CHAPTER V

CONCLUSION

A. Conclusion.

From a long description above, the writer can conclude a few things as follows:

1. Although some of Ahmed Deedat opinion was contradicted with *mufassir*s interpretation in the way of his (Isa AS) death, but the core of this study is how was the easter of Isa AS according to Ahmed Deedat?. And according to him Isa AS was dead a hundred ages ago and never went down to the earth but his teachings remains with us until now to the end of time.
2. Some reasons of Ahmed Deedat's different opinion toward the *mufassir*s based on the writer analysis are:
   a) Ahmed Deedats background. He was an orphan since he was child. Under no parent adopted, he was growth as a hard personality.
   b) Ahmed Deedat was a boy loves to read a numerous inter-religion and comparative-religions books (especially abut Islamic studies and Christianity). It might be a very significant influence to the complex thought of Ahmed Deedat.
   c) In his adult age, Ahmed Deedat was a Muslim public speaker of Christian audiences. Ahmed Deedat conveyed his mission appropriate the Christian history about Isa AS as they deem Isa AS was crucified on the cross.

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d) There is some possibility, Deedat has revenged to the Christian missionaries in some Christian Seminary whom declared that Prophet Muhammad was "used the sword" to bring people to Islam.

B. Suggestion.

After thorough a long and complicated research, there are some things need urgent attention, are:

1. The most urgent thing—especially in Tafsir Hadis faculty—is the availability of literatures that really qualified to be supported with adequate library. This difficulty is felt when the researcher have discovered the works of some experts in the old period oriented and also the latest contemporary works, either national or international works. All this was not an easy thing to do, but it certainly can be realized. For example, by strengthening and expanding network of partnerships with various universities, both domestic and abroad, or some publishers.
2. Studies of the Quran should be a matter of contemporary studies in Islamic universities such as IAIN (especially department of Tafsir Hadis Ushuluddin faculty). Because by these cases, students are expected not only struggling with the classical scientific discourse, but also can come into contact with contemporary social theories.

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