

# PROPHET IDRĪS AS THE INVENTOR OF ISLAMIC ASTRONOMY FROM THE BIBLE AND AL-QUR'AN PERSPECTIVES

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## Abstract

Astronomy is the oldest science discovered. Therefore, the discussion of who the first inventor of astronomy was is interesting to explore. Some literature states that the Prophet Idrīs was the first person to know astronomy. However, there is also an opinion that the Prophet Unusy had known astronomy long before the Prophet Idrīs was born. To discover who invented *astronomy*, we need to trace who the Prophet Idrīs was when viewed from the perspective of the Bible (Old Testament and New Testament) and the Qur'an. Through a historical approach and analytical descriptive method, this article explains the results of a study related to the biography of the Prophet Idrīs and his genealogy according to the Bible and the Qur'an, as well as several opinions of astronomy experts who confirm the Prophet Idrīs as the inventor of astronomy.

**Keywords:** *Prophet Idrīs; Astronomy; Bible; al-Qur'an*

## Abstrak

Astronomi adalah ilmu pengetahuan tertua yang ditemukan. Oleh karena itu, pembahasan siapa penemu pertama ilmu astronomi menarik untuk ditelusuri. Beberapa literatur menyebutkan bahwa Nabi Idrīs adalah orang pertama yang mengetahui ilmu astronomi. Namun ada juga pendapat yang mengatakan bahwa nabi Unusy telah mengenal ilmu astronomi jauh sebelum nabi Idrīs lahir. Untuk mengetahui siapa sebenarnya penemu ilmu astronomi, kita perlu menelusuri siapakah nabi Idrīs jika dilihat dari sudut pandang Bibel (Perjanjian Lama dan Perjanjian Baru) dan al-Qur'an. Melalui pendekatan sejarah dan metode deskriptif analitik, tulisan ini menjelaskan hasil studi terkait biografi Nabi Idrīs dan silsilahnya menurut pandangan Bibel dan al-Qur'an, serta beberapa pendapat pakar falak yang mengukuhkan Nabi Idrīs sebagai penemu ilmu falak.

**Kata Kunci:** *Nabi Idrīs; Astronomi; Bibel; al-Qur'an*

## A. Introduction

Astronomy is a branch of science that has developed since ancient human civilization and continues to contribute significantly to various aspects of life. This science is beneficial for determining time and navigation and for humans to understand the signs of God's greatness in the universe. In religious traditions, astronomy is often associated with specific figures who have extraordinary abilities in reading and understanding the movement of celestial objects. One of the figures called the pioneer of this science is the Prophet Idrīs.<sup>1</sup> Prophet Idrīs is one of the prophets immortalized in the Qur'an and known in the Judeo-Christian tradition as Enoch. The Qur'an describes Idrīs as a figure who excelled in knowledge and had a noble position in the sight of Allah. In Surah Maryam Verse 57, it is stated that Prophet Idrīs was "raised to a high place," a phrase often interpreted by scholars as a symbol of his closeness to Allah and his mastery of high sciences, including astronomy. On the other hand, in the Judeo-Christian tradition, Enoch or Idrīs is seen as someone who has a special relationship with the sky, spiritually and scientifically. In non-canonical texts such as the *Book of Enoch*, he is even described as someone who received revelations about the universe's secrets, including the movement of celestial bodies.<sup>2</sup>

The importance of studying the role of Prophet Idrīs in astronomy lies in the effort to understand how religious traditions support the development of science. From an Islamic perspective, astronomy has a unique position because it directly determines the times of worship, such as prayer, fasting, and pilgrimage. Likewise, in the Judeo-Christian tradition, the movement of celestial bodies is often associated with the religious calendar and other important events. Thus, the study of Prophet Idrīs as a pioneer of astronomy becomes relevant to connect this scientific heritage with the primary religious sources, namely the Qur'an and the Bible. The study of Prophet Idrīs as the inventor of astronomy also becomes interesting when looking at the role of the sky in the spiritual and scientific life of humans. In the Qur'an, signs of Allah's greatness often appear in the sky. In Surah Al-Mulk Verses 3-4, Allah says, "*Who has created the seven heavens in layers. You never see anything that is not*

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<sup>1</sup> Muhammad Ali Utsman, *Para Ilmuwan Muslim Paling Berpengaruh terhadap Peradaban Dunia* (Yogyakarta: RCiSoD, 2007).

<sup>2</sup> Abdul Syukur Al-Azizi, *Kitab Peninggalan-Peninggalan Bersejarah Para Nabi* (Yogyakarta: Saufa, 2014).

*balanced in the creation of the Most Gracious God. So, look again and again. Do you see anything that is not balanced? Then look once again, and once more, surely your gaze will return to you without finding any defects, and your gaze will be in a state of weariness.*" This verse shows that the heavens are a source of knowledge that is not only scientific but also spiritual, which is the basis for development. Astronomy.

The Judeo-Christian tradition also places Enoch as a figure who received direct knowledge from God about the heavens. The *Book of Enoch* describes him as a prophet who received revelations about the movements of the sun, moon, and stars. Enoch is even depicted in this tradition as someone who understood the heavenly calendar and taught it to humanity, an ability that is very relevant to the early development of astronomy. However, the recognition of the Prophet Idrīs as a pioneer of astronomy is not just a historical claim, but also a reflection of how religion and science can go hand in hand. In Islamic history, astronomy developed rapidly because of the need for the people to determine the times of worship accurately.<sup>3</sup> Scholars such as Al-Battani, Al-Zarqali, and Ulugh Beg developed this science by combining empirical observations and religious principles. They believe that observing celestial bodies is part of an effort to know the greatness of Allah, as exemplified by the Prophet Idrīs.<sup>4</sup>

In a modern context, studying the role of Prophet Idrīs as the discoverer of astronomy can be a reflection for religious people to appreciate the relationship between science and religion. This research is also relevant in understanding how sacred texts such as the Qur'an and the Bible provide space for the development of science. By tracing the story of Prophet Idrīs, we can see the scientific legacy he left behind and understand that science has a deep spiritual dimension.<sup>5</sup> Through this study, a broader understanding will emerge regarding the contribution of religion to the development of astronomy, especially from the perspective of cross-holy texts. This approach strengthens the belief in the truth of faith and inspires people

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<sup>3</sup> Tessa Sitorini, *Kitab Nabi Idris: The Book of Enoch*, ed. Zaenal Muttaqin and Zamzam A J Tanuwijaya, 1st ed. (Bandung: Pustaka Prajabati, 2017).

<sup>4</sup> Youla Afifah Azkarrula, Susanne M. Hoffmann, and Ahmad Izzuddin, "Examining the Impact of the Book of Enoch, Sefer Yetzirah, and Greek Civilization on the Jewish Calendar System: An Islamic Astronomical Law Perspective," *Journal of Islamic Law* 4, no. 1 (February 1, 2023): 1–27, <https://doi.org/10.24260/jil.v4i1.1153>.

<sup>5</sup> Novi Arizatul Mufidoh, "Nabi Idris dalam Perspektif Kitab-Kitab Suci Agama Ketokohnya dalam Kajian Ilmu Falak," *Islamic Review: Jurnal Riset dan Kajian Keislaman* IX, no. 1 (2020): 67–189, <http://journal.ipmafa.ac.id/>

to continue to explore science as part of worship. As a figure who was gifted with wisdom by Allah, Prophet Idrīs is an example of how science can be used to recognize His greatness while helping human life. Therefore, tracing the role of Prophet Idrīs in astronomy is essential in integrating history, religion, and science into one harmonious whole.

## B. Method

This study uses a historical approach to analyze a figure, namely the Prophet Idrīs. One type of historical research is biographical research, namely research on a person's life, society, traits, character, influence of his thoughts and ideas, and the formation of the figure's character.<sup>6</sup> The data search method in this study uses the library research method, namely literature related to the Prophet Idrīs in the Biblical Perspective (Torah, Gospel) and the Qur'an. The data analysis used by the author uses the analytical descriptive method. The analytical descriptive method is a data analysis method that describes and analyzes it simultaneously.<sup>7</sup> This method is used to describe the figure of the Prophet Idrīs from the perspective of the Bible (Torah, Gospel) and the Qur'an, and then the resulting description is made into a fact and analyzed to conclude.

## C. Results and Discussion

### 1. The Bible overviews

The Bible is the name for a collection of sacred texts in Judaism and Christianity. The word *Alkitab*, used in Indonesian, comes from Arabic and is also used by Muslims to refer to the Qur'an. The Bible is a collection of holy books written at different times by different authors in various locations. Jews and Christians view the books of the Bible as the result of divine inspiration and as an authoritative record of the relationship between God and humanity.<sup>8</sup> The Bible is divided into two parts: the Torah, known as the Old Testament, and the Gospel, known as the New Testament.<sup>9</sup> The Old Testament tells the story of figures and prophets from Adam to

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<sup>6</sup> Muhammad Nazir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 1988).

<sup>7</sup> Nyoman Kutha Ratna, *Metodologi Penelitian: Kajian Budaya dan Ilmu-Ilmu Sosial Humaniora pada Umumnya* (Yogyakarta: Pustaka Pelajar, 2010).

<sup>8</sup> Dede Iswadi, *Kitab Suci Agama-Agama* (Jakarta: Mizan Publika, 2005).

<sup>9</sup> Nur Hidayatullah Al-Banjary, *Penemu Ilmu Falak (Pandangan Kitab Suci dan Peradaban Dunia)* (Yogyakarta: Pustaka Ilmu, 2013).

Malachi long before Jesus Christ was born. The New Testament contains the Gospels (4 different books) containing the history of Jesus Christ from before his birth to his death and letters written by his followers.

The Torah is the name in Semitic language, the holy book of the Jewish religion written by the prophets of Israel, which, in recent times, Christians have named the whole Old Testament, namely the Old Testament. The Old Testament can be grouped into five main parts: the Book of the Torah, the Book of History, the Book of Wisdom, the Book of the Major Prophets, and the Book of the Minor Prophets. Meanwhile, the New Testament is the book revealed by God to the Prophet Isa. However, the Bible has no original text, just like the Torah. This book is the most fundamental holy book in Christianity, even though the Christian world recognizes the Jewish religious holy book as part of its holy book. The groupings for the New Testament are the Gospels (4 books), the Books of History (1 book), the Apostolic Letters (21 books), and the Book of Revelation (1 book).<sup>10</sup>

The Christian Bible consists of several parts, namely: (1) the Protocanonical books of the Old Testament, namely the Hebrew books because 97% of its contents were written in Hebrew and the rest in Aramaic; (2) the books and letters of the New Testament or Greek books because they were written in Greek by followers of Christ (called Christians), (3) the Deuterocanonical books of the Old Testament, which are generally viewed as Apocrypha by Protestant Christian Churches, included in the canon of the Catholic Church and the Eastern Churches with some differences in the number of books. The Catholic Church (usually called Catholic Christians) includes seven books and two additions to the books of the Old Testament; all of these are included in the Eastern Christian canon.

## 2. Prophet Idrīs in Torah's View

The Prophet Idrīs, or Enoch in the Book of Genesis in the Old Testament and the Bible, was one of the sons of Jared and his unnamed wife. Enoch's name is mentioned 19 times in the Bible, far more than any of his ancestors besides Adam and his descendants down to Abraham, except Noah. He had a son named Methuselah at age 65 and lived to be 365 years old. The descendants of Enoch, Noah, Abraham, and David were born, and finally, Jesus was born.<sup>11</sup> In the Hebrew Bible

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<sup>10</sup> Maurice Bucaille, *The Bible, The Qur'an and Science* (USA: American Trust Publication, 1979).

<sup>11</sup> Bucaille. 79.

(Genesis), Enoch is seventh in the list of descendants from Adam to Noah and his sons. He only lived 365 years, a longer time than the others, and at the end of his life, he was taken by God (Genesis 5: 21-24). Modern scholars agree that Enoch was an ancient wise king and a flood hero in ancient Mesopotamian culture.<sup>12</sup>

In chapters 4, 5, 11, 21, and 25, the book of Genesis provides information on the genealogy of the ancestors of Prophet Abraham to Prophet Adam in a straight line (including Prophet Idrīs or Enoch). In the chapter, the age of each is explained carefully.

Table 1  
The Genealogy of Prophet Ibrāhīm

No	Name	Year of birth after the creation of Adam	Life expectancy (years)	Year of death after the creation of Adam
1	Adam		930	930
2	Seth	130	912	1042
3	Enos	235	905	1140
4	Kenan	325	910	1235
5	Mahaleel	395	895	1290
6	Jered	460	962	1422
7	Enoch/ Henokh	622	365	987
8	Meluscheleh	687	969	1656
9	Lemek	874	777	1651
10	Noah	1056	950	2006
11	Sem	1556	600	2156
12	Arpasehad	1658	438	2096
13	Sehelach	1693	433	2122
14	Heber	1723	464	2187
15	Peleg	1757	239	1996
16	Rehu	1787	239	2026
17	Serug	1819	230	2049
18	Nakhar	1849	148	1997
19	Terah	1878	205	2083
20	Ibrāhīm	1948	175	2123

The table above is compiled based on the information in the Sacerdotal text of the book of Genesis.<sup>13</sup> The chapter is the only text that provides certainty that Enoch

<sup>12</sup> H.M. Rasjidi, *Bibel, Qur'an dan Sains Modern*, 1st ed. (Jakarta: Bulan Bintang, 1978).

<sup>13</sup> Rasjidi.

or the Prophet Idrīs, according to the Torah, was born 622 years after the Prophet Adam AS. In the Torah, there are several obstacles regarding the story of the Prophet Idrīs, namely chapter 4, verse 17, and chapter 5, verse 18. In Chapter 4, verse 17 above, it is stated that Enoch was the son of someone named Cain, while Chapter 5, verse 18 states that Enoch was the son of Jared. According to as-Suwaidi's explanation in his book *Sabaik adz-Dzahab fie Ma'rifah Qabail al-Arab*, it states that Jared was a pious and pious man, so Enoch cannot have two fathers, namely Cain and Jared. In addition, many encyclopedias and history books explain that Jared was Enoch's parent. As H. A. R. Gibb and J. H. Kramers state in the *Shorter Encyclopaedia of Islam*, "the information by those Arab writers regarding Idrīs is mainly derived from Apocryphal and later Jewish sources."<sup>14</sup>

### 3. Prophet Idrīs in the View of the Gospel

In the Gospel, the Prophet Idrīs is called Enoch. Mercia Aliade says in her book *The Encyclopedia of Religion: Enoch, or in Hebrew Hanokh* (from a Hebrew root meaning consecrate, initiate), son of Jared, according to biblical tradition, righteous fossil, and the subject of substantial hagiography in the Jewish and Christian traditions.<sup>15</sup> In Christianity, the priests showed interest in the transcendence of the death of Enoch or the Prophet Idrīs as a paradigm for Jesus and chose Christianity. Some (Tertullian, Hippolytus, and Jerome) identified him as a jihadist and finally entered heaven. Ephraem the Syrian (fourth century) emphasized that Enoch was like Jesus in terms of death and his return, namely in heaven with his body and soul. In addition, according to them, Enoch was circumcised like Jesus. This was very important for Christians in the polemic against Judaism.<sup>16</sup>

The New Testament explains Enoch: "*By faith, Enoch was taken up, so that he would not experience death, and he would not be found, because God had taken him up. For before he was taken up, he had the testimony that he was pleased with God.*" (Hebrews 11:5). "*Also about (those wicked people) Enoch, the seventh descendant from Adam, prophesied, saying: "Indeed the Lord is coming with thousands of His saints, to judge all people and to punish the wicked for all their deeds ungodly, which*

<sup>14</sup> Al-Banjary, *Penemu Ilmu Falak (Pandangan Kitab Suci dan Peradaban Dunia)*.

<sup>15</sup> Ghufran A Mas'adi, *Ensiklopedi Islam Ringkas (Terjemah dari The Concise Encyclopedia of Islam by Gyril Glasse)* (Jakarta: Raja Grafindo Persada, 1999).

<sup>16</sup> Al-Banjary, *Penemu Ilmu Falak (Pandangan Kitab Suci dan Peradaban Dunia)*.

they did and because of all the blasphemous words which ungodly sinners spoke against God." (Jude 1:14). According to the New Testament, the genealogy of the Prophet Idrīs is not found in Matthew but in Luke. Luke's Gospel tells the genealogy of Jesus down to Adam (including the genealogy of the Prophet Idrīs). The table below shows genealogies in Luke and Matthew.

Table 2  
Genealogy of Jesus in the New Testament

No	According to the Matthew	No	According to the Luke
		1	Adam
		2	Seth
		3	Enos
		4	Kainam
		5	Maleleel
		6	Zaret
		7	<b>Enoch</b>
		8	Mathausala
		9	Lamech
	<b>In Matthew, there is no mention of names before Abraham.</b>	10	Nae
		11	Sem
		12	Arphaxad
		13	Kainam
		14	Sala
		15	Eber
		16	Phalek
		17	Ragau
		18	Serauch
		19	Nachor
		20	Thara
1	Abraham	21	Abraham
2	Isaac	22	Isaac
3	Yacob	23	Yacob
4	Yuda	24	Yuda
5	Phares	25	Phares
6	Esrom	26	Esrom
7	Aram	27	Arni
		28	Admin
8	Aminabad	29	Aminabad
9	Naasson	30	Naasson
10	Salmon	31	Sala
11	Booz	32	Booz
12	Yobed	33	Yobed



No	According to the Matthew	No	According to the Luke
13	Yesse	34	Yesse
14	David	35	David
15	Salomon	36	Natham
16	Roboam	37	Mattatha
17	Abia	38	Menna
18	Asa	39	Melea
19	Yosaphat	40	Eliakim
20	Yoram	41	Ionam
21	Azias	42	Yoseph
22	Yoathan	43	Yoda
23	Achaz	44	Symeon
24	Ezechias	45	Levi
25	Manasse	46	Matthat
26	Amon	47	Iorim
27	Yosias	48	Elieser
28	Yechonias	49	Yesus
		50	Er
		51	Elmadam
		52	Kosam
29	Salathiel	53	Addi
30	Zorobabel	54	Melchi
31	Abioud	55	Neri
32	Eliakim	56	Salathiel
33	Azor	57	Zorobabel
34	Sadok	58	Resa
35	Akhim	59	Ionan
36	Eliaud	60	Ioda
37	Eliazar	61	Iosech
38	Mathan	62	Semein
39	Yacob	63	Malthateas
40	Yoseph	64	Maalh
41	Yesus	65	Naggar
		66	Hesle
		67	Naaum
		68	Amos
		69	Matthateas
		70	Yoseph
		71	Iannai
		72	Melchi
		73	Levi
		74	Matthat
		75	Heli

No	According to the Matthew	No	According to the Luke
		76	Yoseph
		77	Jesus

From the table above, the difference between the genealogies in Matthew and Luke is clear. The genealogy in the Gospel of Matthew has been lost from the Codex Bezae Cantabrigiensis, a significant manuscript from the 6th century in two languages, Greek and Latin. What is lost from the Greek text is the entire genealogy, while what is lost from the Latin text is only a large part. But this may only be due to the loss of the first pages. Luke mentions 20 names before Ibrāhīm/Abraham, while the Old Testament only mentions 19 names before Ibrāhīm/Abraham. Furthermore, in Luke, the name Cainam is added as the son of Arphaxad. The inconsistency of the data above shows that the Bible contains scientific and historical errors; this is because humans wrote the Bible, and it has undergone changes made by humans.

From the information in Luke and the Old Testament, it can be concluded that Prophet Idrīs has a genealogy that goes back to Prophet Adam (the first human on Earth) and Prophet Abraham (the ancestor of the Prophet Muhammad SAW).<sup>17</sup>

#### 4. Prophet Idrīs, given the al-Quran

Prophet Idrīs in the Qur'an does not mention and explain the word Idrīs much; it is only repeated twice, namely in Surah Maryam/19: 56 and Surah al-Anbiyā'/21: 85.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

"Tell (the Prophet Muhammad the story of) Idrīs in the Book (Al-Qur'an). Indeed, he is a very righteous person and justifies a prophet." (Maryam/19: 56)

According to the *Tafsīr Taḥlīlī* of the Indonesian Ministry of Religion, the Prophet Muhammad was ordered to also explain some news about the Prophet Idrīs in this verse. According to some traditions, Prophet Idrīs was the grandmother of Prophet Nuh (Noah). According to a famous history, she was the grandmother of the Prophet Noah's father. He was the first to investigate the science of the stars and the science of arithmetic as one of the miracles Allah gave him. He was the first apostle

<sup>17</sup> Al-Banjary.

sent by Allah after Adam, and a book of thirty pages was revealed to him. He is also considered the person who first created scales and measures, pens for writing, sewn clothing instead of animal skins, and weapons for war. Allah explains in this verse the high position of Prophet Idrīs because he was a believer in confirming the power and oneness of Allah, and He appointed him as a prophet and raised his rank to the highest level, both in this world and in the afterlife. As for the world, it is the acceptance of the message he brought by his people and the reputation of his name among humanity. This is the same as Allah's gift to the Prophet Muhammad. According to *Tafsīr Taḥlīlī* of the Ministry of Religion of the Republic of Indonesia, in this verse, Allah warned the Messenger of Allah and the Muslims about the story of the Prophets Ismā'īl, Idrīs, and Dhulkifli, all of whom were people who were patient in facing the disasters that befell each of them. Thanks to their patience and piety, Allah bestowed His mercy and grace on them.

Prophet Ismail, the son of Prophet Ibrāhīm from his wife Siti Ḥajr, had proven his patience when he was about to be slaughtered by his father as a sacrifice on Allah's orders. He was also patient and tenacious in living in a barren and arid area after his father placed him with his mother in Mecca, in the middle of the arid Arabian peninsula. Then, he patiently carried out the difficult task of building the Kaaba and Baytullāh with his father. So Allah gave high honor and glory to Prophet Ismail by appointing one of his descendants to become the last Prophet and Messenger of Allah, namely Muḥammad Saw. As for Prophet Idrīs, he was also a pious and patient man. He was sent as an Apostle after Prophet Shits and Prophet Adam. Many people say that the Prophet Idrīs was the first to be good at sewing clothes, and at first, he wore sewn clothes, while the people before him only wore clothes made from animal skins and not sewn. Apart from that, he was also the person who first created and used firearms as equipment. The story of Prophet Idrīs is found in Surah Maryam.

Regarding Dhulkifli, according to the opinion of most commentators, he was also a prophet and the son of the Prophet Ayyub a.s. Allah sent him to be a Prophet after his father. He preaches the unity of Allah both in faith and in worship. During his life, he lived in Syria and was a pious and patient prophet. And he was from among the Children of Israel. At the end of this verse, Allah confirms that He has

included Prophets Ismail, Idrīs, and Dhulkifli in the circle of His mercy and placed Him in the heaven of *Jannah al-na'īm* as a reward for their patience and piety.

## 5. Prophet Idrīs as the Inventor of Islamic Astronomy

Looking at the views of the Bible and the Qur'an above, no one mentions explicitly that Prophet Idrīs was the discoverer of Astronomy or Astronomy. However, through the holy books above, it can be seen that Prophet Idrīs has a genealogy that goes back to Prophet Adam (the first human on the face of the Earth), as well as to Prophet Ibrāhīm (the ancestor of the Prophet Muhammad). In the Qur'an, using the tafsīr bi al-ma'sūr approach, it is also explained that Prophet Idrīs was an honest person and a prophet to whom Allah gave revelations. Furthermore, if you want to review the genealogy of the Prophet Idrīs, you can also quote Israiliyat's stories as an additional study apart from using the Bible.<sup>18</sup> Prophet Idrīs was blessed with intelligence in various scientific disciplines and skills and the ability to create tools to make human work more accessible. In several stories, it is said that Idrīs was the first Prophet who knew writing and mastered various languages, calculations, natural sciences, astronomy, etc.

Prophet Idrīs is also often called the founding father of astronomy; he was the first person to teach about calculations. His full name is Idrīs Ibn Shits. Idrīs's name fails to express *muballaghah* (exaggeration) because he studied the book and read the poetry of Prophet Adam and Prophet Shits. He was the first to write using a pen, producing knowledge of wisdom, hisab, and astrology. Prophet Idrīs is also known to have taught numbers, arithmetic, years, months, and days.<sup>19</sup>

One proof that Prophet Idrīs was the first astronomer is his knowledge of the north star as a reference for determining direction. According to Nur Hidayatullah Al-Banjary, Prophet Idrīs was named the discoverer of Astronomy due to several factors, namely: (1) The name of Prophet Idrīs is mentioned in the Qur'an, this holy book of the Qur'an is read and studied by Muslims. Meanwhile, Prophet Unusy is not mentioned in the Qur'an and is only known in historical books and books that

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<sup>18</sup> Mufidoh, "Nabi Idris dalam Perspektif Kitab-Kitab Suci Agama Ketokohnya dalam Kajian Ilmu Falak"; Azkarrula, Hoffmann, and Izzuddin, "Examining the Impact of the Book of Enoch, Sefer Yetzirah, and Greek Civilization on the Jewish Calendar System: An Islamic Astronomical Law Perspective."

<sup>19</sup> Jayusman, "Sejarah Perkembangan Ilmu Falak Sebuah Ilustrasi Paradoks Perkembangan Sains dalam Islam," *Al-Marshad: Jurnal Astronomi Islam Dan Ilmu-Ilmu Berkaitan* 1, no. 1 (2017): 44–67, <https://doi.org/10.30596%2Fjam.v1i1.738>.

discuss the science of lineage. (2) Prophet Idrīs was a person who understood Astronomy and was the first originator of Astrology. In addition, Prophet Idrīs also taught it to his people. (3) Prophet Idrīs was the first to write with a pen. (4) Prophet Idrīs was named the discoverer of Astronomy because he was a prophet who first received resistance or disobedience from his people.

## 6. Pros and Cons of Prophet Idrīs as the Inventor of Islamic Astronomy

Some sources state that Prophet Idrīs was the first person to know the science of astronomy, so he is known as the discoverer of the science of astronomy. However, according to Nur Hidayatullah al-Banjary, it was stated that before Prophet Idrīs was born, people had already discovered the science of astronomy. This is contrary to Western astronomers' and astronomers' agreement and belief.<sup>20</sup> For further clarification, several opinions have been put forward regarding the discoverer of astronomical science: *First*, Prophet Idrīs was the discoverer of astronomy.

Table 3  
Supporters of the Prophet Idrīs as the inventor of Astronomy

No	Figure	Book	Statement
1	Yasin Al-Fadani	<i>Sharḥ Mukhtaṣar Muḥadhdhab</i>	وواضعه إدریس علیه السلام وقیل آدم علیه السلام
2	Ahsin Sakho Muhammad & A. Sayuti Anshari Nasution	<i>Atlas of the Qur'an Amakin-Aqwam-A'lam</i>	Prophet Idrīs was the first human to utter words (wisdom) and Islamic Astronomy.
3	H. A. R. Gibb & J. H. Kramers	<i>Shorter Encyclopedia of Islam</i>	He was the first astronomer and chronologist and was skilled in medicine ( <i>Ṭibb</i> )

*Second*, Prophet Idrīs was the inventor of Astrology. In addition to being known as the inventor of Astronomy, Prophet Idrīs is also known as the inventor of Astrology. Astrology is a science that discusses predictions, such as human fate, fortune, and so on, based on astronomical phenomena. In other words, Astrology is the science of astronomy that is associated with a person's fate or predicts an event that will occur but cannot be proven scientifically. This kind of thing is also called

<sup>20</sup> Al-Banjary, *Penemu Ilmu Falak (Pandangan Kitab Suci dan Peradaban Dunia)*.

pseudo-science knowledge.<sup>21</sup> The following are figures who believe that the Prophet Idrīs was the founder of Islamic Astronomy: Naṣīr al-Dīn al-Bayḍawī (*Tafsīr al-Bayḍawī*, Vol III, p. 10), Mircea Eliade (*The Encyclopedia of Religion*), B. Lewis – V. L. Menage – CH. Pellet – J. Schact (*The Encyclopedia of Islam* Vol. III, p. 1030), Ibn Kathir (*Qiṣāṣ al-Anbiyā'*), Al-Suwaydī (*Sabā'ik al-Dhahab fī Ma'rifah Qabā'il al-'Arab*, p. 26-27), Yahya Syami (*'Ilm al-Falak min Ṣafaḥāt al-Turath al-Ilm*, p. 62), Random House College (*Random House Webster's: College Dictionary*, p. 576), Zubaer Umar al-Jaylanī (*al-Khulaṣah al-Wafiyah*, p. 5), Mochtar Effendy (*Encyclopedia of Religion and Philosophy*, p. 400), Wahbah al-Zuḥaylī (*Tafsīr al-Munīr*, Vol. VIII), Zamakhshari (*Tafsīr al-Kashshāf*, Vol. II), Al-Shawkānī (*Faḥ al-Qadīr*), Al-Qurṭubī (*Tafsīr al-Qurṭubī*), and Vergilius Ferm (*An Encyclopedia of Religion*, 2nd ed., 1976, p. 333).

Third, Prophet Unusy was the inventor of Astronomy. The opinion that the Prophet Idrīs was not the inventor of Astronomy or Astronomy is contained in the book *Sabā'ik al-Dhahab fī Ma'rifah Qabā'il al-'Arab*, the sixth chapter of al-Suwaydī's work, namely "*Unusy is the heir of his father, Syit, the son of the Prophet Syit. When his father died, he (Unusy) replaced his father's position leading kingdom politics and managed it under his supervision. He was the first person to know writing and the first person to know the Science of Reckoning, both month and year reckoning, and he was the first person to plant a coconut tree and speak with wisdom, to which the light of prophecy was transferred. His birth after his father's age was more than 650 years, as said by the Scribes, and he (unused) lived for 966 years, wallāh a'lam.*"<sup>22</sup>

The name of the Prophet Unusy is rarely found in Arabic literature; even in English or Indonesian references, it has yet to be seen. However, the Prophet Unusy in the Old Testament is called Enos. Enos is described in the Book of Genesis chapter 5, verses 6-11, namely;

- 6) *After Seth had lived one hundred and five years, he begat Enos*
- 7) *And Seth lived eight hundred and seven years after he begat Enos, and he begat male and female*
- 8) *So Set reached the age of nine hundred and twelve years, then he died*
- 9) *When Enos had lived ninety years, he begat Canan*
- 10) *And Enos lived eight hundred and fifteen years.*
- 11) *So all the days of Enosh were nine hundred and five years, and he died.*

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<sup>21</sup> Al-Banjary.

<sup>22</sup> Al-Banjary.

#### D. Conclusion

The Bible is divided into The Torah (Old Testament) and the Gospel (New Testament). The Old Testament tells the stories of figures and prophets from Adam to Malachi long before Jesus Christ was born. Meanwhile, the New Testament contains the Gospels (4 different books) containing the history of Jesus Christ from before his birth until his death and letters written by his followers. Enoch (Prophet Idrīs) in the Old Testament is mentioned in Genesis Chapter 4, Verse 17, and Chapter 5, Verses 18-24. In the New Testament, Enoch is mentioned in Hebrews 11:5 and Jude 1:14. Meanwhile, in the Qur'an, the Prophet Idrīs is mentioned twice, namely Surah Maryam/19: 56 and Surah al-Anbiyā'/21: 85. Thus, based on the information contained in these holy books, it can be concluded that the Prophet Idrīs has a lineage that goes back to Prophet Adam and Prophet Abraham. Regarding the discoverer of Astronomy, there are differences of opinion, namely between the Prophet Unusy (Enos) and the Prophet Idrīs (Enoch/Hanokh). However, based on literature and strong evidence, it can be concluded that the first astronomer was the Prophet Idrīs. This is proven by his knowledge of the northern star as a reference for determining direction.

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