

## EQUIVALENT TRANSLATIONS OF THE TERMS 「崇拜」, 「礼拝」, AND 「祈り」

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**Abstract:** In the process of language and translation, the accurate rendering of religious terms is of particular importance. Especially when translating Islamic concepts into other languages, it is necessary to take into account semantic nuances and cultural differences. When translating the Japanese terms 崇拜, 礼拝, and 祈り into Uzbek, it is essential to have a deep understanding of their semantic and religious characteristics. Properly chosen equivalent translations help convey the meaning of religious texts accurately and prevent misinterpretation. This article analyzes the meanings of the Japanese terms 崇拜 (suuhai), 礼拝 (reihai), and 祈り (inori), as well as their equivalent translations into Uzbek.

**Keywords:** worship, adoration, supplication, supplication, obeisance, idol, god

**Аннотация:** В процессе языка и перевода правильная передача религиозных терминов имеет особое значение. Особенно при переводе исламских понятий на другие языки необходимо учитывать семантические тонкости и культурные различия. При переводе японских терминов 崇拜, 礼拝 и 祈り на узбекский язык важно глубоко понимать их семантические и религиозные особенности. Правильно подобранные эквивалентные переводы способствуют точной передаче содержания религиозных текстов и предотвращают их неверное толкование. В данной статье анализируются значения японских терминов 崇拜 (су:хай), 礼拝 (рэйхай) и 祈り (инори), а также их эквивалентные переводы на узбекский язык.

**Ключевые слова:** поклонение, обожание, , мольба, почтение, идол, бог

**Annotatsiya :** Til va tarjima jarayonida diniy terminlarni to'g'ri ifodalash alohida ahamiyatga ega. Ayniqsa, islomiy tushunchalarni boshqa tillarga tarjima qilishda semantik nozikliklar va madaniy farqlar hisobga olinishi zarur. Yapon tilidagi 崇拜, 礼拝 va 祈り terminlari o'zbek tiliga tarjima qilinayotganda ularning semantik va diniy xususiyatlarini chuqur anglash muhimdir. To'g'ri tanlangan ekvivalent tarjimalar diniy matnlarning mazmunini aniq yetkazishga xizmat qiladi va noto'g'ri talqinlarning oldini oladi. Ushbu maqolada yapon tilidagi 崇拜 (suuhai), 礼拝 (reihai) va 祈り (inori) terminlarining ma'nolari hamda ularning o'zbek tilidagi ekvivalent tarjimalari tahlil qilinadi.

**Kalit so'zlar:** ibodat, sajda, sig'inish, duo, iltijo, ta'zim, but, xudo

The terms 崇拜 (suuhai), 礼拝 (reihai), and 祈り (inori) refer to acts of worship and are used differently depending on the context. Below, we consider their equivalent translations when translating a passage on worship from Shaykh Muhammad Sodik Muhammad Yusuf's book *Iymon* into Japanese.

“When a person's mind becomes clear and engaged in deep reflection, questions naturally arise within them: ‘Why was I born into this world?’ and ‘What is the purpose of my coming into this world?’ The Qur'an provides clear answers to these questions. The purpose of human creation is to worship Allah. As stated in Surah Adh-Dhariyat:

‘I did not create the jinn and mankind except to worship Me’ (56:56).”

The worship of Allah represents the highest peak of submission, and through obedience to Him, a person humbles themselves. To truly experience this state, one must not worship anyone



or anything other than Allah, for everything on earth is created by Him. The Qur'an clearly states:

“Indeed, judgment belongs only to Allah. He has commanded that you worship none but Him alone” (Surah Yusuf, 40).<sup>1</sup>

「人間の理性が澄みわたり、深く思索にふけると、自然と『なぜ自分はこの世に生まれてきたのか』『自分がこの世に生まれた目的は何か』という問いが生じる。

クルアーンはこれらの問題に対して明確な答えを示している。人間が創造された目的は、アッラーに礼拝することである。ザーリヤート章には次のように述べられている。

『われがジン\*と人間を創造したのは、彼らがわれ(のみ)を崇拝するために外ならない。』(第 56 節)。

アッラーへの礼拝は、服従の最も高い極致であり、アッラーに従うことによって、人は自らを謙虚に保つようになる。このような状態を実感するためには、アッラー以外のいかなるものにも、また誰にも崇拝してはならない。なぜなら、この地上に存在するすべてのものは、アッラーによって創られたものであるからである。クルアーンにはこのようにも述べられている。

『ご裁決はアッラーにのみ属し、かれはあなた方が、かれ以外は崇拝しないように命じられたのですから。』(ユースフ章、第 40 節)。」

The term 崇拝 (suuhai) expresses an inner act of devotion, such as “worship” or “reverent prayer.” In other words, it can be used in place of the general term “worship.” Additionally, this term is often associated with polytheistic beliefs, that is, devotion or veneration directed toward material objects or multiple deities. In Uzbek, the main equivalents of this word are: *ibodat qilish* (to worship), *sig'inish* (to venerate), and *e'tiqod qilish* (to believe in). In the Japanese translation of the Qur'an, the phrase “worship of Allah” is rendered using the term 崇拝 (suuhai). This is because the context clearly specifies Allah as the object of worship, with no reference to any idol or statue.

The term 礼拝 (reihai) refers to “physical reverence” or “prostration.” This word is particularly suitable for expressing worship in monotheistic religions, especially in Islam. Its Uzbek equivalents can be *ibodat* (worship) or, depending on context, *namoz* (the ritual prayer). 礼拝 is a religiously neutral and widely applicable term that conveys the general concept of any form of worship.

The term 祈り (inori) denotes meanings such as “prayer,” “supplication,” and “making a request.” It represents a component of worship, expressing a person's appeal to the Creator. In Uzbek, its equivalents are *duo* (prayer) and *iltijo* (supplication). This term does not refer to the general concept of worship as a whole, but rather to one of its internal elements.

In conclusion, although the above terms may appear similar, their semantic scope differs significantly. 崇拝 (suuhai) conveys the notion of veneration and is often associated with polytheistic or idol-oriented worship, whereas 礼拝 (reihai) refers to proper or formal worship. 祈り (inori), in turn, functions as an essential component of worship. Failure to take these distinctions into account during the translation process may lead to semantic distortion. Therefore, each term should be translated in accordance with its specific context.

<sup>1</sup> Shayx Muhammadsodiq Muhammad Yusuf “Iymon”. –T.:”Hilol Nashr”, 2025, 282-bet



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