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UNDERSTANDING THE HADITH ON VISITING MADA'IN SALEH: A STUDY OF RELIGIOUS TOURISM IN PETRA AND MADA'IN SALEH

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Abstract

This study examines the interpretation of hadith concerning the prohibition of entering mada'in saleh within the context of contemporary religious tourism. Existing studies have primarily discussed the historical authenticity and legal interpretation of the hadith or focused separately on saudi arabia's tourism development, while little attention has been paid to how the hadith can be understood in relation to the contemporary transformation of heritage tourism. Addressing this gap, the present study offers a fah al hadith analysis by coparatively examining the prophets traditions alongside the conteporary touris policies governing petra and mmada'in saleh this research employs a qualitative comparative approach based on library research utilizing hadith collections, classical and contemporary commmentaries and tourism policy documents as primary sources. The findings reveal that the prophetic prohobition should be understood priarily as a spiritual and ethical warning intended to cultivate reflection humility, and oral awareness rather than as an unconditional prohibition against visiting the site. Furthermore, the study demonstrates that saudi arabia's current tourism policy recontextualizes Mada'in saleh as an educational and culture heritage destination while preserving its historical-religious significance. The comparison with petra indicates that religious heritage tourism can be developed without neglecting islamic ethical values. This study contributes to hadith studies by extending the application of fah al hadith to conteporary heritage tourism discourse and proposes a contextual framework for negotiating the relationship between prophetic traditions, islamic ethics, and modern tourism development.

Keywords: *Fahm al-hadith; Mada'in Saleh; Religious Tourism; Heritage Tourism; Hadith Studies.*

Abstrak

Penelitian ini mengkaji interpretasi hadis tentang larangan memasuki Mada'in Saleh dalam konteks pariwisata religi kontemporer. Kajian-kajian sebelumnya umumnya berfokus pada autentisitas historis dan penafsiran hukum terhadap hadis tersebut atau membahas secara terpisah perkembangan kebijakan pariwisata di Arab Saudi. Namun, masih sedikit penelitian yang mengkaji bagaimana hadis tersebut dapat dipahami dalam kaitannya dengan transformasi pariwisata warisan budaya pada masa kini. Untuk mengisi kesenjangan tersebut, penelitian ini menawarkan analisis Fahm al-Hadith dengan membandingkan hadis Nabi dengan kebijakan pariwisata kontemporer yang diterapkan di Petra dan Mada'in Saleh. Penelitian ini menggunakan pendekatan kualitatif-komparatif berbasis studi kepustakaan dengan memanfaatkan kitab-kitab hadis, kitab syarah hadis klasik dan kontemporer, serta dokumen kebijakan pariwisata sebagai sumber data utama. Hasil penelitian menunjukkan bahwa larangan yang terdapat dalam hadis seharusnya dipahami terutama sebagai peringatan spiritual dan etis yang bertujuan menumbuhkan sikap reflektif, kerendahan hati, dan kesadaran moral, bukan sebagai larangan mutlak untuk mengunjungi lokasi tersebut. Selain itu, penelitian ini menunjukkan bahwa kebijakan pariwisata Arab Saudi saat ini merekontekstualisasi Mada'in Saleh sebagai destinasi warisan budaya yang bersifat edukatif dan kultural, tanpa menghilangkan makna historis dan religiusnya. Perbandingan dengan Petra menunjukkan bahwa pengembangan pariwisata warisan religi dapat dilakukan tanpa mengabaikan nilai-nilai etika Islam. Penelitian ini memberikan kontribusi terhadap pengembangan Studi Hadis dengan memperluas penerapan pendekatan Fahm al-Hadith dalam kajian pariwisata warisan budaya kontemporer, serta menawarkan kerangka konseptual untuk menjembatani hubungan antara tradisi kenabian, etika Islam, dan pengembangan pariwisata modern.

***Kata kunci**: Fahm al-Hadith; Mada'in Saleh; Pariwisata Religi; Pariwisata Warisan Budaya; Studi Hadis.*

INTRODUCTION

In recent years, Saudi Arabia has significantly expanded its tourism sector as part of its Vision 2030 agenda, promoting historical and cultural heritage sites as key tourism destinations. Among these, Madain Saleh (Hegra) in Al-'Ula has received increasing international attention after its designation as Saudi Arabia's first UNESCO World Heritage Site. The site attracts visitors because of

its archaeological significance as well as its association with the Qur'anic account of the people of Thamud and Prophet Salih. According to tourism statistics, Saudi Arabia welcomed approximately 62 million visitors annually during the 2017–2021 period, including pilgrims performing Hajj and Umrah as well as tourists visiting historical and cultural destinations (Arabia, 2022). Consequently, Madain Saleh has become an important destination within the country's heritage tourism strategy.

Despite its growing popularity, Madain Saleh remains the subject of theological debate. Several authentic hadith narrate that the Prophet Muhammad (peace be upon him) instructed his companions not to remain in the land of the people who were punished by God except in a state of reflection and humility, and to pass through the area quickly (An Nisaburi, 1998). This religious instruction appears to contrast with the contemporary promotion of Madain Saleh as an international tourism destination. The coexistence of these two perspectives—religious caution and heritage tourism development—raises important questions regarding the theological legitimacy of visiting such sites and the interpretation of the relevant hadith in the context of modern tourism.

A comparable case can be found in Petra, Jordan, another UNESCO World Heritage Site that is internationally recognized for its archaeological value and was selected as one of the New Seven Wonders of the World in 2007. Petra attracted more than 780,000 visitors in 2017 (Arya & Anggartyas, 2019). Although both Petra and Madain Saleh are associated with the civilization of the Thamud and are protected as world cultural heritage sites, Madain Saleh occupies a distinctive position in Islamic tradition because of its explicit mention in the Qur'an and its connection with Prophetic traditions. This distinction makes theological analysis particularly important when examining tourism practices at the site.

Previous studies have primarily examined Madain Saleh from archaeological, cultural heritage, tourism, and architectural perspectives. For example, Al Raddadi, Dohim, and Fekry (2020) analyzed the Madain Saleh Site Museum as a heritage conservation and tourism development project, emphasizing its role in preserving the cultural identity of Al-'Ula. Similarly, (Al Shehri et al, 2020) proposed the development of an interactive arts and crafts center in Al-'Ula to strengthen cultural tourism through architectural

design. These studies contribute significantly to understanding heritage management and tourism development but do not address the theological implications of visiting Madain Saleh from an Islamic perspective.

Other studies have examined the Qur'anic narratives of the people of 'Ad and Thamud. (Harahap, 2020) for instance, analyzed the contextual interpretation of these narratives and their relevance to contemporary life. While this research offers valuable insights into Qur'anic exegesis, it does not specifically investigate the Prophetic traditions concerning Madain Saleh or their implications for religious tourism. Consequently, existing scholarship remains fragmented, focusing either on heritage tourism and cultural preservation or on Qur'anic interpretation, without integrating these discussions through a systematic theological analysis based on hadith.

This study addresses this gap by examining religious tourism at Petra and Madain Saleh through a theological analysis grounded in the relevant hadith literature. Unlike previous studies, which primarily emphasize archaeological, architectural, or tourism development perspectives, this research critically analyzes the relationship between Islamic theological teachings and contemporary heritage tourism practices. By integrating hadith studies with the discourse on religious tourism, this study contributes to a deeper understanding of how Islamic textual sources can inform contemporary discussions on the management and interpretation of sacred historical sites.

LITERATURE RIVIEW

Research on Prophet Ṣāliḥ, the people of Thamud, and archaeological sites associated with them has predominantly been conducted from the perspectives of Qur'anic exegesis, history, and sociology. While these studies have enriched scholarly understanding of the Qur'anic narratives concerning destroyed communities, they have paid limited attention to the theological authority of hadith in shaping Muslim attitudes toward visiting these locations. Consequently, the relationship between prophetic traditions and contemporary religious tourism remains insufficiently explored.

(Wijaya, et al. 2024), in *The Authenticity of the Story of the Prophet Saleh and the Thamud in the Scientific Tafsir of the Ministry of Religious Affairs (Theological-*

Historical Perspective), examine the authenticity of the story of Prophet Ṣāliḥ and the Thamud as presented in the Indonesian Ministry of Religious Affairs' Scientific Tafsir. Their study provides an important contribution to evaluating the historical and theological credibility of Qur'anic narratives. However, its analytical framework remains confined to Qur'anic interpretation and does not extend to hadith literature as an independent theological source. Consequently, the study does not address how prophetic traditions influence Islamic perspectives on visiting sites such as Madā'in Ṣāliḥ and Petra.

Similarly, (Harahap, 2020) in *Contextualization of the Earlier Prophets and Their Relevance to Modern Life: An Analytical Study of the Interpretation of the Story Verses*, explores the historical traces of the peoples of ʿĀd and Thamud, analyzes Qur'anic interpretations of these narratives, and discusses their relevance to contemporary society. Although this research successfully demonstrates the enduring ethical significance of Qur'anic stories, its focus remains within the discipline of tafsir. The study does not examine the theological implications of hadith narrations concerning travel to locations associated with divine punishment, nor does it engage with the contemporary discourse on religious tourism.

Likewise, (Abdullah, 2016), in *Sociological Analysis of the Causes of the Destruction of Nations in the Qur'an*, investigates the causes of the destruction of past communities through a tahlili method combined with historical and sociological approaches. His findings contribute to understanding the social dimensions of Qur'anic narratives but remain primarily descriptive and Qur'an-oriented. The study neither analyzes hadith narrations as theological evidence nor discusses how these narrations shape Muslim practices regarding visits to historical sites.

Taken together, these studies reveal a consistent pattern. Existing scholarship has primarily focused on the Qur'anic representation of the people of Thamud and other destroyed nations, emphasizing historical reconstruction, exegetical interpretation, or sociological lessons. While these approaches have generated valuable insights, they leave two significant gaps. First, hadith has not been systematically examined as a primary source for constructing a theological understanding of historically significant

sites associated with divine punishment. Second, the increasing popularity of Madā'in Ṣāliḥ and Petra as destinations for cultural and religious tourism has not been sufficiently analyzed from the perspective of Islamic theology. As a result, the interaction between prophetic traditions, theological interpretation, and contemporary religious tourism remains underdeveloped within current academic discourse.

This study positions itself within these gaps by shifting the analytical focus from Qur'anic exegesis to the theological interpretation of hadith concerning visits to Madā'in Ṣāliḥ and Petra. Rather than treating hadith merely as supporting evidence, this research analyzes prophetic traditions as the principal source for understanding Islamic theological perspectives on religious travel to places historically associated with divine punishment. This approach enables a more comprehensive examination of the relationship between scriptural authority, theology, and contemporary religious practices.

Accordingly, this study offers several original scholarly contributions. First, it expands the field of hadith studies by examining how relevant hadith narrations have been interpreted to formulate theological positions regarding travel to historically significant sites. Second, it contributes to the emerging field of the theology of religious tourism by integrating classical Islamic sources with the contemporary phenomenon of heritage and religious tourism. Third, by bringing together hadith studies, Islamic theology, and tourism studies within a single analytical framework, this research provides an interdisciplinary perspective that has been largely absent from previous scholarship. In doing so, the study not only fills an important gap in the existing literature but also advances academic discussion on the theological dimensions of religious tourism in Islam.

RESEARCH METHODS

This study employs a qualitative research design using a literature-based approach, as the objective is to examine the theological meaning of hadith concerning visits to Madā'in Ṣāliḥ and Petra and to analyze their relevance to contemporary religious tourism. A qualitative approach is appropriate because it enables an in-depth interpretation of religious texts and their relationship to current social

practices rather than measuring empirical variables quantitatively.

The research was conducted in three stages. First, relevant literature was systematically identified and collected, including hadith compilations, classical commentaries (*sharḥ*), academic publications, tourism policy documents, and reports related to the management of heritage sites. Second, the collected data were classified according to their thematic relevance to Prophet Ṣāliḥ, the people of Thamud, Madā'in Ṣāliḥ, Petra, and Islamic perspectives on travel and visitation. Third, the selected materials were analyzed to identify the theological principles underlying the prophetic traditions and to compare them with contemporary religious tourism practices.

The primary sources consist of hadith narrations contained in the major canonical hadith collections and their authoritative *sharḥ* (commentaries). These sources were selected because they directly discuss the Prophet's instructions concerning travel to places associated with divine punishment and therefore constitute the principal theological basis for the study. The secondary sources include peer-reviewed journal articles, books, tourism policy documents, UNESCO reports, and other scholarly publications that discuss the historical background, heritage management, and contemporary development of Madā'in Ṣāliḥ and Petra. These materials were selected based on their academic relevance, credibility, and direct contribution to understanding the interaction between Islamic theology and religious tourism.

Data analysis employed qualitative content analysis. The hadith texts were first analyzed to identify their theological messages, normative implications, and interpretive themes through reference to classical commentaries. Subsequently, the findings were compared with contemporary tourism policies and practices using a comparative analytical approach. This comparison was intended to examine the extent to which modern religious tourism aligns with or diverges from the theological perspectives derived from hadith. By integrating textual interpretation with policy analysis, the study provides a comprehensive understanding of the relationship between prophetic traditions and contemporary religious tourism.

RESULTS AND DISCUSSION

The Concept of Religious Tourism in Islam

Religious tourism is a type of tourism that focuses on the involvement of activities or locations related to religion. Travel activities to locations that have special value for certain religious people are what is meant by religious tourism(Lase, 2023). Religious tourism leads more to pilgrimage. Religious tourism, according to Shihab, is a trip or part of activities that are carried out voluntarily and temporarily to enjoy tourist attractions and attractions. Religious tourism is also a trip or visit made by individuals or groups to places and institutions that play an important role in spreading da'wah and education of Muslims (Lase, 2023). The purpose of religious tourism in Islam is illustrated from the concept of tourism in the Qur'an:

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ إِلَّا رِجَالٗا نُّوحِيٓ إِلَيۡهِم مِّنۡ أَهۡلِ ٱلۡقُرَىٰٓۗ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبۡلِهِمۡۗ وَلَدَارُ ٱلۡأٓخِرَةِ خَيۡرٞ لِّلَّذِينَ ٱتَّقَوۡاْۗ أَفَلَا تَعۡقِلُونَ

Meaning*: We did not send before you, but a man to whom We gave a revelation among the inhabitants of the land. So did they not travel on earth and see the end of those who were before them, and indeed the Hereafter is better for the righteous? Then don't you think about it.* Qs. Yusuf [12]: 109.

This verse encourages every Muslim to travel to all corners of the world, so the content of this verse is related to the journey commanded by Allah by visiting other countries in the context of religious tourism (Hutagaluh et al., 2022). In addition, in the Qur'an there is the word sara-yasiru saiyyaratan, which means to walk or travel, and the word sayyarun, the muannats saiyarah, has the same meaning, which means to travel in some of its meanings. Qs. Al Naml [27]: 69, Qs. Al 'Ankabut [29]: 20, Qs. Al Rum [30]:42, Qs. Al Ghafir [40]: 21 indicate that it is advisable to travel on earth by taking lessons from the previous ummah. Based on the Qur'an, the purpose of religious tourism is for Tazkiyah al-Nafs (Purification of the soul), Ibrah and history lessons by imitating the value of piety, religious tourism can mobilize concern for Islamic historical and cultural heritage.

Petra Historical and Archaeological

Value During the Hellenistic and Roman Greek periods, Petra was the center of the Arab kingdom. Quoted from History and

Britannica, Petra has been a settlement for local residents since 1200 BC, then in the following centuries the Nabataeans of Arab origin made Petra the capital of the Kingdom. The Nabataeans made Petra the center of culture, trade and social life. Its strategic geographical location makes Petra an important meeting point in trade at the intersection of Arabia, Egypt, and Syria, Phoenicia, thus strengthening its role as a stopover for traders from various regions (Hondo, 2025).

This ancient city is a UNESCO heritage site and one of the wonders of the world reported in 2007, as the city is carved out of the pink sandstone cliffs. The city takes its name from the material it is made from, from the Greek Petros which means stone. Petra as a representation of the Nabatean civilization Petra reflects the glory of the Nabatean civilization in architecture, trade, and water technology. With sophisticated irrigation systems and water reservoirs, the Nabateans were able to build large cities in the middle of a barren desert. According to archaeological evidence, Petra once served as a strategic trading center connecting the Silk Road to the Mediterranean region. Petra architecture, such as Al-Khazneh (Treasury) and Ad-Deir (Monastery), shows influences from various civilizations, such as Greece, Rome, and Egypt, and shows highly precise stone carving techniques. Thus, Petra is considered a representation of the acculturation of ancient cultures that are magnificent and full of historical value (Hondo, 2025).

Madain Saleh

Madain Saleh is in the al-'Ula governorate area in the province of Madinah al-Munawwarah in northwestern Saudi Arabia. Madain Saleh is located about 22 kilometers northeast of the city of al-'Ula, where one can find this ancient stone city of Madâ'in Sâliẖ. The designated area covers a total area of 25 square kilometers and is surrounded by a perimeter fence made of wire. Access to the historic area is restricted to authorized individuals only through gates that are closely guarded by law enforcement officers who serve as guards of the site. This area was a village during the time of the Prophet Salih. The location in question is located in the north of the mainland of Saudi Arabia, about 380 kilometers from the city of Madinah Al-Munawwarah. The journey to the place can only be accessed by land with an estimated travel time of 3.5 hours with a

trip from Medina along the highway to the city of Tabuk. The area often called Mantheqa Ahjar by Saudis is also known as the Madain Saleh area (Antonio, 2012).

Hadith about Visits to the Punished

The following are the hadith of Sahîh al-Bukhâri: the book المغازيchapter 80, hadith no. 4420 and the book of tafsir surah al hijr chapter 2, hadith no. 4702:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ - رَضِيَ اللهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللهِ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - لِأَصْحَابِ الْحِجْرِ: لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ

Meaning: *Yahya ibn Bukair narrated to us that Malik from 'Abdullah ibn Dinar from Ibn 'Umar (may Allah be pleased with him) said: The Messenger of Allah ﷺ said to his companions who were crossing the Hijr (the place of the Thamud): "Do not enter the people who are being tortured unless you weep, lest you be afflicted as it befell them."* (Al Bukhari, 1980).

حَدَّثَنَا إِبْرَاهِيْمُ بْنُ الْمُنْذِرِ حَدَّثَنَا مَعْنٌ قَالَ حَدَّثَنِيْ مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ دِيْنَارٍ عَنْ عَبْدِاللهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا أَنَّ رَسُوْلَ اللهِ ﷺقَال لأَصْحَابِ الحِجْرِ لاَتَدْخُلُوا عَلَى هَؤُلاَءِ القَوْمِ إِلاَّ أَنْ تَكُوْنُوا بَاكِيْنَ, فَإِنْ لَمْ تَكُونُوا بَاكِيْنَ فَلاَ تَدْخُلُوا عَلَيْهِمْ, أَنْ يُصِيْبَكُمْ مِثْلُ مَا أَصَابَهُمْ

Meaning: *Ibrahim bin Al Mundzir narrated to us, narrated to us Ma'an he said, narrated to me Malik from 'Abdullah bin Dinar from 'Abdullah bin 'Umar (may Allah be pleased with him) that the Messenger of Allah ﷺ said to his companions who were crossing the hijr (the place of the Thamud): "Do not enter to them, the people who are tortured unless you cry, If you do not weep, do not enter them, for it is feared that you will be smitten as they were."* (Al Bukhari, 1980).

Furthermore, Sâhîẖ Muslim: the book of zuhud and Raqaiq chapter 39 of hadith no. 2980 and chapter 40 of hadith no. 2981 as follows:

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى ، أَخْبَرَنَا ابْنُ وَهْبٍ ، أَخْبَرَنِي يُونُسُ ، عَنِ ابْنِ شِهَابٍ وَهُوَ يَذْكُرُ الْحِجْرَ مَسَاكِنَ ثَمُودَ، قَالَ سَالِمُ بْنُ عَبْدِ اللهِ : إِنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: « مَرَرْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى الْحِجْرِ، فَقَالَ لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ، حَذَرًا أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ. ثُمَّ زَجَرَ فَأَسْرَعَ حَتَّى خَلَّفَهَا

Meaning: *Narrated to me Harmalah bin Yahya, narrated to us Ibn Wahab,*

narrated to me Jonah from Ibn Shihab he mentioned hijr, the abode of the people of Thamud - said Salim bin Abdullah that our Abdullah bin Umar and the Messenger of Allah صلى الله عليه وسلم *crossed the hijr, then the Messenger of Allah* ﷺ *said to us, "Do not enter the dwellings of those who oppress themselves unless you cry for fear that you will be afflicted as it has befallen you." them." He then drove away and quickly left until he left us* (An Nisaburi, 1998).

حَدَّثَنِيْ الحَكَمُ ابْنُ مُوْسَى أَبُوْ صَالِحٍ, حَدَّثَنَا شُعَيْبُ ابْنُ إِسْحَاقَ, أَخْبَرَنَا عُبَيْدُ اللهِ, عَنْ نَافِعٍ. أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ أَخْبَرَهُ, أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُوْلِ اللهِ عَلَى الحِجْرِ, أَرْضِ ثَمُوْدَ, فَاسْتَقَوْا مِنْ اَبَارِهَا, وَعَجَنُوا بِهِ العَجِيْنَ, فَأَمَرَهُمْ رَسُوْلُ اللهِ أَنْ يُهَرِيْقُوا مَا اسْتَقَوْا وَيَعْلِفُوا الإِبِلَ العَجِيْنَ, وَأَمَرَهُمْ أَنْ يَسْتَقُوا مِنَ البِئْرِ الَّتِيْ كَانَتْ تَرِدُهَا النَّاقَةُ.

Meaning: *Narrated to me Al Hakam bin Musa Abu Shalih, narrated to us Shu'aib bin Ishaq, narrated to us Ubaidullah from Nafi' that Abdullah bin Umar, narrated to him that the people stopped in the hijr (the area of Thamud) with the Messenger of Allah* ﷺ*, they drank from their wells and made dough (with its water) and the Messenger of Allah* ﷺ *ordered them to spill what they drank and the dough they made (with the water) and ordered them to drink from the well that the camels came to* (An Nisaburi, 1998).

Musnad Aḥmad 2/66 hadith number 5342, 2/72 hadith number 5404, 2/91 hadith number 5645 and 3/296 hadith number 14160, 2/9 hadith number 4561, 2/58 hadith number 5225, 2/117 hadith number 5984 as follows:

حَدَّثَنَا يَعْمَرُ بْنُ بِشْرٍ، أَخْبَرَنَا عَبْدُ اللهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمَّا مَرَّ بِالْحِجْرِ قَالَ: " لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا، إِلَّا أَنْ تَكُونُوا بَاكِينَ، أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ "، وَتَقَنَّعَ بِرِدَائِهِ وَهُوَ عَلَى الرَّحْلِ

Meaning: *Narrated to us Ya'mar bin Bisyr, narrated to us Abdullah, narrated to us Ma'mar from Az Zuhri, narrated to me Salim bin Abdullah from his father that the Prophet* صلى الله عليه وسلم *when passing through the hijir said, "Do not enter the dwelling place*

of the wrongdoers unless you weep and are worried about what has befallen them." He crossed his turban, and he was in the vehicle." (Al Arna'ut, 2001b).

حَدَّثَنَا أَبُو سَلَمَة الخُزَاعِي, أَخْبَرَنَا ابْنُ بلال, عَنْ عَبْدِ الله بن دينار عَن ابن عمر, قَال: قال رَسُولُ الله لاَتَدْخُلُوا عَلَى هَؤُلاَءِ القومِ المُعَذَّبِيْن, إلاَّ أَنْ تَكونُوا بَاكِيْنَ, فَإِنْ لَمْ تَكُونُوا بَاكيْنَ فَلاَ تَدْخُلُوا عَلَيْهِمْ, أَنْ يُصِيْبَكُمْ مِثْلُ مَا أَصَابَهُمْ.

Meaning: *Narrated to us by Abu Salamah Al-Khaza'iy, narrated to us by Ibn Bilal from Abdullah bin Dinar from Ibn Umar he said, The Messenger of Allah ﷺ said, "Do not go to the place of the people who are punished except by weeping and if you do not weep, do not enter them, lest calamity befall you as befall them* (Al Arna'ut, 2001c)

حَدَّثَنَا رِبْعِيُّ بْنُ إِبْرَاهِيْم, حَدَّثَنَا عَبْدُ الرَّحْمَن بن إِسْحَاق, عَن عَبْدالله بن دينار عن ابن عمر قال:قال رسول الله لا تَدْخُلُوا على القوْمِ المُعَذَّبِيْنَ, إلاَّ أَنْ تَكُونُوا بَاكِينَ, أَنْ يُصِيْبَكُمْ ما أَصَابَهُم

Meaning: *Narrated to us Rab'iy bin Ibrahim, narrated to us Abdurrahman bin Ishaq from Abdullah bin Dinar from Ibn Umar he said, The Messenger of Allah ﷺ said, "Do not come to the area of the people who are punished except by weeping, lest calamity befall you as it befalls them"* (Al Arna'ut, 2001).

حَدَّثَنَا عَبْدُ الرَّزَّاق, حَدَّثَنَا مَعْمَر, عَنْ عَبْدِ الله بن عثمان بن خُثَيْم, عَنْ أَبِيْ الزُّبَيْر عَن جَابر قال: لَمَّ مَرَّ النبيُّ صل الله عليه وسلم بالحجر, قال لاَ تَسْأَلُوا الآياتِ, وقد سألها قومُ صَالح فَكَانَتْ تَرِدُ من هذا الفَجِّ, وتصدُرُ من هذا الفَجِّ, فَعَتَوا عَنْ أَمرِ رَبِّهِمْ فَعَقَرُوهَا, وَكاَنَتْ تَشْرَبُ مَاءَهُم يَوْمًا, وَيَشْرَبُوْنَ لَبَنَهَا يَوْمًا, فَعَقَرُوهَا, فأَخَذَتْهُم صَيْحَةٌ أَهْمَدَ اللهُ مَنْ تَحْتَ أَدِيْمِ السَّمَاءِ مِنْهُمْ, إلاَّ رَجُلاً وَاحِدًا كَانَ فِي حَرَمِ الله قيل: من هو يا رسول الله؟ قال: هو أبو رغال, فلمَّ خَرَجَ من الحَلرَمِ, أَصَابَهُ ما أَصَابَ قَوْمَه.

Meaning: *Abdurrazaq narrated to us, narrated to us Ma'mar from Abdullah bin 'Uthman bin Khutsaim from Abu Az Zubair from Jabir said, when the Messenger of Allah ﷺ passed through Al Hijr, he said, "Do not ask for a miracle, the Prophet (peace and blessings of Allaah be upon him) asked for it and the miracle (in the form of a camel) came from this path and came out of this path, but they disobeyed the command of their Rob, Then they slaughtered him. (The camels) drank their water for a day and drank its milk a day and slaughtered it, and the wind of punishment came upon them, Allah 'Azza*

Meaning: *Narrated to us Waki' narrated to us Sufyan and Abdurrahman from Sufyan from Abdullah bin Dinar from Ibn Umar he said, "The Messenger of Allah صلى الله عليه وسلم said, "Do not enter the people who are tortured, namely Ashhabul Hijir (those who are crushed with stones), except in a state of weeping, if you do not weep then do not enter their place, worry that what has happened to them will happen to you"* (Al Arna'ut, 2001).

حَدَّثَنَا عَبْدُالصَّمَد حَدَّثَنَا صَخْر، يَعْنِي ابْنَ جُوَيْرِيَةَ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: نَزَلَ رَسُوْلُ اللهِ -صلي الله عليه وسلم - بِالنَّاسِ عَامَ تبُوكَ، نَزَلَ بِهِمُ الحِجْرَ، عِنْدَ بُيُوْتِ ثَمُودَ، فَاسْتَسْقَى النَّاسُ مِنَ الآبَارِ الَّتِي كَانَ يَشْرَبُ مِنْهَا ثَمُوْدُ، فَعَجَنُوا مِنْهَا ونَصَبُوا القُدُورَ بِاللَّحْمِ، فَأَمَرَهُمْ رَسُولُ اللهِ -صلي الله عليه وسلم - فَأَهَرَاقُوا القُدُورَ، وعَلَفُوا العَجِين الإِبِلَ، ثُمَّ ارْتَحَلَ بِهِمْ، حَتَّى نَزَلَ بِهِمْ عَلَى البِئْرِ الَّتِي كَانَتْ تَشْرَبُ مِنْهاَ النَّاقَةُ، وَنَهَاهُمْ أنْ يَدْخُلُوا عَلَى القَوْمِ الَّذِينَ عُذِّبُوا، قَالَ: "إِنِّي أَخْشَى أن يُصِيْبَكُم مِثْلُ مَا أصَابَهُم، فَلَا تَدْخُلُوا عَلَيهِم"

Meaning: *Narrated to us Abdush Shamad, narrated to us Shakhr i.e. Ibn Juwairiyah from Nafi' from Ibn Umar said, the Messenger of Allah ﷺ once stopped with his companion in Hijir in the year of the Tabuk war. He stopped with them at the former houses of the people of Thamud.*

wa Jalla destroyed some of them under the heavens, except for one man who was under the protection of Allah 'Azza wa Jalla. Asked, who is he, O Messenger of Allah? (he ﷺ) said, "He was Abu Righol, when he came out of Al Harom, something happened to him that had befallen his people" (Al Arna'ut, 2001).

حَدَّثَنَا سُفْيَان, حَدَّثَنِيْ عبد الله بن دينار عن ابن عمر, عن النبي قال لا تَدْخُلُوا عَلى هَؤُلاَءِ القَوم الذين عُذِّبُوا إلا أن تَكُونُوا بَاكِيْن, فإنْ لم تَكونوا باكين فلا تدخُلُوا عليهم, فإني أخَافُ أن يصيبَكُم مثلُ ما أَصَابَهم.

Meaning: *Narrated to us that Sufyan narrated to me that Abdullah bin Dinar from Ibn Umar from the Prophet صلى الله عليه وسلم, he said, "Do not enter the place of a people who are punished unless you weep (sad), if you cannot weep then do not enter it, for I am afraid that it will befall you as it has befallen them."* (Al Arna'ut, 2001).

حدثنا وكيع, حدثنا سفيان. وعبدالرحمن, عن سفيان, عن عبد الله بن دينار عن ابن عمر, قال: قال رسول الله صل الله عليه وسلم لا تدخلوا على هئلاءِ القومِ المعَذَّبِيْنَ أَصْحَابِ الحجر, إلا أن تكونوا باكين, فإن لم تكونوا باكين فلا تدخلوا عليهم, أن يصيبكم ما أَصَابهم.

The Companions asked him to take water from the well that the Thamud used to drink. From that water they processed food and cooked meat with the pot. Immediately the Prophet ﷺ instructed them to spill their pots, and the food was given to his camels. The Prophet continued his journey until he stopped at a well that the Prophet Shalih's camel used to drink. He forbade them to visit the homes of the people who had been punished. He said, "I am afraid that you will be befallen as it happened to them, so do not enter their dwellings" (Al Arna'ut, 2001).

Understanding of Hadith According to Scholars

Most scholars are of the opinion that the prohibitions found in the hadith serve as a moral warning rather than an absolute prohibition. The prohibition is meant to inform people about the greatness of Allah and the punishment given to the previous people. Therefore, it is recommended to be afraid to enter the area, by being submissive and taking lessons. Quoted from the sahih Muslim syrah, it concludes that the meaning is to fear the wrath of Allah that befell them in the past will also befall you and try to hurry and pass through the land of those who do wrongs (Lasyin, 2002). According to An-Nawawi, this hadith recommends being careful when crossing areas inhabited by unrighteous people and places where the adzab will descend. Among them was by rushing through the Mahsar valley, where elephant troops once perished.

People who pass through such places should be vigilant, afraid, cry, learn from them and the place where they perish, and ask Allah Ta'ala for protection (Imam An Nawawi, n.d.). Furthermore, quoted from Syarh Tsulâtsiyât Musnad Imam Aḫmad, the meaning of the word باكينmeans because of the fear of Allah's punishment and torment that befell his enemies in their dwellings and houses, it is likely that the impact is still on those houses (Al-Hanbali, n.d.). Means a warning so that we do not experience the consequences, the parable is like saying don't approach the lion so that he does not tear you apart, أنhere is an mashdariyah, it means to be worried about being affected by something or affected (Al Aini, 2001).

According to the hadith and the explanations of scholars, Islam does not prohibit visiting the sites of the ancestors, but puts them under theological limits. Thus, the visit to Petra and Madain Saleh

was considered a way to increase monotheistic beliefs, motivate morals, and remember the adzab that would be accepted by the tyrannical government. not as a religious journey that makes people admire those who are punished by Allah.

The findings indicate that the prohibition contained in the hadith should not be understood as an absolute ban on visiting Madā'in Ṣāliḥ or similar historical sites. Rather, the prophetic instruction establishes a theological framework governing the purpose and ethics of such visits. Classical scholars consistently interpret the command to "weep" as a symbol of humility, repentance, and reflection upon God's judgment rather than as a literal emotional requirement. This interpretation demonstrates that the emphasis of the hadith lies in the visitor's spiritual disposition rather than the physical act of travel itself.

This finding extends previous studies, which have largely examined the narratives of Thamud through Qur'anic exegesis or historical reconstruction. While earlier research has emphasized the moral lessons derived from the Qur'anic account, the present study demonstrates that hadith provides an additional normative dimension by regulating how Muslims should engage with places associated with divine punishment. Consequently, the theological significance of Madā'in Ṣāliḥ cannot be reduced to its archaeological or historical value; it must also be understood through the ethical guidance contained in prophetic traditions.

Comparative Analysis of Petra and Madain Saleh as a Theological Aspect

Madain Saleh is the largest nabatean settlement in South Petra. It is about fifty kilometers southeast of Petra, forty kilometers north of Medina, and twenty kilometers north of al-Ula. The city is famous for its large stone tombs, similar to the tomb of Petra. The site is on the Wadi al' Ula plateau located between the northeast and the southwest. Many sandstone outcrops show this. Among them is Jabal Ithlib, which is to the northeast of the place and rises almost 100 meters above the surrounding plain (Arabia, 2022).

The Qur'an tells the story of the Prophet Saleh and the people of Thamud as a lesson for mankind which is enshrined in surah Al Hijr verses 80-84. The people of Thamud were destroyed by Allah because

they rejected the teachings of the Prophet (peace and blessings of Allaah be upon him). As has also been explained in the hadith about the visit to the previous people, namely the righteous madain. The Prophet Saleh led the people of Thamud, who were very good at building. The Thamud lived in Madain Saleh, an area in the north of the Arabian Peninsula, between Medina and the region of Syria (Syria, Lebanon, and Jordan), and they built houses by cutting mountains. They use mountain rocks to build dwellings by carving stones and hollowing out mountains (Wijaya et al. 2024).

According to the commentary, a few centuries later, the descendants of Thamud who survived the punishment established the Nabatean Kingdom in the northern region of the righteous madain, which was the capital of Petra. The relics of Thamud are marked by the discovery of the ancient site of Al-Hijr in Madain Saleh. The ancient sites at Petra and Madain Saleh have similar architecture. This is due to the fact that the tsamud live in Petra (Hondo, 2025).

Petra has a privileged position in the global tourism market because it has historical, cultural, and scenic value. A trip to Petra offers a powerful cultural experience. Petra's travel experience is not just visual; It is also emotional and educational. Tourists are usually impressed by the beauty of the stone architecture and magical atmosphere of Petra. In addition to enjoying the scenery, they also learned about the history of the Nabatean people. Activities such as cave tours and hikes to monasteries (ad deir) at night provide an adventurous and spiritual sensation that makes the visit unforgettable (Hondo, 2025).

Petra is not only a tourist destination, but also a symbol of Jordanian cultural diplomacy and national pride. With the potential for development as a global educational tourism with its deep historical and cultural value, Petra has great potential as a world-class educational tourism destination. Knowledge-based tourism programs, such as archaeological tours, historical seminars and Nabatean cultural exhibitions, can attract tourists who not only want to visit, but also learn. Collaboration between the Jordanian government, UNESCO, local communities and tourism industry players can make Petra a model for the management of cultural heritage destinations that is able to maintain its authentic value while responding to the demands of modern

tourism (Hondo, 2025). Based on the explanation above, petra has relevance as a cultural and educational tourism even though it is not mentioned directly in the Qur'an, but petra has a very high historical value.

A comparison between Petra and Madā'in Ṣāliḥ reveals an important theological distinction. Both sites share historical and archaeological characteristics as major Nabataean settlements with monumental rock-cut architecture. However, only Madā'in Ṣāliḥ is directly connected to the prophetic traditions concerning the people of Thamud. Petra, despite its cultural proximity and historical relationship with the Nabataean civilization, is not explicitly mentioned in either the Qur'an or authentic hadith. Therefore, from an Islamic theological perspective, the two sites should not automatically be assigned the same religious status.

This distinction has important implications for religious tourism. Contemporary tourism discourse often presents Petra and Madā'in Ṣāliḥ as equivalent heritage destinations based primarily on their archaeological similarities. The present study argues that such an approach overlooks the normative role of hadith in differentiating between historical heritage and religiously meaningful space. Accordingly, Islamic theology introduces a layer of interpretation that complements, rather than replaces, archaeological and historical perspectives.

The Theological Aspects of Petra and Madain Saleh

The explanation of the hadith illustrates that visits to the previous ummah are permissible if it is scientific, archaeological, historical, and educational in order to strengthen the awareness of tauhid, tawadhu' attitude and fear of Allah and present ibrah about the destruction of the unrighteous. Furthermore, from the description of the scholars about the hadith, there are several theological implications in it: the State and Muslim tour guides should ideally provide a narrative of monotheism and ibrah, not just a cultural or archaeological narrative, tourism should be tadabbur, not pure recreation and feelings of fear and humility should be presented in a person. This is in line with God's word asking to walk on earth by observing and learning by understanding the causes of the destruction that befell the previous people. As He says:

قُلْ سِيرُواْ فِي ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ

Meaning: Say, "Walk (in front of) the earth, and see what will be the result of the sinners." (QS. An-Naml [27]: 69).

The above verse contains the command فَٱنظُرُواْ which means to see. نَظَرَ فِي الأَمْرِ: تَدَبَّرَهُ to meditate, to think, to consider (Munawwir, n.d.). There is no contrast between verse and hadith because the hadith contains lessons to reflect on the events experienced by the previous people. So the verse with the hadith cannot be contradicted, in fact it is commanded. Scholars have also explained the benefits contained in the hadith in this study to be careful of the punishment, wrath and punishment of Allah for denying the Messengers and their books, as well as as an encouragement to stop for a moment in places where great events have occurred, in order to be able to take lessons and advice, as the Prophet PBUH stopped at a well in the village of Samud. Allah has commanded in His Book to walk on the earth and reflect on the end of the journey of the previous people by taking lessons and warnings from them (Al Asyqor, n.d.).

The findings suggest that, according to the hadith, visiting historical sites such as Madā'in Ṣāliḥ is permissible, provided that the visit is intended for reflection (*ibrah*), strengthening faith (*tawḥīd*), and remembering God's punishment, rather than for mere entertainment or admiration of the site. Rather than promoting tourism as entertainment alone, the hadith encourages an educational and spiritual encounter that cultivates *tawḥīd*, self-reflection (*muhāsabah*), humility (*tawāḍuʿ*), and moral awareness. Consequently, religious tourism within the Islamic tradition is fundamentally value-oriented rather than destination-oriented.

This interpretation contributes to the emerging discourse on the theology of religious tourism by proposing that the legitimacy of visiting historical sites is determined not solely by the location itself but also by the visitor's intention, ethical conduct, and theological awareness. Such a perspective differs from secular heritage tourism, which generally emphasizes cultural appreciation, economic value, and conservation. By integrating hadith with contemporary tourism practices, this study demonstrates that Islamic theology offers a normative framework capable of guiding

the ethical management of heritage tourism in Muslim contexts.

CONCEPTUAL CONTRIBUTION OF THE STUDY

This study makes three principal contributions to the existing literature. First, it expands hadith studies by demonstrating that prophetic traditions concerning visits to the dwellings of punished communities should be interpreted not merely as historical reports but as normative theological guidance regulating Muslim engagement with historical sites. Second, the study contributes to Islamic theology by clarifying that the prohibition contained in the hadith is ethical rather than absolute, emphasizing repentance, humility, and reflection as the essential principles governing religious travel. Third, the research enriches the field of religious tourism by proposing a theological model in which archaeological heritage, historical memory, and spiritual values are integrated within a single analytical framework.

Unlike previous studies that primarily focused on Qur'anic narratives, historical reconstruction, or sociological analysis, this research places hadith at the center of theological interpretation and connects classical Islamic scholarship with contemporary debates on heritage tourism. This interdisciplinary approach provides a new conceptual framework for understanding how Islamic theological sources continue to shape Muslim engagement with historically significant destinations such as Madā'in Ṣāliḥ and Petra.

CONCLUSIONS AND SUGGESTIONS

This study demonstrates that the prohibition contained in the hadith regarding visits to the dwellings of punished communities should be understood as a theological and ethical warning rather than an absolute prohibition. The prophetic instruction does not reject visits to historical sites such as Mada’in Saleh; instead, it provides a framework for interpreting such visits through spiritual reflection, moral awareness, and remembrance of God's power and punishment. Therefore, religious tourism within the Islamic tradition is not merely a physical journey to historical destinations but also an intellectual and spiritual process aimed at strengthening faith and deriving lessons from past civilizations.

The findings contribute to hadith studies by highlighting that prophetic traditions related to historical sites should be examined not only as textual narratives but also as sources of normative guidance that shape Muslim interaction with cultural heritage. From the perspective of Islamic theology, this study clarifies the relationship between historical memory, divine warning, and human responsibility by showing that visits to sites associated with past destruction require ethical awareness, humility, and reflective engagement.

Furthermore, this research contributes to the discourse on religious tourism by proposing an integrated framework that connects hadith interpretation, Islamic theological values, and heritage preservation. The study shows that archaeological sites such as Madā'in Ṣāliḥ and Petra can be understood through multiple dimensions: as historical and cultural heritage, as educational resources, and as spaces for spiritual reflection. This perspective expands the concept of Islamic religious tourism beyond conventional tourism practices that emphasize visual appreciation and economic value, toward a model based on learning, ethical awareness, and religious significance.

In practical terms, tourism authorities and heritage site managers are encouraged to incorporate theological and educational narratives into the presentation of Islamic historical sites. Providing visitors with contextual explanations derived from Islamic sources can help ensure that tourism activities maintain both cultural appreciation and spiritual responsibility. Such an approach may contribute to the preservation of Islamic heritage while respecting its theological meanings.

For future research, further studies may employ field-based approaches involving archaeological observation, geographical analysis, and visitor perspectives to complement textual studies of hadith. Such research would provide a more comprehensive understanding of how prophetic traditions interact with the physical, historical, and social contexts of sites associated with past civilizations. This interdisciplinary approach may further strengthen the development of hadith studies, Islamic theology, and the academic discourse on religious tourism and cultural heritage preservation.

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