

**The Great Wisdoms Implied in “Contemplation”
Poem by Anne Bradstreet**

THESIS

**Submitted as a Partial Fulfillment of the Requirements for the Sarjana
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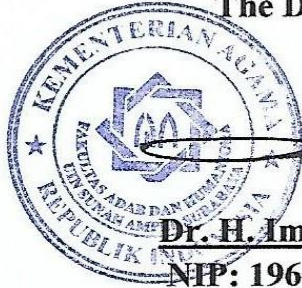
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ABSTRACT

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The Advisor: Sufi Ikrima Sa'adah M. Hum

This study tries to find out the great wisdoms implied in Anne Bradstreet's "Contemplation" poem. Simply, wisdom is an understanding on useful knowledge and apply it as valuable lessons for daily life. This study focuses on the implied great wisdoms that have more values in representing the topics of God's greatness, humanity, and natural law. They are selected because almost all stanzas of the poem talk about the three. This study uses descriptive-qualitative method in describing one by one the greatness of each wisdom. In finding out the great wisdoms implied in the poem, the researcher uses semiotics of poetry as main theory by Riffaterre. The data were collected through the reading of heuristic and hermeneutic generally and specifically.

Besides, this study also discusses the great wisdoms implied in the poem with the Islamic perspectives; Holy Quran and Hadith of Prophet Muhammad as two important sources of teaching. The result of the study is that there are seventeenth great wisdoms implied in the poem that can be taken as great lessons. In discussing the implied great wisdoms of the poem, Islamic perspectives are in line with the implied great wisdoms by explaining their superiorities. In conclusion, the implied great wisdoms in this study give many advices for human being to contemplate, god greatness, past ages of history, afterlife, using time as good as possible etc. So, this research is very important to know the implied great wisdoms in the poem to be taken as great lessons for both general readers and Muslim readers.

Keywords: Wisdom, Semiotic of Poetry, Islamic Perspectives.

INTISARI

Muhayat, Ahmat. 2018. *The Great Wisdoms in Anne Bradstreet's "Contemplation" poem*. Sastra Inggris. English Department. Fakultas Adab dan Humaniora. Universitas Islam Negeri Sunan Ampel Surabaya.

Pembimbing: Sufi Ikrima Sa'adah M.Hum

Penelitian ini mencoba untuk mencari hikmah agung yang tersirat dalam puisi Anne Bradstreet yang berjudul “Contemplation” atau perenungan. Secara sederhana, makna hikmah ialah sebuah pemahaman terhadap pengetahuan yang berguna dan menerapkannya sebagai pelajaran yang bernilai dalam kehidupan sehari-hari. Penelitian ini berfokus pada hikmah agung yang tersirat yang mempunyai nilai-nilai lebih dalam mewakili keagungan Tuhan, kemanusiaan, dan hukum alam. Ketiga tersebut dipilih karena mayoritas semua stanza dalam puisi membahasnya. Penelitian ini menggunakan metode kualitatif deskriptif dalam menjelaskan satu per satu keagungan dari masing-masing hikmah. Dalam pencarian hikmah agung yang tersirat dalam puisi, peneliti menggunakan teori *semiotics of poetry* oleh Riffaterre sebagai teori utama. Data yang dikumpulkan yakni melalui pembacaan heuristik dan hermenetik secara umum dan khusus.

Selain itu penelitian ini juga mendiskusikan hikmah agung yang tersirat dalam puisi tersebut dengan pandangan Islam; yakni ayat suci Al-Quran dan Hadis Nabi Muhammad sebagai dua sumber ajaran penting. Hasil daripada penelitian ini ialah terdapat tujuh belas hikmah agung yang tersirat dalam puisi sehingga bisa diambil sebagai pelajaran. Dalam mendiskusikan hikmah agung yang tersirat dalam puisi, pandangan Islam juga sejalan dengan hikmah-hikmah agung dengan menjelaskan keutamaan-keutamaannya. Kesimpulan dari penelitian ini ialah hikmah agung yang tersirat dalam puisi tersebut banyak memberi saran kepada umat manusia supaya merenungkan keagungan Tuhan, sejarah masa-masa lampau, mengingat kehidupan akhirat, menggunakan waktu sebaik mungkin, dan sebagainya. Jadi, penelitian ini sangat penting untuk diketahui hikmah agung tersiratnya untuk diambil sebagai pelajaran besar bagi pembaca umum maupun pembaca Muslim.

Kata Kunci: Hikmah, Semiotika Puisi, Pandangan Islam.

INTRODUCTION

Literature as special kinds of language interest certain kinds of attention (Culler 27-28). It is caused by its uniqueness and the special language that tends to be imaginative (Castle 6). The special language itself makes literature as an object of aesthetic (Culler 32). It means that literary work as written work is something interesting to be read (Jabrohim 23). Literature is made as a creative writing that owned by the author (Castle 6). That is why, sometimes, there are many relations between the author and his work. So, literature as an aesthetic work is the product of literary author.

Anne Bradstreet is a distinguished woman poet and to be the one of many earliest poets in America. She is a daughter of Governor Thomas Dudley, the founder of the colony of Massachusetts bay (Ellis XII). She was born in 1612-13,

As Anne Bradstreet's "Contemplations" contains many implied great wisdoms, the researcher thinks that it is important to link the great wisdoms of the poem with Islamic perspectives as additional knowledge. The values of the wise words in the poem need to be linked to Islamic perspectives as Islam is a religion that full of peace and wisdom, Al-Baqarah 2:231 (Hilali and Khan 46). Islamic perspectives here refer to The Holy Quran and Hadith of Prophet Muhammad PBUH as the primary sources of teaching. The Quran is the God's revelation that came to prophet Muhammad since He was already forty years old (Haleem 1), while Hadith is the saying, deed, and tacit approval of prophet Muhammad PBUH (Azami 10).

1.2 Statement of Problems

important for human daily life to be understood since human lives in the world of signs (Chandler 11). By understanding signs in his daily life, he will know what the meanings of them are.

Paddy Whannel stated that semiotics tells someone things that he already knows in a language but we will never understand (cited in Chandler 10). The meaning of his statement is everybody maybe know a “sign” but he does not really understand the real and deep meaning. For example, everybody maybe knows what is “Apple” in language. He can describe that “Apple” is a fruit that has reddish, yellowish, greenish color and crunchy taste. But, when the word "Apple" is placed in following sentence "You are the apple of my eye" will have different meaning. The word "Apple" in the sentence is a symbol that represents other meaning. It can be interpreted as "everything", "You are my everything". In knowing such significance of sign is studied in "Semiotic".

One of many important figures in sign science is the Swiss linguist Ferdinand de Saussure 1857–1913 (Chandler 2). In short, Saussure’s model of “sign” consists of a *signifier* and a *signified*. He stated that sign is not a link between a thing and a name but between a concept (signified) and sound pattern (signifier) (Chandler 14). The concept is generally abstract in the mind and the sound pattern can be words, image, etc. For example, if someone sees the word “open” in a shop’s door, it is a signifier or sound pattern. While the signified or the concept is “the shop is open for business” (Chandler 15). So, the signifier or the word “open” on the shop’s door does not have deep meaning if it is not linked to the concept or signified in the mind.

simile which “She was angry like a cat” means that she was angry in the same way as a cat does. It is also for “My love as red as rose” that the love does not mean the same as rose literally, but it can be spirit, firmness as the color of rose.

Personification is a figurative language that make a thing, animal, or abstract terms like a human characteristic (Kennedy and Gioia 775). It means that by using personification means giving attribute to non-animal. It gives human characteristics to non-human entities, give a special sense in terms that it makes everything seem like human (Patel 652). The example of personification is like this sentence, *the moon talks to a little girl*. The moon itself is a thing that is attributed like a man which can talk.

Hyperbole is a figurative language whose use of language in a statement is excessive or overstatement (Kennedy and Gioia 776). It is like *"I've told him a thousand times."* We speak. It is not literal truth telling someone of a thousand times, but the meaning shows the bored feeling of the speaker. It is the use of figurative language which is called overstatement or hyperbole.

Distorting meaning is when there is an ambiguity or contradiction meaning in the poem (Riffaterre 2). Ambiguity is the word, phrase, or sentence that has two or more meanings (Jabrohim 72). The example of ambiguity can be shown in following sentence “My body is broken”. It has two meanings which the word “body” of the speaker can be broken in the tomb or the word “broken” means the speaker has died long time ago. Contradiction is the word, phrase, or sentence that has opposite meaning that can be caused by paradox and irony (Jabrohim 73).

Paradox is a statement that seemingly absurd and self-contradictory but when investigated and explained it will have some sense (Kennedy and Gioia 776). The example of paradox is like “You can save money by spending it”. The statement is false because by spending money means the money will run out, but it is true if the reader realizes it as truth that do not spending money for unimportant things if you want to save your money. The effect of the paradox statement above makes some humorous sense.

Irony is a figurative language whose manner of expression implies a difference (Kennedy 688). A poem is often made complicated and more interesting by the existence of irony. Irony is the words which is said opposite to the reality (Kennedy 688). The example of irony be following sentence “A medical physician undergoing surgery for a lot of smoking” The sentence contains irony who a medical physician that know more about health should not undergoing surgery of smoking (Patel 78). If the verbal irony is conspicuously bitter, heavy-handed, and mocking, it is called as sarcasm.

2.1.2.1 Semiotic Reading; Heuristic and Hermeneutic

In understanding the significance of semiotic in poetry, it is needed the two levels or stages of reading; heuristic and hermeneutic (Riffaterre 4-6). Heuristic reading is the first level to interpret meaning in the poem while hermeneutic reading is the second level (Riffaterre 5). It is done sequentially starting from the heuristic reading first and continued to hermeneutic reading. So, in such sequence of reading it will be known the significance of poetry clearly.

In heuristic or the first stage reading of poetry, the poem is read based on language structure and understood by the language convention as the first level of semiotic system (Jabrohim 81). To clarify unusual meanings in the poem, it can be inserted additional words or synonym and define the word or phrase in bracket signs. The structure of the sentence can be compiled with standard or common sentences in order to be understood easily (Jabrohim 81). The interpretation of heuristic reading also based on reader's linguistic competence (Riffaterre 5). It means that the reader's assumption to language that language is referential and relating the language to all things are included in his interpretation. In such heuristic reading, the significance of the poem has clearer meaning than the original and having clearer clue based on interpretation but the significance is still held.

The next stage of semiotic reading is hermeneutic. After doing heuristic reading as the first stage, the reader can repeat to read the heuristic reading into hermeneutic reading as the next stage. Rereading the heuristic reading into hermeneutic is based on the literary convention (Jabrohim 81). It means that relating heuristic reading to the hermeneutic literary convention that mentioned by Riffaterre above which a sign that stand for another meaning is due to semantic indirection; metaphor, metonymy, simile etc. It is done in order to get the deep meaning of poem.

The significance of poetry can be deepened by doing semiotic reading specifically after general semiotic reading. Semiotic reading can be done specifically by showing the word or phrase that want to be clarified its meaning. Of course, still in the rules of heuristic and hermeneutic readings

ANALYSIS

its clothes glamorously. It such a wonderful world and has every amazing thing on it. Of course, it is possessed by the Great God.

3.1.2 Sun is not a Deity

In the fourth stanza the poet was so amazed to the great Sun. She stated that sun is the soul of this world and this universe's Eye:

Soul of this world and this universe's Eye, (Stanza 4 Line 5).

Heuristically the “soul” is like a life and “Eye” is a vision.

Hermeneutically “soul and eye” are metaphor. It means that sun is a very fundamental thing for life or the sun is the life and vision for every being. The exist of sun is really useful for all beings such plantation for photosynthesis, electricity, animal, even for human daily activities. The poet later no wonder if some people made sun as a deity:

No wonder some made thee a Deity: (Stanza 4 Line 6)

Heuristically, “a deity” is something agreed to be worshipped as God. Hermeneutically it is a metaphor that sun is a God. The poet regarded that no wonder if some people made the great sun as a deity such like ancient Greek worships Apollo, Helios, and Aurora. Japanese Shinto worships the Goddess Amaterasu, and ancient Egypt worship Ra the God as a Deity. Those all are the representation symbol of sun. Later, the poet felt lucky for not worshipping sun:

Being fancy like the past always recurrence even redo by the people in present era. The poet stated that being fancy makes human being longer in conceit:

It makes a man more aged in conceit, (Stanza 10 Line 6).

The word “it” refers to “being fancy” that makes human being more in conceit or arrogant, heuristically. Hermeneutically it is a personification. Being fancy can make people forget, arrogant, even grow in conceit.

Later, the poet stated that the conceit of people who is in being fancy is older than the long of Methuselah's age:

Than was *Methuselah* or's grand-sire great, (Stanza 10 Line 7).

Heuristically, “Methuselah” is one of the longest age men mentioned in Bible Explanation. Approximately the age of Methuselah mostly reaches a thousand years (James 687). Hermeneutically, it is a hyperbole. The poet created a comparison between the conceit of people who is in being fancy with the long of Methuselah that approximately reach a thousand years old. It should be contemplated by human in present era that life in full of luxurious is not good.

3.1.4 Adam's Fatal Penalty of Disobeying God's Command

The word “fly” means move through the air, heuristically.

Hermeneutically it is a personification. The poet describes that punishment as animate thing. Whereas punishment cannot fly because it is not a creature. So that the meaning is the punishment just like a mark of mistake that never go.

By lamenting his mistake, Adam realized that his mistake for disobeying God's command is troubling his offspring. He bequeaths misery for his offspring. The lesson can be taken is that Adam felt guilty to his descendants for troubling them. It can be implemented by parents in present era to be the beneficial ones and helpful to descendants.

3.1.10 Delights and Pleasures of the World are Vain

In the seventeenth stanza, the poet compares the long age between ancients; Adam and his earlier offspring to the human in present era. There are many ancients whose age reach a thousand years, but seldom of people in present era reach their tenth. While the age of people in present era is shorter, they do not use it for important things such:

In eating, drinking, sleeping, vain delight (Stanza 17 Line 3, 4, and 5).

Heuristically, the phrase “vain delight” is the happiness which is false. Hermeneutically it is a paradox. The phrase “vain delight” means great pleasure but useless. The meaning has contradiction between the pleasure of eating, drinking and sleeping that people in present era do. How come people

in present era like to waste their time to such things. The poet, later, stated that people in present era do not aware of time until comes the nights perpetually.

So unawares comes on perpetual night,

And puts all pleasures vain unto eternal flight. (Stanza 17 Line 6 and 7).

Heuristically, the phrase “Eternal flight” means something flying as if never come back or get down. Hermeneutically it is an irony. How come human as a thinking creature puts all his pleasure into “eternal flight” or forever lost. Human in present era should keep his time to the important things. Do not waste the time in useless things because chance and time will never come back again.

3.1.11 Human Does Not Have Rebirth

In the eighteenth stanza, the poet was paying attention to nature, sky, earth, stones and trees. They all are invulnerable of time that can make them ageless and strong still. Even nature will have the rebirth if spring returns.

If winter come, and greenness then do fade, (Stanza 18 Line 5).

Heuristically the words “greenness do fade” means a color that become uncolorful. Hermeneutically, it is a personification. The word “do” as if makes inanimate green color can do fade. The greenery of the earth faded itself away when winter come. But when spring come again, the earth become young again:

A Spring returns, and they more youthful made; (Stanza 18 Line 6).

Heuristically the words “youth made” means making something young again and fresh both physically and colorfully. Hermeneutically it is a personification. A spring makes the earth become young again as if beautiful in color and fresh after the death in winter. It is the rebirth of nature after its disappearing and fall out. But it is not for human:

But Man grows old, lies down, remains where once he's laid. (Stanza 18 Line 7).

Heuristically, the words “remains where once he’s laid” means human will remains where he is laid or placed to his last resting place. Hermeneutically, it is a metonym. The meaning refers to a grave as a last place for human after his death. It means that human does not have rebirth like nature.

3.1.12 Human Will End as an Endless Immortality

In the twentieth stanza, although the nature has such amazing things; beauty, having last longer strength, the body is bigger and stronger than human but the poet sure to not praise them all as an amazement. The poet stated that all of them will collapse:

Nay, they shall darken, perish, fade and dye,

And when unmade, so ever shall they lye, (Stanza 20 Line 5 and 6).

In Islamic view it is right what the poet said about the greatness of God. The God in Islam is the creator of universe which is mentioned in Al Baqarah:225. He owned whatever things on earth and universe. His greatness extends over both earth and universe. Even God feels no fatigue to maintain both by His own power. He is the greatest of all as the following Holy Quran verses explain:

...To Him belong what ever is in the heavens and whatever is on the earth... Al Baqarah:255 (Hilali and Khan 51-52).

الْعَظِيمُ ... (255)

It is clear that God who has this wonderful earth and universe. Such creating beautiful world by God, the duty of human being in this world is maintaining His wonderful creation, not to damage or become a destroyer of His wonderful creation as God said:

But when it set, he said: “Unless my Lord guides me, I shall surely be

wonderful Eden. It is caused by Adam and his partner Eve disobeying God's command for eating the apple of forbidden tree. Both of them had been deceived by Evil which masqueraded as serpent. The devil deceived them by reasoning to be like the Lord God after eating the fruit.

The story of Adam above also recorded in the Holy Quran but in different version. After Allah SWT created Adam and his partner Hawwa', the God commanded them to stay in heaven and eat everything they like but do not approach certain tree because it is kind of wrong doer or *Zalimun*. The Satan whispered them that Allah doesn't really forbid them to approach the tree and reasoning for becoming like angel or immortal in the heaven. Shortly Satan deceived Adam and Hawwa' for tasting the fruit of the tree till appear what their shame or private parts of body as told by the following verses:

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (19) فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ (20) وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ (21) فَدَلَّاهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ... (22)

“And O Adam! Dwell you and your wife in paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zalimun* (unjust and wrong doers)” (19). Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from

them of their private parts (before); he said: “Your Lord did not forbid you this tree save that you should become angels or become of the immortals” (20). And he (Satan) swore by Allah to them both (saying): “Verily, I am one of the sincere well-wishers for you both” (21). So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of paradise (in order to cover their shame) ...

Al A'raf:19-22 (Hilali and Khan, 176).

As the consequence, Adam and Hawwa' were driven out from the heaven by Allah SWT to the earth. Between Adam and Hawwa' and their descendant will be the enemy to Satan while living on earth as stated in following verse:

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ
إِلَىٰ حِينٍ (24)

(Allah) said: Get down, one of you an enemy to the other i.e. Adam and Hawwa' (Eve), and Shaitan (Satan). On earth will be a dwelling-place for you and an enjoyment for a time" (24). Al A'raf:24 (Hilali and Khan, 176).

In conclusion, this wisdom has contradiction between Adam and people in present era. Adam whose one mistake was driven out from heaven, but human in present era whose many mistakes to God want to come to heaven. Human in present era should always apologize to God.

3.2.5 Satan Is an Open and Forever Enemy for Human Being

In the fifth wisdom of the poem is told that Eve gave birth to her first child, Cain. She did not know what will happen on Cain's future. Eve was

3.2.6 Pious is The Reason for Acceptance of Deeds.

In the sixth wisdom of the poem is told about sacrifice of Cain and Abel. In determining the sincerity of Abel's sacrifice, the God received his sacrifice by the sign of descended fire. But Cain's sacrifice was not accepted. Cain became envy and had million thought to end his brother's day. His thought was very dangerous.

The rejection of Cain's sacrifice is clarified in the Holy Quran that Allah SWT accept only from those who is pious. It means that sincerely offering of sacrifice is the good one in the side of God as following verse explains:

وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلُ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ
مِنَ الْآخَرِ قَالَ لَأَقْبُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (27)

And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam (Qabil and Cain) in truth; when each offered a sacrifice (to Allah), it was accepted from one but not from the other. The latter said: “Verily, Allah accepts only from those who are *Al Muttaqun* (the pious). Al Maidah:27 (Hilali and Khan, 129).

In conclusion, pious is the reason for acceptance of deeds. Piety to the God can keep the hearts away from hatred. By keeping heart away from envy, someone will not have the envy as Cain he wants to kill his brother, Abel.

3.2.7 Human Should Live in Harmony

The seventh wisdom of the poem talks about a fratricide of Cain. When Abel as a good shepherd took care his sheep, his brother Cain came and killed him. Cain did it because of his over envy of his rejected sacrifice. His envy had the worst effect of murder that the murder is the first action in human history.

It is explained in the Qur'an that Cain did so with the lust that encouraged him. The murder is the continuity of his envy. Prophet Muhammad in His Hadith also advises for Muslims to be a good brother in the name of Allah SWT. By doing fratricide, Cain becomes a loser as following verse explain:

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ (30)

So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers Al Ma'idah:30 (Hilali and Khan, 129-130).

... لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا...

"...Do not hate one another, do not envy one another, do not turn away from one another. Be, O slaves of Allah, brothers... Bukhari 6526 Vol. 6 (Khan 427).

In conclusion, envy can make someone has million thought of badness. Later, the thought of badness is supported by lust can make someone doing criminal such the story of Cain above. From the incident of murder above, how wonderful when living harmoniously that love each other without envy as the prophet Muhammad's suggestion above. Human will be loved by God and kept away from the terrible nature of demons.

3.2.8 Do Not Begin Anything Bad

In the eighth wisdom of the poem is told about Cain's regret after killing his brother. It is told that Cain wanted his brother to be alive again, but it just a fantasy. Cain was branded by many guilt as if he was described in triple miseries. After killing his brother, Cain run away to the land of Nod or exile place.

The murder committed by Cain is explained in the Hadith of Prophet Muhammad that whoever kills an innocent soul, Cain will bear killer's sin as well for he was the first to commit murder as described in the following hadith:

... لَا تُقْتَلُ نَفْسٌ ظَلَمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كَيْفٌ مِنْ دِمَهِهَا لِإِنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ

“...No soul is wrongfully killed except that some of the burden falls upon the son of Adam, for he was the first to establish the practice of murder.”

Muslim 1677 (Al Khattab 235)

In conclusion, Cain regret and hope for his brother's life is a fantasy because the murder has happened. It is also important to note that from the hadith of prophet above can be taken as lesson that whoever begins badness thing, he will bear every sin of his followers and vice versa.

3.2.9 Allah SWT is The Recipient of Repentance

In the ninth wisdom of the poem is explained about Adam's remorse. It is said that Adam sighed to see his descendant like Cain's deed. He thinks that his offspring bear his first sin of disobeying God's command as wearing sinful livery.

In the Holy Quran, the story of Adam and Hawwa' is told that after disobeying God's command in heaven, both prayed to Allah SWT and He forgave them. The prayer that makes them forgiven is as follows:

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ

الخَمَاسِرِينَ (23)

They (Adam and Hawwa') said: Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us your mercy, we shall certainly be of the losers." Al A'raf:23 (Hilali and Khan, 176).

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ

الرَّحِيمُ (37)

Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who accepts repentance, the Most Merciful Al Baqarah:37 (Hilali and Khan, 10).

In conclusion, we can take the lesson from Adam that bequeath misery for his offspring above, Allah SWT will forgive everyone as He is the recipient of repentance, no matter how big is the mistake.

3.2.10 Human Should Keep His Time to Important Things

The tenth wisdom of the poem tells about vain delights and pleasures of the world. It is told that human in present era is averagely short in age but they use the time for unimportant things (In eating, drinking, sleeping, vain delight Stanza 17 Line 5). Until unaware they lost the time night by night and puts all pleasure vain on wasting time (eternal flight) that time will never come back.

It is mentioned in the Holy Quran that life of this world is just a play and entertainment. The Holy Qur'an compares the pleasures of the world like plants that flourish after the wet season and so pleasant to their farmers, but when the time change the plants will be yellow and become straw as following verse:

اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا
ثُمَّ يَكُونُ خُطَامًا ۖ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (20)

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the hereafter (there is) a severe torment (for the disbelievers, evil doers). And the life of this world is only a deceiving enjoyment. Al Hadid 57:20 (Hilali and Khan, 603-604).

taken attention by human. Being live again as an immortality differentiates human to other creations. A Muslim should prepare himself for it. There is a promise of Allah SWT about His delightful heaven to be entered by pious ones.

3.2.13 The Heaven is an Eternal Place That Has Garden

In the thirteenth wisdom of the poem talks about heaven as the best place to be yearned. The poet does not mention heaven directly but use metaphor of sea which "sea" is a calm place and vast as the place of hundreds of brooks meet in it. It is the same like "heaven" which the place is calm no noisy. The poet wants her rivulet or the way of life goes to the sea or vast mansion or heaven. She called the vast mansion or heaven as the place which ever blessed. She wants to hug her relatives in it.

In Islam such a thing could happen to enter heaven as Allah has promised to those believers and righteous doers. Heaven is indeed the most beautiful and last place to be dwelled. It is mentioned in the Qur'an that those who believe will be given an Eden Paradise which flows the river under its garden as described the following verse:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَمَسَاكِينَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ ۖ وَرِضْوَانٌ مِنَ اللَّهِ
أَكْبَرُ ۖ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (72)

Allah has promised the believers, men and women, Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success. At Taubah:72 (Hilali and Khan, 220-221).

In conclusion, how happy he who enters the heaven as eternal dwell. In the heaven there is a garden that flows the river under it. He would stay there forever as explained on the above verse. Such thought of the poet if applied by Muslims to yearn the heaven of God is very interesting. It is kind of Sufism.

3.2.14 Allah SWT Likes Those Who Simple in Their Life

In the fourteenth wisdom of the poem is explained about the simple life of bird. In this wisdom the poet admires the simple life of bird such as not hoarding food in its hut, the bedding is straw, the drink is only clean water. Even bird is not too worry and afraid for not to eat. The birds live their activities simply with cheerful singing every day.

It would be wonderful if the example of bird simplicity's life is imitated by human being. In that way, human's life will feel happy no problem without greedy. In the Qur'an is also mentioned that Allah SWT dislikes those excess people because they are the brothers of Satan as described by the following verse:

...وَكُلُّوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (31)

having troubles each other even to nearest relations. It is advised by God for live in peace for not demeaning other people or group, because the other groups could be better. When a Muslim demeaning or having problem with other and does not repent to God, he could be called as *Zalimun* or wrong-doer.

3.2.16 God is The Only One Who has the Security

In the sixteenth wisdom of the poem is explained that human will regret in hereafter. In the thirty-first stanza the poet described a sailor who sailed in the life of the world. He who sailed in the life of world was full of friends who supported him, having distinguishable position and pleasures, even he never tasted bitterness would look very stupid if he considered it all as a heaven of the world. For when sorrow comes in the hereafter then he will see. There, is a place where there are no friends, no wealth, no security. Only the almighty God can save.

It is in line with the Qur'anic verse which described human being when he is in the afterlife will be regretful. Even human wants to return to the world again to do good deeds as a repetition. It is certainly impossible. For when death has come, no more human will be returned in the world. What remains is the counting and retaliation of each charity. It is very clear illustrated in the following verse:

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا

وَسَمِعْنَا فَأَرْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ (12)

And if you only could see when the *Mujrimun* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): “Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty. As Sajdah:12 (Hilali and Khan, 462).

In conclusion, it should be taken attention for human who sails in this pleasure of world. In hereafter, all human being is so regret as described by the above Quranic verse. The regret is described that the sinners wants to return to the world for doing many good deeds, but it is impossible. On the that day, only God is judging the charity and having powerful right. He is the only one that can save.

3.2.17 Human Who Waste the Time Will Be Loss

In the seventeenth wisdom is explained about time which is a fatal collapse for mortal things. The poet stated that time is the fatal wrack or destruction even over king. Everything human has in the world such wealth, gold, magnificent buildings will all be crushed to ashes. All human beings will be destroyed until the day of resurrection (Shall last and shine when all of these are gone. Stanza 33 Line 8).

However, it is described in the Qur'an that man is really in loss. The loss is due to time. Anyone who is clever to use the time will have glorious life in

the hereafter. Mentioned in the Qur'an there are three groups that will not be loss in the hereafter; they are who believe, do good, and people who counsel each other in the truth and patience as described in the following verse:

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا

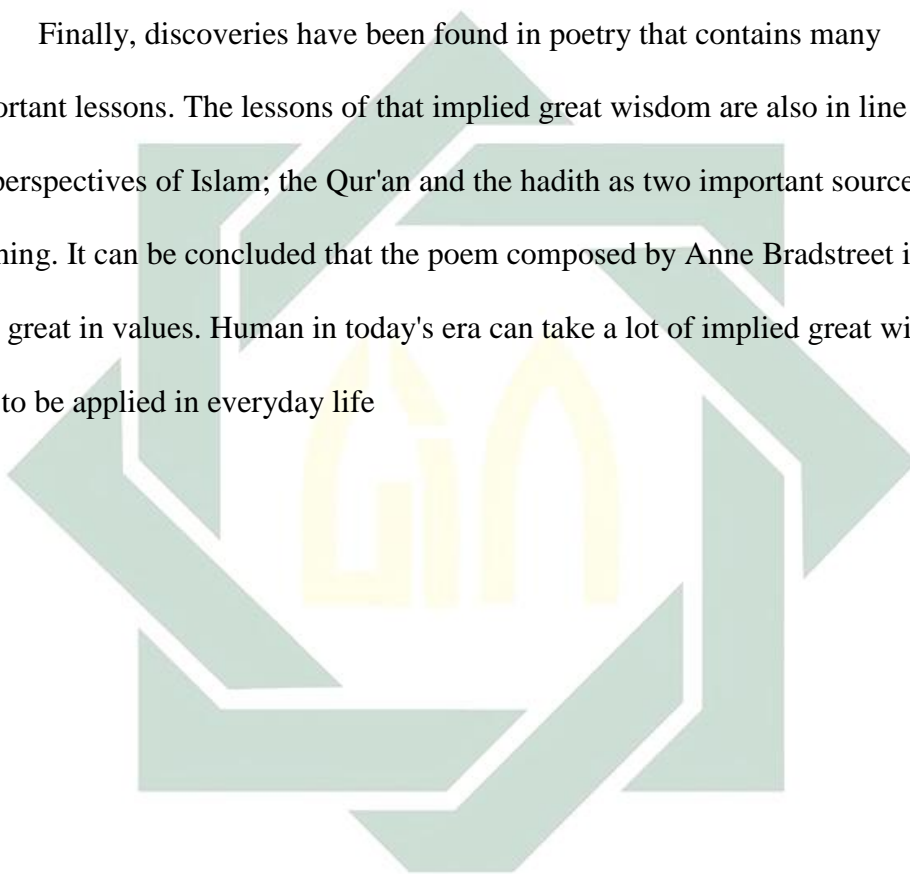
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (3)

By *Al- 'Asr* (the time). (1) Verily, man is in loss, (2) Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma'ruf*) which Allah has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allah has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or *Jihad*). *Al 'Asr*:1-3 (Hilali and Khan, 686-687).

In conclusion, human who does not use the time for important things will be loss. As the poet describe that time is fatal wrack or collapse for mortal thing is very important for human to be kept. In order to keep the time for useful thing, a Muslim can follow the Quranic verse above about three groups of lucky people.

analysis. In the analysis, Islamic perspectives advice for not to become a destroyer, Satan is a very real enemy for human being, do not begin anything bad. In hereafter, only the almighty God who can save. That is why human being should keep his time in important things because when the death comes until the Day of Resurrection, they will no longer live to do good things again.

Finally, discoveries have been found in poetry that contains many important lessons. The lessons of that implied great wisdom are also in line with the perspectives of Islam; the Qur'an and the hadith as two important sources of teaching. It can be concluded that the poem composed by Anne Bradstreet is a very great in values. Human in today's era can take a lot of implied great wisdoms in it to be applied in everyday life



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