

QUNUT AS A POSITIVE RELIGIOUS SPIRITUAL ETHIC IN THE PERSPECTIVE OF THE QUR'AN

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Abstract

This article discusses qunut as a positive religious-spiritual ethic in the perspective of the Qur'an. The method used is the thematic interpretation method. The results showed that the essence of the meaning of qunut as the religious-spiritual ethics of the Quran is obedience, obedience, submission and slavery full of earnestness, specialty, humility and love for Allah and to the Messenger of Allah. The nature of qunut with such a meaning, true becomes the personality character of every individual Muslim. Qunut character should also be a building of life in spousal or domestic relations and social-community life.

Keywords: *Qunut; Positive Religious-spiritual ethics*

INTRODUCTION

The social reality of society shows that humans living in the current melenial era are caught up in dehumanization. Advances in information technology are so sophisticated, yet cannot be put to good use by humans, to be able to maintain and advance their human values. The loss and death of human values, or the dehumanization can be clearly seen from the death of character, ethics and morals or morals, whether in the life of individuals, households or families and social-community life.

Evidence that can be submitted, among others, is the occurrence of sexual abuse that does not look at age and status. There has been sexual abuse of children who barely understand and understand sexual-reproduction. Interestingly, the perpetrators of sexual crimes are committed by people who must be fighters of moral pillars. Sexual crimes against children also occur in educational institutions that are a source of ethical, moral and moral teaching. Such sexual crimes, not only occur individually, but also in domestic or family life. The same goes for people's social lives. In other words, sexual-reproductive crime has become a social crime of society. Other social crimes that are no less terrible are the destruction of the capitals of social life, such as the loss of trush in socio-political, socio-economic and socio-legal and socio-cultural life. The consequences caused by the death of trush as social capital, among others; radical movements of terrorism, murder in the name of religion. Religion is used as a political, economic, social, cultural and legal mount.

All these forms of evil illustrate the death of positive religious-spiritual morals and morals in people's lives. For example, the weakness and death of faith, Islam and

compassion, both as aqidah, sharia and or morals. Similarly, other positive characters have weakened and even near-death, such as sincere character, willingness to sacrifice, prioritize others, including qunut character as a positive religious-spiritual ethic.

According to the author, in order to answer and resolve various social-community problems in the post-21st century era as described above, it is appropriate to examine and re-explore various concepts of positive religious-spiritual ethics, such as piety, sincerity, honesty, tawakkal, surrender, qunut. and so forth. The author through this simple article will make the character of qunut as a positive religious-spiritual ethic as the focus of discussion. The formulation of the problem posed is how the conception of qunut as a positive religious-spiritual ethics in the view of the Koran.

The discussion of the formulation of the problem proposed above uses the maudhuuiy interpretation approach or the thematic interpretation method. The operational steps of the maudhuuiy interpretation method include several steps, namely; first set the theme or problem to be discussed according to the perspective of the Koran; secondly tracking and collecting the verses of the Koran that are relevant to the formulation of the problem discussed; third, classifying these verses based on the order in which they were revealed, namely makkiyah and madaniyah accompanied by knowledge of the cause of their revelation; fourth, trying to formulate the munasabah of the verses that have been compiled with the verses before and after them in the same surah; fifth, compiling the outline; The sixth traces the hadith of the Prophet Muhammad. which is relevant and seventh, discusses the concepts relevant to the discussion using various interpretation techniques, eighth, formulates conclusions as answers to the problems discussed.

Theoretical Foundation

According to the author, the discourse on religious-spiritual ethics of the Koran can be divided into two main topics of discussion, namely; the first is positive religious-spiritual ethics and the second, negative religious-spiritual ethics. The discussion of positive religious-spiritual ethics includes the concepts of Islam, faith, ihsan, piety, tawakkal, qunut and others. As for what is included in the category of negative religious-spiritual ethics, among others, wickedness, hypocrisy, tyranny, disbelief, despair and so on. Strictly speaking, everything that Allah has commanded is included in positive religious-spiritual ethics. On the other hand, everything that is forbidden by Allah is categorized as negative religious-spiritual ethics. From this, it can be understood that the concept of Quranic religious-spiritual ethics is based on the divine religion taught by the Prophet Muhammad.

Al-Quran as a source of divine religious teachings brought by the Prophet, divides religious-spiritual ethics into several parts, namely; first, the attributes of God are the fundamental basis of religious-spiritual ethics. In the context of this meaning, Rasulullah SAW. recommends making the attributes of God as a reference for human morality. In other words, humans should imitate and actualize the attributes of God as ethics or morality in human life, both from the personal and social point of view of society.

The second is the innate tendency of humans as a force in responding to religious messages sent down by Allah and conveyed by the Prophet Muhammad. From this, it can be emphasized that humans are creatures with a religious dimension, namely religion and the practice of religion are human primary needs. Religion is what shapes human religious-spiritual ethics. It is religion that teaches humans how to live ethically, morally and morally, both in relation to relationships to God, relationships to fellow humans and to other creatures.

Third, the concept of religious-spiritual ethics of the Koran is also relevant to various dimensions of human life with the various primary needs of each of these dimensions. First, Quranic religious-spiritual ethics related to the biological-reproductive dimension of humans. Second, Quranic religious-spiritual ethics that are relevant to the intellectual-civilization dimension of human beings. The third is Quranic religious-spiritual ethics that are relevant to the socio-human dimension of human society.

The author should also emphasize that the three conceptions of Quranic religious-spiritual ethics are an inseparable unit. The building of the religious-spiritual ethics of the Quran will present humans with divine ethics in all dimensions of their lives. So in this context, humans are called divine humans or divine image beings.

Toshohiko Izutsu, one of the thinkers who is interested in discourse on religious-spiritual ethics in the perspective of the Koran. Toshohiko Izutsu is a Professor at the Institute of Cultural and Linguistic Studies, Keio University, Tokyo. He wrote a book that discusses religious-spiritual ethics is *Ethico Religius Concepts in the Quran* (1966). Izutsu's book has been translated into Indonesian with the title "Religious Ethics in the Quran" which was translated by Mansuruddin Djoely.

Toshohiko Izutsu roughly divides the concept of Koranic religious-spiritual ethics into two major parts, namely: first, Quranic religious-spiritual ethics that are relevant to the ethics of a Muslim's life in Muslim societies or the ummah; the second is ethics that are relevant to humans as homoreligiosus creatures, namely humans as religious beings. This second category dives into the nature of human nature.

METHOD

In conducting this study, the researcher employed qualitative research and library research. Qualitative research is an inquiry strategy that emphasizes the search for meaning.¹ The type of study was historical studies related to events that have occurred in the past. The reference used in this study was taken from library books, archives, and journals.

RESULT & DISCUSSION

In this section, several discussions will be presented, namely; the first is a linguistic review of the term qunut as religious-spiritual ethics and its use in the Koran; second, the

¹ A. Muri Yusuf, "Metode Penelitian Kuantitatif, Kualitatif, dan Penelitian Gabungan", (Jakarta: Prenada media Group, 2014), h. 329.

essence of qunut as religious-spiritual ethics; third, the formation of qunut religious-spiritual ethics in individual, household and social life. Here is a further description.

1. *Qunut in a review of language and its use in the Koran*

From a linguistic point of view, the term Qunut is rooted in the letters "qaf, nun and ta." Etymologically refers to the meaning of obedience and virtue in religion. Lexicologically, words rooted in these three letters designate several meanings, including; obey God and humble oneself before Him; firm in upholding servitude or ubudiyah; standardize his obedience to Allah; long standing in prayer with prayer (qunut prayer); humiliate oneself to Allah; a woman who is obedient and obedient to her husband or a woman who is faithful to her husband; people who eat little; continue to perform the pilgrimage and so on.

These various lexicological meanings can all be returned to their original meaning, namely obedience and virtue in religion, for example the meaning of obedience and loyalty of a wife to her husband is a virtue commanded by religion. So is the meaning of "eat less." It is a virtue commanded by religion. Eating less can be one of the main factors in maximizing obedience to Allah and/or in religion.

Al-Ashfahaniy when explaining the term qunut, he wrote the meaning of qunut is obedience accompanied by submission or specificity or interpreted by obedience only or submission only. Therefore, continued al-Ashfahaniy, there are scholars who interpret qunut in the sense of obedience. While other scholars interpret it with the meaning of submission or submission. There are more scholars who interpret it with the meaning of silence. The meaning of silence in question is not complete silence, but silence is as described in the words of the Prophet (peace be upon him), namely:

أن هذه الصلاة لا يصح فيها شيء من كلام الادميين إنما هو قرآن وتسبي

"Surely this prayer should not be in it there should be human conversation. For in prayer it is merely reciting the Qur'an and praying."

In the context of the meaning of silence, the Prophet (peace be upon him) was asked about what prayer comes first? "أي الصلاة أفضل" He replies "طول القنوت" Which means the longest and longest. It is a long time to be busy in worship and refuse anything else.

In the Qur'an, the terms rooted in the letters "qaf, nun and ta" are found 13 times in 8 suras in various forms of derivation. It is in the form of a derivation, the verb mudhariy (showing present and future time), used once, in QS. al-Ahzab/ 33: 31. In the form of a command verb (fiil al-amr) it is also found once, in QS. Ali Imran/3: 43. The rest is in the form of ism fail derivation (says the perpetrator). For example QS. an-Nisa' /4: 34. Of the many verses about qunut, only 3 times were found that belonged to the group of makkiyan verses, such as QS. ar-Ruum/ 30: 26. The rest, 10 times, belong to the group of madaniyah verses. According to ad-Damaqqaniy, there are two connotations of the meaning of the verses about qunut in the Koran, namely; first, remain firm in worship and servitude, as in the QS. ar-Ruum/ 30: 26. Second, it means obedience or obedient people, as in the QS. al-Baqarah/ 2: 238.

In many verses related to qunut, several interesting discussions were found in the context of the present or in the post-second century era, including; first qunut as a positive spiritual religious ethics. Second, the formation of Qunut's spiritual religious ethics in life as a socio-religious movement, including; first, the formation of qunut spiritual religious ethics in individual life; second, the formation of qunut spiritual religious ethics in family life and third, the formation of qunut spiritual religious ethics in social-community life. The following is a description of these two discussions.

2. Qunut's Essence as a Positive Spiritual Religious Ethic

Among the verses relevant to the discussion of this section, among others Q.S. Ar-Ruum. 30/26:

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهٌ قَانِتُونَ

Q.S. Al-Baqarah. 2/116:

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ كُلُّ لَهٗ قٰنِتُونَ

Q.S. Al Ahzab. 33/35:

اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتِيْنَ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَّصِدِقِيْنَ وَالْمُتَّصِدِقٰتِ وَالصّٰبِئِيْنَ وَالصّٰبِئٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَالذّٰكِرٰتِ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا

Q.S. Ali Imran 3/17:

الصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ وَالْمُسْتَعْفِرِيْنَ بِالْاَسْحٰرِ

Q.S. Al-Baqarah 2/238:

حٰفِظُوْا عَلٰى الصَّلٰوٰتِ وَالصَّلٰوةَ الْوُسْطٰى وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ

The content of verse 26 of Surah Ar-Ruum informs that Allah is the owner of intelligent creatures both on earth and in the sky. They all have the character of qunut to Allah. The connotation of the meaning of intelligent beings is understood from the use of the letter "man" in the clause "kullun lahu man fi al-samawaat wa al-ardh." While the content of verse 116 of surah al-Baqarah emphasizes that all creatures who have no sense on earth and in the sky, all are also qunut to Allah. The connotation of the meaning of an unreasonable being is understood from the use of the letter "maa" in the clause "bal lahu maa fi al-samawaat wa al-ardh."

Based on the content of the two verses, it is understood that all creatures, both intelligent and non-sense, are actually qunut to Allah as His Creator and Owner. But in reality, there are intelligent creatures who do not obey Allah, namely to Allah's Shari'a. Why is that? Because intelligent beings, such as humans and jinn, are given the right to choose to be qunut and or not to be qunut against Allah's law. Whatever choices are made by intelligent beings, they will be held accountable before Allah and will receive certain consequences based on their choices. An explanation that is no less important to put forward is that there are creatures who are endowed with reason but only have the character of qunut to Allah. The creature in question is an angel. Angels do not have the

right not to believe in Allah, because they are not given lust by Allah. Angels are created as creatures who must obey Allah.

Unlike humans and jinn, both are endowed with reason and lust. An intelligent and lustful creature will be rewarded for what he chooses. If they obey, they will be rewarded. On the other hand, if they choose to be disobedient and obedient, they will receive punishment. However, the author should emphasize, that in fact the logic of the Qur'an encourages humans and jinn, in fact, to prefer to be qunut to Allah than the other way around. The reason is because humans and jinn were created and owned by Allah. and Allah ordered to be qunut and forbade to be disobedient, disobedient, sinful and immoral. The question now is what is the meaning of the verse above which asserts that all intelligent beings in the heavens and on earth are all submissive to Allah? Even though there are those who are not qunut. The answer to this question will be presented later.

Unlike the creatures who do not understand, there is no one who does not act qunut to Allah. All are obedient and submissive to Allah, because indeed creatures that do not make sense are created by compulsion to be qunut to Allah. Creatures who do not have reason do not have the right to be qunut and or not to obey Allah. Therefore, an unreasonable being is not held accountable for what he or she does.

The content of verse 35 of surah al-Ahzab suggests 10 positive spiritual-religious ethics and the owner of these spiritual religious ethics. First, Islamic spiritual religious ethics. The owners, named Muslims, are both male and female. Second, spiritual religious ethics of faith with true faith. Its owners are named as male and female believers. Third, qunut spiritual religious ethics. The owners are named al-qaanitiin male and female. Fourth, honest and true spiritual religious ethics. The owner is named ash-shaadiqiin, both male and female. Fifth, spiritual religious ethics patient. The owner is named ash-shaabiriin, both male and female. Sixth, solemn spiritual religious ethics. The owner is named al-khaasyiin, both male and female. Seventh, giving charity as a positive spiritual religious ethics. The culprit is a person who always gives alms named al-mutashaddiqiin, both male and female. Eighth, fasting as a positive spiritual religious ethics. The culprit is named al-Shaaimiin, a person who always fasts, both men and women. Ninth, maintaining shame and honor as a positive religious-spiritual ethic. The perpetrators are named al-hafidhiin, both male and female. Tenth, remembrance as a positive religious-spiritual ethics. The perpetrators were named az-zaakiriin, both male and female.

The owner of the ten positive religious-spiritual ethics will be awarded by Allah forgiveness, a great reward in return. This is emphasized in the closing clause of verse 35 of sura 33. Additional information on positive religious-spiritual ethics is found in the contents of verse 17 of sura Ali Imran, namely; The first is istigfar which is done at dawn. The culprit was named al-mustagfirun. Second, donate as a positive religious-spiritual ethic. The culprit was named al-munfiqun. In verse 17 of chapter 3, qunut is reaffirmed as a positive religious-spiritual ethic.

Based on the contents of verse 35 of sura 33 and verse 17 of sura 3 above, the author understands and wants to emphasize that qunut as a positive religious-spiritual ethic and several other ethics are actually a reality for Muslims, as their moral-spiritual character. In other words, the ummah must make serious efforts to form and have a positive

religious-spiritual ethic, as a personality character of Muslims and as a socio-cultural character of Muslims. Such an understanding is clearly indicated by the content of verse 238 of surah al-Baqarah. Where God commands to become a social group with religious-spiritual ethics qunut. In other words, Allah ordered that qunut as a positive spiritual religious ethic, be formed, realized and cultivated as a spiritual-transcendental character of the individual and the social community.

Some of the positive religious-spiritual ethics that have been stated above, which are the focus of this paper's discussion are qunut as a positive religious-spiritual ethics. The question is what and how is the essence of qunut as a positive spiritual religious ethic? To answer this fundamental-philosophical question, several views of commentators will be put forward, as follows.

Quraish Shihab wrote, the clause "wa lahu man..." in verse 26 of the 30th chapter, connotes the meaning 'and to Him belongs to whomever....' That is, He is Allah, the Creator, Ruler and Ruler of whoever is in the seven heavens and whoever which is on earth. The word "man" in the clause is used to designate intelligent beings. Thus, there are in the heavens and on earth intelligent creatures, namely humans and jinn. He also emphasized that if intelligent beings submit and obey Allah, then of course it is even more so that those who have no sense. Quraish then put forward the word "qaanitiin" which is rooted in the word "qanata," meaning submission to accept what Allah has decreed. Humans are included in the category of creatures who are declared obedient and accept what Allah has ordained. The human obedience referred to in the context of the verse is that humans are unable to refuse various things that happen to them, even though they wish to refuse them. For example, humans cannot refuse the fate of the age that has been assigned to them. That is, humans have no power to add or subtract the age that Allah has set for him. Moreover, humans want to live a thousand years. Also no human being is able to escape from old age. Humans cannot avoid the consequences caused by the behavior of violators of the laws of nature. For example, humans cannot free themselves from disease or health problems for themselves. That is the meaning, humans as intelligent beings obediently accept God's provisions, namely human obedience to the system and laws of nature or society established by God. As for the phenomena and facts that show that most people do not obey Allah's commands and prohibitions, it is related to al-amr tasyriy. In this matter of sharia, humans are indeed given the right to vote by God. Humans can choose to obey and or not to submit to Allah's Shari'a.

Quraish when interpreting the words al-qaanitiin and al-qanitaat in verse 35 of the 33rd chapter, he interprets these words with sincerity in Islam and faith. As for the connotation of the meaning of the word "qaanitiin" in verse 238 of the second chapter, it is interpreted by the Quraish, with the meaning of being silent and not speaking. Silence and not speaking can lead to solemnity. The basis of this meaning is a narration which states that before the revelation of verse 238, Muslims were still allowed to talk when praying to those who were nearby. As talking can be done while being tawaf. To strengthen what he said, Quraish narrated the narrations of Imam Shafii, Abu Daud and

an-Nasai which stated that the companions of the Prophet said greetings while praying and the Prophet SAW. answered the greetings of his friends even though he was praying.

Wahbah Zuhaili says that the clause "wa lahu man fi al-samawaat wa al-ardhi kullun lahu qaanituun," connotes the meaning that all beings in heaven and on earth are under His arrangement. All beings are obedient and obedient to what God wants. God's will and decrees are related to life and death, motion and silence. Furthermore, he quoted the words of the Prophet (peace be upon him) from Abu Said al-khudri that is : كل قنوت في : القرآن فهو الطاعة. Meaning: every word "qunut" in the Qur'an connotes the meaning of obedience.²

Wahbah also asserted that qunut is consistency in charitable deeds, awake and always doing obedience in silence. Istiqamah and solemn in obedience and worship. To strengthen his view, he also presented verses 26 of surah 30 and QS. Ali Imran/ 3: 43. Further to that he asserted that the meaning and attitude of qunut, is the fruit of Islam and faith.³

Rashid Ridha when interpreting verse 116 of surah al-Baqarah, he stated that since all that is in the heavens and on earth belongs to Allah, then all act qunut to the majesty of Allah, that is, obedient to the might of Allah and His will, both because of his fitrah and character and because of his readiness and choice. The use of the letter "ma" in verse 116 is usually used to refer to something that is not intelligent. Thus, verse 116 indicates the meaning that everything that is in heaven and on earth, which belongs to God, both intelligent and unwise are all submissive, obedient to God's will. For example, it has been punished for all angels who are endowed with reason to be qunut, submit and obey God. All angels, though intelligent, have no suffrage to obey and/or disobey God's will. Thus, obedience and submission to the will of God.⁴

Another description, about the meaning of qunut expressed by Rashid Ridha, was found when he discussed the word qaanitiin in verse 238 of surah al-Baqarah. The connotation of the meaning of qaanitiin in verse 238 is always solemn. Always be afraid of God and always feel His greatness and majesty. Without such a qunut meaning, the enforcement of prayer is not perfect and does not achieve the essence of prayer. Thus the heart must always be present in the enforcement of prayer and free from various other thoughts and practices that occupy it (Tafsir al-Manar / II, p. 438). The connotation of qunut meaning is more firmly expressed by Rashid Ridha when interpreting verse 17 of Surah Ali Imran, namely obedience and worship that is dawam or always.⁵

Asy-Shaukaniy expresses some connotations of the meaning of qanitin in verse 26 of surah 30, namely; Connotes the meaning of those who obey, those who are firm in

² Wahbah az-Zuhaili, *al-Tafsir al-Munir fi al-Aqidah wa al-Syariah wa al-Manhaj*, terj. Ke dalam Bahasa Indonesia oleh Mujiburrahman Subadi dkk., 11 (Depok: Gema Insani, 2016), h. 90 dan 94.

³ Wahbah Zuhaili, *Tafsir al-Munir*, 11, h. 334.

⁴ Muhammad Rasyid Ridha, *Tafsir al-Quran al-Hakim al-Syahiir bi Tafsir al-Manar*, I (Bairut: Dar al-Fikr, t.th.), h. 436-437.

⁵ Muhammad Rasyid Ridha, *Tafsir al-Manar*, III, h. 252.

slavery, perform prayer (al-mushalluun), witness themselves as servants of Allah and some interpret it with sincere people. (Asy-Shaukaniy/ IV, h. 220-221). Asy-Shaukaniy himself when interpreting the word a;-qaanitiin in verse 35 of surah 33, he interpreted it with the meaning of obedient servant, who always upholds slavery and obedience.⁶ From this information, it can be understood that the meaning of qunut chosen and strengthened by asy-Shaukaniy is the meaning of slavery and obedience that is observed in life.

Departing from the description of the meaning of qunut, both in terms of language and from various views of commentators as stated above, then according to the author, the essence of qunut meaning as a positive religious-spiritual ethic, is submission, obedience to Allah of all beings or al-kaun, both intelligent and unrightened, as a form of exaltation and enslavement to Allah as creator and owner of creatures or al-kaun. The submission and obedience of beings who are not intelligent or intelligent is a form of submission or not an option related to the affairs of marriage (amr takwini). But in the affairs of Shari'ah (amr tasyriy), the submission and obedience of intelligent beings is based on choice and not compulsion, except angels. Even though Angels are intelligent, but they were created only to submit and obey God.

Angels have no suffrage other than to submit, obey and obey God as a form of slavery. Related to qunut as a positive religious-spiritual ethic, the author wants to emphasize that humans as intelligent beings. It must establish the spiritual religious ethics of qunut within itself as the character of moral morality. Thus, his life will be safe, happy and prosperous, both in the world, especially in the hereafter. In other words, qunut as a positive religious-spiritual ethic is one of the main keys in achieving the main life for humans. Therefore, qunut must be built and formed both in the life of the individual, the family and in the life of the community, as will be described below. Another thing that should be stated related to the religious-spiritual ethics of qunut is, that qunut is a consequence of the faith that haqqan and or Islam that kaffah. As can be understood from the content QS. Az-Zumar/ 39: 9:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْأَجْرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

The content of verse 9 of the 39th sura, expresses the behavior of people who believe with the right faith. They are qunut religious-spiritual ethics. He always establishes worship at night, both by upholding prayer, dhikr, praying and munajat to Allah in a state full of fear in the (punishment) of the hereafter, and at the same time full of hope for Allah's mercy. People who are religious-spiritual qunut are lucky people. Unlike people who are sinners and shirk. He lived his life and life without qunut religious-spiritual ethics. This last person and group of people are unlucky and even losers. A person and people with qunut religious-spiritual ethics are classified in the group of people who

⁶ Muhammad Ibn Ali Muhammad Asy-Syaukaniy, *Fathu al-Qadir*, IV (Bairut: Dar al-Fikr, t.th.), h. 282.

know the rights of Allah. in contrast to people who do not qunut religious-spiritual ethics, he does not know and ignore the rights of Allah.

Another explanation that is no less important is the content of the closing clause of paragraph 9. About the message that emphasizes that we can take lessons about qunut as a positive religious-spiritual ethic. According to the closing clause, only those who are called ulul albab can take and receive lessons. From this, the author understands that ulul albab is an intellectual group with qunut religious-spiritual ethics.

3. *Building Qunut's Spiritual Religious Ethics in Life*

This section of the discussion, will bring up 3 sub-discussions, namely; first, the discussion of the establishment of religious-spiritual ethics qunut individually; Second, the establishment of religious-spiritual ethics qunut in the family and third, the establishment of religious-spiritual ethics qunut in the life of socio-society. Here's a look at the three sub-discussions.

Building Qunut's Spiritual Religious Ethics in Life

This discussion section will present 3 sub-discussions, namely; first, a discussion of the formation of individual religious-spiritual ethics of qunut; second, the formation of qunut religious-spiritual ethics in the family and third, the formation of qunut religious-spiritual ethics in social-community life. The following is a description of the three sub-discussions.

a. Formation of Individual Qunut Spiritual Religious Ethics

Among the verses that are relevant to this discussion is the QS. Ali Imran/3:43: Among the verses relevant to this discussion is QS. Ali Imran/ 3: 43:

يُمَرِّمُ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنُوتِ ۙ

and QS. at-Tahrim/ 66:12:

وَمَرِّمِ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنُوتِ ۙ

According to the author's opinion, verse 43 of the 3rd chapter conveys God's command to Maryam as an individual, to make herself the owner of religious-spiritual ethics qunut to her Lord. Maryam was also ordered to be a person who prostrates and bows. Meanwhile, in verse 12 of the 66th chapter, it is emphasized that Mary, the daughter of Imran and the mother of Jesus, as an individual, has been classified as a social group of obedient people. Maryam as an individual who has maintained her honor and has confirmed the words of her Lord and His books. Based on these two verses, the writer understands that Maryam as. prototype individuals with character, ethics, morals and religious-spiritual qunut character.

Ahmad Musthafa al-Maraghi wrote, in verse 43 of the third chapter, Allah ordered Mary to obey Allah. Maryam was also instructed to always pray to Allah with humility with those who uphold the prayer. According to al-Maraghi, the obedience required of

Mary to be qunut to Allah is a form of Maryam's gratitude for the various privileges that Allah has given her.⁷

Furthermore, al-Maraghiy emphasized that Maryam's condition has become an example for those who believe. Maryam has been given glory in this world and in the hereafter. He became God's choice in the midst of many people who are kufr to God. He is a holy man and has purified himself. Maryam was made by Allah as a mother of Allah's prophet, namely Jesus. Maryam has confirmed Allah's Shari'a and His books. Therefore, Maryam is classified as a servant group with character, religious-spiritual ethics, qunut (al-Qaanitiin).⁸

Abdul Qadir Jailani wrote that after the angel informed Mary regarding the news that she had become God's chosen man, the angel then called to Maryam, God's command and at the same time God's learning to her, that is, let her have a qunut character, that is, put her trust in herself (to face herself in totality). Allah and always return to Allah (al-ruju' ila Allah) with humility and humiliation and humility.⁹

A more straightforward description was put forward by Husain Tabaththabaiy. After he presented the contents of the previous verses, verses 35 to 42 in Surah Ali Imran, which contained information that Maryam was an individual chosen by Allah with various privileges that Allah had bestowed upon her, Tabaththabaiy emphasized that Allah's command to be qunut to Allah was a form of Maryam's gratitude. by God's grace to him. As for what is meant by the qunut commandment, it is an order to hold fast and be serious in upholding obedience to Allah with full power with full humility and humiliation before Allah.¹⁰

While the content of verse 12 of Surah al-Tahrim, which confirms that Maryam is one of the groups of people who have a qunut character, according to Tabaththabaiy is a reinforcement of the meaning that Maryam has been ordered by Allah to have a qunut character to Allah.¹¹

Wahbah Zuhaili, when interpreting verse 43 of Surah Ali Imran said that the qunut command addressed to Maryam connotes the meaning of obedience followed by humility. The meaning of qunut like this, means the content of verse 26 of surah 30. To strengthen his view, Wahbah also put forward the content of verse 12 of surah al-Tahrim. Where in the verse, continued Wahbah, it is emphasized that Maryam is a woman who is very intense and enforces worship with full devotion, prostration and bowing and is serious in doing charity. He belongs to al-Qanitiin.¹²

⁷ Ahmad Musthafa al-Maraghi, *Tafsir al-Maraghi*, III (Bairut: Dar Ihya al-Tirats al-'Azaliy, 1985), h. 151.

⁸ Ahmad Musthafa al-Maraghi, *Tafsir al-Maraghi*, XXVIII, h. 169.

⁹ Mahyuddin Abd Qadir Jailaniy, *Tafsir al-Jailaniy, al-Ghaust al-Rabbaniy wa al-Imam al-Shamadiy*, I (Bairut: Dar al-Kitab al-Ilmiy, 1971), h. 273.

¹⁰ Muhammad Husain ath-Thabathabaiy, *al-Mizan fi Tafsir al-Quran*, III (Bairut: Muassasah al-A'lamiy al-Mathbu'at, 1997), h. 217-219.

¹¹ Husain Thabaththabaiy, *al-Mizan*, XIX, h. 361.

¹² Wahbah Zuhailiy, *Tafsir al-Munir*, II, h. 261-263 dan XIV, h. 702.

Departing from the information of the exegesis experts that have been stated above, related to the content of verse 43 of Surah Ali Imran and verse 12 of surah al-Tharim, the author can affirm that Maryam the daughter of Imran was used as a pilot by Allah as an individual who adorned himself with religious-spiritual ethics qunut. Namely individuals or individuals who establish obedience to God with full humility and full strength.

Another interesting information is stated related to maryam's personality who is ethically religious-spiritual qunut, is that Maryam is grouped in groups of men of qunut character, namely القانتين, It is not mentioned as a group of women who qunut. القانتات, as indicated by the closing clause of verse 12 of surah al-Thahrim, i.e.: "وكانت من القانتين", not mention as "وكانت من القانتات". The Qurthubiy says he did not mention the word القانتات. Because it wants to mean the meaning that Maryam is among the ethical religious-spiritual qunut. It can also connote meaning pointing to his family who are all religious-spiritual qunut ethical.¹³ According to Wahbah, use term "القانتين" not "القانتات" as a form of at-Taghliib.¹⁴ The same statement was stated by Thabaththabaiy, namely "غلب فيه المذكر". He also expressed a view that is in line with the Qurthubiy, which connotes the meaning of the Maryam family which is ethically religious-spiritual qunut.¹⁵

The description of Mary's position as a woman with religious-spiritual qunut, can also be understood from the words of the Prophet (peace be upon him) narrated in Shahih Bukhari and Muslim. The Prophet said, "The perfect man among the men is many. And none of the women were perfect, except Asiah, Pharaoh's wife, Maryam bint Imran, Khadijah bint Khuwailid ra. And indeed the virtue of Aisha ra. over other women, such as the primacy of al-tsarid (a kind of food) over all other foods." In the narration of Ahmad also stated the words of the Prophet (peace be upon him) namely: "Four women who became the most noble people as residents of Paradise, namely; Khadijah bint Khuwailid, Fatimah bint Muhammad, Maryam bint Imran and Asiah bint Muzahim, pharaoh's wife (Ramses III).

Based on both the words of the Prophet (peace be upon him) and the description of the previous description, the author can emphasize that every individual Muslim, both male and female actually establish himself as a religious-spiritual person qunut. Qunut as a positive religious-spiritual ethic is one of the main keys to becoming a noble person and great before God and made as great persons in heaven, be it men or women.

b. Establishment of Religious-Spiritual Ethics qunut in the household

Among the verses relevant to this discussion are QS. an-Nisa' / 4: 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ قَالَصَلِحْتُ قُنْتُتْ حَفِظْتُ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

QS. at-Tahrim/ 66: 5:

¹³ Abu Abdullah Muhammad Ibn Ahmad Al-Anshariy al-Qurthubiy, *al-Jami li Ahkam al-Quran*, XVIII (Bairut: Dar al-Kutub al-Ilmiyah, 1993), h. 133.

¹⁴ Wahbah Zuhaili, *Tafsir al-Muniir*, XIV, h. 698.

¹⁵ Husain Thabaththabaiy, *al-Mizan*, XIX, h. 361.

عَلَى رَبِّهِ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَنَاطٍ تَنَبَّاتٍ عَبْدَاتٍ سَابِحَاتٍ نَبِيَّاتٍ وَأَبْكَارًا

QS. al-Ahzab/ 33: 31:

وَمَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ فَلْيُحْجَبْ مِنْ أَهْلِ بَيْتِهِ وَمَا يَفْعَلْ ذَلِكَ مِنْكُمْ فَلْيُحْجَبْ مِنْ أَهْلِ بَيْتِهِ وَمَا يَفْعَلْ ذَلِكَ مِنْكُمْ فَلْيُحْجَبْ مِنْ أَهْلِ بَيْتِهِ

As stated above, the three verses are relevant to the discussion of the household, namely the relationship between husband and wife. The first verse provides information that men as husbands are qawwam for women as wives. Husbands are used as qawwam in domestic life or wives, because men as husbands are given advantages over women as wives. In addition, men are responsible for providing for their wives and families.

Another explanation put forward in verse 34 of chapter 4 above is about a wife who is religiously spiritual and has pious qualities. One of the main characteristics of a pious woman or wife is having a qunut character and being able to protect herself from sin because of Allah, especially when her husband is not with her. Furthermore, it is also stated that the character of sitri has a negative or bad character, namely a woman or a wife who does nusyuz. There are three actions that can be taken against a woman or wife of such character. The first is to give a warning or advice to him so that he stops doing nusyuz. Second, if the advice and warnings given are not heeded and the wife continues to do nusyuz, then the next action is to separate from her bed. If this second action does not stop the wife from acting nusyuz, then it is permissible to give sanctions or physical punishment in the form of beatings. However, the blows were educational and did not injure him physically.

The main purpose of the three forms of action against the wife who performs nusyuz is so that the wife can return to obedience. If the wife has returned to obedience, then the husband must not look for ways to trouble his wife, like when he does nusyuz. In other words, the husband should forgive his wife who has realized and has left her nusyuz act.

The verse 5 of the 66th chapter above provides information about the quality of the ideal wife. In this verse, several religious-spiritual characteristics of the ideal wife are stated, namely; the first is a wife with a truly Islamic character (muslimaat); second, a wife who has faith character with true faith (mukminaat); the third is a wife with qunut character; fourth, a wife with a repentant character, that is, she likes to repent for her mistakes or always returns to Allah; the fifth is a wife with spiritual character who is an expert in worship and the seventh is a wife who likes to fast to purify herself. Such a religious-spiritual quality wife, is the quality of the wife of the Prophet Muhammad. In other words, if the wife of the Prophet does not have religious-spiritual character, it will be divorced by the Messenger of Allah. and replaced by Allah with a wife who has a positive religious-spiritual character, both a widow and a virgin.

while the content of the third verse is QS. 31 of the 33rd sura, presents a multiplied reward and a noble blessing for the wives of the Prophet Muhammad. who stands firm

commands and leaving His prohibitions, always repenting, enforcing worship and fasting. These are some of the perfect characteristics of a wife for a Messenger of Allah. One form of obedience. The information is related to the positive religious-spiritual character which is the criteria for the wife of the Prophet Muhammad. is a threat and at the same time a censure to the wives of the Prophet Muhammad. who did evil and bad to the Messenger of Allah, as Hafsah and Ayesha treated the Messenger of Allah.

If they do not change for the better, they will be threatened with divorce and replaced with a new wife with a superior religious-spiritual character, as mentioned above.¹⁷

As for when Wahbah explained the third clause contained in verse 31 of surah al-Ahzab, he said that the clause described the house of the Prophet's family. That is if the wives of the Prophet SAW. qunut character, obedient, obedient, submissive to Allah and the Messenger of Allah with full humility, then they will get a double reward and also be given to them a noble sustenance in the hereafter in the form of heaven. The glorious blessings of heaven do not have the slightest flaws or defects. Absolutely perfect recipe. Does not carry the burden of debt of gratitude. Everything comes from a God who doesn't need anything.

According to Sayyid Quthub, the three core clauses that are the focus of this section are relevant to domestic life. The core clause in verse 34 of Surah an-Nisa' states that the religious-spiritual character of qunut is the character of a wife who is faithful and pious. A woman as a wife must have qunut and muthi'ah ethics. Qunut connotes the meaning of obedience that arises from a deep and sincere heart and is enforced with love. The use of the word qunut and not the word thaat implies the meaning that qunut refers to a broad and deep meaning. The word qunut includes the meaning of tranquility or sakinah, includes the meaning of compassion or mawaddah as well as protection and maintenance between husband and wife relationships and the care of children in domestic life.¹⁸

Furthermore, Sayyid Quthub said that the two clauses contained in verse 31 of surah al-Ahzab and verse 5 of surah al-Tahrim, describe the household of the Prophet Muhammad. as a model for domestic life. In verse 5 of the 66th sura informs the characteristics of a perfect wife for the Messenger of Allah. namely; First, Muslim. Namely, a wife with Islamic character is a woman who is obedient and obedient to all religious orders. Second, believer. Namely the nature of faith which describes the peace of heart and from it the nature of Islam is present perfectly, when faith has really penetrated into the heart. The third is the nature of qunut, which describes the obedience of the heart. Fourth is the nature of repentance, namely remorse for the sins that have been committed. Then resolve to immerse yourself in obedience. The fifth is the nature of worship, namely being a servant who always builds a physical relationship with God. The sixth is as-siyahah, which is always doing self-introspection or contemplating, mentadabbur and thinking about Allah's creations. That way he can understand the majesty and greatness of God in each of His creations. Furthermore, Sayyid Quthub

¹⁷ Wahbah Zuhaili, *Tafsir al-Munir*, 14, h. 687.

¹⁸ Sayyid Quthub, *fi Zhilal al-Quran*, terj. Ke dalam Bahasa Indonesia oleh As'ad Yasin dkk, 2 (Jakarta: Gema Insani, 2003), h. 356-357.

emphasized that the mention of some of these ideal characters was a threat and criticism aimed at the wives of the Prophet Muhammad. who disobeyed the Messenger of Allah. in terms of is Hafsah and Aisyah.¹⁹ Furthermore, Quthub asserted that the wives of the Prophet (peace be upon him) with such ideal character, will be rewarded with a double reply from Allah. In addition, Allah will give the wives of the Prophet (peace be upon him) who are of noble character with a noble reski in the hereafter, as affirmed in verse 31 of surah 33.²⁰

Departing from the above information, including the views of the two commentators, especially the views of Sayyid Quthub, the author can emphasize as the conclusion of this part of the discussion, namely that the character of qunut as a positive religious-spiritual ethics must be present and formed. in the life of the husband and wife and/or home or family life. Allah himself has made the character of qunut as a religious-spiritual ethic in the family and household of the Prophet (peace be upon him). Allah has established qunut character as a positive religious-spiritual ethic to be the main and ideal feature for a wife. Not only the wife who is required to be of qunut character but also the husband and of course the children of the husband and wife. Such is the ideal family picture in the view of the Qur'an that has been exemplified by the Prophet (peace be upon him) with his household.

c. Establishment of Qunut Religious-Spiritual Ethics in Society

Among the verses relevant to this discussion are QS. an-Nahl/ 16: 120:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

The content of verse 120 of surah 16 above, informs that Ibrahim is a figure of character qunut to Allah and be hanif (straight). Ibrahim was not a group of pagans. Ibrahim in the verse is referred to as ummah, because he is the one who gathers praiseworthy qualities, thus he becomes an exemplary.

From paragraph 120, the clause relevant to the discussion of this section is “ أُمَّةً قَانِتًا لِلَّهِ.” The word qaanitan is the nature of the word ummah. The connotation of the meaning of the word "qaanitan" has been widely described in previous discussions, therefore it is no longer discussed. The word that will be explained further, before discussing the concept of ummatan qaanitan is the word ummah, both in terms of language and its use in the Qur'an. The term ummat is rooted in the letter ا and the letter م, etymologically containing 4 adjacent principal meanings, namely 1) Means origin; 2) place back; 3) group or group and 4) religion. The last three so-called meanings mean the form or group of people, time and purpose or purpose.²¹ Lexicologically the word ummah among others means, mother, a group of humans who mostly come from one hereditary origin; The group of people gathered either based on nature, one interest, sharia or

¹⁹ Sayyid Quthub, *fi Zhilal al-Quran*, 11, h. 336-337.

²⁰ Sayyid Quthub, *fi Zhilal al-Quran*, 9, h. 259.

²¹ Ibn Faris Ibn Zakariyah, *Mu'jam al-Maqayis al-Lughat*, h. 21.

religion, shelter and time. The word tuber also means generation, one who collects praiseworthy habits, enjoyment, tribe or kabilah or close relatives of a person, intent, and path.²²

Al-Raqhib Al-Ashfahaniy defines the meaning of the ummah with a group of people gathered by something, such as a vice religion, a vice time or age and a vice place, either forcibly and voluntarily.²³ Ibn Mansur said the word ummah comes from the word amma yaummu which means to go and mean. Then from the origin of this word formed the term ummah which contains many meanings, namely; the period of man (time), a generation, every kind of life, form, way, religion, a group of people (jamaat), every group of people who are entrusted to a prophet, man as a whole and someone who is not equal to him, such as Prophet Ibrahim.²⁴

Ad-Damaqqaniy suggests some of the meanings of the term ummah, namely: a) means groups such as Q.S. al-Baqarah, 2:128; b) millah (religion) such as Q.S. al-Mu'minun, 23:52; c) a year like Q.S. Hud, 11:8; e) people like Q.S. al-Nahl, 16:92; f) exemplary imams such as Q.S. al-Nahl, 16:120; g) the people who have brought to them an apostle, such as Q.S. Fathir, 35:24; h) special people of Muhammad, such as Q.S. Ali Imran, 3:110; especially the disbelievers, as Q.S. al-Ra'd, 13:30; j) creatures like Q.S. al-An'am, 6:38.²⁵

From the use of the word ummah in the Qur'an, also found some words that are referred to the word ummah which then contains a conception, among others; ummatan wahidatan (Q.S. al-Maidah, 5:48); Muslim ummahan (Q.S. al-Baqarah, 2:128); ummatan wasathan (Q.S. al-Baqarah, 2:143); ummatan qaimatan (Q.S. Ali Imran, 3:113); ummatan muktashidatan (Q.S. al-Maidah, 5:66); ummatan qanitan (Q.S. al-Nahl, 16:120); khairah ummah (Q.S. Ali Imran, 3:110). All these terms are relevant to the conception of the social-community community and the characteristics of the people whom God wants as an ideal and nurtured people, such as Q.S. Ali Imran, 3:110 and 105). On the contrary, it is also relevant to the unsanitary conception of the people of God (people who are not ideal and will be obliterated, such as Q.S. ghafir, 40:5).

Of the several conceptions of the social-community community mentioned above, the conception of the ummah qanitan is stated in QS. an-Nahl / 16:120, used as the focus of the discussion in this section of the writing. Here's more detail. According to Quraysh Shihab, verse 120 of surah 16 confirms that Ibrahim is a people, a man who has a variety of glory that deserves to be traced. Ibrahim was a obedient, submissive and obedient human being to Allah with sincerity and a full heart. In addition, Ibrahim is also hanif that always side with the truth and stand firmly on the truth. Ibrahim consistently established the truth. It is also asserted that Ibrahim was a human being who never came into contact with self-sedation, therefore he did not belong to the social group of musyrik.

Furthermore Quraysh translates the word ummah, in which Ibrahim as an individual is named as ummah. The word ummah is a word that has root "amma-yaummu" which refers to the original meaning towards, mastering and imitate. From the root of this word is also born the meaning of mother and leader. Both become examples, focus and hope. Ibrahim is named in that

²²Ibrahim Anis, Mu'jam al-Wasit, h. 27; 'Abbad Ahmad Ali Muhanan, Lisan li al-Lisan, 1, (Bairut Dar al-Kutub al-Ilmiyah, 1993), h. 44.

²³Al-Raghib al-Asfahaniy, Mufradat li Alfaz al-Quran (Damsik Dar al-Qalam, 1992), h. 86.

²⁴ Ahmad Ali Muhannan, Lisan li al-Lisan, h. 44-46

²⁵Al-Husain Ibn Muhammad ad-Dhamaqqaniy, *Qamus al-Qur'an*, h. 42-44

verse by the ummah, for he gathered many virtues, glory, and praiseworthy qualities, which can only be gathered in many. With these qualities of honor, glory and virtue, Ibrahim should be made an exemplary imam and example. Qurash also expressed the view of other scholars, who stated that Ibrahim had indeed become his own people, because he alone was the one who feared Allah when Ibrahim was sent.²⁶

Thabathabay, wrote that Ibrahim was referred to as the ummah because he occupied the place of worshipers or social groups in obedience and slavery to Allah. In a statement that "fulaan fi nafsihi qabilah." The word qaanitan means obedience and continuous slavery.²⁷

Based on the content of verse 120 of surah 16 above, according to Sayyid Quthub describes that Ibrahim as. He is an exemplary figure in guidance, a role model in obedience, specificity, gratitude and return to God. Ibrahim was named as a people in the clause, connoted the meaning that he was perfectly equal to the social community. The reason is because he is full of virtue, obedience and blessings. Another connotation of meaning is because Ibrahim is an imam who becomes an example, a role model and role model in virtue. Furthermore Sayyid Quthub asserted that a leader who shows, leads and delivers his people to virtue, is named the leader of the people. Such a priest, similar to a social group people of the human group in goodness. He gets a reward from his virtue and a reward from a man who follows his virtue.²⁸

Wahbah Zuhaili expressed a view that is not much different from the tafsir experts above. Where he writes, that the initial clause of verse 120 which states that Ibrahim is actually the ummah of qaanitan lillah, connotes the meaning that Ibrahim is an imam or leader who has all or many virtues. The word ummah originally meant a group of people. Ibrahim is named as the ummah in the clause of the verse, because he is perfect in the combination of many virtues, glory and virtue. The diversity of glory and virtue cannot be found in many, but can be gathered in Abraham. Another connotation of meaning according to Wahbah is related to why Ibrahim was labeled as an ummah because he was the only human being who became a believer at that time. In addition to the group of infidels.²⁹

Asy-Shuakaniy expressed some views related to why Ibrahim as an individual was referred to as ummah? Ibn al-A'rabi said, a pious man, who has a lot of knowledge is called a people. Similarly, a person who accumulates many virtues is also referred to as an ummah. Al-Wahidi said that a person who teaches virtue, Ibrahim is called ummah because he is a guide to virtue, leads others to goodness and blessings and he is the teacher of Allah's shari'ah which was sent down to him.³⁰

Departing from the description above, then the author can conclude that the clause "كَانَ أُمَّةً قَانِتًا لِلَّهِ" Which is contained in verse 120 of surah 16 above, hints at the meaning that qunut as a positive religious-spiritual ethic, actually becomes the social character of society. An ideal social community is one that maintains obedience, submission, obedience and total slavery to God. With the character of qunut who lives and is established in social life in a

²⁶ Muhammad Quraish, *Tafsir al-Misbah*, 7, h. 379.

²⁷ Husain Thabathabaiy, *al-Mizan*, XII, h. 368.

²⁸ Sayyid Quthub, *Fi Zhilal al-Quran*, 7, h. 223.

²⁹ Wahbah Zuhaili, *Tafsir al-Munir*, 7, h. 501-502.

³⁰ Muhammad Asy-Syaukaniy, *Fathu al-Qadir*, III, h. 202.

separate and continuous manner, it must bring blessings both from heaven and up from the earth. Thus the social community of society should live in a positive spiritual religious ethic.

CONCLUSION

Departing from the previous description, it can be formulated the final conclusion of this discussion, namely, the essence of qunut meaning as a positive religious-spiritual ethics in the perspective of the Qur'an is obedience, obedience, submission, full power slavery to Allah with full exaltation, specialty, humility and love. Qunut character as a positive religious-spiritual ethics qurani, true becomes the character of personality of every individual Muslim. Furthermore, it becomes a character building in the life of the husband and wife or household, as well as in the life of the social-community. In other words, Qunut as a positive religious-spiritual ethic should be the capital of personal life, family and social capital.

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