

**<sup>1\*</sup>Kamalova F.B., <sup>2</sup>Ozkan A.R., <sup>1</sup>Baitenova N.Zh., <sup>1</sup>Kantarbaeva Zh.O.**

<sup>1</sup>Al-Farabi Kazakh National University, Kazakhstan, Almaty

<sup>2</sup>Kastamonu University, Turkey, Kastamonu

\*e-mail: feny\_a\_0490@mail.ru

## **THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF THE CONCEPTS OF «HOLY», «SACRED»**

The basic concepts widely used in religious phenomenology are – “holy”, “sacred”, “sacrum”. Religious phenomenology of the concept of the sacred, the holy connects with things, space, time, in words and numbers, with human activities and social practice. The concepts of the sacred, the saint occupy an important place in religious phenomenology, as in modern science there is some discrepancy in the understanding and interpretation of the given concept. Today, these concepts are studied from the standpoint of various sciences, primarily from the standpoint of religious studies, theology, sociology, culturology, psychology, there are certain developments. But as part of the Kazakhstan study, this problem has not been sufficiently studied and there are certain gaps. In connection with the current situation in the study of this issue, the identification of theoretical and methodological foundations relates to current problems in this area of research. The purpose of this article – along with such important concepts as “sacred”, “holy”, to explore and understand the “sacrum”, to show their relationship and features. The aim is also to distinguish their theological, religious study. According to the results of the research, their place and role in contemporary philosophical discourse are revealed.

**Key words:** holy, sacred, sacrum, profane, numinous, hierophany, hierotopy.

<sup>1\*</sup>Камалова Ф.Б., <sup>2</sup>Озкан А.Р., <sup>1</sup>Байтенова Н.Ж., <sup>1</sup>Қантарбаева Ж.О.

<sup>1</sup>Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.

<sup>2</sup>Кастамону университеті, Түркия, Кастамон қ., \*e-mail: feny\_a\_0490@mail.ru

**«Киелі», «қасиетті» ұғымдарының теориялық-әдістемелік негіздері**

Діни феноменологияда қолданылатын негізгі ұғымдар – «киелі», «қасиетті» ұғымдары. Діни феноменология киелілік, қасиеттіліктің затта, кеңістікте, уақытта, сөздер мен сандарда және адам мен қоғамның тәжірибесінде, іс-әрекеттерінде пайда болатынын қарастырады. «Киелі», «қасиетті» ұғымдарының діни феноменологияда мәні мен алар орны ерекше. Себебі, діни феноменология діндар адамның болжамына ерекше мән беретін дінтану ғылымының әдістемелік ұстанымы. Қазіргі таңда ғылымда «киелі» мен «қасиетті» ұғымдарын зерттеуде әртүрлі көзқарастар қалыптасқан. Осы күнге дейін шетелдік теолог-ғалымдар, дінтанушылар, әлеуметтанушылар, мәдениеттанушылар, психологтар және басқа да көптеген ғалымдар «киелі» және «қасиетті» ұғымдарын зерттеп келген, әлі де зерттеу үстінде. Алайда көптеген шетелдік ғалымдардың зерттеулеріне қарамастан, қазақстандық зерттеулерде «киелі», «қасиетті» ұғымдарының теориялық-әдістемелік негізін анықтауда осал тұстары байқалуда. Сол себепті бұл ұғымдардың теориялық-әдістемелік негіздерін талдау бүгінгі күннің өзекті мәселелерінің біріне айналууда. Осы мақаланың зерттеу мақсаты – «киелі», «қасиетті» ұғымдарымен бірге «сакралды» ұғымын да жан-жақты зерттеп, олардың әрбіріне жеке-жеке анықтама беріп, бір-бірімен байланысы мен өзгешелігін ажыратып қарастыру. Сонымен қатар бұл ұғымдардың теологиялық, дінтанулық және діндегі ұстанымдарын қарастыру. Алынған нәтижелер бойынша бұл ұғымдардың заманауи философиялық дискурстағы орны мен рөлін анықтау.

**Түйін сөздер:** киелі, қасиетті, сакралды, профанды, нуминоздық, иерофания, иеротопия.

<sup>1\*</sup>Камалова Ф.Б., <sup>2</sup>Озкан А.Р., <sup>1</sup> Байтенова Н.Ж., <sup>1</sup>Кантарбаева Ж.О.

<sup>1</sup>Казахский национальный университет им. аль-Фараби, Казахстан, г. Алматы

<sup>2</sup>Университет Кастамону, Турция, г. Кастамону, \*e-mail: fenyu\_0490@mail.ru

### Теоретико-методологические основы понятий «святой», «священный»

Основными понятиями, широко используемыми в религиозной феноменологии, являются «священность», «святой», «сакральный». Религиозная феноменология понятия «священный», «святой» связывает с вещами, пространством, временем, в словах и цифрах, с человеческой деятельностью и общественной практикой. Понятия «священный», «святой» занимают важное место в религиозной феноменологии, так как в современной науке существует некоторое разночтение в понимании и трактовке данных понятий. Сегодня данные понятия исследуются с позиций различных наук, в первую очередь, с позиции религиоведения, теологии, социологии, культурологии, психологии, есть определенные наработки. Но в рамках казахстанских исследований эта проблема недостаточно исследована и существуют определенные пробелы. В связи со сложившейся ситуацией в исследовании данного вопроса выявление теоретико-методологических основ относится к актуальным проблемам в данной области исследований. Цель данной статьи – наряду с такими важными понятиями, как «священный», «святой», исследовать и понятие «сакральный», показать их взаимосвязь и особенности. Также ставится цель разграничить их теологическое и религиоведческое представление. По результатам исследования выявить их место и роль в современном философском дискурсе.

**Ключевые слова:** святой, священный, сакральный, профанный, нуминозный, иерофания, иеротопия.

### Introduction

The concepts of “holy”, “sacred”, “sacrum are closely related to each other, but have different meanings, although they are similarly synonymous words. Comparing these three concepts, we will focus on the following definitions.

Sacred usually means objects or actions dedicated to God or gods, and used in religious rituals, religious rites. The property of being sacred often arises as a result of the rite of consecration, that is, a sanctified object may become sacred – but it may not become if it is intended for use for worldly purposes (for example, Easter eggs). Sacred and holy are close in meaning and can be an attribute of the same subject: for example, the Bible can also be called Holy Scripture and Holy Scripture. The sacred attribute emphasizes the religious purpose, the function of this object, its separation from the mundane, the need for a special relationship to it, while the sacred expresses its belonging to the sphere of Divine and beneficial properties. Every holy object can usually be called sacred, but the reverse is not always true. The sacred and the sacred are sometimes correlated as a means and an end. Thus, the sacred vessels are used in the sacrament of the Eucharist for the communion of the Holy Mysteries. Holy War serves a (supposedly) holy purpose. The concept of the sacred is most often associated with the Christian tradition, but it is used in almost all religions. The sacred often appears in the names of the governing bodies of religious organizations

(the Holy Synod) and is also found in the historical names of state formations and political unions, for example: the Holy Roman Empire, the Holy Alliance. A sacred oath or oath is made on the sacred book of a person’s respective religion.

Holiness is an attribute of the Divine and the Divine. The holy is possessing Divine qualities or unique beneficial properties, close or dedicated to God, marked by the Divine presence.

Sacred (from the English. Sacral and Lat. Sacrum – sacred, dedicated to God) – in a broad sense – everything relating to the divine, religious, heavenly, other-worldly, irrational, mystical, different from ordinary things, concepts, phenomena.

Unlike both previous concepts, the Sacred appeared not in the religious, but in the scientific lexicon and is used in the description of all religions, including paganism, initial beliefs and mythology. The sacred is all that creates, restores or emphasizes the connection of a person with the otherworldly.

Sacred is the most important ideological category, highlighting areas of existence and the state of being, perceived by consciousness as fundamentally different from ordinary reality and extremely valuable. In many languages, such a meaning is originally embedded in semantic. Stroe words adopted for the name of S.: lat. – sacer, Heb. – gadosh associated with the value of separation, concealment, integrity (Zabiyako, 1998).

Therefore, in the interdisciplinary science the words “holy”, “sacred”, “powerful” are used as whole “sacred”.

### Research methods

In modern science there are many approaches to the study of the concept of “holy”. The study uses historical, comparative, hermeneutic, phenomenological, ontological, axiological methods. Identifying the features of these approaches makes it possible to catch the similarities and differences of the proposed interpretation.

Also, to identify features in the definition of the concept of a saint, based on religious, theological and religious theological interpretation. And we consider the phenomenological, hermeneutic, ontological and axiological approaches used in these positions. Objectives of the study: to consider the peculiarities of the interpretation of the concept of the saint in the teachings of the theologians and theologians; to consider the peculiarities of the interpretation of the concept of the holy by religious scholars, taking into account various methodological approaches; to consider the peculiarities of the interpretation of the concept of the saint in religious views; analyze the similarities and differences of these definitions.

Thus, the three concepts approach each other in the sphere of religion, theology, in many approaches in the study are combined with each other and reflect the relationship between God and man. Therefore, we should pay attention to the particular theological, religious and religious positions that define these concepts.

### Main part

Analysis of the concept of “holy” in theological, religious and religious positions

The holy receives a wide argument in theology. Theology solves three main closely interrelated tasks: first, it confirms the existence of God, secondly, determines, if possible, its nature, thirdly, it characterizes the relationship between God and the world, God and man.

For the understanding of the sacred in theological understanding, the same interpretation is typical for religion and is distinguished by the fact that theologians or theologians interpret religious phenomena to the foundations of faith. The very definition of theology itself suggests that both the existence and the peculiarity of its understanding are largely related and determined by dogma.

The concept of a saint in theology, as in religion, is asserting the existence of God. Thus, analyzing the concept of holiness, Father Pavel Florensky first of all indicates his “non-worldly”. “.. when God in the Old Testament is called Holy, it means that it is about his arrogance, about His transcendence to the world ...”

Thus, holy in theology means submission to God, the symbol of which is sanctification. And in the course of consecration, an ordinary, mundane procedure takes on divine meaning.

In religious understanding, the sacred implies endowing objects, things, people with special content, differing depending on the religious and cultural aspect. The religious system represented by the world is based on faith or mystical experience and is conditioned by the belief in the supernatural.

Thus, the holy appears here in an ontological aspect as an objectively existing reality and manifests itself as something supernatural. R. Otto in his work “The Holy” says that for the religious consciousness the holy is presented as something completely “Other.” Sacred acts as not just a different reality, but an absolute reality, eternal also in relation to the “created world” is primary. In other words, the holy is understood here as a certain substance of being and is endowed with such attributes as rationality, spirituality, immateriality, self-sufficiency (Otto, 2008a).

The interpretation of the concept of “sacred” in the history of religious thought is due to many different approaches to the study of the phenomenon. Among the most used approaches in the definition of a saint by religious scholars are: cultural, philosophical and phenomenological. The specificity of these approaches determines the peculiarities of the interpretation of the saint.

A specific feature in the definition of the concept of the holy by religious scholars from the standpoint of a philosophical approach is an attempt to evaluate the sacred from within religion.

So, for N. Zöderblom, the concept of the holy and the divine is synonymous. From Zöderblom’s point of view, the main characteristic of religion is “the actual perception of the divine; in other words, the fertilization of consciousness is sacred. “At the same time, Söderblem defines religiosity through the concept of piety, which is man’s awareness of the existence of a saint: “A pious man for whom something sacred exists”, and the main feature of institutional religion is the distinction between sacred and profane. Not one word is so characteristic of religion as taboo is sacred. In religious piety, holiness is a specific quality of God (Zöderblom, 1998).

Religious scholars considering the sacred from the standpoint of the cultural approach, think of it as a kind of historical and social phenomenon that characterizes the degree of development of society, its value system, art, literature. Thus, the study of what is considered holy in a given society gives an opportunity to analyze the state of mind that characterizes their perceptions. Also from the study of the

saints for a person objects you can get information about almost all aspects of his life.

Considering this approach to the definition of the concept of the saint, it should be noted that the sacred here is devoid of its transcendent essence and is understood as a kind of universal source of information. And even if one thinks of howling sacred status, it is only in the context of “secularized”.

Such an understanding of the essence of the saint is characteristic of the teachings of J. Fraser, B. Malinovsky.

The phenomenological approach also has its own characteristic features in the study of the saint. Proponents of this approach point out that the sacred without antithesis has a sacred and profane sacred existence. They note that based on this opposition it is possible to define the holy. The existence of the saint is conceived here both without and without religion. This interpretation also reveals two aspects of the saint, the negative and the positive. For example, in the teachings of R. Marrett, the ambivalence of the concept of a saint is expressed through the concepts of “taboo” and “mana”.

Thus, the manifestation of the sacred through the taboo highlights something incomprehensible and terrible in it. The holy is presented as something that causes fear. In the expression of the saint through the taboo is the idea that it is necessary to put special rules in the interaction with him, known to the initiated. The idea of “mana” in Marrett, is revealed in the representation of miraculous power, power, “unworldly” saint.

Thus, the holy is expressed in several aspects, both positive and negative. In the expression of the saint as a taboo, the idea emerges that when interacting with the saint, you need to put into practice the rules by which this interaction should be carried out.

The positive side of the saint is “mana”, as an instinctive feeling of miraculous power, power, which is supernatural (Marrett, 1998).

The teachings of E. Durkheim, M. Eliade, C. Thiele, R. Otto, etc. are also related to the phenomenological approach to understanding the saint.

It should be noted that the following ideas are common features of the phenomenological approach: the idea of the possibility of the existence of a saint outside and before religion, the idea of the ambivalence of the concept of the holy, the idea of the antithesis of the sacred – profanation.

Explanations of the terms hierophany and hierotopy in the concept of saint

Mircea Eliade, a Romanian anthropologist and historian of religion (1907–1986), studied and summarized the works of Durkheim and R. Otto in his

book *The Sacred and Secular* (1956). He introduces the term “hierophany” – the sacred, appearing before us, which is to us (this is due to the fact that Eliade adhered to the phenomenological approach taken from R. Otto). In Eliade’s reflections on the symbolism of the sacred, the influence of Durkheim is traced. He writes that an object that contains sacral properties turns into something else, without ceasing to be itself, is transformed into a supernatural reality (Eliade, 1994). Hierophany (from the Latin. *hieros* – iero – “holy”, *phanos* – phenia – “light, ray”) means the manifestation of holiness. Basically, hierophany is the expanded meaning of Theophany (manifestation of God) in the Christian sense. A believer of a person is any hierophany object, such as a stone or tree, or complex concepts for Christians, such as God is visible in the image of Jesus Christ.

And Rudolf Otto defines hierophany “some kind of best” (*ganz andere*). Otto is not considered holy because the tree is a tree, and the stone is not holy by its natural properties. He says that this is a form of worship because they are hierophany (Otto, 2008b).

In addition, during the study of the saint, the concept of hierotopy is promoted. Hierotopia (ancient Greek *hieros* – sacred and ancient Greek *topos* место – place, space) is the creation of specific sacral spaces, considered as a special kind of creative activity, as well as a special area of historical and cultural research, which identifies and analyzes examples of this work. The result of hierotopic creativity is usually churches and sanctuaries, but there may also be sacred landscapes, architectural complexes, and even cities and countries.

The concept of hierotopy and the term itself were proposed by Alexei Lidov in 2002. Hierotopy as a section of humanitarian knowledge is located at the juncture of traditional disciplines in the history of art, archeology, cultural anthropology, ethnology, and religious studies, but does not coincide with any of them and has its own subject matter and methodology. This is not about a general study of the sacred, to which the works of Mircea Eliade, Rudolph Otto, Pavel Florensky and others are devoted, but about historically specific activities of people in creating an environment of communication with the higher world. Hierotopy can also include a mystical component, but first of all it is a process of conscious creativity, the formation of sacred space with the help of architecture, images, rituals, light, smells and other media.

With the help of the concept of hierotopy, objects of sacred art, “now being in a state of museum disunity, are again being gathered in their own time and place. “In the framework of the hierotopic ap-

proach, icons and other works of sacred art are considered not as isolated objects, but as components of hierotopic projects in their artistic and conceptual integrity and temporary development. Topics of hierotopic research are diverse and can include such diverse subjects as the role of light in church architecture, religious ceremonies and holidays, folk traditions, and the comparison of hierotopic models of different cultures.

Understanding the concept of “sacred” in modern religious and philosophical discourse.

Sacred is a relatively recent concept that has become a scientific subject, and therefore is not present in all reference publications. In the “Philosophical Encyclopedic Dictionary” there is no definition of sacral, but there is a definition of the process of sacralization. From the Latin *sacrum* – the sacred, the endowment of objects, things, phenomena, people «sacred» (in religious sense) content. At the heart of sacralization is the opposition of the sacred to the worldly. This definition leads us into the realm of religion. Therefore, we take the definition of the concept of “sacred” from the modern Encyclopedia “Cultural Studies. XX century”: sacred (from the Latin. *Sacrum* – holy, sacred, dedicated to the gods, forbidden, damned) – the most important ideological category, highlighting the area of being and state of existence, perceived by the mind as fundamentally different from ordinary reality and extremely valuable.»

The term “sacred” was introduced into circulation only in the twentieth century, before the scientists used the terms “sacred”, “sacred”. Obviously, sacral and sacred are synonyms, however, the term “sacred” was used in scientific language to get rid of the additional meanings “religious”, “ecclesiastical”.

Views on the sacred can be divided into two types. First, the views of philosophical theologians who believe in God and recognize the unknowability of the sacred. You can define it as a “look from the inside. “Secondly, a view that comes from the possibility of studying the sacred.

According to the chronological principle that in the Middle Ages the sacred was considered only as an object of worship. In the Age of Enlightenment, the struggle between science and religion led to the fact that in the middle of the 18th century, the English philosopher David Hume in the essay “On Miracles” in his book *Philosophical Experiments on Human Knowledge* speaks of the sacred, miraculous as a conscious deception of man. “A miracle can be precisely defined as a violation of the law of nature by the special command of the Divine or by the intervention of some invisible actor” (Hume, 1996).

The wonders that theological books are filled with, the scientific teleological conjectures Hume declares as a conscious trick of the narrator. Hume writes that all religions recognize the significance of faith, and not of reason, which can shake the foundations of religion. Thus, the miraculous and sacred for him are synonymous with delusion.

At the beginning of the 19th century, the German philosopher, the representative of Romanticism in theology, Friedrich Schleiermacher, in his book “Speeches on religion to educated people who despise it” defines the concept of the sacred as absolute objective reality, unconditional holiness, manifested in many forms. He considered the feeling of the sacred to be a born property of the human soul (Schleiermacher, 1994).

In the twentieth century, interest in the sacred, which is now the object of scientific research, is growing. All representatives of the French sociological school (E. Durkheim, M. Moss, L. Levy-Bruhl), in one way or another, touch upon the problem of the sacred.

The founder of the French sociological school, Emile Durkheim, who advocated the idea of religion without God, writes that the sacred is created by society. In the book *Elementary Forms of Religious Life*.

Australia’s totemic system “he identifies the sacred with social values that need supernatural reasoning. He believes that sacred objects are different from ordinary, worldly, or profane. Normal animals can be hunted, their meat can be eaten, and this cannot be done with the sacred. Sacred animals serve for other purposes, they become the object of a special ritual activity, worship, reverence. They are sacred as a symbol of the group, as its main value. The life of the society is embodied in the life of the totem, the members of which consider themselves descended from the totem. The veneration of the totem is veneration as the shrine of the main social value – this society itself. The experience of the members of the social group that unites them with the “higher power” represented by the totem, ritual activities, joint rites strengthen the feeling of group solidarity. Durkheim sees in religion a special social action that differs from all others in that it is aimed at a sacred object. The most important thing in religion is the distinction between sacred and profane things, ordinary ones.

Sacred things are symbols of social unity. The Australian natives use the totem as such a symbol, while Christians use Jesus Christ. The essence of any religion is sacralization of basic social connections. Religion begins where the system of sacralization of especially valuable ideals arises. The sacred

is the natural historical basis of a truly human being, its social essence. Sacral Durkheim contrasted the concept of individualistic (egoistic) existence (Durkheim, 1996).

Marcel Moss, a nephew and follower of Durkheim (1872-1950), is a French sociologist and anthropologist, author of the book *The Social Functions of the Sacred*. In it, he argues that the universal function of the sacrifice is to mediate the contact of a person with the sacred area, and the victim acts as an intermediary between the sacral and profane worlds (Moss, 2000).

The sociological approach was supplemented and expanded axiological in the works of Max Scheler – the German philosopher, a representative of the phenomenology and anthropology of philosophy. Scheler uses the phenomenological method of Edmund Husserl to study values. In the book *Formalism in Ethics and the Material Ethics of Values* (1916), Scheler argues that for all phenomenologists, the main task is to build a moral doctrine as a moral values doctrine. Values, according to Scheler, exist by themselves, that is, a priori. In relation to each other, they are higher and lower and thus form a kind of hierarchy, at the top of which is sacred as the highest value (Scheler, 1994). Thus, Scheler echoes Schleiermacher in asserting the sacred as a kind of feeling. He called it the theory of emotional intuitivism, according to which feeling is an intentional mental act aimed at objective values and transferring them into the consciousness of the subject.

Regards the sacred as the highest value and Rudolf Otto – the German philosopher. In his most famous work, *The Holy (Das Heilige)* (1917), he says that the sacred cannot be understood. The sacred is spiritual, perfect, self-sufficient, eternal, transcendental and supersensible. Since the sacred is irrational, inexpressible in concepts and definitions, it remains to be silent about it or to designate it with special ideograms, which provide only approximate information about the experiences of the believer. The analysis of the sacred can only be approximate and indirect.

If rational and moral moments are subtracted from the sacred, then there remains the “excess”, which Otto calls the term “numinous” (from Latin *numen* – deity, divine principle). Numenozal causes a dual feeling in a believer. First, the feeling of panic fear of immeasurable power. On the other hand, it is a perception of a fascinating mystery, which is expressed in an irresistible attraction to something wonderful and sublime. Consequently, the emotional range of the numinous extends from the reaction to the terrible to the reaction to the sublime.

Thus, Otto most deeply substantiates the theory that the sacred is a phenomenon that can only be perceived through the senses.

In addition to the phenomenological approach, Otto considers the sacred and ontological point of view. He believes that being sacred is above all existence. Sacred “produces” human being. The sacred is not just a different reality, but also an absolute, eternal reality and in relation to the decaying world is primary, therefore the sacred is thought to be the substance of being (Otto, 2008c).

In the prewar period in Paris, a society was organized called the College of Sociology, the purpose of which was to study the sacred. From November 1937 to July 1939, the founders of the College – Georges Bataille, Roger Caillois, Michel Leiris – gathered in a bookstore on Gay-Lussac Street.

Formally, the members of the College followed in the footsteps of the sociology of E. Durkheim, M. Moss, L. Levy-Bruhl. The sacral in the College was understood to be objects of a dual nature: higher objects – kings, priests, and lowly objects – outcasts, prostitutes – in general, everything alien and excluded from society. As can be seen, the representatives of the College use the word *sacer* and as “holy”, and as “damned”. Thus, they continued Cassirer’s reflection that the sacred is that which is separate from ordinary life. The profane is contrasted with that which is at the top of the hierarchical ladder, but also that which is below.

R. Kayua, a sociologist and anthropologist, in the book *The Man and the Sacred*, following Durkheim emphasizes the impassability of the boundaries between the profane and the sacred, their mutual hostility. The sacred is opposed to the orderly course of things and at the same time is its source, causing both reverence and fear, and even disgust (Cayua, 2003).

So, the material under consideration allows us to distinguish three main approaches in the study of this problem, which are closely related to each other: phenomenological, ontological and axiological.

A look at the sacred from the inside, when it is still sacred, recognizes the unknowability of this phenomenon. All the theologians speak of the feeling of the sacred, associated with the state of horror and admiration. It is caused by a sense of the boundary between man and the sacred. That is, they recognize the phenomenological approach, in which the phenomenon, that is, “being”, is a sacred, which cannot be understood, but can be felt.

An ontological approach is woven into this, because the sacred is declared the beginning of

being. The ontological approach shapes the question of how the sacred arises, exists in the world, and which part of its being.

It becomes obvious that a phenomenological approach is impossible without an ontological one. Theoretically, this proved Heidegger. And the axiological view of the sacred comes to the fore gradually, but it was present from the very beginning among the theologians and manifested in the fact that the sacred was recognized as an absolute value.

Sociologists clarified the place of this phenomenon in the cultural space through the sacred / profane opposition between them, carried out through sensory perception of the world.

Thus, the sacred is a relatively young concept, the basic properties of which are determined by the most important coordinates of being: it goes back to the concept of its origins, unknowable by reason, at the level of feelings that cause horror and admiration, is comparable to the highest values or is nasty, boundaries of the profane world.

### Conclusion

When considering the interpretations of the saint in theology, religion and religious studies, some differences in the definition of the saint, arising from differences in approaches to the study of the subject, are revealed. So theology in the interpretation of the concept of the sacred explores the concept, based on religious understanding and the foundations of religious dogma, based on a dogmatic understanding of the essence of faith and religious phenomena.

With regard to the religious understanding of the concept for which the phenomenon of the saint is primarily due to the supernatural, mystical, divine,

theology comes from an analysis of the deep inner content of the faith.

This method of cognition can be described as “internal” cognition. Unlike the theology, religious studies study religious phenomena both “from the inside” and “from the outside”, and establish their subject sphere. In analyzing the concept of “holy”, religious studies use a variety of modern approaches in the study of the subject. It tends to study religious phenomena from the standpoint of history, cultural studies, sociology, psychology, phenomenology, and the philosophy of religion.

In conclusion, the holy is an attribute of God and the divine. The holy has divine attributes or is dedicated to God. And sacred means specific objects, actions that were used in religious rituals created for God. His separation from everyday life, special attention is paid to the needs of a special attitude towards him.

According to V.N. Toporov: “At the heart of the word saint is the pre-Slavic element, ultimately this element forms as an image, a symbol. It is not by chance that the epithet «holy» in the Russian / Slavic tradition was determined primarily by the symbols of vegetative fertility (holy tree, grove, ear, cow), sacredly marked points of space and time (holy mountain, field, place, stone, river; holy day, night, week, holiday). Old Slavic people have a single universal goal, their innermost dream – the holy kingdom (holy life) on Earth and for man, that is, everything must be sacralized (Toporov, 1995).

The theoretical and methodological foundations of the holy, sacred, sacral concepts respond to scientific needs, since in Kazakhstan they have not been studied experimentally comprehensively and systematically.

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