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See also: ABILITY; BODY; BLESSINGS, BOUNTY, AND FAVOR OF ALLAH; BOOKS; BOUNDARIES OF ALLAH; BUYING AND SELLING; INTENTION; INTERCESSION; JUSTICE; LEGAL LIABILITY (TAKLĪF); OPPRESSION; POWER; SOUL; SUSTENANCE; WILL, WANT, AND VOLITION.

NASEER AHMAD
MUZAFFAR IQBAL

Acquisitiveness

See AVARICE AND GREED

‘ĀD

‘Ād, an ancient Semitic tribe, who according to classical scholars dwelt in Southern Arabia, amidst long, curved sand-dunes (*aḥqāf*, Q 46:21) between Oman and Yemen’s Hadramaut region. The former dwellings of ‘Ād were still known to the Arabs (*cf.* Q 29:38) at the time of the Prophet Muḥammad—Allah bless him and grant him peace. The tribe often found mention among pre-Islamic Jāhili poets (e.g., Ṭarafa, Zuhayr). Classical Muslim historians consider ‘Ād as part of the ancient ethnic grouping of *al-‘Arab al-bā‘ida* (the perished Arabs) or *al-‘Arab al-‘arība* (the indigenous

Arabs) (see ARABIC; BEDOUINS) (Ibn Sā‘id, *Ṭabaqāt al-umam*, p. 41; Ibn Khaldūn, *Ibar* 2.1:34). The tribe is said to be named after an eponymous ancestor: ‘Ād, son of ‘Aws, son of Iram, son of Sām, son of Prophet Nūḥ. ‘Ād himself is said to have had numerous offspring and was succeeded by three of his sons. The Andalusian traveler Ibn Jubayr (d. 613/1217) mentions that some people believed Egyptian pyramids to be the tombs of ‘Ād and his sons (*Rihla*, p. 51). The adjective *‘ādī*, meaning “ancient” (Ibn Manẓūr, *sub ‘-w-d*) is derived from the tribe’s name.

Qur’ānic References

‘Ād are mentioned twenty-three times in eighteen suras of the Qur’ān. Their story is presented in extended narrative dialogue form in four passages (Q 7:65ff; 11:50ff; 26:123ff; 46:21ff); the variance in detail reflects the Qur’ānic approach of mentioning only selected aspects of a story to fit a specific context and exhortatory thrust. Three shorter passages (Q 51:41-42; 54:18-20; 69:4 and 6) focus on the punishment they received for their rejection of Allah’s message. ‘Ād are often mentioned together with other perished nations, as an example from which the Qur’ānic audience (specifically those who reject or doubt the Prophet Muḥammad’s message) should take admonition (Q 9:70; 14:9; 22:42; 25:38; 29:38; 38:12; 40:31; 41:13; 50:13; 53:50; 89:6).

Q 23:31-41 describes an exchange between a prophet and his denying people, described only as *a generation raised up after [Nūḥ]*. Ibn ‘Abbās, Allah be well-pleased with him, and the majority of exegetes (Shawkānī, *Fath al-qadīr*, *sub* Q 23:31) have understood this to refer to ‘Ād, since the tribe is described elsewhere as *successors after the people of Nūḥ* (Q 7:69), and because ‘Ād is often mentioned immediately after the people of Nūḥ in other verses and narrative sequences. Dissenters from this view would argue that the people described in Q 23:31-41 were annihilated by a *ṣayḥa* (shot), whereas the ‘Ād are known to have been annihilated by a wind (Ṭabarī and Qurṭubī, *Tafsīrs*, *sub* Q 53:50). Yet it is conceivable that the wind could have been accompanied by a *ṣayḥa* (Ibn Kathīr, *Bidāya* 1:128). However, it may be that Q 23:31-41 could refer to another prophet prior to Hūd (see Q 41:14; 46:21).

Iram, mentioned in conjunction with ‘Ād (Q 89:7), is taken by most exegetes to be the name of their city, while others understand the term to name their tent-poles or the tribe itself (Ālūsī, *sub* Q 89:6-8). It is attributed to the Successor and former Rabbi Ka‘b al-Aḥbār (d. ca. 32/653) that Iram was a lavish city built to imitate and rival