

Prophet Hūd and the people of 'Ād

Prophet Hūd (peace be upon him) is one of the messengers of Allah mentioned in the Qur'an. In English, his name is spelled as Hud.

He was a Prophet and a Messenger and was sent to guide the people of 'Ād, a mighty and wealthy nation that lived after the time of Prophet Nūh (Noah, peace be upon him). Where exactly they lived was not mentioned in the Quran. As discussed earlier, the primary purpose of Qur'anic stories is to provide admonition, encourage reflection, and derive beneficial lessons from the narrative, rather than mentioning details that have no direct benefit to human life.

The story of Prophet Hūd (peace be upon him) is mentioned in several chapters of the Qur'an, in chapter 7, **"And to Aad [We sent], their brother Hud. He said, 'O my people! Worship Allah; you have no god other than Him. Will you not be cautious?'"** [Qur'an 7: 65]. Notice that the use of "We" in the Qur'an when God (Allah, with emphatic L, glorified and exalted He is) talks about Himself, is for grandeur and majesty, not to indicate plurality. This is known as the royal "We".

The people of 'Ād were known for their immense strength and ability to construct grand buildings that needed great force and effort. Allah (SWT) [*Subhānahu wa Ta'ālā* –

meaning "Glorified and Exalted is He"] had blessed them with wealth, fertile lands, plenty of rain, and advanced construction skills. They lived in a region called *Al-Ahqāf*, believed to be in present-day Yemen or Oman.

Allah (SWT) describes The people of 'Ād power in the Qur'an. In chapter 89 we can read, **"Have you not considered how your Lord dealt with 'Ād— [with] Iram, who had lofty pillars, the likes of whom had never been created in the lands?"** [Qur'an, 89:6-8] where Iram is the name of their city.

Despite their blessings, they became arrogant and refused to acknowledge Allah as their sole Creator and Sustainer. Instead, they worshiped idols and indulged in sinful behavior. They knew about Noah and his people and heard from their ancestors about the flood that covered the earth, yet their arrogance caused them to think they were undefeatable.

Chosen by Allah (SWT), Prophet Hūd (pbuh) mission was to guide the people of 'Ād back to monotheism. The main theme for all prophets sent by God. He was from among them and known for his truthfulness, sincerity, and wisdom. All Prophets sent by God were chosen to be examples for their people. they were selected from among the best of their people.

Prophet Hūd (pbuh) called his people to abandon



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don idolatry, stop having partners with Allah the Almighty, and worship Allah alone. He reminded them of Allah's blessings and warned them of the consequences of their arrogance. He urged them to seek forgiveness so that Allah (SWT) would bless them even more, **"And [Hud said] O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."** [Qur'an, 11:52].

As with most prophets, only a few people believed in Prophet Hud, and as usual, they were mostly the poor and the weakest of their people. The leaders and wealthy elites of 'Ād rejected him because they saw no benefit in changing their way of life. Instead of listening to the truth, the people of 'Ād mocked Prophet Hūd (peace be upon him) and accused him of being a liar. They ridiculed his warnings and refused to accept that they could face any punishment, **"The chiefs of his people who disbelieved said, 'Indeed,**

we see you in foolishness, and indeed, we think you are of the liars.'" [Qur'an, 7:66]. They proudly declared their strength and dismissed the idea of divine punishment, "Who is greater than us in strength?" [Qur'an, 41:15]. They even challenged Prophet Hūd (peace be upon him), saying: "So bring upon us what you promise us, if you should be of the truthful." [Qur'an, 7:70].

Prophet Hūd (pbuh) remained patient and warned them of Allah's punishment. When they persisted in their disbelief, Allah (SWT) sent a severe drought. But instead of repenting, they continued in their arrogance. Finally, Allah (SWT) sent a violent windstorm as punishment. The Qur'an describes their destruction, **"And as for 'Ād, they were destroyed by a screaming, violent wind which Allah imposed upon them for seven nights and eight days in succession, so that you would see the people therein fallen as if they were hollow trunks of palm trees."** [Qur'an, 69:6-7]. And, **"So We sent upon them a screaming wind, for days of misfortune, that We might make them taste the punishment of disgrace in worldly life; but the punishment of the Hereafter is more disgraceful, and they will not be helped."** [Qur'an, 41:16].

This windstorm destroyed everything in its

path, leveling their grand buildings and leaving them lifeless. We read, **"And when they saw it as a cloud approaching their valleys, they said, 'This is a cloud bringing us rain!' Rather, it is that for which you were impatient: a wind, within it a painful punishment."** [Qur'an, 46:24]. Their civilization, once mighty and proud, was completely wiped out.

After the destruction of 'Ād, Prophet Hūd (pbuh) and the few believers who followed him were saved by Allah's mercy. Some narrations suggest they migrated to another land and continued living in the worship of Allah.

The story of Prophet Hūd (pbuh) warns against arrogance, disbelief, and rejecting divine guidance. It teaches that no matter how powerful a civilization may be, it ultimately depends on Allah (SWT). Strength and prosperity should lead to gratitude and worship, not arrogance and disobedience.

The fate of the people of 'Ād is a reminder that no amount of power or wealth can protect a nation from Allah's punishment if they persist in disbelief and arrogance. True success lies in submission to Allah and following His guidance.

The following verses summarize the story of 'Ād: **"65. And to Aad, their brother Hud. He said, 'O my people! Worship Allah; you have no god other than Him. Will you not be cautious?'"** 66.

The elite of his people who disbelieved said, **"We see foolishness in you, and we think you are a liar."** 67. He said, **"O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds. 68. 'I am delivering to you my Lord's messages, and I am a trustworthy adviser to you."** 69. **"Do you marvel that a reminder has come to you from your Lord, through a man from among you, to warn you? And remember that He made you successors after the people of Noah, and He increased you in stature. So remember Allah's favors, so that you may prosper."** 70. They said, **"Did you come to us to make us worship Allah alone, and abandon what our ancestors used to worship? Then bring upon us what you threaten us with—if you are truthful."** 71. He said, **"Condemnation and wrath from your Lord have befallen you. Are you arguing with me about names, which you and your ancestors invented—a practice Allah never authorized? Just wait! I am waiting with you."** 72. **So We saved him and those with him, by mercy from Us, and We uprooted those who rejected Our signs and were not believers."** [Qur'an 7: 65-72].

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What is 'ordo amoris?' Vice President JD Vance invokes this medieval Catholic concept

Vice President JD Vance recently cited medieval Catholic theology in justifying the immigration crackdown under President Donald Trump.

"Just google 'ordo amoris,'" he posted Jan. 30 on the social media platform X.

He posted this in reply to criticism over statements he made in a Fox News interview: "You love your family, and then you love

your neighbor, and then you love your community, and then you love your fellow citizens in your own country. And then after that, you can focus and prioritize the rest of the world." He claimed that the "far left" has inverted that.

Vance posted that the concept is "basic common sense" because one's moral duties to one's children outweigh those "to a

stranger who lives thousands of miles away."

What is 'ordo amoris'?

It's been translated as "order of love" or "order of charity." It's a concept discussed by St. Augustine, an ancient theologian, who said everyone and everything should be loved in its own proper way.

"Now he is a man of just and holy life who ... neither loves what he ought not to love, nor fails to love what

he ought to love, nor loves that more which ought to be loved less, nor loves that equally which ought to be loved either less or more, nor loves that less or more which ought to be loved equally," Augustine wrote.

"Further, all men are to be loved equally," Augustine wrote. "But since you cannot do good to all, you are to pay special regard to those who, by the accidents of time, or place, or

circumstance, are brought into closer connection with you."

St. Thomas Aquinas, in the 13th century, expounded on this theme while also noting it depends on circumstances.

"We ought to be most beneficent towards those who are most closely connected with us," he wrote. "And yet this may vary according to the various requirements of time, place,

or matter in hand: because in certain cases one ought, for instance, to succor a stranger, in extreme necessity, rather than one's own father, if he is not in such urgent need."

The modern catechism of the Catholic Church briefly refers to the "order of charity" where it cites obligations to honor one's parents and be good citizens.