpose. For Idris, the purpose is served by three words: truth, prophethood, and elevation. The rest is left to the broader tradition, which we will explore in the following chapters.

End of free sample. The full book is available at putrabooks.github.io

# ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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