CHAPTER V

CLOSING

A. Conclusion

The Quranic verses and the interpretation both Hamka and Quraish Shihab about *jilbab* have been discussed deeply and carefully in this study. In chapter IV has been explained clearly the interpretation each of both to surah al-Ahzab verse 59 and Surah and Surah an-Nur verse 30-30. From the discussion above, the writer can conclude that:

- 1) Hamka interpretation about *jilbab*: is an outer garment must be worn by wives of Prophet Muhammad (pbuh), his daughters, and the women of believers when they go out from their home to fill their needed. And the mode of *jilbab* is depended on time and place where the women lived. But it must fulfill the requirement what intended by Quran. Women must wear clothes that shown high belief to God, cover their body except face and two hands, and not show their shape of their bodies.
- 2) Quraish Shihab interpretation about *jilbab*: *Jilbab* is differentiable problem. Surah al-Ahzab verses 59 did not order the wives of prophet Muhammad (pbuh), his daughters, and women of believers to wear *jilbab*. It was because they had worn it before this verse was revealed. But it was not like what intended by this verse. There for Allah said ""they had better to drawn their jilbab close around them". The order of jilbab is suggestion and advice for women of believers. It was caused al-Quran did not determine clearly the limit of women genital. And the important what was

intended by Quran is Polite dresses. But Quraish did not explain clearly what the criteria of polite dresses are; moreover he did not prefer one of Islamic Shcolars opinion about limit of genital.

3) Both Hamka and Quraish Shihab have similarity and difference to interpret quranic verse, especially when they interpret *jilbab* verse. They have same opinion when interpret the meaning of *jilbab*. It was an outer garment worn by women of believers. The shape and the mode of it depended on the places where they lived but it is important they must wear polite dresses. Under Hamka opinion the dresses must cover whole women body, except face and two hands. In spite of Quraish Shihab did not explain what the criteria of polite dresses are.

B. Suggestion

Islam is perfect religion; it guides human being to life in the world and the day after. Islamic law is comprehensive in its enunciation of a code of conduct with respect to an individual's life and dealings with others. Part of this is the rules pertaining to dress and attire. *Jilbab* is the dress code for women believers to be modestly attired and not be subject to the irreverent insults of the unscrupulous. Although Islamic Scholars has differentiated to interpret the verses of *jilbab*, it might not prevent the women believers to cover their bodies by wearing it. Because it is undeniable that *jilbab* can protect the modesty and the rape of women.

at last but not least the writer see that the collecting and the analysis data in this research is not perfect exactly. the writer hopes the next researcher can

continue this research perfectly. the writer do hope advices and suggestions from the riders to get perfect understanding in quranic exegesis. May God always bless us, and make us as good creation who always do His order.