



# Hadith of Prophet Muhammad Saw About Commanding Prayer at an Early Age and Ability to Beat Them from the Perspective of Child Development Psychology

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**Abstract.** Prayer or Salat in Islam occupies a very important position, even prayer is the second pillar of Islam after the creed, even the command to pray has been instilled since the age of 7 years as described in the hadith of the prophet. Explicitly the hadith of the prophet related to the command to pray at the age of 7 years and the permissibility of hitting/to beat them at the age of 10 years were narrated by several narrators. Many use the hadith of the prophet as legitimacy of the ability to hit children, even though it is contrary to the principles of education. This study discusses the hadiths about the command to pray early and the permissibility of hitting children in terms of matan criticism and sanad criticism. The method that will be used is to use developmental psychology theory and the matan and sanad criticism method. The results of this study indicate that understanding the hadith is very important. There is no conflict between modern educational theories and education in Islam. The conclusion of this study is the understanding of the hadith about the ability to hit children cannot be understood textually, but the correct understanding of the hadith is in accordance with the development of science.

**Keywords:** pray · hadith · beating · developmental psychology

## 1 Introduction

Children are a gift as well as a mandate that God gives to humans in this world. In the Qur'an, Surah Al-Baqarah verse 30, for example, it is stated that children are the next generation of the mandate to carry out the mission of the caliph. That way, preparing future generations means preparing a caliph who will prosper the earth by means of pious deeds, every parent in principle wants their children to be healthy, strong, intelligent because children are the greatest divine gift (Rahman, Islamic teen p.2014). One of the efforts made by parents to realize this desire is to provide them with a good education (Hadi, *Pendidikan anak*. 2015). One of the instruments to educate children is to get them used to praying 5 times a day. The command to parents to command their children to pray from the age of 7 years, even hitting them if necessary when they are 10 years old, if the child does not heed the orders to pray is contained in the hadith narrated by Abu Daud and Ahmad.

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مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

*Command your children to pray when they are seven years old, and beat them for (not offering) it when they are ten, and separate them in beds (Rusyd, Bidāyah, Beirut).*

The above editors and traditions such as those relating to the command to pray and hitting children are also found in other editorials including the hadith narrated by Abu Daud.

عن عبد الملك ابن البيهق ابن سيرة عن أبيه عن جده قال: قال النبي صلى الله عليه وسلم مروا الصبي بالصلاة إذا بلغ سبع سنين و إذا بلغ عشر سنين فالضربوه عليها

While the hadith narrated by Imam At-Tirmidhi is:

*Command your children to pray when they become seven years old, and beat them for it (prayer).*

علموا الصبي الصلاة لسبع سنين واضربوه عليها "الله صلى الله عليه وسلم ابن عشر

*While the hadith narrated by Ahmad is an order to pray at the age of 7 years and the ability to hit at the age of 13 years.*

: قال رسول الله صلى الله عليه وسلم مروا بالصلاة لسبع سنين والضربوهم عليها لثلاث عشرة

*“Teach your children to pray when they are seven years old, and smack them (lightly) if they do not pray when they are 13 years old.*

The prophet’s hadiths about the command to pray are from various narrations and paths, therefore the need for criticism of the matan and sanad so that the prophet’s hadiths do not seem contradictory to one another. Another problem that arises is, whether the hadiths that allow hitting a child if the child refuses to pray at the age of 10 are relevant to the concept of modern education today? When viewed from the psychological side of child development, research shows that children who are often beaten will experience great psychological and will have a very negative impact on children. From research conducted by Murray Straus from the University of New Hampshire and Joan Durrant and Susan Wingert from the University of Manitoba USA for 30 years, the negative impact outweighs the positive side. The next research is a study conducted for 50 years from Texas University and Michigan University involving more than 160,000 children revealing that children who are often spanked tend to have defiant, aggressive, anti-social attitudes, poor mental health and underdeveloped cognition. So hitting children in educating children, especially religious education will have a bad impact on the future of the child.

## 2 Methods

The method used in this research is *matan* criticism and *sanad* criticism. Another approach that will be used in this research is the theory of child development psychology. The criticism of *matan* and *sanad* has been used by classical and contemporary scholars in research in the field of hadith. There are various paths in the hadith, commanding prayer and hitting permissibility. *Sanad* is a scientific tradition that only Muslims have. No *ummah*, of any religion or race has this scientific tradition. Hadith experts compile this scientific formulation with extraordinary detailed rules. The things that the researcher will do is to examine the quality of transmission and linkage of the chain as seen in the transmission of the chain of transmission above. That the hadith contained in Sunan Abi Dawud with number 494 was narrated by as many as six narrators, namely Sabrah bin Ma'bad, al-Rabi' bin Sabrah, Abdul Malik bin ar-Rabi', Ibrahim bin Sa'ad, Muhammad bin Isa, Abu Dawud. Next, the quality of each narrator.

Contemporary hadith experts such as Muhammad Nasiruddin Al-Bani, Muhammad Solah Sawi commented on the quality of hadith commanding a 7-year-old child and the permissibility of hitting a 10-year-old child. In the book *saḥīḥ Sunan Abī Dāwud*, Muhammad Nasiruddin Al-Bani classifies these traditions as *hasan saḥīḥ* (Albani, *sahih* 1988). In the chapter *Matā Yu'maru Gulām bi aṣ-Ṣalāh*, Nasiruddin Al-Bani writes down the hadith narrated by Sabrah bin Ma'bad Al-Juhani and Abdullah bin Umar bin Ash, including the traditions that transmission can be justified. In addition, the scholar who researched and commented on the hadith of the command to pray for a 7-year-old child and the permissibility of hitting at the age of 10 was Muhammad Salih Ibn Utsaimin in *Syarah Riyāḍ aṣ-Ṣāliḥīh* (Utsaimin, *Syarah*, 2002).

## 3 Matan Criticism

About the hadith of the Prophet regarding the command to pray for children from the age of seven (7) and the ability to hit if reluctant at the age of ten (10) has benchmarks, namely; does not conflict with the Qur'an, secondly it does not conflict with common sense, thirdly it does not conflict with the *Sunnah of mutawatiroh* or *mutawatir hadiths*, fourth is that it does not conflict with historical facts or valid *sirah nabawiyah* and lastly does not conflict with the agreement or consensus of scholars.

## 4 Child Development Psychology Theory

According to Amin Abdullah quoting the opinion of Fazlurrahman, Islamic sciences that are considered established such as hadith, fiqh, Qur'anic science are indeed important to struggle with social sciences in terms of rules, methods and applications and perspectives. (Abdullah, *Islamic Studies*, 2006). Scientific integration between Islamic studies and modern theories will further strengthen scientific disciplines, including developmental psychology. Developmental psychology is one of the 7 branches of psychology. Etymologically, psychology is a branch of psychology that focuses on the study of individual lives seen from the stages of development that are passed in a life span before birth to old age (Wiyani, *Psikologi Perkembangan*, 2014). Developmental psychology

is principally concerned with several areas of psychology, including adolescent psychology, adult psychology and elderly psychology. In developmental psychology, the scientific activity is to study and study changes in behavior and abilities throughout the developmental process from conception to death. In this way, developmental psychology essentially questions the general factors that influence the developmental process that occurs within the self (Lilik, *Psikologi anak*, 2014). There are at least three periodizations of child development: (1) periodization based on biological, periodization based on psychological and periodization based on *dedaktis*. Psychological-based development is based on biological changes that can be seen from the development of children from birth to adulthood described by Aristotle. It is called a biological period because it is based on symptoms of physical growth, in which the first and second phases are limited by the change of teeth. The second and third phases are characterized by the activation of the genital accessory glands. Third, *perodesasi* based on *dedaktis*. John Amos Comenus as a figure in the theory of this period stated that children's development is also shaped by what material should be given to them periodically. Based on that, he divides the periodization of child development into four periods: (a) the mother's school period between the ages of 0 to 6 years; (b) mother tongue school years from 6 to 12 years; (c) Latin school years, from 12 to 18 years and (d) high school years from 18 to 24 years. According to scholars and scientists at the age of 7 years already thinking in a concrete operational way. The way children think at this age is not egocentric in the sense that the child is able to pay attention to more than one dimension and is able to deal with dynamic situations (FJ Monks, *Psikologi*, 2014). The author relates this to the hadith commanded by the Prophet Muhammad to children aged 7 years, when children are ordered to pray in congregation in the mosque, then this actually helps the development of the child himself. According to Idad Suhada, there are at least 3 things when children are 7 years old, 1) children must be able to work together with groups, 2) children must be able to observe analytically, and the last is that children must begin to form physically (Suhada, *Psikologi*, 2014). so the hadiths commanded by children at an early age are in accordance with the psychology of child development. Because they will have a good readiness to learn.

## 5 Conclusion

Research on the hadith of the command to pray for children aged 7 years and the ability to hit children if they are reluctant to carry out at the age of 10 years in terms of transmission is narrated by several routes. The result is that the related hadiths are quality rated as *as-Sunnah al-Maqbūllah*. From the point of view of the hadith, it must be understood with a complete understanding, not textual and atomistic understanding. The command to pray for children aged 7 years is very much in line with the theory of child development psychology. At the age of 7 years, children have to socialize and join groups, and have started to analyze from various aspects, therefore the Prophet ordered children to pray at that age. The lesson is that children have been taught to pray in congregation and begin to analyze the readings and prayer movements.

The permissibility of hitting a child at the age of 10 according to the author's analysis is that the hadith is one of the *wasilah* to teach children to pray, not the only way to educate

children. In the *srah an-Nabawiyah* it is never mentioned that the Apostle ever hit a child, on the contrary, he was very merciful to the child. Even if the Apostle ever hit someone it was only used in 3 things, *Hudūd*, *Qiṣāṣ* and *Ta'zīr*. So the debate about punishing children by hitting actually has no more negative sides than positives. Perhaps what is meant by hitting a child in the *hadith* is the meaning of *majazi* not essential, the background of the meaning of the word *doroba* contains many meanings, it can mean hitting, training, giving examples etc. Perhaps it can be understood that hitting a child is defined by training a child at the age of 7 so that in the years afterward the child will get used to praying.

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