The Great Wisdoms Implied in "Contemplation" Poem by Anne Bradstreet

THESIS

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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 agungyang 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.

CHAPTER 1

INTRODUCTION

1.1 Background of Study

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.

Literary work has some forms as its classifications such poem, drama, novel etc. Poetry as one of literary works, commonly formed in stanza, has the rhyme, rhythm, even lyrical, etc. The one who wrote a poetry is called as a poet. Although poetry is not always created from the poet's real life, it is kind of imitation or mimesis that the poet expresses his intense emotions (Culler 60). Poetry is a structural form of written text that sometimes has its own lyrical and rhythmical form (Culler 73-74). There are many kinds of poetry such as narrative that recount an event, lyrical poetry as expressing personal emotions and feelings, and many others (Culler 80).

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,

probably at Northampton city in England (Ellis XIV). She used to write poems to please her father since she was young girl. She wrote many poems after marriage that later were unknowingly published in London without permission by her brother-in-law John Woodbridge, a pastor of the Andover church. It was The Tenth Muse which was published by her brother-in-law from Anne's manuscripts in 1650 that later be a widely read (Baym 187). Her poems are very great to be read because she used to be familiar with biblical words that appear through all her writings (Ellis L). She was one of many American poets that took the Bible as consolation through her wondrous works (Baym 187)

"Contemplations" is one of Anne Bradstreet lyrical poems that contemplating many things as its title. This poem is a very peaceful poem to be read for it contains many great wisdoms that implied in the poem. Therefore, the researcher wants to know what the great wisdoms are that implied in this poem in order can be taken as lessons. Simply, wisdom is an understanding on knowledge and apply it as valuable lessons for daily life (Fengyan and Hong 69). Therefore, many important knowledges in this poem that needs to be explored. The poem is simple enough that opened by poet's simple wandering through the beauty of nature which reminds her to the greatness of the creator. Later the poet recalls the history of Adam and Eve when they were in Eden, the story of Abel murder and Cain's regret and also tells the weakness of human. Finally, the poem is closed by nothingness of human that in the end he will be laid in grave and will be resurrected.

Literary work is a sign system that has a meaning (Jabrohim 64),

Therefore, it is very important to interpret the contents of "Contemplations" poem

for understanding. The language of poetry is not like everyday language that can be understood easily. Therefore, understanding the meaning of "Contemplations" poem needs an extra understanding which can be understood with semiotic of poetry. As has been stated before that literary work is a meaningful sign system, therefore, in understanding meaning of poetry can be done by a semiotic reading; heuristic and hermeneutic (Riffaterre 4-6). Heuristic reading is the first stage of reading while hermeneutic reading is the second stage of reading in poetry. By doing such semiotic reading, the wisdom in the poem can be found as the data for this study.

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

Based on the background above, the researcher would like to formulate two statements of problems as the central of this research discussion as below:

- 1.2.1 How are the great wisdoms implied in Anne Bradstreet's "Contemplations" poem described?
- 1.2.2 How are the superiorities of the implied great wisdoms in the poem according to Islamic perspectives?

1.3 Objectives of The Study

Following the statement of problems, this study is conducted as knowing the great wisdoms implied in "Contemplations" poem and discussing the superiorities of those great wisdoms according to Islamic perspective as following objectives:

- 1.3.1 To know the great wisdoms that implied in the poem through semiotic reading; heuristic and hermeneutic to be taken as the great lessons.
- 1.3.2 To describe the superiorities of the great wisdoms in the poem based on Islamic perspectives; The Holy Quran and Hadith of Prophet Muhammad as two primary sources of Islamic teaching.

1.4 Scope and Limitation

This study focusses in finding great wisdoms implied inside Anne
Bradstreet's "Contemplations" poem through the reading of semiotic; heuristic
and hermeneutic and correlates the wisdoms with Islamic perspectives to be
known the superiorities as the scope. Since the poem consists of many wisdoms in
thirty-three stanzas, the researcher limits the discussion by taking some stanzas
that contain the great wisdoms only as the discussion. The great wisdoms are
those that have more values in representing God's greatness, humanity, and

natural law to be taken as lessons. Those values are selected because almost all stanzas of the poem talk about the three.

The researcher uses the English translation of the Holy Quran of Dr.

Muhammad Taqiuddin al Hilali and Dr. Muhammad Muhsin Khan which their

Holy Quran translation entitles "Translation of the meanings of The Noble Quran in the English Language". The researcher also uses the English translation of

Hadith Bukhari by Dr. Muhammad Muhsin Khan that entitles "The Translation of Meanings of Sahih Al-Bukhari Arabic-English" and the translation of Hadith

Muslim by Nasiruddin al-Khattab which entitles "English Translation of Sahih

Muslim" as limitations. The researcher limits the hadith of prophet only those which booked by Imam Bukhari and Imam Muslim. The hadith books of Sahih

Bukhari and Muslim are chosen by the researcher because the collection of both are considered as sahih or authentic only (Azami 87).

1.5 Significance of The Study

There are two significances of this study, those are contributing in literary studies and useful for common and specific readers theoretically and practically.

Theoretically, this study theoretically contributes in analyzing poem by the theory of semiotic of poetry. How the analysis of semiotic of poetry in heuristic and hermeneutic reading to find out the great wisdoms implied in the poem.

Practically, this study is useful for common reader to know the values of the great wisdoms implied in "Contemplations" poem as self-introspection practically. This study also useful for specific reader to know how the superiorities of the implied great wisdoms are in the based on the Holy Quran and Hadith. The wisdoms of the poem which are

linked with the Holy Quran and Hadith can be taken as principle of life even can be taken as material of sermon for Muslim preachers practically.

1.6 Method of the Study

1.6.1 Research Design

Research is an academic activity which taking study then collecting data, analyzing, and presenting the result (Kothari 1). This study uses analysis of descriptive qualitative design. According to Bodgan, qualitative research is a descriptive study for the reason that the data are collected in form of words or pictures rather than numbers (Bodgan 30). The researcher applies the design because this study is started by understanding the poem first to get more information about the great wisdoms implied in Contemplations poem, then analyzing the related data based on the related theory. This research is emphasized for observing, collecting, selecting, and describing the great wisdoms implied in the poem and links the implied great wisdom with Islamic perspectives.

1.6.2 Data Source

The data source of this research is Anne Bradstreet's "Contemplations" poem that is contained in the book that is edited by John Harvard Ellis entitles "The Works of Anne Bradstreet in Prose and Verse". The researcher concerns to the words, phrases, lines, and stanza in the poem that relate to the statements of problem as main data, they are the great wisdoms implied in the poem.

1.6.3 Data Collection

In collecting the data from the data source, the researcher follows some steps to be the directions of the study as follow:

- 1.6.3.1 First, the researcher rereads the poem to get more understanding and information about the implied great wisdoms in the poem from beginning till the end.
- 1.6.3.2 Second, the researcher described the poem from the beginning till the end based on semiotic reading; heuristic and hermeneutic reading generally to make the language and meaning of poem clearer.
- 1.6.3.3 Third, the researcher marks the word, phrase, and line in some stanzas that indicates implied great wisdoms by underlining, highlighting, circling etc. The great wisdoms are those which represent God's greatness, humanity, and natural law.
- 1.6.3.4 Fourth, the researcher collects the data that alleged as implied great wisdoms that have more knowledges and values of greatness of God, humanity, and natural law to be discussed as the main data.

1.6.4 Data Analysis

After collecting data of the alleged great wisdoms, the researcher analyzes the collected data into some steps that are explained as follow:

- 1.6.4.1 After getting collected data that alleged as great wisdoms, the researcher processes the collected data by conducting heuristic and hermeneutic reading specifically.
- 1.6.4.2 As heuristic is the first stage of reading, the researcher starts discussing word or phrase that indicates the implied great wisdom.

- By doing such first stage of reading, the language of poem can be understood clearer.
- 1.6.4.3 Next, the researcher continued the heuristic reading that have been done to the second stage of reading, that is hermeneutic reading. It is done to get the content and the significance of the great wisdoms implied in the poem for answering the first problem of statement.
- 1.6.4.4 After the significances of the implied great wisdoms are known, the researcher describes one by one its values to be taken as lessons.
- 1.6.4.5 After knowing the meanings and values of each wisdom, the researcher relates each wisdom to the Holy Quran and Hadith to be known its superiorities for answering the second problem of statement.
- 1.6.4.5 The last, the researcher concludes the analyzed data based on analysis as the results of this study.

1.7 Definition of Key Terms

- 1.7.1 Wisdom: An understanding on knowledge and apply it as valuable lessons for daily life (Fengyan and Hong 69).
- 1.7.2 Humanity: Quality of being humane; behavior or disposition towards others such as befits a human being (Coupland 972).
- 1.7.3 Natural Law: Everything that happened as normal and standard of universe's phenomena.
- 1.7.4 God's Greatness: Everything related to the majesty and greatness of God as the creator of the whole of universe.
- 1.7.5 Superiority: The state of being superior.

CHAPTER II

LITERATURE REVIEW

2.1 Theoretical Framework

This chapter describes some theories that are used to related study. The researcher uses the main theory of semiotic of poetry by Riffaterre to find the great wisdom implied in the poem. Simply, wisdom is an understanding on useful knowledge to be taken as lesson (Fengyan and Hong, 69). In semiotic of poetry there are two stages of reading to read a poem, they are heuristic and hermeneutic reading. Besides, the researcher also describes The Holy Quran and Hadith of prophet Muhammad in general as the glasses of Islamic perspectives. It is used in the next chapter to discuss the superiorities of the implied great wisdoms based on both.

2.1.1 Semiotic

There are many definitions about semiotic but simply semiotic is the study of signs (Chandler 1). The meaning of "sign" is the form of words, images, sounds, gestures and objects whether it is abstract or concrete that has significance and represents another thing (Chandler 2). For example; if someone sees a sign of alphabet P crossed by red color, it means that no parking on the road around the stand sign. It should be obeyed by everyone to not park around the stand sign. Again, if someone hears prohibition sentence as following: "No, that is a devil deed, do not do that", which "devil" means a symbol of malicious creature and "a devil deed" can be interpreted as bad action that someone should not do that. That is all has significance to be understood. Signs are very

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.

2.1.2 Semiotic of Poetry

Poetry as one of literary works is so interesting to be understood as its language conduct deep meaning and sometimes in unique forms. Poetry is a feeling that is truly expressed in beautiful words by the poet (Kennedy and Gioia 1010). It can be said that poetry is kind of written language which means to tell a story, idea, expressing emotion etc. "Poem" is also the synonym that refers to poetry. The language of poetry sometimes is not like everyday language that is understood easily. It often employs words excluded from common usage and has its own special or unique grammar (Riffaterre 1). For example: in the Housman's poetry in tittle When I was One-and Twenty stanza 1 and 2; "When I was one-and-twenty, I heard a wise man say" which "one and twenty" refer to the age of twenty-one. It has its own special grammar whose use of words "one and twenty" is for beauty of poetry. Again, the example of "You are the apple of my eyes" above that can be interpreted as "You are my everything". It sounded so sweet and glad to hear and read. The comparison meaning between "apple" and "everything" in the sentence is so far away even has no logic relation but in semiotic it is right as will be discussed later. It is true what Riffatere stated that sometimes a poem says one thing and means another (Riffaterre 1).

According to Riffaterre, a poem that say one thing and means another can be caused by semantic indirections; displacing and distorting meaning.

Displacing meaning is when the sign moves from one meaning to another, or one word "stands for another" as happens in metaphor and metonymy (Riffaterre 2). According to Pradopo "metaphor and metonymy" stated by Riffaterre refers to figurative language commonly just like simile, personification, hyperbole,

metonymy (Jabrohim 71). By referring to figurative language commonly, it makes the meaning of sign can stands broader for another meaning.

Metaphor is a comparison of two different things to attribute some common points. It is a kind of simile that the topic or similarity markers are deleted to convey the meaning connotatively (Fadaee 21). Usually metaphor is created using some form of the verb "to be". We can take example of this following metaphor sentence; "A customer is a king". The sentence does not mean that a customer is a king literally who stays in a palace with many wives, but having many qualities of a king like influence, importance, power and many others that are attributed to a customer. This is what Riffaterre means by "stand to another meaning" of displacing meaning.

Metonymy is a substitution of the name of one thing to another closely related (Kennedy and Gioia 776). For example: "The white house has decided" whose phrase "white house" means the President of United States. It is a metonymy that the use can represent the exist and deed of Mr. President. It is also the example of "the King has risen his sword in war" that the meaning of sword refers to attack the enemy.

Simile is the comparison of two objects that have some similarities (Fadaee 22). The use of simile can give the readers a description of the author's imagination that enables them to imagine how to know two comparisons of thing similarly which is expressed by using specific words such as: '*like'* and '*as'* (Patel 653). The examples of simile are such these following sentences; "She was angry like a cat" and "My love as red as rose". Those examples are kind of

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 Riffatere 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

above. Heuristic is based on language convention and hermeneutic is based on literary convention that have been explained above.

2.1.3 Wisdom

There are a lots of wisdom definitions in many references but simply wisdom is understanding knowledge and employing it as valuable lessons (Fengyan and Hong 69). It means that wisdom is needed by human being to gain knowledge and apply it for daily life. The one who has wisdom is called as a wise person (Fengyan and Hong, 67). The concept of wisdom is combining intelligence and morality as its two fundamental elements (Fengyan and Hong, 69). Intelligence is the strong memory and analytical abilities of someone (Sternberg 189). While Morality means the customs that widely accepted as standard in a group of society (Haidt 70). Although the standard of intercommunity moral agreement is relatively different but they share common moral principles which are not relative to culture but are universal of moral principles. Those are the principles of benevolence, justice, and utilitarian (Fengyan and Hong, 68). So, wisdom as a mental capacity of combining intelligence with moral virtue is the process of gaining knowledge in order having such integrated quality for individual to act wisely. On the other hand, it will give someone motivation to do well (Fengyan and Hong, 68).

2.1.4 Islamic Perspectives

Islam as a peaceful religion gives very regular teaching for life. In its principle, the teaching contains a lot of religious wisdom. Muslims are guided by the Holy Quran and the teachings of Prophet Muhammad as messenger of God.

All the teachings of the Prophet concerning his words, actions, and decisions is known as Hadith and had been written in many Hadith books (Azami 10).

Therefore, Holy Quran and Hadith can be considered as Islamic perspectives to everything.

In connecting to wisdom, wisdom is called as "Hikmah" in Arabic term (Tahir 1287). The Almighty Allah explained that hikmah is all the sum of goodness (Tahir 1291). Both of the Holy Quran and Hadith are wisdom. It is stated many times in the Holy Quran that one is in surah Luqman "These are Verses of the Wise Book (the Quran)." Luqman:3 (Hilali and Khan 457). While, the Holy Quran also mentioned that in the Prophet's Muhammad's personality there is also a very glorifying character "Indeed, in the Messenger of Allah (Muhammad) you have a good example to follow..." Al Ahzab 33:21 (Hilali and Khan 467). It means that in the prophet personality there are much of wisdoms who wisely in speaking, acting, and considering something. So, the Holy Quran and Hadith of Prophet are the primary sources of Islamic teaching that full of wisdoms that can be taken as knowledge for life.

2.1.4.1 The Holy Quran

The Holy Quran as a sacred book for Muslim whole the world is very amazing to be understood. It is the God's revelation that came to prophet Muhammad since He was already forty years old (Haleem 1). It was brought by the angel Gabriel to the prophet in human voice and revealed over twenty-three years of his prophetic mission. The Holy Quran has 114 chapters of over 6,000 verses (Almujalli 1). The surah of Holy Quran conventionally

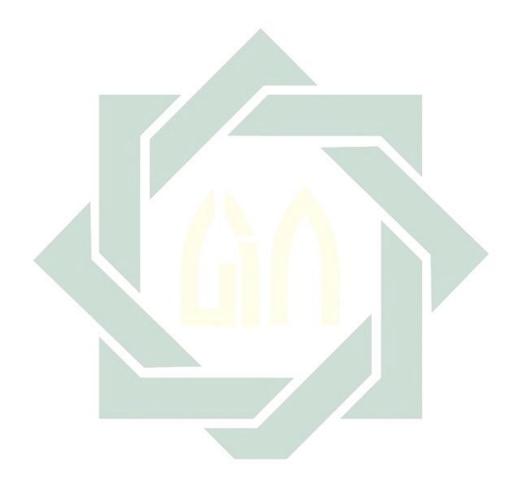
known to two broad categories; those revealed at Mecca or Madina (Sheikh and Dixit 715). The first revelation came to Him when He was in a cave outside Mecca that Angel Gabriel delivered the first revelation; "Read! In the Name of your Lord, Who has created (all that exists) ..." or surah Al Alaq in 610 ad (Haleem1). The structure of Holy Quran is not begun chronologically as The Old Testament nor Genealogically as The New Testament like in the Bible, but directly talks about reading, teaching, knowing, thinking, and writing just like modern concept (Haleem 1).

2.1.4.2 The Hadith

Hadith is the prophet Muhammad's saying, deed, and tacit approval (Azami 10). In Arabic word it means report, story, statement, and discourse (Islam 1). By the very nature of hadith, the reliabilities are depending on the comprehension by the reporters of the context of words (Shafi 1). Hadith has been categorized into hadith Sahih (authentic), Hasan (good by its own virtue), Da'if (weak), and Maudu' (fabricated) (Karim 1-2). Hadith of Prophet Muhammad had been booked by many Islamic Scholars and the well-known ones were presented in the Six collection books or Kutub Al-Sittah. Those Six Authentic Book are; Sahih Bukhari, Sahih Muslim, Sunan An – Nasai, Sunan Abu Dawood, Sunan At-Tirmidhi, and Sunan Ibn Maja.

From the six collection books above, the book of sahih Bukhari is more acceptable in its validity then followed by the book of sahih Muslim. The two books of sahih Bukhari and Muslim are the collection of the Hadith of sahih or authentic only (Azami 87). So, if there is a Hadith narrated by both is

referred to "Muttafaq Alaihi" or "agreed upon" (Shafi 2). Both of them are the teacher and student who Al Imam Bukhari is the teacher of Al Imam Muslim.



CHAPTER III

ANALYSIS

3.1 The Great Wisdoms Implied in the Poem

"Contemplation" as a long poem of Anne Bradstreet is the best and most appealing of her skillful and significant work (Rosenfeld 80). There are many great wisdoms implied in the poem that can be taken as lessons. Wisdom, simply, is understanding knowledge and employing it as valuable lessons (Fengyan and Hong 69). In analyzing the poem, the researcher uses the theory of semiotic of poetry; heuristic and hermeneutic reading by Riffatere. Heuristic is the first stage and hermeneutic is the second stage of reading on poetry. In "Contemplation" poem, Anne Bradstreet is the narrator who expressed her "genuine delight in nature" that she stressed the aspects of the poem that seemed to her essentially romantic (Rosenfeld 81).

3.1.1 God is the Great One

The wisdom of God's greatness is expressed by the poet started from the first stanza which talks about the beauty of beginning Autumn. The poet is and was in the season of Autumn:

Sometime now past in the Autumnal Tide, (Stanza 1 Line 1)

Heuristically "Autumn" is the time for harvest of crops after summer (Ferber 17). Hermeneutically, autumn is a metonymy which refers to fertility

Their leaves and fruits seem'd painted but was true

Of green, of red, of yellow, mixed hew (Stanza 1 Line 5 and 6)

Heuristically "seemed painted" is like the trees, fruits, and the leaves painted colorfully. Hermeneutically it is a simile. The poet expresses her amazement to the color of nature seems or like painted, whereas leaves and fruits cannot be painted.

The beautiful season interest poet's glad attention. So that, the poet questioned the wonderful things that exist on this earth. Since the earth that God creates is so great, the poet thought that God as the creator must be the greatest of all. The poet, later, realized that God is everything perfect:

Sure he is goodness, wisdom, glory, light,

The poet in her amazement to God expressed her expression in metaphorical words that God is everything perfect (goodness, glory, light). Later, the poet admitted that God whose wonderful world:

hath this under world so richly dight. (Stanza 2 Line 5 and 6).

The words "Richly dight" or richly clothed means wearing glamorous clothes, heuristically. Hermeneutically it is a personification. The world wears

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:

Had I not better known (alas) the same had I. (Stanza 4 Line 7)

The words "The same had I" means similarity between poet and some people who worshipped the sun, heuristically. Hermeneutically it is a metonymy which refers to the sun's worshippers. Of course, the poet felt lucky for not worshipping the sun like some people did. She is a good puritan who made Bible to be the solace of her lonely and melancholy hours (Ellis XVII). She had many knowledges about sun that it is just a creature of God.

3.1.3 Making Life Full of Luxuries is not Good

In the tenth stanza, the Poet recalled back the history of ancients:

When present times look back to Ages past (Stanza 10 Line 1)

The words "Present times" and "ages past" mean the time at now moment and the history, heuristically. Hermeneutically, they are metonymy. The meaning refers to the people in present era and people in the past era, hermeneutically. Men in the past that ever been in Fancy, they are dead:

And men in being fancy those are dead, (Stanza 10 Line 2)

Heuristically, "men in being fancy" means people that live in luxurious of life. Hermeneutically it is a metonymy. The meaning refers to people who ever lived in glamour, always having fun, full of sweetness and rich. They all had died without remain and buried in the grave.

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

Once upon a time, Adam was in wonderful garden of Eden that he was amazed by all creatures in it and being like a king. But then, Adam interest to apple on the tree.

Fancies the Apple, dangle on the Tree, (Stanza 11 Line 3)

Heuristically, the word "apple" is a fruit that commonly in red or green color that delicious to be eaten. Hermeneutically apple is a metonymy which refers to God's command for not to be eaten.

The poet as known as a good puritan used to be familiar with Biblical words that appear through all her writings (Ellis L). So, in Biblical background it is mentioned that Adam and his partner, Eve, were commanded by their Lord God to not eat the forbidden fruit. Later devil which masquerade as serpent deceived them by reasoning to be like Lord God. Eve imagined the fruit as delicious one and ate it and gave her partner, Adam too for eating it, Genesis 3:1-6 (James 5). Later, Adam has eaten the apple, so his magnificence is lost:

That turn'd his Sovereign to a naked thrall, (Stanza 11 Line 3 and 4)

Heuristically the word "Sovereign" is the condition of freedom like a king and the phrase "naked thrall" is the condition of slave, being naked. Hermeneutically the words "sovereign" and "naked thrall" are metonymy. The meaning refers to the magnificence of Adam that alter to a slave condition because disobeying God's command. It made him despicable.

In the end, Adam and His partner driven out like villain from Eden by the Lord God as the consequence.

Who like a miscreant's driven from that place (Stanza 11 Line 5)

Heuristically, the word "miscreant" is a cruel man or a villain.

Hermeneutically it is a simile. Adam is likened like a miscreant who is expelled from Eden when disobeying the command of God. Later, Adam will get his bread or food with pain and sweat of face.

To get his bread with pain and sweat of face: (Stanza 11 Line 6)

Heuristically the word "bread" is food and the words "pain and sweat" are hardship. Hermeneutically they all are metonymy. Adam and His partner will get their foods and needs in hardship way to be fulfilled. That was Adam's fatal penalty because disobeying God's command.

3.1.5 The Regret of Eve is caused by Father of Lies

At one moment, the great grandmother Eve sat on a place where the bloody Cain on her lap. Cain is the first son of Adam and Eve that later to be a murderer to his brother, Abel. His mother, Eve, lament for what will happen with Cain's sad future destiny. The mother gripe to think of Paradise, Eden and every pleasure. She also sad for losing her happiness because of disobeying God's command.

His Mother sighs to think of Paradise,

The word "paradise" means the heaven of Eden garden when Eve was in it. Hermeneutically it is a metonymy. The meaning refers to every pleasure that can be tasted without sweat and pain. Eve sighed or regret because driven from that place. Eve is told also lost her bliss:

And how she lost her bliss, to be more wise, (Stanza 12 Line 5, 6).

The word "Bliss" on above line means a happiness and "more wise" is a person who wise in acts and words, heuristically. Hermeneutically they are metonymy. The meaning refers to Eve that lost her happiness or bliss to be a pious one or more wise to God because believing father of lyes as below line:

Believing him that was, and is, Father of lyes (Stanza 12 Line 7).

The phrase "Father of lyes" means the father of every falseness and lies, heuristically. Hermeneutically it is a metonymy. The meaning refers to devil as the real liar, John 8:44 (James 1342). Eve was so regret for believing father of lies or devil which masquerade as serpent. The serpent had deceived her and Adam to eat the forbidden fruit of Eden. So, it is important to keep in mind that devil is a real enemy for human being as the poet stressed that devil "...was, and is..." which means forever liar and enemy to human being.

3.1.6 Envy is the Beginning of Cain's Evil

Someday, Cain and Abel come to sacrifice to God. Each of them brought his sacrifice. Cain brought the fruits of the earth, which his fruits were produce of poorest quality (Waltke 369). While Abel brought his sheep to be sacrificed

(Lewis 489). Abel's sacrifice is a better sacrifice than Cain's offering. Later, the fire descent from heaven as accepted sign to consume Abel's offering but not for Cain's offering (Lewis 486):

On Abels gift the fire descends from Skies,

But no such sign on false *Cain's* offering; (Stanza 13 Line 3 and 4)

The words "Fire descends" means a flame that God's sign descends from heaven heuristically. Hermeneutically it is a metonymy. The meaning refers to God's acceptance. The sacrifice of Abel was accepted and Cain's sacrifice was rejected as "no such sign for Cain's sacrifice"

Because Cain's sacrifice was rejected, he was envy to his brother and being jealous that later he had many bad plans to his brother, Abel:

With sullen hateful looks he goes his wayes.

Hath thousand thoughts to end his brothers dayes, (Stanza 13 Line 5 and 6)

The words "Wayes" or ways above means plans and "dayes" or days means the time of day has twenty-four hours for each as limitation, heuristically. Hermeneutically they are metonymy that substituting the words to others meaning. Hermeneutically Cain will do his bad ways or plans to kill his brother's days or life. It can be concluded that being Envy to his brother's accepted sacrifice had made Cain jealous and made him become cruel.

One day, when Abel, a good shepherd took care of his sheep, his brother came and killed him. Cain killed his brother till Abel's blood spilled on earth:

His brother comes, then acts his fratricide.

The Virgin Earth of blood her first draught drinks, (Stanza 14 Line 2 and 3)

Heuristically "drink" is taking liquid into the mouth then swallow it.

Hermeneutically the word "drink" above is a personification. The poet described the earth when the murder of Abel happened as if drank Abel's blood. It was the first blood in human history that spilled on earth. It is, of course so cruel to see but all in all the effect of Cain's envy was so terrible.

3.1.8 Cain was So Regret for Killing his Brother

After killing his brother, Cain became despair and regret that he wanted his brother's life come back again after killing him:

When deep despair with wish of life hath fought,

Branded with guilt, and crusht with treble woes, (Stanza 15 Line 4 and 5)

Heuristically, the word "brand" is a mark or logo of identity and "crusht" or crushed is broken. Hermeneutically they are personification. Cain is describes as marked by guilt and broken in treble woes or triple miseries by his deep despair. Later, Cain run away to the land of Nod:

A Vagabond to Land of *Nod* he goes. (Stanza 15 Line 6)

Heuristically the phrase of "a vagabond" is a person who wanders from place to place without a home and "Land of Nod" is an exile place of fugitive Cain, Genesis 4:12 (James 7). Hermeneutically, "vagabond" is simile to fugitive that wanders from place to place and alienated himself in seclusion or Land of Nod because of his regrets. The regrets of Cain to hope that his brother will alive again was merely just a fantasy.

3.1.9 Adam Bequeath Misery for his Offspring

After knowing his descendant's murdering, Adam felt sad that he sighed about it. All Adam descendant explained by the poet as clothed in his black and sinful livery:

How Adam sigh'd to see his Progeny,

Cloath'd all in his black, sinful Livery, (Stanza 16 Line 5 and 6)

Heuristically, the word "black" is a dark color and "sinful livery" is like uniform made from sin or mistake. Hermeneutically, they are metonymy. The meaning refers to all Adam's descendant that bear the first sin of disobeying God's command. It just like wearing sinful uniform that is worn forever in the world as a mark of sin that never go:

Who neither guilt not yet the punishment could fly. (Stanza 16 Line 7)

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).

Heuristically, the word "unmade" means a thing that has not yet been made or unprepared. Hermeneutically it is a metonymy. It refers to doomsday. The earth when the time for collapse is not unmade or unprepared or the doomsday still does not come yet, so it will not collapse. The earth will collapse; darken, perished, and faded in the precise time. But human will end as an endless immortality:

But man was made for endless immortality (Stanza 20 Line 7).

The words "Endless immortality" means being eternity that has no ending, heuristically. Hermeneutically, it is a metonymy. The meaning refers to the forever living in hereafter. A man will end as an immortal and live forever in hereafter after resurrection. So, even though nature has its rebirth, but it will be destroyed when doomsday comes. But human has his specialization, that is forever living in hereafter or endless immortality.

3.1.13 Heaven is the Best Place to be Yearned

In the twenty third stanza, the poet was still paying attention to the river and its activity. The poet was sure that river does not slide by itself alone but rather slides along together with brooks to the place of calm-wide-sea where they all will blend into one place. The poet, later, called the river and the brooks that stream together as a true emblem.

Thou Emblem true of what I count the best, (Stanza 23 Line 5).

Heuristically, "emblem" means object as a distinctive badge.

Hermeneutically it is a metonymy. Its meaning refers to emblem of the way of life that life must go on continually till arrive at the end. It just like the streaming of river and the creeks to the calm-wide-sea. Later, the poet wanted to guide her rivulet to rest.

O could I lead my Rivulets to rest, (Stanza 23 Line 6).

Heuristically, "rivulet" means a very small stream of river.

Hermeneutically, it is a metonymy. The meaning refers to the poet's way of life. She wanted to lead her way of life to rest in peace. When she has arrived to her rest, she will meet with the others:

So may we press to that vast mansion, ever blest. (Stanza 23 Line 6 and 7).

Heuristically "vast mansion" is a very big house. Hermeneutically it is a metonymy. The meaning refers to heaven. The poet wanted to hug with everyone maybe family, teacher, friends in heaven which the place ever blessed. It just like hundreds of brooks that meet in the calm-wide-sea. In conclusion, heaven is the best place to be yearned.

3.1.14 Bird is Kind of Simple Life Creature

In the twenty seventh stanza, the poet expressed her amazement to the simple life of bird. She thought that bird is a simple creature:

That neither toils nor hoards up in thy barn, (Stanza 27 Line 2).

The word "Toils" means work too hard and "hoards" means hoarding food stock, heuristically. Hermeneutically, they are metonymy. The meanings refer to greedy not of life. Bird is not kind of hard worker to find food or greedy which hoarding food stock in the barn. Bird is a simple creature to run its daily activity:

Thy bed a bough, thy drink the water cleer, (Stanza 27 Line 6).

Heuristically, the phrase "a bough" is the main branch of a tree that is made as bed and "water cleer" or water clear means clear liquid that may come from river, sea, or lake in fresh and clean condition. Hermeneutically they are metonymy. The meaning refers to simplicity of life. It is impossible for bird to sleep in luxury bed or drink mango juice. The bird's life is so simple that they are not too worry about gaining more stuff for daily life:

Feels no sad thoughts, nor cruciating cares

To gain more good, or shun what might thee harm (Stanza 27 Line 3 and 4).

The words "more good" means stuff or food heuristically.

Hermeneutically it is a metonymy. The meaning is that bird does not too much worry for gaining stuff or food. Even they live their activities simply with cheerful singing every day. The bird also simply avoids what is harm. That is why bird is kind a simple creature that its simplicity needs to be emulated.

3.1.15 Human is the Source of Problem

In the twenty ninth stanza, the poet stated that a man has such perfect body and mind but he is weak and vain. He knew many knowledges but he is ignorant. He is strong but actually weak in lust. He is the core of sorrows, losses, sickness, and pain. Even the poet stated that human condition is rowdy.

Each storm his state, his mind, his body break (Stanza 29 Line 4).

The word "Storm" means a violent disturbance of the atmosphere with strong winds and usually comes with rain, thunder and lightning, heuristically. Hermeneutically it is a metaphor. The poet made a comparison to her statement about human condition with storm. It means that majority of human condition is rowdy. The poet, later, stated that majority of man making trouble day and night:

But day or night, within, without, vexation,

Troubles from foes, from friends, from dearest, near'st Relation (Stanza 29 Line 6 and 7).

Heuristically the word "vexation" is the state of being annoyed, frustrated, or worried. Hermeneutically it is an irony. How come human as a thinking creature troubles from enemies, friends, even with the loved ones and nearest relation within and without vexation? day and night? This is what the poet means from her statement that human knew many knowledges but he is ignorant. Majority of human being is the source of problem.

3.1.16 God is The Only One Who has the Security

In the thirty first stanza, the poet told about sailor who sails his ship on the smooth waves or calm sea. He sings and steers merrily as if command the wind and tide with ease. Now, he becomes the great master or subjugator of the sea. But suddenly a storm destroys his activity that makes him long for anchoring to any port that can be shelter because of his dangerous condition. Later, in the thirty second stanza, the poet warned a man who sailing in this world of pleasure.

So he that saileth in this world of pleasure,

Feeding on sweets, that never bit of th' sowre,

That's full of friends, of honor and of treasure, (Stanza 32 Line 1, 2, and 3).

Heuristically, "world of pleasure" is the life which always full of worldly things. Hermeneutically it is a metonymy. The poet means to he who always fun with worldly things such like always eat well, full of friends who support him, has high position of job, and has abundant wealth. Human such that will be fond fool as the poet stated:

Fond fool, he takes this earth ev'n for heav'ns bower, (Stanza 32 Line 4).

The word "fool" above means person who acts unwisely: a silly person.

Hermeneutically it is a paradox. How come such worldly things that full of fun is said by the poet as foolish thing for people who take it. Apparently, the poet

advice it as not the good things. The poet, later said that he will realize it when sad affliction suddenly comes:

But sad affliction comes and makes him see

Here's neither honour, wealth, nor safety; (Stanza 32 Line 5 and 6).

Heuristically "Sad affliction" means something that causes pain or suffering. Hermeneutically, it is a metonymy. Its meaning refers to the life in hereafter. When someone is in hereafter, he will see that in that place there is no honor, wealth nor safety that can help. The poet later said that only above whose security:

Only above is found all with security (Stanza 32 Line 7).

Heuristically, the word "above" is a point of a higher level. Hermeneutically it is a metonymy. The meaning refers to almighty God. There is no one in hereafter that can save or help human but God himself. So, human who sails in the world of pleasure will be regret in hereafter when he forgets the almighty God.

3.1.17 Time is a Very Fatal Collapse

In the thirty third stanza the poet stated that time is the fatal wrack of mortal things.

O Time the fatal wrack of mortal things, (Stanza 33 Line 1).

Heuristically the word "wrack" means a great ruin. Hermeneutically it is a metonymy. The meaning refers to the great collapse for human being who does not use the time as good as possible because the time will never come back.

That draws oblivious curtains over kings, (Stanza 33 Line 2).

The time as fatal collapse for human being "draws oblivions curtain" which "oblivion curtain" means curtains of forget, heuristically.

Hermeneutically, it is a metonymy. The meaning refers to forgetting curtains for those who waste the time. The poet stated that curtains will be pulled for them even over kings. Then, the poet stated that everything human has in this world will turn to dust:

Their parts, their ports, their pomp's all laid in th' dust.

Nor wit, nor gold, nor buildings scape times rust; (Stanza 33 Line 5 and 6).

The poet stated that all human has in this world will turn to dust and cannot escape from times rust. The words "parts, ports, pomp, wit, gold, and building" are human's property while living in the world heuristically. Hermeneutically those words are synecdoche. The meaning refers to human's wealth. All human has in this world will sooner or later be destroyed in the dust and rust as long as the time pass. Later, the poet stated that all human being after his death will be resurrected from his grave after all have been destroyed:

Shall last and shine when all of these are gone (Stanza 33 Line 7 and 8).

Human, after his death will soon shine. Heuristically, the words "last and shine" are will end and glow. Hermeneutically they are metonymy. The meaning refers to the death and resurrection. Human after his death under white stone or tomb will be resurrected in the judgement day after all have been destroyed. So, the time will be a very fatal collapse for those who do not use it as good as possible.

3.2 The Superiorities of the Wisdoms in the Poem

This section is the part of discussing wisdoms of the poem based on Islamic perspectives. The perspectives used are the Holy Quran and Hadith of Prophet Muhammad as the main sources of Islamic teaching. It is aimed to know the superiorities of each wisdom in the poem based on Islamic perspectives in order can be taken as lessons for Muslim readers.

3.2.1 Human Should Not Be a Destroyer

The first wisdom in the poem talks about the God's greatness. It is stated in the poem that God is everything perfect (goodness, wisdom, glory and light) because He has created wonderful and colorful world (leaves and fruit seemed painted, and the world richly dight etc.). In conclusion, since the wonderful

world that God creates is so great, God as the creator of course be the greatest of all.

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).

His Kursi (Arsh, Throne) extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great", Al Baqarah: 255 (Hilali and Khan 51-52).

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:

And do not mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's mercy is (ever) near to the good-doers. Al A'raf:56 (Hilali and Khan, 181).

In conclusion, God as the greatest one created beautiful and colorful world. The duty of human being is maintaining what He had made, not to be a destroyer. His mercy is only given to good doers as explained on the above verse.

3.2.2 Prophet Ibrahim Does Not Like What Is Set as A Deity

In the second wisdom of poem, the poet amazed the Sun and call it as the life of all beings and the vision of all darkness (Soul of this world and this universe's Eye, Stanza 4 Line 5). The poet stated that it is no wonder if there are some group of people worship the sun as a deity. It can be caused by many benefits of Sun such for plantation-photosynthesis, electricity, and the light of universe. It is very amazing. But then the Poet realize that she is very lucky to not worship the sun as some people did. She knows many knowledges about Sun that she is a good puritan who made the Bible as amusement in the lonely hours (Ellis XVII).

Her thought about Sun has similarity to Prophet Ibrahim who thought about the deity in open space. In the beginning of Prophet Ibrahim's finding for God, he looked at the stars and admitted them as the God, later he looked at the

moon and also admitted it as the God. But, later when the stars and the moon set, Prophet Ibrahim did not like what is set. Finally, he looked at the great sun and when the sun set, he freed himself from associating the true god, that is Allah SWT as following verses tell the story:

When the night covered him over (prophet Ibrahim) with darkness he saw a star. He said: "This is my lord." But when it set, he said "I like not those that set (76) When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray." (77) When he saw the sun rising up, he said: This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as a partner (in worship with Allah) Al An'am:76-78 (Hilali and Khan, 157).

Finally, the Prophet Ibrahim only takes Allah SWT as the only God and avoid for being Mushrikun or person who associates God to others deity:

Verily I have turned my face towards Him Who has created the heavens and the earth Hanif, (Islamic Monotheism i.e. worshipping none but Allah Alone), and I am not of *Al-Mushrikun*" Al An'am:79 (Hilali and Khan, 158).

In conclusion, Prophet Ibrahim aware that all universe's things are not deity. They rise and set continually. In Prophet Ibrahim thought maybe thinks that there is no God such them which rise and set. In the end Prophet Ibrahim depended on Him who created the heavens and the earth, that is Allah SWT.

3.2.3 Every Delight Will be Asked in The Day of Judgement

In the third wisdom of the poem is stated that make the life full of luxuries (being fancy) is not good. The poet recalled the ages past, there were many rich people, had many wives, had many kingdoms, those all are dead without remain. Even making life full of luxuries often makes human being growing more in arrogant. The poet called the growing of human's arrogant older than the age of one whose longest age, Methuselah. Whereas, the age of people in present era averagely short.

Making life that full of luxuries based on Islamic view is highly recommended to be avoided. It can cause forgetting hereafter and maybe the God's rules. In the surah At-Takathur of the Holy Quran stated that life in full of luxuries or happy in worldly things can switch the way of life to other way. It can be showing off the wealth to other people, dissipating wealth on unimportant things etc. Until unaware they visit the grave as following verses explain:

The mutual rivalry (for pilling up of worldly thing) diverts you, (1) Until you visit the graves (i.e. till you die) (2). Nay! You shall come to know! (3). Again nay! You shall come to know! At-Takathur 1-3 (Hilali and Khan, 686-687).

Allah SWT said to those who make their life full of luxuries or happy in worldly things till visit the grave that later they will see the hell fire and will be asked about the delights in the day of judgement:

Verily, You shall see the blazing fire (Hell)! At-Takathur 6 (Hilali and Khan, 687).

Then on that Day (judgement) you shall see be asked about the delights At-Takathur 8 (Hilali and Khan, 687).

In conclusion, making life full of luxuries is not good. It can make people forget to hereafter and God's rules till visit the grave. In hereafter that life which full of luxuries will be asked for responsibility. Of course, the consequence will have the effect to their heaven-hell determination.

3.2.4 Human in Present Era Should Always Apologize to God

In the fourth wisdom of the poem, the poet recalled the history of Adam when he was in Eden. Adam just like a king that was amazed by all creatures in it. But the condition turned him become like a slave which is driven from such

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 فَكُلًا مِنْ حَيْثُ شِغْتُمَا وَلَا تَقْرَبًا هَٰذِهِ الشَّيْطَانُ لِيُبْدِي هَٰمُمَا مَا الشَّيْطَانُ لِيُبْدِي هَٰمُمَا مَا الشَّيْطَانُ لِيُبْدِي هَٰمُمَا مَا وَوَرِي عَنْهُمَا مِنْ سَوْآ تِحِمَا وَقَالَ مَا خَمَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَنْ وُورِي عَنْهُمَا مِنْ سَوْآ تِحِمَا وَقَالَ مَا خَمَاكُمَا رَبُّكُمَا عَنْ هَٰذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مِنَ الْخَالِدِينَ (20) وَقَاسَمَهُمَا إِنِي لَكُمَا لَمِنَ النَّاصِحِينَ (21) فَدَلَّاهُمَا بِغُرُورٍ ، فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ هَٰمُا سَوْآ تُهُمُا وَطَفِقًا يَخْصِفَانِ عَلَيْهُمَا مِنْ وَرَقِ الجُّنَةِ عِدَرِينَ (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:

(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 confused and gripe because thinking every pleasure of paradise where she ever stayed. Now She lost her happiness because believing father of lies or devil. All the problem is started by the lie of devil.

It is mentioned in the in the Holy Quran that Devil or Satan is an open enemy for Adam and Hawwa'. Satan will always misled human to hell path as Satan had sworn to God as following verses tell:

And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily Satan is an open enemy to you?" (22).

(Iblis) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight path (16) "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not dutiful to You)." Al A'raf:16-17 (Hilali and Khan, 175).

In conclusion, Satan is an open and forever enemy for human being. It will always astray human being by many tricks to bad ways. Satan will beguile human from many ways whether it is in front, behind, right side, left side as described above.

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:

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 advices for Muslims to be a good brother in the name of Allah SWT. By doing fratricide, Cain becomes a loser as following verse explain:

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).

"...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:

"...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:

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).

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:

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).

3.2.11 Human Purpose in life is only Worshiping Allah SWT

In the eleventh wisdom is explained about human who has not rebirth like nature. Even though the earth is old but yet still in green. When winter comes the greenness of earth faded. Later if the spring come, the earth becomes green again and fresh. But not for human. Human only live once and does not have a rebirth like earth. Human will be buried after he pass the old age.

That is the life of mankind which is described in the poem. So, die is the end of all human's activities. In Islam it is explained that the living man should have principle only to worship Allah SWT as following verse:

And I (Allah) created not the jinn and mankind except that they worship Me (Alone) Ad Dhariyat:56 (Hilali and Khan, 580).

In conclusion, the rebirth is a special nature of the earth. Human does not possess it but will be buried after death. It should be payed attention that there

is no purpose of mankind in the world but to worship Allah. He is the place where mankind will be restored.

3.2.12 Allah SWT Promises the Heaven for The Pious Ones

In the twelfth wisdom of the poem talks about human who will end as an immortality. It is told before that the earth has rebirth but human has not. The poet says that the rebirth of nature has no more special because when destruction has come, it will be destroyed. It is different with human that is destined to be an immortal being after death (...man was made for endless immortality. Stanza 20 Line 7).

In Islam, the life of immortality after resurrection is true. Allah SWT promised those who are pious to enter a delightful paradise. They, the pious ones are called as solemn souls as following verse explains:

(It will be said to the pious, believers of Islamic Monotheism); "O, (you) the one in (complete) rest and satisfaction! (27) Come back to your Lord, well-pleased (yourself) and well-pleasing (to Him)! (28) "Enter you then among My (honoured) slaves, (29) "And enter you My Paradise!" (30) Al Fajr:27-30 (Hilali and Khan, 676-677).

In conclusion, it is true what the poet stated that human has no rebirth but is destined for eternal life. The immortality life after resurrection should be

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:

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:

...and eat and drink but waste not for extravagance, certainly He (Allah) likes not *Al-Musrifun* (those who waste by extravagance). Al A'raf:31 (Hilali and Khan, 177).

Verily, the spendthrift are brothers of devils, and the *Shaitan* (Devil-Satan) is ever ungrateful to his Lord. Al Isra:27 (Hilali and Khan, 317).

In conclusion, bird's life has a great philosophy. Its simplicity describes its cheerful life that has no problem. Besides, Allah SWT likes those who simple in their life than those who extravagance.

3.2.15 Do Not Demean Other Groups

In the fifteenth wisdom of the poem is told about human as the source of problem. It is mentioned by the poet on the twenty-ninth stanza that human is basically a troublemaker. The poet does not directly refer to human as a troublemaker but the human's mind and his body as "storm" but weak. Every day human does not escape from problems with enemies, friends, until close relatives.

It is true what the poet says. The majority of people have problems each other. The above-mentioned poet's claim also has been allegedly by angels before the creation of man. Angels suspect that man will only be a destroyer of the world, killing each other and so forth but only God knows:

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generation on earth." They said: "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You." He (Allah) said: "I know that which you do not know." Al Baqarah: 30 (Hilali and Khan, 8).

In another verse is advised for human that in order live in harmony, do not demean other groups because other groups could be better as following verse:

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one's brother after having faith [i.e. to call your Muslim brother (a faithful believers) as: "O sinner", or "O wicked]. And whosover does not repent, then such are indeed *Zalimun* (wrong-doers, etc.).

In conclusion, the statement between the poet and the angels in Quranic verse has relation, that is human is the source of problem. Majority of them

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 wrongdoer.

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:

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:

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.

CHAPTER IV

CONCLUSION

Based on the analysis in the previous chapter, this study can conclude that there are three big classifications of great wisdoms expressed in Anne Bradstreet's "Contemplation". They are wisdom of God's greatness, humanity and natural law. These all are great lessons that need to be pondered by human being because Anne Bradstreet as a reliable poet does not make an ordinary poetry. There are many values that can be applied by mankind as a matter of self-introspection.

The first of third classifications is about God's greatness. The poet declares that God as everything perfect is the great one if observed from His creations such nature, plants and heavenly objects. It is impossible for God to be associated with His creatures as a deity. He is the only one who has safety in the afterlife. The second is about humanity. The poet gave many implied suggestions from her poem statements such life full of luxuries is not good, do not hate each other, delights of world is nothing, heaven is the best place to be yearned etc. The third is about natural law that talks about how simple is the life of happy birds in their daily activities. Likewise, time is a very fatal collapse for those who do not use the time as good as possible etc.

Such wisdoms are also seen in Islamic perspectives as the extraordinary wisdoms in their superiorities. The wisdoms and Islamic perspectives are in line that have the same common points. As the three classifications of wisdom in the poem, all of the implied great wisdoms in the poem have been described in the

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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