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ANALYSIS OF METAPHOR AND SIMILE IN THE POEM *AL-I'TIRĀF* BY ABU NAWAS

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ABSTRACT

This paper aims to analyze the influence of the use of metaphors and similes on the aesthetics of Abu Nawas' poetry, especially in the poem entitled "*Al-I'tirāf*." Metaphors and similes are two important elements in the style of language used by poets to convey meaning and emotion in a deeper and more aesthetic way. This paper uses a qualitative analysis method for research conducted with a literature study approach, where the poems are analyzed based on the use of metaphors and similes found in the text. The results of the study show that metaphors are used to describe abstract concepts such as sin, regret, and hope for forgiveness, while similes are used to simplify the poet's feelings through comparisons that can be understood by the reader. Both contribute significantly to the aesthetics of the poem, both in terms of meaning and the beauty of language, as well as strengthening the spiritual message that Abu Nawas wants to convey.

Keywords: *Poetry, Abu Nawas, Al-I'tirāf*



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Introduction

Metaphor in Arabic, called *isti'arah*, is a shift in meaning from a word with a basic meaning to another meaning that often goes beyond its lexical meaning. For example, the phrase "*al-waqtu ka assaifu*" or "time is a sword" reflects the ancient Arab view of the sword as an important object in their lives. By equating time with a sword, the Arabs emphasize the importance of not wasting time. The use of this metaphor strengthens the meaning conveyed and helps in conveying complex ideas (Khoironi, 2018). In the perspective of Asmah Haji Omar in (Taisin, 2019), understanding metaphors should not only be seen as elements of aesthetics or beauty in language. Instead, metaphors have a much deeper meaning, which includes a description of the conceptual system and beliefs held by native speakers of a language. This shows that metaphors are a reflection of the perspectives and cultural values that exist in the society that uses the language. The formation of metaphors is often rooted in the members and organs of the human body. For example, many metaphors arise from everyday experiences involving the body, such as expressions that use terms for body parts to convey certain feelings or ideas. This metaphorical dimension provides greater insight into how language functions in conveying complex meanings. Through the use of metaphors, we can understand not only how humans communicate, but also how they interpret their life experiences in a broader cultural context. Therefore, metaphors function not only as rhetorical tools, but also as a means to explain and express deep thoughts and feelings. In the context of Abu Nawas's *Al-I'tirāf* poem, where metaphors not only beautify language but also convey deep spiritual and religious concepts, reflecting the worldview and beliefs of the culture in which the work emerges (Taisin, 2019).

Simile is a style of language that means a figure of speech or metaphor. Where this simile directly compares one object with another object that has similar values and characteristics (Ananda, 2023). The words used in this simile style of language are like, for example, or, like. Gorys Keraf's opinion regarding simile is stating something the same as a direct comparison. Where the words are like, like, like, same, and so on. Another opinion states that a simile is a direct comparison between something and something else using certain words, namely: like, like, like, like, like, like, for example, similar, and the like. For example, in Abu Nawas' work *Al-I'tirāf*: the third stanza in the Indonesian translation "My sins are like sand numbers" (Nurhidayat, 2017). In Abu Nawas' poetry, the use of metaphor and simile language styles has a close relationship to strengthen aesthetics and deep meaning. Like the *Al-I'tirāf* poem, both languages are used to convey feelings of

repentance, humility, and confession of sins in a more emotional way. In expressing spiritual feelings, metaphors and similes help describe fear and longing for God. Where the metaphor here requires a deeper meaning with concrete language. While simile functions to help listeners and readers imagine the situation experienced by the poet. Metaphor and simile, these two language styles upload imagination and emotion. Metaphors often provoke imagination that makes the listener or reader feel emotions without direct expression. While simile here conveys these expressions clearly, so that emotions are more real. In the overall relationship between metaphor and simile, they play a role in making the meaning and beauty of language richer, describing the spiritual journey in a way that is full of beauty and depth.

Poetry is a form of literary work where the beauty of language and its meaning has aesthetic power with its use. One of the famous poets in Arabic literature is Abu Nawas, because of the beauty of the poetry he formed. One of Abu Nawas' works is *Al-I'tirāf*, where the use of language is full of metaphors and similes. Many poets use these two devices because they can deepen the meaning and enrich the reader's aesthetics. *I'tirāf* is a masdar form of عترف/يعترف which means to acknowledge, recognize, know. However, when viewed from the author's side, the *I'tirāf* poem is a composition of a Sufi during the Abbasid dynasty during the leadership of Harun ar-Rasyid, namely Al-Hasan bin Hani 'or who is familiarly called Abu Nawas. Apart from *Al-I'tirāf*, there are many more of his poems that appeared at that time. However, this *al-i'tiraf* is still famous today. This poem contains Abu Nawas' expressions that he showed to his God. How he admitted his sins that were so many that they could not be counted, his sins that increased every day, and expressions of repentance to his God. He poured all these expressions into beautiful and artistic language with several verses of poetry. In addition to being famous as a poet, Abu Nawas is also famous as a figure who gives a lot of advice to others. He is known as a humorous person, so it is not uncommon for him to be called by the king to his palace to be asked for his opinion or just to chat. However, of all his good qualities, he has a bad habit in the eyes of people, namely liking to drink alcohol (Fathoni, 2012). This study is unique in its approach because it focuses on analyzing the categorization of types of metaphors and similes in Abu Nawas' poetry in order to explore how these two linguistic devices (metaphors and similes) convey the emotional spirituality and repentance of the poet. Metaphors are seen as a way to present abstract concepts such as sin and regret in a more aesthetic and imaginative way. Meanwhile, similes help clarify the poet's feelings, making them easier for readers to understand. Both play an important role in creating poetic beauty that

evokes emotions and strengthens the spiritual message intended by the poet. The main novelty of this narrative lies in the specific analysis of the role of metaphors and similes in the context of classical Arabic literature. It not only highlights the beauty of language but also reveals how these figurative language elements reflect worldviews and cultural beliefs. Furthermore, this approach enriches the understanding of how figurative linguistic elements can deepen meaning and enhance spiritual experiences for readers.

Based on the title released by the author, there are several previous studies that have an approach with a theme that is almost similar but there are some descriptions of objects that are more specific differences in our article. We found and took 3 samples that have almost similar writings, including.

First, the work (Fathoni, 2012) entitled "*Language Style in the Poetry of Al-I'tirāf by Abu Nawas: A Stylistic Analysis*". Where this journal focuses on the stylistic analysis of the language style used in the *Al-I'tirāf* poem. The author found that the use of figures of speech such as similes and metaphors not only serves to beautify and enrich the language, but also plays an important role in conveying messages that are full of spiritual meaning. Through stylistic exploration, it can be seen that these figures of speech present a deeper layer of meaning, inviting readers to understand not only the aesthetic beauty, but also the religious and philosophical values contained in Abu Nawas' work. The use of similes and metaphors allows poets to describe complex feelings and concepts in a more concrete and interesting way; *Second*, the work (Sutikno, 2022) "*Simile and Metaphor in Indonesian and American Poetry*". With its findings several studies use stylistic theory to analyze the use of language style in poetry. This approach includes a study of the language structure and writing style used by the poet. The main focus lies on the importance of word choice and sentence structure in describing spiritual themes in poetry; *Third*, the work of (Maulida et al., 2021) "*Analysis of Figures of Speech in the Novel Ayat-Ayat Cinta by Habiburrahman El Shirazy*". This finding is a study that focuses on the description of the use of figures of speech in the Novel Ayat-Ayat Cinta by Habiburrahman El Shirazy. This study examines sentences containing figures of speech in the novel to understand the style of language used by the author.

The results of this study provide insight into the use of figures of speech, such as metaphors and similes, in literary works to strengthen meaning and arouse readers' emotions. These findings can be used as a reference to analyze the use of similar figures of speech in Abu Nawas' poetry, especially in *al-I'tirāf*, as well as being a comparative material in the application of language styles between two literary works with different cultural backgrounds and contexts.

Research Methods

Research methods are only used for manuscripts of articles from research results. Meanwhile, article manuscripts from critical analysis studies or book reviews are adjusted as needed. The content of this sub-level is a complete explanation of the research methods used which makes the reader understand about the subject under study, the population and samples used. In addition, this sub chapter also explains how data collection was carried out, what instruments were used and what kind of data analysis was applied.

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Result and Discussion

A. A Short Biography of Abu Nawas and the Relevance of His Works

Abu Nawas, whose full name is Al-Hasan bin Hani' bin Abdul Awwal bin Sabah, was born in 140 H (757 AD) in the village of Suuq al-Ahwaz, Khurdistan region, located northwest of Baghdad. He came from a mixed background, where his father was an Arab and his mother was from Persia. When he was six years old, his mother took him to Basrah to be handed over to his uncle who worked as a perfume maker. In Basrah, Abu Nawas spent his youth studying various religious sciences, including poetry, fiqh, and hadith (Fathoni, 2012).

Along with his intellectual growth, Abu Nawas became acquainted with many literary figures who influenced his career as a poet. One of the most influential was Abu Usamah, a famous poet who guided him in the world of literature. After that, Abu Nawas also studied with Khalaf al-Hamar, a poet with a different style, which further enriched his work (Fahrizal & Tasnmah, 2022).

Abu Nawas is known as a multi-visional, bold, and often controversial poet. His works reflect his spiritual journey and search for divine values after his youth full of sin. In many of his poems, he expresses deep regret for his sins, and one of his famous works is a poem entitled " *Al-I'tirāf* ." This poem is an emotional expression that describes the outburst of a servant's desire to ask forgiveness from God. In this poem, Abu Nawas expresses his humility and awareness of his mistakes, as well as his hope for forgiveness (Fahrizal & Tasnmah, 2022).

The relevance of Abu Nawas' works is immense in the context of Arabic literature and Islamic tradition. His poems serve not only as artistic expressions but also as profound reflections on the spiritual and moral condition of man. His works often cover themes of regret, love, and the desire for forgiveness, making them relevant to many people throughout history. Through his rich style and use of various literary techniques, such as litotes, hyperbole, and simile, Abu Nawas manages to convey profound messages in a way that touches the heart (Hunaini & Akastangga, 2020).

Abu Nawas' works, including "*Al-I'tirāf*," are still studied and appreciated today. He is considered one of the greatest poets in the Arabic literary tradition, and his contributions to the development of poetry and the philosophy of language remain recognized. Thus, Abu Nawas' biography and works are not only important for understanding the history of Arabic literature, but also for exploring the universal values contained therein (Ananda, 2023).

B. Analysis of the Poem *Al-I'tirāf*

شَاعِرُ أَبُو نُؤَاسٍ
إِلَهِي لَسْتُ لِلْفِرْدَوْسِ أَهْلًا # وَلَا أَقْوَى عَلَى النَّارِ الْجَحِيمِ
فَهَبْ لِي تَوْبَةً وَاعْفِرْ ذُنُوبِي # فَإِنَّكَ غَافِرُ الذَّنْبِ الْعَظِيمِ
وَعَمَلْنِي مُعَامَلَةَ الْكَرِيمِ # وَتَبَتَّنِي عَلَى الرَّهْجِ الْقَوِيمِ
ذُنُوبِي مِثْلُ أَغْذَادِ الرَّمَالِ # فَهَبْ لِي تَوْبَةً يَا ذَا الْجَلَالِ
وَعُمْرِي نَاقِصٌ فِي كُلِّ يَوْمٍ # وَذَنْبِي زَائِدٌ كَيْفَ احْتِمَالِي
إِلَهِي عَبْدُكَ الْعَاصِي أَتَاكَ # مُقِرًّا بِالذُّنُوبِ وَقَدْ دَعَاكَ
وَأَنْ تَغْفِرَ وَأَنْتَ لِذَلِكَ أَهْلٌ # وَإِنْ تَرَدَّدْ فَمَنْ نَرْجُو سِوَاكَ

Artinya:

Wahai Tuhanku, aku bukan ahli surga firdaus
Dan aku tidak kuat menahan siksa neraka jahim
Maka terimalah taubatku dan ampunilah dosa-dosaku
Sesungguhnya Engkau adalah pengampun dosa yang besar
Aku memohon amalan bagaikan amalannya orang-orang yang mulia
Dan tetapkanlah hatiku atas jalan yang lurus
Dosa-dosaku bagaikan bilangan pasir
Maka terimalah taubatku wahai Allah Yang Maha Agung
Sedangkan umurku berkurang setiap hari
Dan dosaku bertambah bagaimanakah aku menanggungnya
Wahai Tuhanku, hambamu yang penuh maksiat menghadapmu
Mengakui segala dosa, sungguh berdoa kehadapanmu
Bila Engkau mengampuninya, memang Engkau Maha Pengampun
Dan bila Engkau menolaknya, maka kepada siapa lagi kami
mengharapkan selain Engkau

No.	Poetry Quotes	Translation	Types of Figurative Language	Metaphor/ Simile Analysis
1.	لست إلهي للفردوس أهلم (<i>Ilahi lastu lil firdausi ahla</i>)	My Lord, I do not deserve to be a resident of heaven	Metaphor	The phrase "not worthy of being a resident of heaven" is a metaphor that describes feelings of inferiority and awareness of one's own shortcomings in achieving a high status like a resident of heaven.
2.	ولا أقوى على النار الجحيم (<i>Wala aqwa ala naril jahimi</i>)	But I also can't stand the heat of hell fire	Metaphor	"Hellfire" is a metaphor for painful punishment. This sentence describes the author's inability to endure the torment of hell as a symbol of eternal suffering for his sins.
3.	فهب لي توبة واغفر ذنوبي (<i>Fahab lii repentance waghfir dzunubi</i>)	So grant me repentance (forgiveness) and forgive my sins.	Metaphor	The request for "forgiveness" in this context is seen as the only hope and way of salvation. Forgiveness is described as a path to salvation from punishment.
4.	ذنوبي مثل أعداد or (<i>Dzunuubii mitslu a'daadir rimaali</i>)	My sins are like sand in the sea	Simile	The description of sin as "like the sand in the sea" is a simile that describes how many sins the author has committed, which are as countless as grains of sand.
5.	فهب لي توبة يا ذا الجلال (<i>Fa hablii repentance yaa dzaal jalaali</i>)	So grant me repentance, O my Lord who has greatness	Metaphor	"Repentance" in this context is treated as a very valuable gift or bounty from God. This metaphor depicts repentance as a form of divine acceptance desired by the author.

6.	وَعُمْرِي نَاقِصٌ فِي كُلِّ يَوْمٍ (Wa 'umrii naaqishun fii kulli yaumin)	My age is decreasing every day	Metaphor	Age that "decreases every day" depicts the uncertainty of life and the limited time that humans have, indicating a sense of urgency in asking for forgiveness before it is too late.
7.	وَذُنُوبِي زَيْدٌ كَيْفَ اِحْتِمَالٍ (Wa dzambii zaa-idun kaifah timaali)	While my sins keep increasing, how can I bear them?	Metaphor	"Increasing sin" is a metaphor to describe the continuing increase in mistakes or transgressions in a person's life, causing deep fear and regret.
8.	God willing, God willing (Ilaahii 'abdukal 'aashii ataaka)	O my God! Your servant who sinned has come to you	Metaphor	"Come to You" is a metaphor that describes the submission and request of a sinful servant to return to his Lord in a state of full regret.
9.	فَإِنْ تَغْفِرْ فَأَنْتَ لَدَا أَهْلٍ (Fain taghfir fa anta lidzaaka ahlun)	So if you forgive, then you are the one who has the right to forgive.	Metaphor	Referring to God as "the one who forgives" is a metaphor of respect that implies that only God has full power to grant forgiveness and mercy.
10.	فَإِنْ تَطْرُدْ فَمَنْ نَرْجُو سِوَاكَ (Fain Tathrud Faman Narjuu Siwaaka)	If You refuse, who else can I hope for but You	Metaphor	The phrase "in whom else do I hope" is a metaphor for total surrender to God, illustrating that only God can depend and hope, without choice.

So based on the table of categorization of types of figures of speech between metaphor and simile contained in the poem *Al-I'tirāf* by Abu Nawas, the author found that the type of figure of speech that is more dominantly used in the poem *Al-I'tirāf* by Abu Nawas is the type of metaphor, because the style of language that compares two things implicitly without comparative words such as "like" or "bagai." Metaphor creates a direct relationship between two things that are essentially different, but are considered to have similarities in a certain context. This proves that the metaphor shows meaning through a series of metaphors that form an emotional flow that describes the inner journey of a servant who feels

unworthy, fear, regret, to hope for God's forgiveness. Each metaphor is interrelated, creating an atmosphere full of humility, introspection, and total surrender to God.

Starting with the confession that he is “**unworthy of being an inhabitant of heaven** ,” the author places himself in a very low position, fully aware of his weakness and sin. This metaphor depicts an introspective and lowly atmosphere, as if the author realizes how far he is from the noble status worthy of heaven. However, this awareness is followed by the confession that he is also “**unable to withstand the heat of hellfire** .” Hellfire here is not just a physical image, but a symbol of unbearable suffering and punishment, creating a tense atmosphere that emphasizes the fear of punishment for sins.

In this context, the author turns to **asking for forgiveness** as the only way out. Forgiveness is treated as a symbol of salvation, a final hope that gives meaning to life and an opportunity to return to God. This hope is further emphasized through the depiction of sin as “**like the sand of the sea** ,” a metaphor that shows how many mistakes have been made. This simile adds weight to the regret, emphasizing the incalculable number of sins.

As the narrative progresses, awareness arises of **limited life time** . The phrase “**my life decreases every day** ” creates an atmosphere of urgency and awareness that the time to repent is running out. The fear increases when the sins “**continue to increase** ,” giving rise to a feeling of anxiety and a heavy burden that increasingly presses on the writer's soul. This feeling creates an atmosphere of anxiety and an urgency to seek forgiveness before it is too late.

The culmination of this inner journey is total surrender. The author states that he comes to God as a “**sinful servant** ,” an expression that shows both respect and deep regret. This surrender is followed by the confession that “**if You forgive, then You are the one who has the right to forgive,** ” emphasizing that only God has the absolute power to grant grace. There is no other place to hope, except in God. The metaphor “**who else can I hope in but in You** ” closes the narrative with an atmosphere of complete surrender, depicting despair that turns into full hope in the power and compassion of God.

Overall, the narrative creates a **profound spiritual journey** from the awareness of sin and weakness, to the fear of punishment, to the search for hope and total surrender to God. The metaphors used reinforce each of these emotional stages, creating a complete picture of man's relationship with his God, full of regret, hope, and absolute dependence.

Based on the analysis of Abu Nawas' poem “*Al-I'tirāf*” above, it reveals the rich use of metaphors and similes, depicting the depth of the poet's repentance and humility before God. Through these metaphors, Abu Nawas expresses a deep

awareness of his unworthiness to enter heaven and the painful reality of divine punishment. By metaphorically likening his sins to “grains of sand” and his spiritual state to the endless accumulation of wrongdoings, he conveys a tremendous sense of guilt and regret that cannot be fully captured by literal language. The metaphors in the poem also illustrate a deep understanding of human vulnerability and the finite nature of life. Abu Nawas likens his dwindling days to “a diminishing lifespan,” underscoring the importance of repentance as time goes by. The poet’s repeated pleas for forgiveness emphasize his belief that only divine mercy can grant him forgiveness. This sense of complete dependence on God is further emphasized in the metaphor, “to whom else should I turn,” which conveys his understanding that only God has the power to forgive and offer redemption. Ultimately, Abu Nawas uses metaphors and similes to describe his inner turmoil, regret, and hope for divine grace. Through these poetic devices, the poem transforms into a moving prayer, depicting the poet's inner struggle as he seeks acceptance, forgiveness, and peace.

C. Identifying Metaphors and Similes in Literature (Poetry)

Metaphor and simile are two linguistic devices used to convey meaning by comparing one concept or object with another, but they have fundamental differences in their structure and usage. Metaphor is a figure of speech that compares two things implicitly without comparative words such as “like” or “as.” Metaphors create a direct connection between two things that are essentially different, but are considered similar in a certain context. For example, “youth are the backbone of the country” illustrates that young people play an important role like the backbone that supports the body. Metaphors often borrow meaning to convey a stronger or more dramatic idea without explicitly explaining the comparison.

Simile, on the other hand, is a figure of speech that also compares two things, but with explicit words such as “like,” “as,” or “as if.” For example, “the little boy was like the backbone of his family” shows that the role of the little boy is analogous to the backbone, but this comparison is stated clearly through the word “as if.” Simile emphasizes a clearer similarity between the two things being compared, so that the role of figurative meaning is more conveyed to the reader or listener.

Although metaphors and similes may seem similar, they operate at different levels of perception. Metaphors are considered more direct because they omit comparative words, so the meaning is conveyed more strongly and intuitively. In contrast, similes offer a softer comparison and emphasize the clarity of associations

between objects. In the context of cognition, humans tend to understand and use metaphors more automatically because the thought process often does not require explicit auxiliary words to recognize figurative meaning. Similes, which use comparative words, can be considered more explicit but also provide distance between the objects being compared.

D. Poetry as a Form of Literature: Definition and History

Poetry is a form of literary work that has developed for a long time and is one of the genres of traditional poetry. Initially, poetry was known in Malay literature as a form of poetry that contained rhythm, rhyme, and had deep meaning. In its development, poetry was not only used for entertainment purposes, but also as a medium for education, spreading moral values, religion, and conveying social messages (Hinduan et al., 2020).

Initially, poetry emerged as a means of expression for poets to convey their feelings, thoughts, and experiences. Poetry is often used to describe various themes, ranging from love, natural beauty, to social criticism. The beauty of language and the poet's ability to choose the right words are important factors that determine the quality of a poem (Rahmat Hidayat, 2024).

Historically, poetry emerged in the Malay world and was influenced by literary traditions from various cultures, such as Persia and Arabia. During the Abbasid Dynasty, the development of poetry was increasingly rapid due to the great support of the rulers for literature. During this period, poetry was often used by great poets such as Abu Nuwas, who presented works with themes of religion, love, and philosophy. The use of language rich in figurative language such as metaphor, hyperbole, and simile made poetry a tool for expressing strong and deep feelings. These poems also often contain praise or criticism that reflects the social or spiritual conditions of the time (Fathoni, 2012).

In the Malay tradition, poetry later developed into a more structured form, consisting of four lines in each stanza, with regular rhyme (usually aaaa) (Hinduan et al., 2020). Poetry became an important medium in conveying epic stories, adventures, and legendary stories that were passed down from generation to generation. As a work that is also didactic in nature, poetry often functions to convey noble values to society, such as in educating children through stories or life advice (Fathoni, 2012).

Over time, poetry has also been influenced by various literary schools and styles from other cultures. In the context of Indonesian literature, Arabic poetry, especially the works of Abu Nuwas, has inspired many local poets. This influence

can be seen in the use of language, structure, and themes raised in the poetry written by Indonesian poets (Rahmat Hidayat, 2024).

In modern developments, poetry remains relevant and continues to adapt to the times. Contemporary poets still use the form of poetry to convey their ideas and feelings, although with different techniques and styles. Poetry is now also often combined with music and other media, making it more accessible to the younger generation (Fathoni, 2012).

Thus, poetry as a literary form has a broad meaning and is rich in history. From its traditional roots to modern adaptations, poetry continues to be an effective medium for expressing various aspects of human life.

E. Comparative Analysis of the Effects of Metaphor and Simile

A metaphor is a language tool that directly compares two things without using a conjunction. It creates a strong association between two different concepts, allowing the reader to understand one idea through the lens of the other. Example: "Life is a journey." In this example, life is compared to a journey, which conveys the meaning that life has both purpose and challenges. Simile is also a form of comparison, but it uses conjunctions such as "like," "as," or "like." Simile provides clarity and makes the comparison more explicit. Example: "Life is like a journey." Here, the comparison becomes clearer and easier to understand because of the use of conjunctions. Here are some comparisons of the effects of metaphor and simile, here are the explanations. *First*, Emotional Effect, in this section it is divided into two branches, namely (1) The emotional appeal of metaphor, metaphor has the power to arouse emotions in a deeper way. By creating a strong mental image, metaphor can convey complex emotional nuances. For example, in a poem about loss, a metaphor such as "my heart is broken into dust" not only expresses pain but also creates a deep visual image of emptiness and damage. (2) The emotional clarity of simile, simile on the other hand, provides emotional clarity. With an explicit comparison, simile can make the reader feel emotions in a more direct way. For example, the phrase "my pain is like a storm" gives a clear picture of the intensity of emotion without requiring deep interpretation. *Second*, the Depth of Meaning in this section is also divided into two branches, namely (1) Layers of meaning in metaphors, metaphors often contain layers of meaning that can be interpreted in various ways. For example, in poetry or prose, metaphors can open up discussions about big themes such as love, loss, or existence. When the author uses metaphors, the reader is invited to explore the meaning behind the words and find new connections between ideas. (2) Limitations of meaning in similes, similes tend to be more limited in terms of depth of meaning because of their more direct

and clear nature. Although similes can create strong images, they do not always invite much interpretation. For example, "my love is like the sun" clearly shows the warmth and brightness of love, but does not carry the additional nuances that may be present in metaphors. *Third*, Use in Literature is also divided into two examples, including (1) Examples of the use of metaphors, in classical or modern literature, authors often use metaphors to express abstract ideas in a more concrete way. For example, Shakespeare in "Romeo and Juliet" uses many metaphors to describe love and tragedy. (2) Examples of the use of similes, Similes are also found in many literary works but are often used to provide clarity to descriptions or characterizations. In modern poetry, poets may use similes to make comparisons that are interesting and easy for the reader to understand.

Conclusion

Based on a thorough analysis of Abu Nawas's poem *Al-I'tirāf*, it can be concluded that this work is an extraordinary literary work in expressing the spiritual journey of a servant seeking forgiveness. The metaphors and similes used by Abu Nawas are not merely rhetorical devices, but rather powerful mechanisms for expressing the complexity of emotions, regrets, and hopes.

The use of metaphors in this poem dominates the style of language, allowing the poet to create imaginary relationships between abstract concepts such as sin, forgiveness, and the limitations of life. Each metaphor is carefully constructed to describe an inner journey that begins with awareness of one's own weakness, fear of punishment, to the peak of total surrender to God.

The similes used complement the metaphors by providing clarity and added dimension to the spiritual expression. For example, the metaphor of sins being "as the sand of the sea" provides a concrete picture of the magnitude of the wrong done, while also showing the poet's humility. These two figures of speech work synergistically to create a profound narrative about man's relationship with God.

The poem *Al-I'tirāf* is not just a poem, but a spiritual document that describes the introspective journey of an individual. Through the use of sophisticated metaphors and similes, Abu Nawas managed to transform personal experience into a universal work that can be felt by anyone who has ever experienced regret, longing for forgiveness, and hope for divine grace.

This work shows that figurative language has extraordinary power in conveying the deepest spiritual experiences. Abu Nawas did not just write poetry, but created a living prayer, which invites the reader to reflect on the complexity of man's relationship with his God, and the importance of introspection, regret, and the hope of forgiveness.

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